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JAIN INSCRIPTIONS OF RAJASTHAN

R. V. SOMANI

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PRAKRIT BHARATI SANSTHAN
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BY
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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
- An. Rep. A.S.I.** —Annual Report on Archaeological Survey of India
- 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)

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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 inscriptions¹; 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 'I' 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. “गुज्जरत्ताए नागउराइसु जिणमंदिराणि जायाणि वेगानि ।”

The *Dharmopadeshmala*(SJGM) colophon-verses, 13 to 14. The territory around Nagaur formed the part of “Gurjaratra” [E.I. Vol. V p. 210]

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

5. The *Shrutavatar* 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 western⁶ Rajasthan in V. E. 1234 (1178 A.D.) and Sapadalaksa⁷ in V.E.1248 (1192 A. D.), destroyed several temples. Alauddin Khilji's forces brutally devastated the Jain temples of Mungathala⁸, Jiravala⁹,

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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 *Etihaska-Sodh-Sangraha* 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.
 8. Author's paper *Abu-Ksetra-ka.Ek-Prachin-Nagar* (published in the *Varada* XVI PP. 30-34./Abu-II No. 10, 11, 58, 254 & 405/Abu Vol. V. No. 48, 50, and 51 pp. 30-34/Visal Vijayji-Mundasthala Mahatirth (Gujarati) pp. 20-24.
 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.

Abu¹⁰, Chittor¹¹, Ranathambhor, Jalore¹² 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 Ranakpur¹³, Nadlai¹⁴, Barakana¹⁵. 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.

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10. The *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.
 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/*Vir-Bhumi-Chittor* by the Author pp. 209--231/*Varada* Vol. IX No. I pp. 59-60/*The Journal of the Royal Asiatic Society of Bengal* Vol. LV Pt. I PP.40-47.
 12. Jin Vijay No. 351, 352, 353, 360, 361, 362, 363./E. I. Vol. XI PP. 52 to 56.
 13. The inscriptions of Ranakpur temple throw light on destruction carried out there. In V.E. 1611 (1554 AD) *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 *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)
 14. *ibid* No. 337 and 341.
 15. Author's paper published in the *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 financier 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.¹⁶ Similarly the major renovation of Lunig¹⁷ 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. अयं तीर्थसमुद्धारोज्यद्भुतोऽकारि धीमता श्रीमदानन्दपुत्रेण श्रीपृथ्वीपालमन्त्रिणा ।
Abu II No. 72
17. आचन्द्रार्कं नन्दतादेव संघाधीशः श्रीमान् पथडः संघयुक्तः
जीर्णोद्धारं वस्तुपालस्य चैत्ये तेने येनेहाज्जुंदादौ स्वसारैः । *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 for¹⁸ daily worship of the deity.
- (b) *Rathayatra*¹⁹
- (c) Other celebrations²⁰ like *Asthanika*, *Kalyanika-parva*. Annual celebrations (*Varsha-Granthi*) etc.
- (d) Minor-works-like supply of oil for lamps²¹, incense etc.
- (e) Exemption on levy of taxes²² 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.

19. The Lalrai inscription of V. E. 1233 mentions of *Gurjar-Jatra* (Jin Vijay No. 348 E. I. Vol. XI p 50), The Baghasena inscription of V. E. 1359 (1302 A.D.) contains information about the donations given by number of Solanky families for arranging the *Yatra-Mahotsava* (Edited by the Author in the *Sodh-patrika* Vol. XXIII No. 2 pp.68-69).

20. Jin Vijay No. 349, 353. Abu II No. 251.

21. *ibid* No. 342, 353./E. I. Vol XI p. 41.

22. Abu II N. 240, 241, 242, 244 and 245.

paid a lump²³ 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 inscription²⁴ 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 *Rajavamsha Varnana*²⁵. In the Chittor inscription²⁶ of V.E. 1495 (1438 A.D.), the Shatrunjay inscription²⁷ of the family of Karma Shah of Chittor, the Abu inscription²⁸ of V.E. 1378 (1321 A.D.) etc. a geographical account of the surrounding region

23. *ibid* No. 277/Jin Vijay No. 319, 320, 353, and 363.

24. Abu II No. 1.

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

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

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

28. Abu II No. I.

is also furnished as a prelude to the details pertaining to the ruling family. In the Sadari²⁹ 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 *Rajavalli*. 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 Mahavira³⁰ Prashad Prasasti of Chittor V.E. 1495 mentions Sanvega-Yati as the scribe, who had written the letters on stone. The Nadol inscription³¹ 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-

29. Jin Vijay No. 336/The Bhavanagar inscriptions, pp. 117-123.

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

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*” (“*छ*”) or *Iti-Subham* etc. are found at the very end of the record.^{31A} The earliest known use of the syllable “*Chha*” is from the Hatundi 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 inscription³² or V.E. 1495 (1438 A.D.), Jaisalmer inscriptions³³ 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 from³⁴ 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

32. J.B.B.R.A S. Vol. XXIII p. 50.

33. Nahar III No. 2530/ Jin-Vijay's paper “*Jaisalmer-ke Patavon ke-Sangh ka Varnana (Jain-Sahity-Samshodhak Vol. I pp. 108-111)*.”

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 relics 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) Jhalaramapatan (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 *Bhattik-Era*.³⁹ 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 Bhattika Era is generally seen. However later on the Vikrama-Era alone remained in use. Except the Chittor inscription⁴⁰ 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 inscription⁴¹ of year Sinha-Era 31 is quite famous. Some earlier inscriptions do not mention any specific era. The date of Badali inscription remains quite controversial. I have discussed this point separately.

39. I.H.Q. Sept. 1959 pp. 227 to 238.

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 greater¹ 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 Ghaghasa³ 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.

3A. Vienna Oriental Journal Vol. XXI PP. 155-162/*Varada* vol. V No. 3 P. 4/E.I. Vol. XXIII PP. 160-163.

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 genealogies⁴. 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 dated⁵ V.E. 1331 (1274 A.D.) of Chittor and V.E. 1342 (1285 A.D.) of Abu.⁶ The Sundah inscription^{6A} 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 Dara⁷ (District Kota), The name of a *Shramana* is mentioned in one of them. These inscriptions could be either Jain or Buddhist. From Noh⁸ (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.

4. Jain Pandits have also drafted a few more non-Jain inscriptions at Chittor. Ramkirti of the Digambar sect composed Chalukya Kumarapala's inscription from the Samiddheshvar-temple of Chittor dated V. E. 1207 (1160 A.D.) (E.I, Vol. II P. 321).

5. The Bhavanagar inscriptions pp. 74-77/An Rep. A.S.I. Vol. V plate XXV.

6. I.A. Vol. XVI pp. 347-351.

6A. E. I. Vol. IX pp. 70-74.

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 inscription⁹ 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 Pratihara king Vatsaraja. The Ghatiyala inscription¹⁰ of V.E. 918 (861 A.D.) composed in Prakrit is highly prized for its detailed genealogy of the Pratiharas of Mandor. It records that the Pratihara king Kakkuka erected two Jain pillars, one at Mandor and another at Ghatiyala. The Rajoragarh inscription¹¹ of V.E. 979 (922 A.D.) of the reign of the Gurjar Pratihara king Savat speaks of the installation of a colossal image of Tirthankar Shantinath, locally known as the *Navagaja*. The name of Savat¹² 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 Pratiharas, 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 temple¹³ 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: Harivarman, Vidagdharaj (V. E. 973) Mammata (V.E. 996) Dhaval and Balaprasada (V.E.1053). The inscriptions also throw interesting light on the political events of the reign of Dhavala¹⁴, noting that when Paramara Munja of Malava invaded Ahar (Mewar) its ruler fled in distress and took refuge with

9. Nahar I No. 788.

10. Journal Royal Asiatic Society 1895 P. 516/E.I. Vol. XVIII P. 87.

11. Annual report of Indian Epigraphy 1961-62 No. B. 128. Dashrath Sharma The Rajasthan through the Ages (Bikaner 1966) P. 574.

12. E. I. Vol. III pp. 265-267.

13. Ibid Vol. X PP. 10-18/Nahar I No. 898/Jin-Vijay No. 308.

14. A. K. Majumdar—The Chalukyas of Gujrat (Bombay) P. 28 Pratipal Bhatia —The Paramaras (Delhi) pp. 47-48/History of Mewar by the Author p. 57.

Dhaval of Hatundi. The latter also provided a much needed¹⁵ shelter for Chauhan Mahendra of Nadol, when the Chalukya Durlabhrāj of Gujrat invaded his Kingdom. Dhavanivaraha of Abu, on being attacked by Chalukya Mularaj of Gujrat, 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 after¹⁶ 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 Shvetambara of *Kharataragachchha* and *Dharmaghoshagachchha* were quite influential. From Uparmal two Bijoliya inscriptions are the only important Jain epigraphs belonging to the Chauhan period. One contains a text from a Jain Purana named "*Unnat-Sikhar*". The other dated V.E. 1226 (1170 A.D.) is of immense historical importance for it records the genealogy¹⁷ 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*¹⁸ to be spurious work. Some¹⁹ details regarding Arnoraj and Vighraharaj, 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.

15. E. I. Vol. X pp. 10-18/Jin Vijay No. 308.

16. A Catalogue of MSS in the Patan Bhandhar (GOS) pp. 316.

17. E. I. Vol. XXVI pp. 89-120/Journal of Asiatic Society of Bengal Vol. LV Part I pp. 14-46/Vir-Vinod I-pp. 383-389.

18. Nathulal Vyas—The *Prithviraj Raso ki-Vivechana* (Udaipur 1959) pp. 1-248. The Papers contributed by Kaviraja Shyamaldas, G. H. Ojha and Ram Narayan Dugar are worth reading.

19. Dashrath Sharma. *The Early Chauhan Dynasties* (Delhi 1975) pp. 49-62.

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 Jain²⁰ 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 Raypal²² 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 Ratnapala 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 Raypal has a gap of about two years. He was removed by Katukraj. Perhaps, the Gujrat King Chalukya Kumarpal actively assisted Katukraj against Raypal in recovering his kingdom. During a battle fought in V.E. 1202 between Kumarpal and Arnoraj, Raypal recaptured his patrimony. His son Sahajpal succeeded

20. Jin Vijay No. 336/The Bhavanagar inscription pp. 140-145.

21. E. I. Vol. XI P. 29-31/Jin Vijay No. 325-325.

22. Jin Vijay No. 331, 332, 333, 334 and 342/E.I. Vol. XI pp. 34-43

23. Ibid No. 324.

him from whose reign a fragmentary²⁴ inscription from Mandor has been discovered. He was removed^{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 Kiradu²⁵, 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. In spite 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 Chalukyas 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 Mahavir²⁶ temple of Sanderao in V.E. 1221 (1164 A.D.).

24. Annual Report of Archaeological Survey 1909-10 Pt. II pp. 102.

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).

25. Jin Vijay No. 346.

26. *ibid* No. 349/E.I. XI pp. 46-47

Mandor²⁷ 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. Samantsingh 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 Lakhampal 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 Chamundraaj, 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

29. E.I. IX p. 68/Vol. XI PP. 48-49.

30. *ibid* XI P. 53-54/Jin Vijay No. 351.

to Kumar³¹ 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 Sundah³² 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*^{32A} type.

His son Udai singh was another important ruler. The Sundah inscription records that his possession extended over Nadol, Jalore, Mandor³³, 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 references³⁴ 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.

31. Ibid P. 55/Jin Vijay No. 352.

32. The Sundah inscription verses 38-40 (E.I. IX. p. 73).

32A. The *Vidhyadharies* were constructed between the *Kosthakas* in a rampart (*Raj vallabha 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).

33. The Sundah inscription verse 8. (E I. IX p 73).

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 inscriptions³⁵ 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 inscription³⁶ 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 Avadhi Muslims ruled over Bayana and Lalsot during the 15th century A.D. The fort of Ranathambhor remained a bone of contention^{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-Parshvath* 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

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

36. 1.A. Vol, XXI P. 57/PRASWC 1920-21 P. 116.

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 in³⁷ 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.) furnishes³⁸ much information about Viradhaval and his ancestors. The Vimal Vasati inscription³⁹ 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 at through Jain inscriptions. The Abu inscription of V.E. 1350 mentions⁴⁰ 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 Mount⁴¹ 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.), edited⁴² by the Author, Allat had killed the Pratihara king

37. The *Vividh Tirth Kalpa*, (SJGM) P. 16 Ve. se 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

42. Edited by the Author in the *Studies in Indian Epigraphy (Mysore)* Vol. I PP. 132-134/*Varada* Vol. XIV No. 1 pp. 1-5,

Devpal. It was the period^{42A} when power of the Pratiharas was curtailed. Allat succeeded to capture eastern Mewar including the fort of Chittor after wresting power from the Pratiharas. 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 *Gurvavali*⁴³ 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 Hatundi⁴⁴ Jain temple inscription proclaims the victory of Paramar Munj over Mewar.

A Jain temple inscription of the time of Paramar Naravarma⁴⁵ from Chittor records the construction of a *Vidhi-Chaitya* in the fort. This fact is corroborated also from the *Khartargachchha pattavali*, 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 Samiddhe shvar temple inscription⁴⁶ 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 Digambar Jain inscription⁴⁷ 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.

44. E. I. Vol. X P. 10.

45. The History of Mewar by the Author pp. 63-64/The *Kharatargachchha Pattavali* (SJGM) PP.

46. E. I. Vol. II p. 321.

47. An report on Indian Epigraphy year 62-63. No. B-836.

and Gurjars. The Digambar Jain Kirti Stambh inscriptions from Chittor, edited⁴⁸ 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 inscription⁴⁹ 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 inscription⁵⁰ of V.E. 1557 (1500 A.D.) of the time of Maharana Raymal, the Sadari inscription⁵¹ of V.E. 1654 (1595 A.D.) and the Shatrunjay inscription⁵² 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 inscription⁵³ of V.E. 1654 (1595 A.D.), belonging to the family of Bhama Shah, when read alongwith the colophons of the MSS. of *Gora Badal*

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48. Edited by the Author in the *Anekant Vol. XXII No. I/Joharapurakar-Jain Lekh Sangrah* (Delhi 1974) Vol. V. pp. 153-155.
49. An Rep A.S.I. 1907-1908 pp.21/Jin Vijay No. 307/The Maharana Kumbha by the Author p. 425.
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.
52. Jin Vijay No. I/E. I. Vol. II pp. 42-47.
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 Digambar. The Digambar Jain temple inscription⁵⁴ 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 *Vagada-Pravasa-Geetika* (1370 A. D.) contains references to them. The Uparaganva inscription⁵⁵ 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 Sharma⁵⁶ 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 Bhatttripatta 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

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

55. History of Mewar by the Author p. 83

56. G. H. Ojha-*Udaipur Rajya ka Itihas* Vol. I. p. 150. Dashrath-Sharma, *Rajasthan Through The Ages* Vol, I p. 650, History of Mewar by the Author pp. 83-84,

father Jayatsingh are not fully described in the above⁵⁷ 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 his⁵⁸ kingdom. His successor was Somdas, whose minister Salha built a massive Jain temple at Antri,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.

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 *Kharataragachchha Pattavali*⁶⁰ contains several references to various activities of the Jains in the town. The Jain inscriptions of the Parshvanath⁶¹ temple dated V.E. 1473 (1416 A.D.), the Sambhavanath⁶² temple dated

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57. The Baneshvar temple inscription of V. E. 1617 of Maharawal Ashakarna and Goverdbhannath inscription of V. E. 1679 of Maharawal Punja contain above information.
58. The following colophons are worth quoting (1) MS. *Panch Prasthan* (V. E. 1480 (2 and 3) *Dvayashraya Vriti* (V. E. 1485 and V. E. 1486) (4—5) *Uttaradhyan Sutra* (V. E. 1486 and 1489). (6) *Kathakosh Prakarana* (V. E. 1487) (7) *Dash Vaikalika* (1489) etc.
The *Etihasika-Sodh-Sangraha* by the Author pp. 43-46.
59. ARRMA 1926 p. 2.
60. The *Kharataragachchha-Pattavali* (S.J.G.M.) pp. 34.
61. Nahar III No. 2112.
62. *ibid* No, 2139.

V. E. 1497 (1440 A. D.), the Shantinath temple dated⁶³ 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 Ghata-singh. Recently, some memorial inscriptions^{63A} have also been noticed which throw light on the battles fought by the Bhatīs, against Muslim rulers. Jaisalmer was invaded by the Muslim armies of Alauddin Khilji⁶⁴ 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 Pratihār 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 Kekind⁶⁵ 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.

63A. *Varada* Vol. XXI No. I edited by Brijbhanu Sharma.

64. *ARRMA* 1936 No. IX, X and XI/*Varada* Vol. XVII No. 1-2 pp. 11-12, Vol. XXI No. I pp. 26 to 36.

64.A. Author's paper "*Nagaur-ke-Sultan*" published in the *Varada* Vol, XX No. 3-4 pp. 24-35.

65. *Jin Vijay* No. 377.

Jaimal record^{65A} the name of the local ruler as Gajsingh 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 other⁶⁶ 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 Jain⁶⁷ 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).

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

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

67. For details see the following papers of the Author :

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

(ii) Sultan Gayasuddin and Rajasthan published in the *Journal of the Rajasthan Institute of Historical Research/Etihasika-Sodh-Sangrah* by the Author pp. 22-31.

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 temple⁶⁸ inscription of V. E. 1597 (1540 A. D.) furnishes an informative record of the above dynasty. The Amer Museum inscription⁶⁹ 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*⁷⁰ mentions that several temples of Western India, excepting the Mahavir temple of Sanchore, were destroyed by the forces of Mahmud Ghazni. Muhammad Ghorī 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 icon⁷¹ of Phalodi Parshvanath was demolished by the Ghorī. 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

68. *Anekant* Vol. XVI p. 212.

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

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

71. *Vividh-Tirth-Kalpa* (SJGM) p. 10.

in the Jain temple of Osia between⁷² 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 icon⁷³ 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 inscriptions⁷⁴ 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 forces⁷⁵ 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 inscription⁷⁶ 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

72. The Saradar Museum Report year 1949 p. 10/Nahar I No. 793, 794, 804, 805.

73. I. A. Vol. LXII p. 42.

74. Abu II No. 465, 466.

75. I. H. Q. XI p. 149/Nerasi (Dugar) Vol. II p. 288/Nahar III No. 2112 and 2139.

76. History of Mewar by the Author p. 107.

Hamir's⁷⁷ 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 Gambhiri river bridge, built by his son Khizra Khan, who was posted at Chittor. The Digambar Jain Kirtistambh 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 *Nabhinandan-Jinodddhar 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 *Devakulikas*, 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*.

79. For details see Author's paper named "*Alauddin-ka-Abu-par Akraman*" published in the *Varada* Vol. XXVII No. 1-2.

80. M. A. Dhaky's paper published in the *Svadhyaaya* Vol. IX No. 3 pp. 349-368.

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 Devakulapatak, 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 the⁸² *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 *Etihāsik 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 Raisingh⁸⁵ 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 Rishabhdevaji 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 inscription⁸⁷ of V. E. 918 (861 A. D.) gives place names such as *Valla, Maru, Mada, Tavani, Gurjaratra*, etc. The *Kuvalayamala*⁸⁸ contains the names *Gurjaratra* and *Maru*. The *Dharmopadeshmala*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 "*Ashtadash-Shata-Mandal*"⁹⁰ 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 "*Gokarna Giri*" is also used. A description of Medapat country

85. *Bikaner*-introduction.

86. These Surah inscriptions were drafted by Kaviraja Shyamaldas.

87. *JRAS* 1895 pp. 513-520.

88. The *Kuvalayamala* (SJGM) pp. 282-283.

89. The *Dharmopadeshmala* (SJGM) Colophon's verses 11, 14, 28, 29 & 31.

is found in the Chittor inscription⁹¹ of V. E. 1495 (1438 A. D.) and the Satrunjaya⁹² 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 inscription⁹³ of V. E. 1244 (1187 A. D.), the Bijoliya inscription⁹⁴ of 1226 (1170 A. D.) etc. The word "Uparamal" seems to have been current simultaneously and is used for example in the Dhod⁹⁵ inscription of V. E. 1225 (1169 A. D.). The Ranakpur⁹⁶ 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 Museum⁹⁷ 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.

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91. JBBRAS Vol. XXIII p. 50/Maharana Kumbha by the Author pp. 375-384.
 92. Jin Vijay No. I/EI Vol. II pp. 42-47.
 93. An-report A. S. I. Vol. VI plate.
 94. E. I. Vol. XXVI P. 102.
 95. Edited by R. C. Agarwala in the *Varada* Vol. VIII pp. 1-10.
 96. Jin Vijay No. 307/Maharana Kumbha by the Author pp. 384-386
 97. *Researcher* XII-XIII 1972-73 pp. 53-58.

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 Pratihars¹ 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 subordinate² 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 important³ 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 Chhapan 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 Gujrat. After the discomfiture of Prithviraj Chauhan III in 1192 A. D. most of Northern Rajasthan,

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1. Author's paper "Ancestors of Pratihara King Nagabhata I" published in Vishveshwaranand Indological Journal Vol. IX No. 2 Paper No. 298.
 2. V. B. Mishra-The Gurjar Pratihars and Their Times (Delhi 1966) pp. 46-48.
 3. Prithviraj Chauhan and His Times by the Author pp. 78-79/A. K. Majumdar-The Chalukyas of Gujarat p. 42.

Sapadlaksha, Uparamal etc. came in the possession of the Sultans of Delhi. Several important families migrated from Ajmer, Bikampur, 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 Bhatish 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 their 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 Ghatiyala⁴ dated V. E. 918 (861 A. D.) of the time of Pratihara king Kakkuka does not contain any epithet for the Pratihara rulers of Mandor branch. The Hatundi inscription⁵ 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 "*Maharajadhiraj*" only. In an inscription from Jhanwar⁶ (District Jodhpur) the Chauhan king Kelhan is described as "*Maharajadhiraj Parameshvar*". He too was somewhat reticent not having used the imperial titles like "*Param Bhattarak*". 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 Chalukya⁷ of Gujarat.

4. E. I. Vol. IX pp. 279-81/Journal Royal, Asiatic Society, London 1895 pp. 513-521.

5. *ibid* Vol. X pp. 10-17.

6. Journal, Royal Asiatic Society of Bengal (NS) 1916 pp. 103-104.

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 Vighraharaj 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

8. An. Rep. A. S. I. 1907-8 p. 21/Jinvijay No. 309.

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 Ajitnath temple (Digambar) inscription of V. E. 1726 of the said place Udaipur. The title "*Rajarajeshvar*" was used in the Lakhadavas Jain temple inscription of V. E. 1877 for Maharana Bhimsingh.

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^{9A} of V. E. 918 (861 A. D.) thus describes the Pratihara 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 (*Dvijā*) he succeeded in making everybody happy." The same inscription^{9B} 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 youngman 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.

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 plate¹⁰ 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.

9A. Verses 9 to 11 of Ghatiyala Inscription of V. E. 918 (as per footnote 4 above) For text see inscription No. 2 of this book.

9B. *ibid*, verses 7 to 8.

10. E. I. IX p. 66.

Another inscription dated Sinha-year 31 (V. E. 1200) from the same¹¹ 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, made¹² benefactions to the Jain temples. The Chauhan inscriptions of Jalore furnish interesting data about carrying out administration by the ruler conjointly with Yuvaraj. The Nadlai Jain temple inscription of V. E. 1557 (1500 A. D.) speaks¹³ 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 Jaisalmer¹⁴ 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 Ajayraj¹⁵ 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

13. Jin Vijay No. 336.

14. Nahar III No. 2154.

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 Kelhan¹⁶ for Mahavir temple. The queens of Dharavarsh Paramar of Abu were faithful followers of Jainism. The Jharoli inscription¹⁷ 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* Lakhnapal and Abhayapal, who made pious¹⁸ 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 inscription¹⁹ 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 villages²⁰ 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 Maufi, from the estate held by them. Prior permission of the ruler, for such benefaction was generally not necessary. The Harsh²¹

16. E. I. XI pp. 46-47

17. Abu V. No. 311

18. Jin Vijay No. 331.

19. Jin Vijay No. 349/Nahar I No. 883/E. I. Vol. XI pp. 46-47.

20. E. I. Vol. IX p. 69

21. *ibid* Vol. II pp. 117-130.

temple inscription²² 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 (*Sva-Bhag-Apta*) through deeds duly signed by them (*Sva-Hasta-Ankita-Shashanam*).

Feudal Chiefs :

Most Rajput rulers had several feudatory chiefs under them. This feudal set up existed at least from the time of the Pratiharas and perhaps even earlier. The Devagarh²³ inscription of Bhoj Pratihara dated V. E. 919 (862 A. D.) records that this overlord owns a host of *Samantas*. The *Kharataragachchha*²⁴-*Pattavali* speaks of the presence of several *Samantas* in the court of Chauhan Prithviraj III. These *Samantas* obviously had their own states which were ruled autonomously by them. However, they were not free in the management of external affairs. These *Samantas* may be classified into two categories viz. (i) *Samantas* of imperial rulers and (ii) *Samantas* of petty rulers. The Jain inscriptions of Rajasthan record the names of several *Samantas* who made donations to Jain temples from time to time.

The King's Cabinet :

For successful government every king needed good ministers. Among the *Sapta-Anga*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 *Mantri-Parishad* or *Mantri-Mandal*. In the Jain inscriptions, the minister is also called as the *Mahamatya* or *Sachiva* or *Raj-Mantri*. The actual strength of the cabinet main-

22. E. I. Vol. II p. 102

23. *Jain Shilalekh-Sangrah* Vol, II No. 128/An. Rep. A. S. I. Vol. X p.101.

24. *The Kharataragachchha-Pattavali* pp. 25-33.

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 *Kharatara-gachchha-Pattavali* mentions Prithviraj Chauhan’s minister Kaimash as *Sarvadhikari* and Mandaleshvar with one thousand equestrian 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

26. Nahar I No. 897/Jin Vijay No 320.

27. Abu II No. 2.

28. Jin Vijay No. 381.

29. Abu 11 No. 1, 47, 50, 51, 53, 72, 95, 98, 100, 103, 104, 108, 109, 124, 153, 169 and 233.

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 Jalore³¹ 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 Iltutmish. 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,³² 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 Nadol³³ 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^{33A} inscription of V. E. 1714 names a Mohandas, who was a devoted and faithful servant of the ruler of Amer.

31. *ibid* No. 150-151 and 359 and 361/*The Kirti-Kaumudi* (Bombay 1883) I-26 Dashrath Sharma-op. cit. pp. 173-174. Author's paper on Yashovira Mantri, published in the "*Vishvambhara*".

32. Maharana Kumbha p. 158 by the Author.

33. Jin Vijay No. 366 and 367.

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 Upalraj, 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, who were 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 use to indicate a personal Jagir of various members of royal family. The Lalrai inscription³⁹ of V. E. 1233 speaks of *Maharajaputra* Lakhnapal 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 *Pratigana*⁴⁰ 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

37, E. I. Vol. XI pp. 43-46.

38. Jin Vijay No. 345.

39. Jin Vijay No. 347 and 348.

40. E. I. Vol. XXVI p. 102/Dashrath Sharma-op. cit. p. 107.

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 Ranakpur⁴¹ 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-Selahath*”. 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 Bhinmal⁴² inscription of Chachigdeva Sonagara, which refers to “*Shri-Karaniya-Panch-Selahathada*”. The Abu inscription⁴³ 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 Sanchore⁴⁴ 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 *Kalasa*s of Moong at the time of *Rathayatra* celebration, out of the interest from the sum bequested by them. The Delawara⁴⁵ inscription of

41. Edited by the Author in *Maru Bharati* Vol. XVI, No. II, p. 53.

42. Bombay Gazetteer Vol. I Part I p. 480-486.

43. Abu II No. 2.

44. E. I. Vol. XI pp. 57-58.

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 Talar⁴⁶ were mainly utilised for detecting and recovering the stolen properties and to protect the town from notorious and bad elements. The Chirawa⁴⁷ 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 *Talara-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 groups of a 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.

47. *Vir-Vinod* Vol. I Appendix .

instituted. The Samoli inscription⁴⁸ 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 V. E. 1172 names a Yashodeva Baladhupa, who was duly honoured by the *Mahajan-Sabha*⁴⁹ perhaps for some valorous action. The Nadlai inscription⁵⁰ 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 Nadlai⁵¹ 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 Samantsingh⁵² 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.

members⁵³ : (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 inscriptions⁵⁴ 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 Bhinmal⁵⁵ 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*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

53. *Etihasika-Sodh-Sangraha* by the Author p. 107.

54. Jin Vijay No. 318-320.

55. The Bhinmal inscriptions No. 10 and 11

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. 1236⁵⁷ 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 inscription⁵⁸ 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.⁵⁹ 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 *Talараbhavya*. 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 inscription⁶⁰ 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 inscriptions⁶¹ 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

59. The Bhavanagar-Inscriptions pp. 67-69.

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

61. Jin Vijay No. 331.

62. *ibid* No. 333.

of V. E. 973 (926 A. D.)⁶³ 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 inscription⁶⁴ 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 Devara⁶⁵ Lumbha and V.E. 1506 of Maharana Kumbha. The inscription⁶⁶ 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 Devakul-patak⁶⁷ 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 Sanchores inscription of V. E. 1345 of Samantsingh⁶⁸ 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

65. Abu II No. 241-243.

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) inscription⁶⁹ 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 plate⁷⁰ of V. E. 1218 of Kirtipal Chauhan mentions the grant of two *drmmas* from each village under his Jagir for the worship of a Mahavir-Temple. According to the Nadol plate of Alhandeva⁷¹ dated V. E. 1218, a payment of five *drammas* 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 *drammas* through the *Mandapikas*.

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

69. Journal of Royal Asiatic Society of Bengal (N. S.) XII/The *Lekh-Paddhati* (GOS) p. 14-104.

70. E. I. Vol. IX p. 68

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, Sambhar, Chatsu, Ladnu, Nagaur, Didwana, Medta etc. grew in wealth and importance. Trade and commerce flourished. The *Samaraiçcha Kaha* of Haribhadra Suri (8th century A. D.) the *Kuvalayamala* (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 *Kuvalayamala* (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 Khandela 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.

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1. The Colophon of the *Kuvalayamala* (S.J.G.M.) verses 5 to 8.
 2. Dr. Kailash Chandra-Ancient Cities and Towns of Rajasthan (Delhi 1972) p. 262,
 3. The *Shrutavatar* 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^{3A} in Samvat 222. But these stories do not seem to be convincing. No epigraphical sources concerning the Oswal anterior 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.⁴ Recently, several inscriptions ranging ^{4A} 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 Pratihara period and fell into desolation. Drastic famines added to its ruin and compelled its residents to migrate to other places. The *Nabhi-Nandan-Jinoddhar-Prabandh*⁵ 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, Purnachandra⁶ 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.

4. An, Rep. A.S.I. 1908-9 pp. 139/P.R.A.S,W.C. 1907 p. 36 Krishnadeva—The temples of Northern India (NBI) p. 31

4A. Indian Archaeology—A Review year 72-73 p. 34.

5. The *Nabhi-Nandan Jinoddhar-Prabandh* II verses, 185-187.

6. Nahar III Introduction.

issued by this caste belongs to the 11th century A. D.,⁷ 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 Kothari⁸ (Oswals).

(2) The Nadlai inscription⁹ 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 *Kharataragachchha* 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, Jinbhadra Suri etc. are noteworthy in this connection. A good number of were *gotras* formed by these Acharyas. We find references of converting several Maheshwari¹⁰ 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

7. *Jain Tirth-Sarva-Sangraha* Vol. I pt. II pp. 173-174.

8. The *Shatrunjaya-Tirthoddhar-Prabandh* Introduction/E. I. Vol. II p. 42.

9. Jin Vijay No. 336/The *Prabandh* on Rao Lakhan also contains similar fact.

10. The *Kharataragachchha-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 Nagar¹¹ 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 Ray¹² had noticed some inscriptions of the 10th century A.D. in district Sawai Madhopur engraved by the Dharkat families who were followers of Digambar. Harisena, the famous poet, who composed¹³ 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*^{13A} Gollak of Marukota, was a

11. E. I. XXXIV No. 2.

12. *Varada* Vol. XIV No. 2 p. 56.

13. The colophon of *Dhamma-Parikkha* (MS. Mahavir Bhavan, Jaipur), quoted also by K. C. Kashaliwala in the *Prashasti-Sangraha*.

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.)

Shvetambar Jain. He was contemporary to Someshvar and Prithviraj Chauhan III and Johiya Sinhabal. The Abu inscription¹⁴ 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 Jalore¹⁵, 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 Digambaras. 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 Pratihara 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 Shergarh¹⁶ 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 Bhinmal, 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 communities¹⁷, 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 are¹⁸ 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 inscription¹⁹ 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 known²⁰ as Pragavat. The colophon of M. S. *Mahavir-Charita* dated V. E. 1236 states that this word is derived from the word “*Prachi-Vata*”. Some scholars believe that the Pragavat, as a caste was created by Haribhadra Suri,²¹ who converted a number of families to Jainism at Chittor. Most inscriptions belonging to this caste have been found in

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17. The *Kuvalayamala* (S.J.G.M.) pp. 55, 56, 67-103/Dr. Premsuman Jain-*Kuvalayamala-Ka-Samshkipta-Adhyayana* (1975) pp. 106-107.
 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.)
 19. E. I. Vol. II. pp. 11-12.
 20. Dolatsingh Lodha-*Pragvat-Itihas* pp. 11-13.
 21. Hermann Jacobi-*The Samaraichchakaha* (Cal. 1926) Introduction.

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 migrated²² from Bhinmal. 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 word²³ "*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 named²⁴ Pali, Baghera, Chittor, Nagada and Narsinghpur, respectively. Agrawals are both Digambar and Vaishnavas, "*Agrotakanyaya*", 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 Bhinmal (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 inscriptions²⁵ 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 Vasati²⁶ 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 inscriptions²⁷ 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 Sangarner) have been noticed by Mahopadhyaya Vinay Sagar. Some inscriptions on icons donated by persons of the Modh, Bhavsar, Shrivamsh 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 inscription²⁸ 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.²⁹ 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

25. Bikaner 230, 407, 470, 581.

26. Abu II No. 215.

27. Vinay Sagar No. 92, 420, 820.

28. Nahar I No. 894/An. Rep. A.S.I. 1908-09 pp. 109/P.R., A.S.W.C. 1907 p. 3.

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 Sewags Hirderam, Gopinath etc.

(ii) A copper plate of V. E. 1761 (1704 A. D.) issued again from the camp at Lotana to Sewags 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 Bikaner³⁰ 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 Mathen³¹ 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 Bikaner³² 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 *Kharataragachchha* 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.) discovered³³ at Poshina (Sirohi). This inscription speaks of a "*Brihadā-Shakha*" (large branch) of the Oswals. The words "*Brihadā-Sajjaniya*" or "*Brihadā-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 Bamnera³⁴ inscription, dated V. E. 1579 (1522 A. D.) the Brahmanvad³⁵ inscription of V. E. 1552 (1495 A. D.) and many other inscriptions also use the term *Brihadā-Shakha*. Similarly there are numerous inscriptions that speak of the "*Laghu-Sakha*".

32. Bikaner No. 1973 and 1974.

33. Referred to by Shri Dolatsingh in the introduction of his book the *Pragvat Itihas*. Also see The Prithviraj Chauhan and His Times p. 105 fn. 20. by the Author.

34. Abu V No. 182.

35. ibid No. 234.

The division was not limited to the Oswals³⁶, but was apparently found in other castes too. The words “*Vrihada-Pragvat-Jati*” or “*Pragvat-Vrihada-Sakha*” are found in the inscriptions³⁷ of Madar dated V. E. 1624 (1567 A. D.) and Satasena³⁸ dated 1721 (1664 A. D.). Similarly the phrase “*Pragvat-Laghu-Sakha*” is used in the Tharad³⁹ 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 inscription⁴⁰ of V. E. 1854 (1797 A. D.) and many others. The phrase *Laghu-Samtaniya* or *Laghu-Sakha* appear in the inscriptions of Tharad⁴¹ dated V. E. 1519 (1462 A. D.) and Bikaner dated V. E. 1903 (1846 A. D.) and many others.

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 some-times migrated from a particular area.

36. Some families of *Laghu-Sakha*, remained quite prosperous.

37. Abu V No. 91

38. *ibid* No. 109.

39. Daulat Singh Lodha No. 167.

40. *ibid* No. 80/Bikaner No. 1588 and 1827.

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 Nagaur⁴² dated V. E. 1293 (1236 A. D.) from the Lunig-Vasati of Abu, Biramdeva Samtaniya⁴³ (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 "Svadhya" (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, Bachhawat, 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 inscriptions⁴⁵ 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 inscriptions⁴⁶ 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 Bikaner⁴⁷ dated V. E. 1482 (1425 A. D.) records the name of an Ajmera Brahmin, Garga,

44. The *Dhurtakhyan* of Haribhadra (8th Century A. D.), *Dharmapariksha* of Harisena 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 Jaisalmer⁴⁸ inscription of V. E. 1536 (1479 A. D.) and Himataram temple inscription speak of the donations made to the Brahmins of six *Nyatas Shata-Darshan* which includes Dahima, Gurjargaur, Sukhwal, Gaur, Brahmins etc. by the Jains. But *Brahmahatya* (killing a Brahmin) was considered a heinous crime. The Sewadi inscription⁴⁹ of V. E. 1172 (1115 A. D.) of Katukraj, Nadlai inscription⁵⁰ 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 *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.

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 Balaprasad⁵¹ and several other inscriptions of the Chauhans and the Rathors from Nadlai, Sewadi, Sanderao, 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 *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-

48. Nahar III No. 2139.

49. Jin Vijay No. 323

50. Jin Vijay No. 331

51. E. I. X p. 10/Jin Vijay No. 318.

tion⁵² 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 grant⁵³ 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 speaks⁵⁴ of the Naigam Thakur Talhan son of Vilhan and grandson of Shrichand. Another grant dated V. E. 1218 from Nadol names⁵⁵ Naigam Shridhar. Naigam Chhitar is referred to in the Bijoliya inscription⁵⁶ 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 Vasantgarh⁵⁷ inscription of the year

52. Abu No. II No. 250-251.

53. E. I. Vol. XI pp. 38-41.

54. Prithviraj Chauhan and His Times by the Author, p. 172.

55. E. I. Vol. IX p. 56

56. *ibid* XXVI pp. 101.

57. Abu V No. 365.

744 (687 A. D.) wherein installation of an icon is referred. The Sutraddhar Sivanag is here compared with Brahma. Similar praise of a Sutraddhar 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 Sutraddhars remain unrecorded and unsung. Sobhandeva, 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 Sobhandeva was a very competent architect. Sutraddhar⁵⁹ Deepa built the temple of Ranakpur. His descendant Haradas⁶⁰ constructed the temple of Achalgarh. The Meghanand⁶¹ Mandap with a tall pillared hall added to Ranakpur temple in V. E. 1611 (1554 A. D.) was perhaps built by a Sutraddhar from Ahmedabad, who was accomplished in the style of architecture then prevalent in Gujarat. The beautiful temples of Jaisalmer named, Parshvnnath, Sambhavanath^{61A} and Shantinath with their fine tracery works, were also built by Sutraddhars Hapa, Shivdeva Kheta and many others, whose names have been recorded in epigraphs. We find names of several Sutraddhars in the inscriptions of Jalore, Medata, Pali, Nagar, Jasol, Khed etc. A list of the names of the Sutraddharas available in the Jain inscriptions of Rajasthan is given in Appendix B. Some Sutraddhars were even followers of Jainism and constructed Jain temples of their own accord. Some Sutraddhar families from Chittor, Delawara, Nagada,

58. *ibid* II No. 277.

59. *Jin Vijay* No. 309.

60. *Abu II* No. 473, 474, 471, 482, 483, 484.

61. *Jin Vijay* No. 308, 309.

61A. *Nahar III* No. 2154, 2139, 2113.

Kumbhalgarh etc. are recorded in the inscriptions found in these places. Sutrardhar 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 Sutrardhars from Chittor, who were sent to Shatrunjay for construction work. We find references to Sutrardhars 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 Sutrardhars 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 Jaisalmer⁶³ inscriptions of V. E. 1663, records the name of Jaisa. The names of Jaisa and his son Sivdas, and Viram are recorded in the inscriptions⁶⁴ 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 Gajadhar⁶⁵ 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

62. Jin Vijay No. 1-2.

63. Nahar III No. 2505.

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 Sarupsingh⁶⁶ 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,⁶⁷ 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 inscriptions⁶⁸ 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 Pratihara 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 Sanchores inscription⁶⁹ 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.

67. Abu II No. 285-251.

68. Journal, Royal Asiatic Society of Bengal (NS), Vol. XIII

69. E. I. Vol. XI p. 56

of Toda (Distt. Tonk) visited the Jain temple⁷⁰ 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 Gorakhamandi (Siyalakhed Kathiawad) where the name of a Mehar is engraved as the donor. From Timana (Bhavanagar) a copper plate⁷¹ 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 Islam⁷² in A. H. 859 (1455 A. D.) in the Ajmer region. A medieval inscription from Gujarat also associates mehras 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 inscription⁷³ 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*⁷⁴ (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 Navalakhi'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.

72. History of Mewar by the Author p. 133/*Varada* Vol. XXII No. 4 pp. 14-17.

73. Abu V No. 621/Jin Vijay No. 427.

74. The *Nabhi Nandan Jinoddhar Prabandh* Chapter I

the persuasion of Ramdeva and Maharana Lakha. The Machind Jain temple inscription⁷⁵ of V. E. 1494 recently published by the author, belongs to this family. Several colophons of MSS, *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.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.⁷⁷ Ratna moved to Malwa. His descendant Sahasa, later on, built the Jain temple at Achalgarh. The inscriptions⁷⁸ 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 Bachhawat 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 originally⁷⁹ 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.

75. Edited by the Author in *Sodh Patrika*.

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

77. Maharana Kumbha pp. 291-292/History of Mewar p. 144.

78. Abu V No. 374 Jin Vijay No. 307/Abu II No. 464.

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 inscription⁸⁰ 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 Apabhhransh, was beginning to dominate even written language. Names⁸¹ like Jalhan, Malhan, Jhanjhan, Chahad, Kelhan, Visal, Kadua, Behad, Lunag, Rajad, Abad, Deda, Goga, Ujoana, Tahan, Gosal, Dahad. etc. definitely have their roots in Apabhhransh 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 1510.⁸²

80. Jin Vijay No. 336/Bhavanagar inscriptions pp. 141-44.

81. Vasudev Sharan Agarwal's introduction to the *Pratishtha-Lekh* edited by M. Vinay Sagar.

82. Vinay Sagar No. 356, 404, 381, 379, 358, 413 and 456.

Place name	Year of inscription	Details
(a) Chandra Prabh temple, Kota	V. E. 1501 (1444 A. D.)	Mandutra Heeru and his wife Heeradevi
(b) Rishabdeva temple, Malpura	V. E. 1506 (1450 A. D.)	Samakath Karama and his wife Karamadevi.
(c) Parashvachandra Gachchhiya Upashraya, Jaipur.	V. E. 1504 (1448 A. D.)	Telahara Luna and his wife Lunadevi.
(d) Panchayati Mandir Jaipur.	V. E. 1504 (1447 A. D.)	Surana Lakhana and his wife Lakhanshri.
(e) Chandra Prabh temple Ajmer.	V. E. 1502 (1445 A. D.)	Pragvat Lakha and his wife Lakhandevi.
(f) Chandra Prabh temple, Amer.	V. E. 1507 (1450 A. D.)	Lodha Guna and his wife Gunashri.
(g) Nagaur Bada Mandir.	V. E. 1510 (1453 A. D.)	Shrimal Palha and his wife Palhi.

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^{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 righteous⁸³ 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.

82A. Abu V No. 11

83. Vinay Sagar-Introduction.

Polygamy seems to have been common⁸⁴ 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.)⁸⁵ 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 Ajitnath. The names of their husbands are conspicuously absent. The Hamirgarh⁸⁶ 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 Anantnath⁸⁷ 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 inscription⁸⁸ 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,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

87. Vinay Sagar No. 394.

88. Abu II No. 279, 287, 289, 307.

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's⁹⁰ 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 inscriptions⁹¹ noticed from Bikaner are as under :

- | | |
|------------------------------|---|
| (i) V. E. 1684 (1627 A. D.) | On Urjan Kochar's death a Jujhar memorial was erected. It was later on renovated in V. E. 1996. |
| (ii) V. E. 1747 (1690 A. D.) | Abirchand Mukim (Bothara) who is known as the Bhomiya has a |

90. Nahar I No. 719.

91. Supra fn. 89.

similar inscription commemorating him.

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

Marriage Ceremony :

On the basis of paternal names of some women noted on certain 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 admixture with those from another caste or a lower strata 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 customary celebrations in Jain temples. The Sanderao inscription⁹² of V. E. 1221 (1164 A. D.) of Kelhan records that for the celebration of *Kalyanik Parva* of Mahavir, one *Hayal* 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 Khetasi of the Sankhwal family distributed *laddoo* covered with silver foils (*Rupanana*)⁹³ among the populace of Marwar, Jaisalmer

92. Jin 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 for⁹⁴ 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, Ghee⁹⁵ 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. Apabhraṁsh paintings graphically record for us the beautifully printed and variegated clothes that were commonly used. References to donation of clothes is found⁹⁶ 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 clothes⁸ were like are available. The Jain inscriptions of

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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 *Jimans* 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 Kutuhil* 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 inscriptions⁹⁸ 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 Kckind 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. written⁹⁹ 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) *Samarachchakaha* (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 Apabhraṃsh and Deshi words. Linguistically, Apabhraṃsh 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 Apabhraṃsh also developed in these languages.

Jain inscriptions from Godawar, Sirohi, Abu, Mewar and other parts of western Rajasthan contain many words of Apabhraṃsh 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.

Dramma was a much used coin. It was minted both from gold and silver. But silver *drammas* were minted in larger number. Scholar believe that *Tanka*, *Rupaka*, *Vimshopaka* etc. were different denominations of *dramma*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 explanation¹⁰¹. According to them the value of *Lohadiya* was the same as that of *Vimshopaka*. Thakar Pheru equates one *Vimshopaka* with 1/20 of a *dramma*. No satisfactory explanation can, at present, be given about the comparative value of different denominations of a *dramma* referred to in the *Ganitasar*. A conjecture may be hazarded that *rupaka* and *dramma* of *Ganitasar* were indential with silver and gold *drammas* respectively.

100. Journal of Numismatic Society of India Vol. XXII Pt. II P. 73 fn. 2.

101. Dashrath Sharma—Early Chauhan Dynasties (Second Edition) p. 303
D. R. Bhandarkar. The Charmichael-Lectures p. 208.

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 Nana¹⁰² 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 *vimshopakas*, 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 *Puratan-Prabandh-Sangraha*, *Prabandh-Chintamani* *Dravya-Pariksha* and many epigraphical and other literary sources. The Juna Badmer¹⁰³ Jain temple inscription of V.E. 1352 records a grant made by Samantsingh Chauhan of ten *Bhimpriya-Vimshopaka*. Evidently *Vismphopakas* 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.

103. Jin Vijay No. 371.

Gujarat who ascended the throne in V.E. 1302. The *Lekh-Paddhati*¹⁰⁴ tends to undermine this supposition, because it mentions *Visalpriya* and *Jirna Visalpriya drammas* in the drafts dated V. E. 1288. This is a collection of model drafts of many documents, which bear¹⁰⁵ the date V. E. 1288. It mentions “*Shri Shri Maliya-Kharatankashalahata Trih Parikshita Hatta-Vyayaharamana Jirna Vishvamalla Priya Drama*” etc. This proves that in V. E. 1288 *Jirna Visalpriya Drammas* were restamped thrice in the mint of Bhinmal¹⁰⁶. 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 together 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 inscriptions¹⁰⁷ like the Ratanpur inscriptions of V. E. 1343, 1348, the Sanchores inscription of V. E. 1345 the Arasana inscription of V. E. 1344 etc. also refer to this coin.

Except a few coins minted by Siddhraj¹⁰⁸ Jaisingh, no coin issued by the Chalukya rulers of Gujrat has been discovered so far.

Ajaypriya-Drama was issued by Ajay deva Chauhan of Ajmer. We have a definite reference to this¹⁰⁹ 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

104. The *Lekh-Paddhati* (G.O.S.) pp. 20, 33, 34 and 37.

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.

108. A. K. Majumdār—The Chalukyas of Gujarat (1956) P. 274.

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-Adivarah" with representation of Varah (the divine boar) have been discovered. The Shergarh¹¹⁰ 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-Varanga¹¹¹ a local officer.

The Hatundi¹¹² 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.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-*

110. E. I. Vol. XXIII PP. 133-134.

111. *ibid.*

112. Jin Vijay No. 319 and 320/Abu II No. 2. 240-241, Abu V No. 55.

113. Jin Vijay No. 332, 334, 423.

paddhati states that silver *Bhillamaliya-paruttha 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*¹¹⁴ etc. It seems that there was some difference in their exchange value. The Delwara 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 Shergarh¹¹⁵ inscription of V. E. 1084. *Kanhata*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 donation¹¹⁷ of 16 *drammas* by one Dharkat Bhayal, the monthly interest from which amounting to 8 *Vimshopakas*, was required to be utilised in special

114. Maharana Kumbha by the Author pp. 369-370.

115. E. I. Vol. XXIII PP 133-134.

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 inscription¹¹⁸ of V. E. 1262 tells us that on 40 *drammas* an annual interest amounting to 12 *drammas* was earned.

(ii) The Arasana inscription¹¹⁹ 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 deva¹²⁰ 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* going¹²¹ 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 medieval¹²² epigraphs of Rajasthan. A standard pitcher was used for measuring corn and liquid like

118. Bombay Gazetteer Vol. I Pt. I Appendix (Inscription No. 9)

119. Abu V No. 34.

120. Jin Vijay No. 363.

121. *ibid* No. 362.

122. Dr. Kailash Chandra—Ancient Towns and Cities of Rajasthan (Delhi 1972) pp. 507–509.

milk, ghee etc. Oil was measured by *Pala* (*Palika*) and ghee in terms of *Karsh*.

For measurement of land, our information is meagre. The Siyadoni 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 details¹²³ 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*, *Bisva* etc. which occur in medieval inscriptions denote different measures of land.

Wages :

The Osia inscription¹²⁴ 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 that¹²⁵ 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 arranging¹²⁶ garlands 24 *drammas* were

123. Maharana Kumbha by the Auhtor p. 352.

124. Nabar I No. 804.

125. A. K. Majumdar—The Chalukyas of Gujarat pp. 274-275.

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 $1\frac{1}{2}$ *Vimshopakas*. The Bhinmal inscription¹²⁷ 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 $8\frac{1}{2}$ 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 $8\frac{1}{2}$ 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 inscriptions¹²⁸ of V.E. 1236 and 1266 record that *Shresthi* Ralha 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*.

127. Bombay Gazetteer Vol. I pt. I Appendix.

128. Jin Vijay No. 350/EI Vol. XI pp.

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, Giranar etc. and other religious motifs like *Siddh Chakra, Samava-sharan, 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 temple² 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 Pratiharas, indigenous art developed in Rajasthan and a number of master pieces were executed with seductive charm and passionate fervour. Lama Taranath³ remarks that king Shil of Maru country, who can be identified⁴ 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) inscription⁵ of V.E. 743 (686 A.D.) names four *Sutradhars* all of whom came from Bhinmal. The Vasantgarh inscription⁶ 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 mentioned⁷ 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 Prakrit⁸ 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

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3. I. A. Vol. IV p. 101/U. P. Shah—The Sculptures of Samalaji and Rhoda (Baroda) pp. 4-5.
 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.
 5. The *Bharat-Kaumudi* Vol. II pp. 267-276.
 6. Abu V No. 365.
 7. The colophon of the *Kuvalaya-mala* (SJGM) verses 5 to 20. The colophon of the *Dharmopadesh mala* (SJGM) verse 14.
 8. Journal, Royal Asiatic Society 1895 p. 524/E.I. VIII p. 87.

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 the⁹ 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 founded¹⁰ by a prince from Bhinmal. We have no other source to corroborate this account. But on the basis of several memorials having¹⁰³ 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 Pratihara king Vatsaraj (783-92 A.D.). It is situated on a *Jagati* (plinth) and consists of *Garbh-Griha*,¹¹ *Gudh Mandap*, *Trika-Mandap*, *Toran*,

9. Edited by the Author in *Varada*.

10. Kailash Chand Jain—Ancient Cities and towns of Rajasthan (Delhi 1972) PP. 180-183/L. A. Vol. XIX P.

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 similar¹¹ 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 (*Man stambh*) with an inscription dating V.E. 952 (895 A.D.) but is now broken. The temple¹² was renovated in V.E. 1013 (957 A.D.) by *Shresthi* Jindak. He perhaps added the *Mandap* to the temple. The *Toran* was¹³ 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 *Upakeshiya Chaitya* by Devadatt, pupil of Karkacharya. Several inscriptions bearing¹⁴ 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 *Nabhinandan-Jinoddhar*,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 land marks of Osia. It speaks also of an annual celebration of *Rath-yatra*, which was regularly

11. M. A. Dhaky's paper published in Mahavir Svarna Jayanti Mahotsava—Granth Vol. I p. 312/Krishnadeva—Temples of Northern India (N. B. T.) P. 31.

12. Nahar I No. 788/An. Rep. A.S.I. 1908-9 P. 109.

13. सं० 1035 आषाढ सुदि 10 आदित्य वारे स्वाति नक्षत्रे श्री तोरण प्रतिष्ठापिमिति ।
ibid No. 789.

13A—ibid No. 803.

14. An Rep. A. S. I. 1908-9 P. 102/PRASWC 1907 p. 36/Nahar I No. 791 to 802./The Jain Tirth-Sarva Sangraha Vol. I Pt. II pp. 173-74/Anekant Vol. XXVII No. I pp. 23-25.

15. The *Nabhi-Nandan-Jinoddhar Prabandh* II verses 185-187,

performed here. Two inscriptions¹⁶ 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 *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 dating¹⁷ 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.), which¹⁸ mentions the installation of the icons of Chandika, Shitala, Sachchika, Ksemankari, Ksetrapala, etc. Another inscription¹⁸⁰ 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 Lordrava¹⁹ 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

16. Nahar I No. 806-807.

सं० 1245 फाल्गुन सुदि 5 अष्टौह श्री महावीर रथ शाला निमित्त—पाळ्ह्या धीयदेव चन्द्रवधू यशोधर भार्या सम्पूर्ण श्राविक्या आत्म श्रेयार्थ ।

17. *Maru-Bharati* Vol. III No. 2 PP. 2-5/Kailash Chand Jain op. cit. pp. 180-184.

18. Nahar No. I 805.

18A. *ibid* No. 804.

19. *ibid* III No. 2565. सं० 1337 फा० 2—श्री देवगुप्ताचार्य शिष्येण समस्त गोष्ठिवचनेन पं० पद्मचन्द्रेण अजमेर दुर्गे गत्वा द्विपंचाशत जिन बिम्बानि सच्चिकदिबि सहितानि कारितानि ।

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 of²⁰ 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 Vasati²¹ 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 Jangaladesh

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 ²²present there are 3 Jain temples of Rikhabdeva, 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 *Svayambhu-Parshvanath* at Kaparada in the year V.E. 1678. A branch of *Kharatargachchha* was also developed from Mandor.

Ghanghani :

Ghanghani and Ghanghanak are the two old Jain sites of Marwar. An Adinath icon discovered at Ghanghani has an inscription dating V.E. 937 (880 A.D.), which records²³ that it was consecrated by Vachhahaladeva, a pupil of Udyotan Suri. It is one of the important Jain icons of Rajasthan.

Ghanghaniak or Ghanghana is another site having Chauhan monuments. It has yielded several inscriptions. An inscription of V.E. 1241 (1184 A.D.) commemorates²⁴ donation of half a *dramma* monthly from the *Mandapika* of Mandor by Bhandari Gunadhar and others to bear the expenses of the *Granthi* (*Varsha-Granthi*) celebration of Mahavir. Other inscriptions dating V.E. 1249 record²⁵ 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 Bhandhari²⁶ Bhana in V.E. 1678 (1621 A.D.) and the icon known as *Svayambhu-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*.

22A. *Jain Tirth Sarva Sangraha* Vol. I Pt. I pp. 162-163.

23. *Nahar* II No. 1709.

24. *Jin Vijay* No. 429.

25. *Journal of Asiatic Society of Bengal* (NS) 1915.

26. *Lalit Vijay-Kaparada Tirth* pp. 8-9/*Gyan Sundar-Kaparada Ka Itihas* pp. 40-45/*Multanmal Jain Kaparadaji ka Itihas* pp: 27-28.

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 inscriptions²⁷ 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*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 Muslim²⁹ 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. Dhaky³⁰ believes that the *Garbh-Griha* of this temple is quite old. It is similar to that of the

27. Jin Vijay No. 381, 382, 383, 396, 397.

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

29. Jin Vijay No, 398.

30. M. A. Dhaky's paper—The Mahavir Jayanti Svarna-Mahotsava Volume (Bombay) Vol. I, p. 312.

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.³¹ 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 inscription³² 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 temples³³ 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 inscription³⁴ 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.

34. E. I. Vol. XI P. 62/Jin Vijay No. 323.

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 inscriptions³⁵ 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.

Nadlai temples :

Nadlai 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,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 Adinath³⁷ was

35. Jin Vijay No. 323 to 329.

36. श्री नंदकुलवत्यां पुर्यां सं० ११६४ श्रीयशोभद्रसूरिमन्त्रशक्तिसमानीतायां.....

(Jin Vijay No. 336)

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 sculptured³⁸ 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 icon³⁹ 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 built⁴⁰ before

38. *Jain Tirth Sarva Sangrah* Vol. I Pt. II, (Ah. 1953) pp. 222-223.

39. सं० 1669 व० ज्ये० सु० 5 गुरौ राणा श्रीअमरसिंहराज्ये श्रीनारदपुरीसंघेन—
श्री सुपाश्वनाथ त्रिबं कारितः । (un-published).

40. Abu V No. 341.

V.E. 1017 (960 A.D.). The *Toran*⁴¹ 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 (*Nechakas*) 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 icon⁴² 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 Narayan⁴³ 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 mentioned⁴⁴ 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^{44A} 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.

44. *E. I.* Vol. X pp. 10-18/*Jin Vijay* No. 318.

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 inscription⁴⁵ of V.E. 1335 records the name *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 *Rata Mahavir* temple was constantly in worship. The inscriptions⁴⁶ of V.E. 1335, 1336 and 1345, 1346 etc. record various donations made to the shrine.

Barakana :

Barakana is one of the *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 *Anand Sundar granth*⁴⁷ (V.E. 1549) Sarvaraj Gani mentions "*Barakana-Parshva Prasano Bhuva.*" This shows that it was a much revered popular shrine. There are two inscriptions⁴⁸ 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 *Shresthis* of Bijova, 80 years ago.

Nadol :

Nadol is 11 Kms. north east of Nadlai. It is also included among the *Panch-Tirthas* of Godawar. It was the capital of the Chauhan kings for a long time. Two earlier inscriptions⁴⁹ dated V.E. 1024 and 1039 were discovered from this place proving its antiquity. There is a famous Jain temple here dedicated to Padma

45. Jin Vijay No. 319 and 320.

46. *ibid* No. 320 to 322.

47. *Jain Tirth-Sarva-Sangraha* Vol. I pt. I/Triputi Maharaj—*Jain Parampara-No Itihas* Vol. III P. 835.

48. Edited by the Author in *Maru Bharati* Vol XXVI and *Sambodhi* Vol. VIII PP. 82-83.

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 standing⁵⁰ 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 are⁵¹ three icons installed in V.E. 1686, by Muhnot Jaimal (father of Nenasi) of Jodhpur. The inscription also records the name of the ⁵²temple 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 reference⁵³ 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 epigraphical⁵⁴ evidence, the *Mulanayak* icons of Adinath were installed as under :—

50. Jin Vijay No. 364 and 365.

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

Year	Name of the Acharya who consecrated the image	Location
i) V.E. 1498	Somsundar Suri	All the sides of the ground floor.
ii) V.E. 1507	Ratnashekhar Suri	Western side of the first storey.
iii) V.E. 1508	—do—	Northern side of the first storey.
iv) V.E. 1509	—do—	Eastern side of the first storey.
v) V.E. 1509	—do—	All the sides of the second storey.

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 front⁵⁵ 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 gate⁵⁶ and the *Meghnad Mandap* were added to the temple by the Pragvat family of Kheta and a Nayak of Usmanpur (Ahmedabad).

55. M. A. Dhaky's paper published in the *Western Indian Art* 1965-66.

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 eastern⁵⁷ 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 inscription⁵⁹ 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 Pragvat 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 *Tapa-gachchha*, 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 Giranar *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. *Jin 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*,⁶¹ 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*⁶² in 778 A.D. in this temple. *Shresthi* Yashovir added a *Mandap* to this temple in the 12th century A.D. The inscriptions⁶³ 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 inscription⁶⁴ 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 Sandelav Tank, the word⁶⁵ *Jabalipuriya Chaitiya*" is mentioned, whereas in the above inscription of V.E. 1294 (1237 A.D.) the name occurs as *Jabalipuriya-Mahavir Chaitiya*. Evidently both epigraphs point

61. For details see author's paper "Ancestor of Pratihar King Nagbhat I" published in Vishweshwaran and Indological Journal Vol. IX No. II Paper No. 298.

62. The *Kuvalayamala* (SJGM) colophon, verses 18 to 20.

63. Jin Vijay No. 351 verses 4 and 5.

64. *ibid* No. 361.

65. *ibid* No. 360. This inscription mentions that a *Khatak* of Suvindhdeva was added to the temple.

at one and the same temple. According to an inscription⁶⁶ 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 Narapati⁶⁷ in V.E. 1323 (1266 A.D.). The *Kharatargachchha Pattavali*⁶⁸ 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*⁶⁹ 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 Ghori 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 continued⁷⁰ further and a *Preksa-Mandapa* was built in V.E. 1268 (1210 A.D.). The inscription also states that *Pratistha* festivities were conducted by Ram chandracharya. The Abu inscription⁷¹ 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 Nana⁷² 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

69. *Jin Vijay* No. 352.

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 Topkbana of Jalore. Some of the remaining temples were later repaired by Muhnot Jaymal (father of Nanasi) of Jodhpur⁷³ and Pamecha Swamidas of Merta between V.E 1681 to 1686. The *Jalore-Chaitya-Paripati*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^{74A} Parshwanath temple was constructed in the year V.E. 1863 (1807 A.D.) by Baid Mutha Laxmichand. It was consecrated by Jinharsh Suri of *Kharatargachchha*. In V.E. 1933, renovation was done under the instructions of Vijay-Rajendra Suri. The icon of Rishabh Nath 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*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 inscription⁷⁶ of V.E. 1242 (1185 A.D.) informs us that the *Chatushkika* 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

73. Jin Vijay No. 354, 355, 356, 358, 360.

74. *Jain Satya Prakash* Vol. X No. 6 and XI No. 2.

74A. *Yatindra Vihar* IV P. 175 to 183.

75. *Jain Sahitya-Samshodhak*—Vol. III No. I.

76. Historical inscriptions of Gujarat Nol. III No.

Alahada, a minister of Ajaypal. Two inscriptions⁷⁷ 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 an 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 Pratihara period. References to the following Jain temples⁷⁹ 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 to an inscription⁸⁰ 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 inscription⁸¹ 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 Parshwanath was installed in V.E. 1683 (1626 A.D.) by *Shresthis* Pema, Khema and others which was consecrated by Vijaydeva Suri.

(iv) *Parshwanath* : 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 ignominious act. Therefore, he handed over this icon⁸² to Virachand Mutha, a resident of Bhinmal, who renovated the temple in V.E. 1671.

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

Ratnapur :

Ratnapur is famous for its Parshwanath temple. An inscription⁸³ (circa V.E. 1209) banning the slaughter of animals etc. was noticed from this place. Renovation of Parshwanath temple⁸⁴ was done in V.E. 1238, when its pillars were got constructed by Udharan's wife Utama and Dhaval's wife Santosh. According⁸⁵ 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.

(i) In V.E. 1333, when the place was under⁸⁶ Chachig deva two shops were donated, for managing *Posh-Kalyanika-yatra*.

82. *ibid* p. 199.

83. *Jin Vijay* No. 345

84. *Nabar I* No. 933, 934

85. *ibid* II No. 1708.

86. *ibid* I No. 935

(ii) In V.E. 1348 two shops were further⁸⁷ donated by *Shresthies* Mandalik Mahan and others for arranging *nechaks* (flower garland) in the temple.

(iii) In V. E. 1343, Oswal⁸⁷ 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 interest 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 givens eparately.

Nagaur :

Nagaur also called Nagpur and Ahichhatrapur, was an important centre of Jainism, with many temples of both Digambar and Shvetambar. The colophon of the *Dharmopadeshmala*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 *Dharmopadeshmala* 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 Jagat⁹² and others of Nagaur in V. E. 1522. The Shitalnath⁹³ *panch-tirthi* (Bada-Mandir, Nagaur) was installed in V. E. 1524 at Nagaur by Oswal Sansarchandra and others. The sculpture of Dharmanath⁹⁴ (Heera Vadi Adinath temple) was set up in V. E. 1532 by Devadatt and others. The Digambar Jain temple in the town was renovated⁹⁵ in V. E. 1663.

In the Adinath temple (Hira Vadi) there is an inscription of V. E. 1596 (1530 A. D.) mentioning⁹⁶ a family of *Shrimals*, who erected some religious buildings consecrated by Ratnakirti Suri. A big *Pratistha Mahotsava*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*⁹⁸ *Chaitya-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 *Vividh-Tirth-Kalpa*⁹⁹ describes

92. *ibid* No. 623.

93. *ibid* No. 650.

94. *ibid* No. 751.

95. *Vir-vani* Vol. 5 No. 11-12. pp. 202.

96. *Vinay Sagar* 994.

97. *ibid* No. 1114, 1115, 1118 to 1124.

98. *Jain Satya Prakash* Vol. 12 No. 4 and Vol. 21 No. 3.

99. *The 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 *Khartargachchha* 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*¹⁰⁰ was installed there. The *Mulanayak* icon of Parshwanath was demolished by Muhammad Ghorī in 1178 A.D. It was later on repaired during the 15th century A. D. Hemraj Surana¹⁰¹ 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 Digambar and the Shvetambar. 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.¹⁰²

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 *Khartargachchha*, 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 respectively¹⁰³ 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 Pattavali* 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* (सवन) This town was also associated with the Bhattaraks 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 Sarswati 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-Chaitya*.¹⁰⁵ 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 here¹⁰⁶, 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./Nahar 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* showing¹ the monuments of Chittor was installed (*Shri Chitra Kutiya-Silaphata-Sahitam Pradatah*) 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*² found good response here. Digambar Jain Acharyas also visited the place from time to time. Several inscriptions from Deccan speak of^{2A} 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 Kesava-deva, 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*^{2B} records that one Ellacharya was residing at Chittor. He was an able and erudite monk. Several scholars came from Deccan to^{2C} 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.) reports³ 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.

2A. Jain Shilalekh Sangrah II No. 208/IV No. 153, 160, 158 Vol. V intro p. 21.

2B. Indranandi *Shrutavatar* verses. 176-177

2C. *Vir-Bhumi-Chittor* by the Author p. 154

3. J.B.B.R.A.S. Vol. XXII pp. 166-167./ History of Mewar by the Author pp. 155-156/ *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 Digambara. Jinvallabh Suri initiated his *Vidhi-Chaitya* movement at Chittor. A long inscription⁴ of 78 verses was engraved here, the original stone slab of which is now lost. However, a copy there of 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 inscription⁵ 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.⁶ The ministers of Tejsingh named Jalhan, Simandhar and Kanga were ardent followers of Jainism. Simandhar was very influential. His name is found⁷ 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*⁸ 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

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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.
 7. *Varada* Vol. V, No. 2 pp. 65-66. Vol. IX No. 1 pp. 58 to 61/Ojha-Udaipur-Rajya-ka-Itihas Vol. I pp. 169-170/History of Mewar by the author p. 86.
 8. Jin Vijay-Jain *Pustaka-Prashasti Sangraha* (SJGM) Vol. I p. 33.

of *Bhartripuriya-gachchha*,⁹ 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 *Chaitra-gachchha* was a very famous Acharya. He composed several inscriptions for non-Jain families residing here. The Ghagasha inscription¹⁰ 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 several¹¹ 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's¹² 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 fragmentary¹³ 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 inscriptions¹⁴ 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

9. *Varada* Vol XI No. I

10. *Varada* Vol. V No. 2 pp. 65-66/*Vir Vinod* I pp. 397-401.

11. *The Kharatargachchha Pattavali* (SJGM) p. 56.

12. *History of Mewar* by the Author p. 91.

13. *ibid.*

14. Edited by the Author in the *Anekant* April, 1969. V. P. Johrapur-also edited in *Jain-Shilalekh Sangraha* Vol. V/*Bhattaraka Sampradaya* p. 10.

Anekant (Delhi). The family of Punyasingh, later on, 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 Mahavir¹⁵ temple and Shringar-Chanwari¹⁶ 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. 1512¹⁷ 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 Udaipur¹⁸ Museum. Several names of monks of the *Kharatargachchha*¹⁹ 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 Shatrunjay²⁰ in Gujarat renovated.

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15. JBBRAS Vol. XXIII pp. 41-42. Few fragments of this inscription were recently discovered. I have edited one of these in the *Varada*.
 16. *Maharana Kumbha* by the Author pp. 282.
 17. Edited by the author in the *Shodh-patrika* Vol. XXI No. 3 pp. 25 to 28.
 18. *Vir-Bhumi Chittor* by the Author P. 178.
 19. *Sodh-patrika* Vol XXI No. 3 p. 56.
 20. E.I. Vol. II pp. 42-47/*Shatrunjay-Tirthodhar-Prabandh* Chapter II verses 47-66/History of Mewar by the author p. 181-182/Jin Vijay No. 1-2.

From the village Sainawa situated near Chittor a Jain inscription²¹ of V. E. 1389 (1342 A. D.) was recovered from the *Nishedhika*. It speaks of Narasendeva. From village Gangrar (Distt. Chittorgarh) three inscriptions²² of V. E. 1374 (1317 A. D.) and 1375 (1318 A. D.) were discovered from the *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 *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^{22A} of manuscripts.

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 *Trika-Mandap*, *Ranga-Mandap*, etc. It consists of a *Garbh Griha*, a *Gudh-Mandap*, two small shrines on each side of the main structures each with a small porch, *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 inscription²³ 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 Parshwanath²⁴, which records that this icon was

21. History of Mewar by the Author, p. 103. *Vir-Bhumi-Chittor* by the Author pp. 268-269.

22. *ibid* p. 103.

22A. The colophons of MS *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).

23. Nahar II No. 1905.

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 Shvetambara 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.²⁵ In V. E. 1431 (1374 A. D.) a grand celebration^{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 Sewadi²⁶ records that a certain sum was donated from the *Mandipika* of Nadol for the maintenance of this temple. According to the *Gurvavali*,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 temple²⁸

25. Author's note published in the Vir-vani Jaipur.

25A. Jin Vijay—*Vijnapti-Lekh-Sangrah* (SJGM) pp. 12-14.

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

27. *Jain Tirth Sarva Sangrah* Vol. II p. 344.

28. Vijaydharma Suri—*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 in²⁹ 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*³⁰ 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 icon³¹ of Jinvardhan Suri in V.E. 1486. A MS of the *Sandeh Dolawali*³² *Vriti* was copied here in V.E. 1486 under her orders. Sahanpal installed several³³ 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*"³⁴ 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*³⁵ 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

29. Vijaydharma Suri—*Jain Lekh-Sangraha* (Bhavanagar) I No 148.

30. Jin Vijay—*Vijnapti-Lekh-Sangrah* (SJGM). p. 1-13.

31. *Maharana Kumbha* by the author p. 370-72.

32. *ibid* p. 333.

33. Vijayadharma Suri—*Devakulapatak* (Bhavnagar 1935) inscription No. 9.

34. *ibid* No. 13.

35. Vijay Dharma Suri—*Devakulapatak* p. 26/Nahar II No. 2006.

the 10th century A.D. It was named the *Aloka-Parshwanath* temple as we learn from a Bijoliya inscription of V.E. 1226 (1169 A.D.). It was renovated several times. Inside the temple on a raised³⁶ 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 Shvetambaras occupied it by this time. Indeed the *Tapagachchha Pattavali*³⁷ 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".³⁹ The Ekling temple inscription of V.E. 1028 (971 A.D.) reports that a religious⁴⁰ discussion was held in the court of Naravahan. The *Gurvavali*⁴¹ 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 was⁴² installed in V. E. 1494 (1437 A. D.) by Sarang Navalakha, son of Ramdeva of Devkulapatak. Two other large sculptures of Kunthnath and Abhinandannath 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-

36. *ibid*/E.I. Vol. XXVI pp. 102-12.

37. PRASWC, 1905 p. 38. *Tapagachchha Gurvavali* of Muni Sundar (Bhavnagar) 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 inscription⁴³ dated V. E. 1488 (1431 A. D.) from the reign of Maharana Mokal informs us that constructional work in the temple continued upto 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 architectural pieces of the older temples. Several loose sculptures of Hindu divinities are studded in the walls of these Jain temples. An inscription⁴⁴ 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 inscriptions also to be seen in the temples. In V. E. 1583 (1527 A. D) a Shantinath icon was installed⁴⁵ here, but is now preserved in the *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 inscriptions 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 *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 Digambers. In the reign of Maharana Rajsingh I, the Ajitnath temple was built in V. E. 1726 (1669 A. D.) by the Narasinghpura

43. Noticed by the Author in *Shodh-Patrika* also History of Mewar by the Author p. 120.

44. Edited by the Author in *Varada* XIV No. 1, pp. 1-3 and Indian Epigraphy Vol. I p. 132.

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^{45A} 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 Rikhabhdevaji. 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, Rikhabhdeva and Modasa while on their way to Gujarat had demolished this temple too. Its renovation^{45B} 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*⁴⁶ 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

inscription⁴⁷ dated V.E. 1676. The statue of Marudevi seated on an elephant was⁴⁸ added to the temple in V.E. 1711 by some Digambar family. Two more inscriptions⁴⁹ dated V.E. 1734 and 1746 also belong to Digambers. Indeed most of the earlier inscriptions found here belong to Digambers.

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.⁵⁰ 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 quite⁵¹ noteworthy. It is the first important Shvetambar inscription found in the shrine and proves that the Shvetambers had also begun to make additions to the temple at this period. The temple had a boundary⁵² 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*.⁵³ 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,⁵⁴ 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 inscription⁵⁵ 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*⁵⁶ 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, Udayasil⁵⁷ Gani, Merukunjar and others visited the place, a visit recorded in a fragmentary inscription. Similarly, Harikalash of *Dharmagosh-gachchha*,⁵⁸ 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, when⁵⁹ a *Pratistha* ceremony was arranged at Delawara, an icon was also sent to Jawar. The "Vir-Vihar"⁶⁰ was constructed by *Shresthi* Kanha under the instructions of Jinchandra Suri of the *Kharatargachchha*. The name of the Sutradhar (architect) was Limba.

55. Vir Vinod Vol. I Appendix/ARRMA 1925 No. 5/Vijaydharma Suri No. 118.

56. Vijaydharma Suri No. 143.

57. Annual Report on Indian Epigraphy 1956-57 B. 517.

58. ibid B. 522.

59. Jin Vijay No. 372.

60. Annual Report on Indian Epigraphy 1956-57 B. 524.

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.) Oswal⁶¹ 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 Virasen⁶², 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 an⁶³ inscription engraved there.

Dungarpur :

The town is also known as Giripur. It has⁶⁴ 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 chandra⁶⁵ 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 its⁶⁶ 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 invaded⁶⁷ 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 them⁶⁸ 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 Guhilots, as is apparent from the inscriptions, and copper plates of Bhattripatta branch of the Guhilots. There were several Jain temples, among them was a massive Jain temple⁶⁹ 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 Kesariyajji (Dhuleva) was brought from this place. Vinay prabh⁷⁰ Suri in his *Tirthyatra Stavan* refers to an old temple of Adinath of this place.

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 Digambers are quite famous. The Adinath temple (Digambar)⁷¹ was constructed in V.E. 1632. It contains a record with the names of Bhattarak 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 Bhattarak Sumati kirti. Another inscription dated V E. 1637 in the Vasupujya temple⁷² (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 set⁷³ up by Humbad Sanga and his sons Singhraj, Devaraj and others. In V.E. 1637 three *Devakulikas* were constructed⁷⁴ in

69. *Yatindra Vihar*—op. cit pp. 82-83.

70 For details see Agar Chand Nahta's paper published in the Maharawal Rajat Jayanti Volume (Dungarpur) p. 356.

71. Edited by the Author in *Mahavir-Jayanti-Smarika* year 1973. pp. 9-12

72. *ibid*

73. Vinay Sagar No. 1031.

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 Hir vijay Suri. Khima Pamecha arranged for the festivities⁷⁷ at a be fitting 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 inscriptions⁸⁰ 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.

79. Yatindra Vijay—*op. cit.* p. 85.

80. Ojha—*Dungarpur Rajya-ka Itihas* pp. 109-110.

A.D.) are worthy of attention. The inscription of V.E. 1166 speaks of one Bhusan of the Nagar⁸¹ 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 temple⁸² 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 *Devakulikās* 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 Digambers and several⁸³ 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.

82. *Ojha-Banswara Rajya-ka-Itihas* pp. 23-24.

83. *ARRMA* 1922 p. 3-4.

as *Mulanayak*.⁸⁴ The *Chhota Mandir* was also completed in the above year. It was constructed by Humbad⁸⁵ Rahiya and his son Jiwaraj. Some inscriptions outside certain temples are also interesting. An inscription⁸⁶ 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 is⁸⁷ a Surah inscription dated V.E. 1753 Shraavan *Sudi* 2 (July 21, 1696) near the Kotawali of Devaliya which records that slaughter of animals was prohibited on the Chaturda-shi, 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

84. G.H. Ojha—*Pratapgarh Rajya ka Itihas* p. 210.

85. *ibid* p. 210.

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. Pratihara 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.

5. M. A. Dhaky's paper published in *Svadhya* (Gujarati) Vol. IX No. 3.

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.⁸ 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 and⁹ 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*¹⁰ was added after that date. There are a few *Surah*^{10A} 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 who¹¹ had the portraits of his parents carved. The other pillar was built by *Shravaka* Shripal's brother Sobhit, as is apparent¹² from the inscription dated V.E. 1212. It seems that these small pillars were part of the

8. Abu II No. 167.

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.

Sabha-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 this¹³ 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 dated¹⁴ 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*^{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 Jalore, whose name is also recorded in several inscriptions of Abu, Barlut etc. pointed out certain flaws in the above temple architecture. Varasa was another *Sutradhar* 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 regime 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

13. *ibid* No. 238, 239.

14. *ibid* No. 277.

14A. The *Vividh-Tirth-Kalpa* (*Arbud-Kalpa*) verses 46.

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 work¹⁶ continued upto 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 also¹⁷ 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 was¹⁸ 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 names¹⁹ 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-Chaitya*,^{19A} as stated in the inscriptions

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16. The *Devakulikas* No. 17, 18, 20, 21, 22, 23 etc. were built after V.E. 1287 (1230 A.D.)
 17. Abu II No. 345, 346, 347, 350, 354, 359, 361, 276, 277, 279, 287 and 289.
 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 Lumbha²⁰ dated V.E. 1371, 1372 and 1373 mention only two Jain temples named Vimal Vasati and Lunig Vasati. However, Devara Chunda's inscription²¹ 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 this²² temple was being renovated. According to an inscription of V.E. 1494 (1437 A.D.), the *Mandap Trikdwara*, *Navachatushkika* etc. were completely²³ restored under the instructions of Somsundar Suri of *Tapa-Gachchha*. The renovation was completed²⁴ 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,^{24A} 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 built²⁵ 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

20. Abu II No. 241, 242, 243.

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 were²⁷ 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,²⁸ 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.)²⁹ was set up by Ratna and Dharana.

There is³⁰ 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 truly 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 construction³¹ 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 Shivanag³² 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.

28. Abu V No. 374.

29. *ibid* No. 375.

30. *PRASWC* 1905-6 Para 51.

31. E. I. Vol. IX p. 12.

32. Abu V No. 365.

During the reign of Maharana Kumbha, a Jain temple was³³ 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, ³⁴ 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 ³⁵ 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 ³⁶ 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* composed³⁷ 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 Dhānera. There are several³⁸ 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 from 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*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 renovation⁴⁰ was done in V. E. 1234 (1178 A. D.) by Pragvat Ambad. The temple consists⁴¹ 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 temple⁴² 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 temples⁴³ bearing inscriptions of the 15th century A. D. (V. E. 1500, 1502 and 1525).

Mungathala :

It is an important ancient site. According⁴⁴ to an inscription of V. E. 894 (837 A. D.) a land grant was made for the maintenance

38. Abu V No. 455 to 469.

39. *ibid* No. 621/*Yatindra-Vihar* II p. 26-27.

40. *ibid* No. 622.

41. PRASWC 1907 p. 24-25.

42. Abu V No. 626.

43. *ibid* No. 615, 616, 618.

44. D. C. Sircar-Journal U. P. Historical Society Vol. V Pt. I pp. 1-9 plate No. 1 and 2/Author's paper on Mungathala published in the *Varada* Vol. XVI No. pp 30-34.

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.⁴⁵ The Jain temple here was built in the 10th century A. D. It has 4 inscriptions⁴⁶ 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 *Shresthti* Dhandhal⁴⁷ in V. E. 1408 (1351 A. D.). Two inscriptions of V. E. 1426 (1369 A. D.) also speak⁴⁸ 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*⁴⁹ 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 Shvetambars. 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 ransacked 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 Haribhadra Suri, whose icon was also set up in this temple⁵⁰ 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 *Shresthi* Sipa⁵¹ 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 Devakulapatak⁵² 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.)

50. *Jain Tirth Sarva Sangrah* Vol. I Pt. II p. 246 to 249.

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

52. Maharana Kumbha by the Author p. 370

53. Daulat Singh Lodha No. 340.

53A. Shri Agarchand Nahta in his paper *Jirawala Parshwanath Tirth-Sthapano-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 Alauddin⁵⁴ 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*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 a 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 Shrimal 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

54. *Jain Tirth Sarva Sangrah* Vol. I Pt. II./*Supra* No.7 p. 3

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, perennial 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* Silpisenā, who was a resident of Awara (Distt. Mandsaur). The other records the name of Kalavida Apabhasenā. 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, Ranga-Patan, 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 :—

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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 situated³ 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 Naravarma. These have been⁴ 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"⁵ 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.) recording⁶ the name of *Acharya* Vrisabhasena 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

3. P.R.A.S.W.C. 1904 p. 17.

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 monastery⁷ inscription of V.E. 847 (790 A.D.) and Paramar inscriptions from a Siva temple⁸ 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 inscription⁹ 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 sena¹⁰ 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 Shersah 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 Jhalarapatan¹² 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

7. I. A. Vol. XIV p. 45.

8. E. I. Vol. XXIII pp. 133-139/M. L. Sharma-Kota-Rajya-ka Itihas Vol. I Appendix.

9. E. I. Vol. XXXI p. 83.

10. An rep on Indian Epigraphy 1952-43 No. B-431 p. 70

11. M. L. Sharma-op. cit Vol. II Appendix.

12. Kailash Chandra Jain-Ancient towns and cities of Rajasthan (1972) pp. 135-136/PRASWC 1905-6 p. 56/ARRMA 1912/*Anekant* Vol. XV No. 6 p. 280-282.

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 Shaivite 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 temple¹³ 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 Digambars have had a close association with this place. Several MSS. of Digambars 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 Osaval¹⁴ 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) there¹⁵ 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^{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) an¹ 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.

15. *Vir Vani*-XII p. 304

15A *Varada* Vol XIV No. 4 pp. 22 to 25

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*^{1A} 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 Pugerī, 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 completed³ his work in V.E. 1170 (1113 A.D.) gives an account of the construction of Parshwanath temple at Ajmer. An inscription⁴ 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 Digambers had close association with the place. Among Shvetambers, 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 Digambers 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 *Kharatargachchha* 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 Khandelwal⁷

1A. *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 installed⁸ at Ajmer by Padma Chandra. H. B. Sarada opines that the cenotaphs of Santipura, Ajmer were old structures. But Dr. Kailash Chandra, on the basis of epigraphical evidence, puts them⁹ after the 17th century A. D. According to him, these cenotaphs actually belong to Digambar *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 *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-Parshwanath¹¹ 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. Narayanpur¹² 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

8. Nahar III. 2565.

9. *Vir-vani* VII pp. 41-42.

10. *Ibid.*

11. *Vinay Sagar* II No. 492.

12. *Elliot and Dowson-History of India as told by its Historians* (1967) vol. I, pp. 380-393.

*Sakala-Tirth-Stotra*¹³ 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 Bijoliya¹⁴ inscription of V.E. 1226 mentions that *Shresthi* Lolak's ancestors constructed a temple at Narena. Dr. Kailash¹⁴ 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 foot prints 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 un-earthed.

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 Prab-

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13. Lal Chandra Bhagwandas Gandhi—A Catalogue of MSS in the Jain Bhandars of Patan (GOS). pp. 312-316.
 14. E. I. Vol. XXVI p. 34 verse 36.
 15. Dr. Kailash Chandra-op. cit. p. 317 Appendices 24 and 25.

Chaityalaya, in the precincts of Galataji. The inscriptions¹⁶ 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 *Yantras*. A bronze dated V.E.¹⁷ 1234 was carved under orders of Bhattarak Bhuvan Kirti. On a bronze Chaubisi, there is an inscription of V.E. 1469 of *Kastha Sangh*. Several *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 *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 upheavals in the area.

The Kachhawas rose to power during Akbar's reign. Digambar Jains strove hard to propagate their religious thoughts. The fervour they created in the Delhi area for copying old religious MSS. permeated also in Dhundhar¹⁸ 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 inscriptions¹⁹ of this temple bears the dates V. E. 1714 and 1716 and is the only detailed Jain inscription known from Amer :

Among Shvetambar temples²⁰, 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.

16. Edited by the Author in the Mahavir-Jayanti-Smarika 1972 Anekant XIV No. 1 p. 3.

17. Anekant XVI No. 5 pp. 202-211.

18. *Vir-Vani* Vol. VII p. 74.

From Jai-Singhpura Khor an inscription of V. E. 1780 (1723 A. D.) from the reign of Sawai²¹ 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 donatation 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 Chandra²². An icon of Shantinath contains an inscription of V. E. 1185, which was²² set up by Karpadi son of Bahudeva. Several other icons bearing the dates V. E. 1202-1224 etc. have also been found at²³ this place. In V.E. 1535 Agarwal Nenasi had a *Pratishtha* 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

19. Researcher 1972-73 pp. 52-58.

20. Vinay sagar—148, 163, 249, 299, 339, 348, 349, 350, 354, 358, 393, 413, 419, 451.

21. On the basis of information supplied by Dr. Kasliwal.

22. *Vir-Vani*—Vol. V p. 39.

23. *ibid* p. 39.

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.

24. The Bharat Kaumudi Vol. I, P 267-268.

25. E. I. Vol. XII pp. 11-12.

26. ibid XX p. 123/Bhandarkar list No. 1371.

27. The Nagar inscription of V. E. 1043 (986 A. D) mentions the name Lokanripa (EI XXXV p. 100).

28. PRASWC 1910 p. 50.

29. Researcher Vol. XII-XIII pp. 52-58.

30. ARRMA 1928 p. 4.

31. Ibid.

32. E.I. XII pp. 11-12

Khoh (Nagauriyan) :

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 *Pratishtha* 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 Bhanu chandra and Siddhi chandra. The inscription of the³³ temple dated V. E. 1672 records that Bhanuchandra and Siddhichandra were venerated by Akbar, who bestowed the title of Upadhyaya upon Bhanuchandra³³ (*Patisaha Shri Akbar-Pradapit-Upadhyaya Pada-Dharaka*) and some other title upon Sidhichandra. 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*³⁴ *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 inscription³⁵ 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 Solankies³⁶ from 15th to 16th centuries A. D. The Bijoliya inscription³⁷ 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 patronised³⁸ 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* dated³⁹ 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.

35. Jain Satya Prakash No. 58 pp. 358-362.

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

37. E. I. Vol. XXVI pp. 89-102.

38. *Vir-Vani* Vol. X p. 164.

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.⁴⁰ 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 there⁴¹ 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 Kavya. In V. E. 1687, Jayaswal⁴² Singhvi Thakurasi had a Rishi Mandal yantra set up at Ranthambor (*Shri Ranasthambhor Idam Patram Nirmapitam*). When this fort was handed over to Sawai Madho singh by the Mughal Emperor he renovated the fort. Gyan chand Kasliwal and Likhamicand 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-Madhohpur town was founded by Sawai Madho singh in the vicinity of Ranathambhor. There are 10 Digambars and a few Shvetambar⁴³ temples here. The Bade Diwanji temple was

40. Kailash Chand Jain—Ancient Cities and Towns of Rajasthan (1972) Appendix No. 31.

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 inscription⁴⁴ 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.⁴⁵ 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 Maharaj⁴⁶ Mahasenapati, who was respected even by the Yaudheyas was ruling here, as is apparent from a fragmentary inscription. A Pundarika⁴⁷ sacrifice was arranged here by Vishnu Vardhan, in 372 A. D. A hoard of the Gupta gold coins was also⁴⁸ noticed from this place. Later this⁴⁹ 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 Chitrlekha inscription⁵⁰ 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. *Anekant* XXIV No. 2 p. 83./*Mahavir Jayanti Smarika* (1972)

45. Edited by Dr. Ram Chandra Rai in *Researcher*. Vol. XI

46. J. F. Fleet-Corpus-Inscriptionum Indicarum Vol. III p. 251.

47. *ibid* p. 252.

48. A. S. Altekar I. H. Q. XVIII p. 71-JNSI XXII p. 279.

49. I. A. X pp. 34-36.

50. E. I. XXII P. 121.

A.D. by Simhaka, Yasoraj and Nonaika,⁵¹ under the instructions of Surasena of Vagada-Sangh, apparently a Digambar Saint. The Shvetambara, also had influence here. The Ajmer Museum⁵² 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 inscriptions⁵³ 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 part⁵⁴ of the temple (Khadagat) of Adinath.

Dausa :

Dausa is situated 50 Kms. to the east of Jaipur. It has two Digambar Jain temples namely⁵⁵ Panchayati Bis Panthi and Terapanthi. The Bis Panthi temple, according to its inscription dated⁵⁶ 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

51. ARRMA 1913-14, pp. 1-2/l. A. XIV p. 10.

52. PRASWC 1910 p. 59.

53. Dr. Kailash Chandra-op. cit pp. 154.

54. Catalogue and Guide to State Museum Bharatpur (1960) p. 11, 20.

55. *Vir-Vani* Vol. VII P. 63.

56. *ibid.*

Panchayati temple is old, imposing and beautiful. It contains several inscribed sculptures. The Mulanayak bears an⁵⁷ 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 Shrivak 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.

57. *ibid* Vol. VIII p. 189-92.

From Jogina (Distt. Bharatpur)⁵⁸ 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. *Sapta-padarthi 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 Navalakha¹ 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*"² as the *Mulanayak* icon is in shape of a *Chaturavimshati* icon.

A few years after the completion of the temple³ in V.E. 1591 (1534 A. D.) Bikaner was invaded by Kamaran from Lahore.

58. Catalogue and Guide to State Museum Bharatpur p. 11 and 20.

1. Bikaner No. I.

2. *ibid.*

3. L. P. Tessitory *Chhand Rao Jetasi*—Verses 108–401.

The inscription of this temple records that the *Parikar* of the *Mulanayak* icon, was destroyed and was later on renovated by Bohithara Vachharaj⁴ in V. E. 1592 (1535 A. D.). The icon was again consecrated by Jinmanikya Suri of the *Kharatargachchha*.

This temple contains three more⁵ 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*⁶ *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 Bachchawat family at some other place, which were later on removed here. Shvetambars continued to instal their icons. A Jina Matrika Patta⁷ 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 Mughals 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 Bhandu of the Sankhawal gotra.

4. Bikaner No. 2.

5. *ibid* No. 3, 4 and 5.

6. *Karma Chandra-Mantri-Vamsh-Prakash* verses. The *Karmachand-Vamshot-Kirtan-Kavyam* Verses 110-115.

7. Bikaner No 18.

8. *ibid* Introduction.

The boundary wall⁹ 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 medieval¹⁰ Jain temples of Jaisalmer Ranakpur etc. The Mulanayak icon of the ground floor was consecrated¹¹ 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 was¹³ completed in V.E. 1570 (1513 A. D.) by Karma Singh. The Mulanayak icon was set up¹² 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 built¹³ 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 *Pratishtha* by Jin-Chandra Suri of *Kharataragachchha*. The inscriptions on other icons are also quite informative. One inscription records that Jehangir,¹⁴ who had abolished taxes levied on several Jain temples including Shatrunjaya received religious instruction from Jinchandra Suri of *Kharataragachchha*. The icon of Jinchandra was set up by Chopada Jayasoma in V.E. 1686 (1630 A. D.). The *Pandava-Dehari*¹⁵ was built in V.E. 1713 (1656 A. D.) and in it the icons of Yudhishtir, 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.

13. Bikaner No. 1399.

14. *ibid* No. 1405.

15. The name of Bhim preceded Arjun, which is against the tradition.

inscription of V.E. 1030 (973 A.D.) is one¹⁶ 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 the¹⁷ 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 bronze¹⁸ speaks of Shresthi Ratna (brother of Dharana Shah of Ranakpur temple). Among the other temples of Bikaner those of Mahavir Swami (Bedon ka Chowk), Ajitnath (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 Mulanayak¹⁹ 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

16. E. I. Vol. II pp 84-86.

17. Bikaner No. 1489 and 1490.

18. ibid No. 1502.

19. ibid No. 1543.

here. The Parshwanath, temple is very modern²⁰ with several icons dated V. E. 1887 (1830 A. D.). The foot prints of Jinkusal Suri were also installed on stone in same year.

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 "*Klipta Kup Chaitya.*" Evidently, the ancient name of Jajhu was Klipta Kup.

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 Jindatt²¹ 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 *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 seems²² to have been brought from another site.

Deshnok :

It is famous for its Karnimata temple. It also has Jain temples²³ 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

20. *ibid* No. 2213.

21. Bikaner No. 2331 and 2332.

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.

23. Bikaner 2212 and 2230.

Singh. The *Mulanayak* icon has an inscription²⁴ of V. E. 1860 (1803 A. D.) of the family of Bafna Godidas's son Paramanand. It was consecrated by Jinharsh Suri of the *Kharataragachchha*.

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 Jinharsha 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 Shitalnath 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* icon²⁵ 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 Gani²⁶ and Jinsukh Suri were installed

24. *ibid* No. 2428.

25. *ibid* No. 2439 and 2458.

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 fragmentary³⁰ 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 Sirohi³¹ 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,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.

30. *ibid* No. 2468.

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,

32. Bikaner No. 2152 to 2154.

Amarsar :

Amarsar is situated at about 100 Kms. from Bikaner. An old³³ 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, Yaksha 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 Ghori.

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—Sardh—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 Ranamal³⁴, *Shresthi* Dhanpati 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*.³⁵ 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 Phalodi³⁶ 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 Bohithara¹ Ksemendhar's son Jagaddhar. Several festivities² 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 inscription³ 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 temple⁴ also known as "Laxman-Vihar" is celebrated among the important Jain shrines of Rajasthan. The construction of the temple was

35. L. P. Tessitory—Journal A. S. B (NS) Vol. XIII P. 214.

36. Mahomahapadhyay Vinay Sagar's paper published in *Rajasthan Bharati* Vol. IX No. 4.

1. *Kharatargachchh-Pattavali* p. 44

2. *ibid* pp. 58-80

3. *Jin-vijay* No.447

4. R. A. Agrawala—*History Art and Architecture of Jaisalmer* (Delhi 1979) pp. 39-40

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 foundation⁷ 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 temple⁹ 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 Shatrunjaya undertaken between the years V.E. 1514 to 1524.

The three storeyed temple of Chandra prabh¹⁰, 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 Bhatias 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 Bhansali¹¹ renovated a Parshwanath temple in V.E. 1675 at Lodrava. The four corner¹² temples as mentioned below have also been constructed in it by various members of the above family.

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

The *Torans* were added¹³ 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 corroborates¹⁴ 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 Shantinath was erected here by Uddharan Shah. The inscription¹⁵ of V.E. 1210 records some grants, made by Vijay Singh, the ruler of the place for a Jain temple. The other¹⁶ inscription of V.E. 1237, now incised in the Parshwanath temple mentions that a temple named “*Khetiya-Mahavir*” was built by Sahadeva’s son Song.

Mahoba, remained an important site during the 16th century A.D. The inscription¹⁷ 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 ratna¹⁸ 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 inscriptions¹⁹ 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

15. Jin Vijay No. 423

16. *ibid* 422

17. Mahopadhyaya-Vinaya-Sagar. *Nakoda-Tirth-ka Itihas* Ins. No. 10

18. *ibid* No. 49, 50, 51

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 Chhajer 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 Linggotri, 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*²⁰ *Mandap* were added to it in V.E. 1562 and 1568 respectively. Its renovation was done under the instructions of Hir-Vijay 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*²¹ 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 IV

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 Stup was constructed there. It has a detailed inscription of V.E. 1525.

The Adinath temples of Juna Badmer, with the²² 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.

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 Digambar. 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 Digambers, 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 Shvetambers by *Gachchha*. It seems that in the earlier records, the names of *Acharyas* were generally not bracketed with then ame the of sub-sect to which they belonged. Perhaps these early *Acharyas* too did not like the use of such sectarian marks, 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.

Digambers :

Digambar Jains generally have four main sects, or *Sanghas* named Mula, Kasha 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,² 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 propagated 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 inscription³ 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.

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1. Devasena in his *Darshan-sar* (V. E. 990) criticised the religious activities of the Kashtra-and Dravid *Sanghas*. This shows that difference of opinion existed between these units.
 2. Shrutasagar-*Shata-Prabhrita* (commentary) p, 21.
 3. PRASWC 1905-6 p. 58.

According to an inscription⁴ 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 Panjika*⁵ in V.E. 1418 (1361 A.D.) at Delhi, when the city, according to Nathuram, was under Firoz Shah. After Prabha chandra, Padmanandi became the *Acharya*. He consecrated an icon in V.E. 1450 (1393 A.D.).

Padmanandi’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 chandra⁶ with due reverence. Another inscription⁷ of that place dated V.E. 1483 (1427 A.D.) calls him *Bhattaraka* and *Yatishwar*. This shows that Padmanandi 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

4. Johrapurkar *Bhattarka-Sampradaya* Lekh No. 228.

5. *ibid* No. 235,

6. PRASWC 1905-6 p. 58.

7. *ibedp*. 58.

Pravachan-Sar copied at Toda. He was succeeded by Jinchandra⁸ 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 Jiwagaj⁹ 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 inscriptions¹⁰ of V.E. 1571, 1573, 1578 and 1583 of *Dash-Lakshan Yantras* and *Chaubisis* 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 Anwa¹¹ (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 kirti¹² 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 Bhattaraka*, which proves that

8. Kasaliwal *Rajasthan Ke Jain Sant* (Jaipur 1967) pp. 180-181.

9. *ibid* pp 183-6.

10. *ibid* p. 184-185.

11. *Vir Vani* Vol. X. p. 129.

12. Dr. Kasaliwal *op. cit.* p. 165-168.

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 *Bhattaraka*. 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^{12A} *Yantras*. After Jagat kirti, Devendra kirti succeeded as *Bhattaraka*. The famous *Pratishtha* of Banskhotha (Distt. Jaipur) arranged in V.E 1783, was performed by him. The names of his successors¹³ 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 *Bhattarakas* are recorded in inscriptions. According to a *Pattavali*, the names of the *Bhattarakas* of this branch are Ratna kirti, Bhuvan kirti., Dharma kirti, Vishal kirti, Laxmichandra, 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 said¹⁴ to have been composed by him. He was succeeded by Bhuvan kirti. Brahma Jindas, another of his pupils, composed more than 40 literary¹⁵ works. After Bhuvan kirti, Jnana Bhusan

12.A Vir-Vani Vol.

13. Johrapurkar 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 Dungarpur¹⁶ 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*¹⁷ a pupil of *Bhuvan kirti*, founded a separate branch of the sect at Bhanpur.

Jnanabhusan was succeeded by *Vijay*¹⁸ *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 *Bhattaraks* 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 successors¹⁹ 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

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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]
17. *Joharapurkar* op. cit. pp. 154-155.
18. *Kasaliwal* op. cit p. 63-69.
19. *Joharapurkar* op. cit. pp. 159

through various inscriptions and other literary sources noticed from Sagawada²⁰ and other towns of Vagad. After Guna chandra, the names of Jin chandra, Sakal chandra, Ratna chandra, Harsh-chandra, 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 and²¹ 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 inscription²² of V.E. 1166 where Chhatrasena of this gachchha is reported to have had a temple constructed to Rishabhdeva. The Sanganer²² 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 inscription²³ 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, Krishnarshigachchha 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 Ghatiyala inscription²⁴ 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 1006-1078. 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 untracable. 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 Puttavali*, 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 “*Dadu Guru*”. The icons “*Mandovar*³-*Mulanayak*” consecrated by him are preserved in the Chintamani temple of Bikaner. His foot prints were engraved on stone at several places.

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1. Mohanlal Dalichand Desai-*Jain Gurjar Kaviyon* (Gujarati) Vol. II p. 672 fn.
 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 Delawara (Mewar) in V.E. 1461 and he was followed by Jinvardhan Suri. On a suspicion that he had violated the fourth *vrita* (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 name⁴ have been noticed. He visited Chittor, Mandor, Jawar etc. The Sambhavanath temple of Jaisalmer was⁵ 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 at⁶ Jaisalmer, Kumbhalgarh, Abu etc. He expired in V.E. 1530 at Jaisalmer. He was succeeded by Jin-samudra, Jinhamsa⁷ 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*" was⁸ 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 Shatrunjaya⁹ constructed by Somji Sivaji of Ahmedabad he consecrated more than 700 icons in V.E. 1675. He

4. Mahopadhaya Vinay Sagar-*Kharatargachchha 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.

7. Mahopadhaya-Vinay Sagar *op. cit* pp. 190-92.

8. *ibid* p. 193.

9. *ibid* p. 196.

led a Sangh organised by Thiru Shah of Jaisalmer. In V.E. 1677, the temple¹⁰ 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, succeeded¹¹ one after the other. Jinharsha 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.). Jin-sobhagya 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 said¹² to have been established during the time of Jin-vallabh 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, Charitraprabh 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 Jinshekhar¹³ Suri in V.E. 1204. After Jinsekhar Suri, we find the names of following *Acharyas*; Jinpadma Suri, Vijaychandra Suri, Abhaydeva Suri, Devabhadrā Suri, Prabhanand Suri, Shrichandra Suri, Jinbhadrā Suri, Jagatilak Suri, Gunachandra Suri, Abhayadeva Suri, Jayanand Suri, Vardhaman Suri, Jinhamsa Suri, Jinraj Suri, Jinodaya Suri, Jin chandra Suri,

10. Vinay Sagar No. 1143.

11. Mahopadhyaya Vinay Sagar-op. cit pp. 198-200.

12. *ibid* p. 217.

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 Rudrapalliya¹⁴ 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, Jinsingh¹⁵ 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, Jinbhadra Suri, Jinmeru Suri and Jinbhanu Suri.

(4) Begad Kharatar :

It was started by Dharma¹⁶-vallabh also known as Jineshwar Suri in V.E. 1412 His successors¹⁷ were Jinsekhar Suri, Jindharna 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 *Katantra-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 Suri¹⁸ in V.E. 1469. The main activities of this branch were limited to Mewar and Gujarat. After

14. Mahopadhyaya-Vinay Sagar op. cit. p. 218

15. ibid p. 120.

16. Mohanlal Dali chand Desai-op. cit P. 692.

17. Mahopadhyaya Vinay Sagar-op. cit pp. 221 to 226.

18. Devakulpatk pp. 17-21.

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 Jinharsh Suri in V.E. 1517. After him Jinchandra Suri, Jinshila Suri, Jinkirti Suri, Jinsingh Suri, Jinchandra Suri, Jinratna Suri, Jinvardhaman Suri, Jindharna Suri and Jinchandra Suri (Shivchandra Suri) succeeded one after the other. After Jin chandra 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 Jinharsh 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.

19. Mahopadhyaya Vinay Sagar op. cit pp. 227 to 230. Vijaydharma Suri-Devakulapatak (Bhav. 1935) pp. 18-19fn.

20. ibid pp. 231 to 233

21. Mahopadhyaya Vinay Sagar op. cit p. 235.

(8) Acharya-Shakha :

It was started²² by Jinsagar Suri, pupil of Jinraj Suri in V.E. 1686. He died at Ahmedabad (V.E. 1719). After him Jindharna 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 Suri²³ 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 Jagatsingh II accorded great honour to Jin vimal Suri. After him Jinlalit Suri, Jinaksaya Suri Jinchandra Suri Jinnandivardhan Suri, Jin Jayasekhar 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 Mandor²⁴ 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, Maharawal 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.

25. *Vir-Vamshavali* published in *Jain Sahitya Samshodhak* Vol. I Part. III P. 39.

that this *gachchha* was born at Ahar in Mewar but grew in strength in Gujarat. Devendra chandra²⁶ and Som sundar spearheaded the activities of the *gachchha*. Som sundar was very famous. He travelled in Gujarat, Godawar, Sirohi and Mewar. Several *Pratishthas* 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*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 Ranakpur²⁸ 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 Vijay²⁹ 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 Khambhat, 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

26. Mohanlal Dali chand Desai-op. cit pp. 717 to 719.

27. Darshan Vijay—*Pattavali Samuchchaya* Vol I P. 65.

28. Maharana Kumbha by the Author (Appendix)

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 inscription¹ 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 removing² 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 Achalgarh temple, which was erected in V.E. 1566, several bronzes bearing the inscriptions of different dates were installed there without adding any new inscription.

Upadhyaya Acharya etc. These were held by⁴ their followers. The *Tuladan* (Weighing-ceremony) of Jain monk Hariji, as⁵ 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 Jinvallabh 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 some⁶ 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 inscription⁷ dated V.E. 1244 furnishes the dates of "*Panch Kalyans*" of Mahavir. The *Kalyanik Putta*⁸ of Vimal Vasati Abu and "*Toppa 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

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4. The Nakoda inscription of Kirti-Ratna Suri of VE. 1525. The Jaisalmer inscriptions of VE. 1585 and 1981. The Chittor inscription of VE. 1495 contain such details.
 5. Abu V. No. 256.
 6. Jin Vijay No. 349.
 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 Sadari⁹ 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 Nadlai 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 inscriptions¹⁰ of V.E. 1233 which record the donation made by the *Rajputras* Lakhanpal and Abhayapal, and queen Mahibaldevi. The other inscription¹¹ 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,¹² who donated 100 *drammas*, the interest of which was to be utilised for arranging above celebration in the Chandan Vihar temple. The Lunig Vasati¹³ 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*"¹⁴ and "*Panchami-Bali*"¹⁵

9. E. I. XI pp. 26-28

10. Jin Vijay No. 348.

11. *ibid* No. 347.

12. *ibid*, No. 362.

13. Abu II No. 251.

14. Jin Vijay No. 344.

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 Hatundi¹⁶ 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 inscription¹⁸ of V.E. 1255 of the reign of Dharavarsh Paramar mentions a grant of an orchard for supplying garlands etc. regularly. Arrangement of oil¹⁹ 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 Nadlai²⁰ 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 temple²¹ 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 inscriptions²² 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 inscription²³ of V.E. 1581 states that the Sankhwal family installed the icons of Dasavatar and Laxminarayan in Jain temple. Shrimal Jiwraj²⁴ follower of *Kharataragachchha*, 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 Kiradu²⁵ dated V.E. 1209 and Ratnapur²⁶ (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 Mungathala²⁷ 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,²⁸ arrangements for enforcing non-violence were made in Mewar. The Devalya (Pratap garh)²⁹ 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.

25. Jin Vijay No. 345.

26. *ibid* 346.

27. Abu V. No. 52.

28. *Ojha-Udaipur Rajya ka Itihas* I, p. 173

29. *Ojha-Pratapgarh Rajya ka Itihas* 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 inscription³⁰ 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 Gujarat³¹ 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, Giranar 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

30. Jin Vijay No. 371.

31. The *Kharatargachchha Pattavali* p. 34.

32. *Jain Sahitya-Samshodhaka* Vol. I Pt. II p. 96,

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, Giranar etc. The Chittor inscription³³ 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 the³⁴ 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

34. Jin Vijay *Jaisalmer Ke Patavon ka Sangha*, Jain-Sahitya-Samshodhaka Vol. I Pt. II pp. 107-112/Nahar III No. 2530.

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 Bamhanvada, 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 inscriptions³⁵ of Abu, which are mostly fragmentary and engraved on pillars, have the account of Sanghs coming from Chanderi, Mandu, Jonapur, Sitamau, Mandasaur, 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 available³⁶ 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 as³⁷ *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-Sansta-Karaniya*).³⁸ The Jalore inscription³⁹ 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 payment⁴⁰ 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 inscriptions⁴¹ 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*⁴² 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 names⁴³ 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*⁴⁴ 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 Shantinath⁴⁵ 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 Bikaner⁴⁶ 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 inscriptions⁴⁷ 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 Nana⁴⁸ inscription of V.E. 1512 mentions the setting of a *patta* having Dharmanath as the main deity with 23

45. Abu V No. 307

46. Bikaner No. 3.

47. Abu V No. 351

48. Abu V No. 353

figures of other Tirthankars (*Trayovimshati Jin-Sahita-Shri Dharmanath Karitam*). In a Marol inscription⁴⁹ of the 15th century A.D. the words “*Adinath Chaturvimshati 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 Pamera⁵⁰ (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 inscriptions⁵¹ 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 Jivantsvami 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 *Acharyas*. 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 icons⁵² 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 inscription¹ of V.E. 918 (861 A.D.) narrates the names of some Jain *Shresthis*, who were included among the *Goshthikas* of the temple. The Rajorgarh² 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 names³ 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 Pindawara⁴ inscription of V.E. 1088 (931 A.D.) pre-

1. J.R.A.S. 1895 p. 413-521

2. An. Rep Indian Epigraphy 61-62B. 128.

3. E. I. Vol. X pp. 10-18/Jin-Vijay No. 318.

4. Abu V No. 366.

serves for us the names of Mehta Shyamnag's sons Chachcha and Sajjan. The Kasindara⁵ 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, Guhilots, 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.

6. Jin Vijay No. 345 and 346.

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

7. Tod I p. 804/J.B.B.R.A.S. Vol. XIX P. 26/E.I. IX p. 62/Nahar I P. 208.

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 Kunthnath 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 inscription 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 Chauhans. Therefore, the business transaction between these towns increased.

The family of Ashadhar of Mandalgarh, 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, Bohitthara-Ksemendhar, Dharkat Gollak, Rasal etc. are important in the history of *Kharatargachchha* for they were active in propagating its ideal of *Vidhi Chaitya*. Their names are also repeatedly noted in several colophons¹² of old MSS and other literary sources including that of the *Kharatargachchha Pattavali*. The *Vividh-Tirth Kalpa* records that

9. Annual Report on Indian Epigraphy year 57-58 No B. 432, 433 and 430.

10. Vir vani (Jaipur), Vol. V p 39

11. Jain-Shilalekh-Sangrah, Vol. V No. 109.

12. The *Kharatargachchha-Pattavali* (SJGM) pp. 20-38/The Catalogue of Prakrit and Sanskrit MSS.-Jaisalmer Collection pp. 77, 36, 116, 119, 120, 131-132. 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 Sapadlaksa 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 inscription¹³ 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*¹⁴ 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^{14A} Vasati inscription of V.E. 1378 (1321 A.D.) mentions V.E. 1088 as the date of construction of the temple. According to a Jaisalmer¹⁵ 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 of¹⁶ 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.¹⁷ He was a minister in the court of Siddhraj Jaisingh. From his two wives named Padmavati and Saluna, he had two sons Prithvipal and Nana respectively. Prithvipal became famous as the most trusted minister of Jai singh and Kumarpal. In the Navalakha temple of Pali, he installed two¹⁸ 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 Prithvipal undertook a journey to Abu with Silabhadra Suri's Pupil Chandra Suri and arranged for the renovation¹⁹ 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 ancestors²⁰ of Prithvipal were completed. The remaining two elephants were later on added by Prithvipal's son Dhanpal in V.E. 1237. Prithvipal also constructed temples at Anhilpur²¹ 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 *Kasahridgachchha* in V.E. 1245 (1188 A.D.) and renovated the *Devakulikas* No. 23, 24, 25 and 26 of the Vimal Vasati.²² Other members of his family took interest

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.

20. Abu II No. 233.

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 married²³ 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 *Devakulika*²⁴ No. 1 to 8 and 48 were built for the spiritual welfare of Asvaraj's son Malladev and his descendants; *Devakulikas*²⁵ No. 42 to 47 in the spiritual welfare of Vastupal his wives and his descendants: *Devakulikas*²⁶ No. 17 to 21 for spiritual welfare of Tejpal, his wives and his descendants; *Devakulikas*²⁷ No. 26 to 31 and 35 for the spiritual welfare of the sisters of Tejpal and *Devakulika*²⁸ 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

24. Abu II No. 265, 269, 270, 271, 272, 274, 275, 276, and 364.

25. *ibid* No. 363, 365, 366, 365, 368, 370, 372.

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.

29. *ibid* No. 345, 346, 347, 350, 351, 352, 353, 354, 355 and 356 /M.A. Dhaky's paper published in *Svadhya* Vol. VIII No. 4 pp 469-489,

wherever Vastupal and Tejpal constructed temples the Barahudiya family added *Devakulikas* or *Khataks* 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 Dharnig³⁰, 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 *Gosthikas* of Lunig-Vasati³¹ the names of Ranig, Lila, Jagsingh, Ratnasingh Lila's son Lunasingh and Dharnig's sons Khimbsingh, Ambsingh and Udal 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 have³² 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 Udai singh. Several of his

30. *ibid* No. 250 verses 50 to 53.

31. *ibid* No. 251.

32. *ibid* No. 289, 290, 305-308, 334, 287-88, 313, 279-80 & 332.

inscriptions ranging³³ between V.E. 1245 and 1291 have been found. His parents were Udaisingh 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 inscription³⁴ 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 Udaisingh 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 to³⁵ 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 singh³⁵ 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.

34. Jain Satya Prakash Vol. II No. pp. 22 543-44.

35. Edited by Author in the *Anekant* April, 1968.

Other families from Chittor :

From the time of Maharawal³⁶ 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 and³⁷ 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 Navalakha³⁸ 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 patta*^{38A} 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 renovated³⁹ 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,⁴⁰ 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,⁴¹ 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 route⁴² 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 Ghorī, he repaid the entire money with good interest. The family of Ratna Shah settled in Malwa. But Dharana Shah came to Mewar. With the permission⁴³ of Maharana Kumbha, he settled at Madari and constructed the temple of Ranakpur. The construction work started before V.E. 1494, as evidenced from the earliest reference to Ranakpur available in the copper plate of Maharana Kumbha dated V.E. 1494, edited⁴⁴ 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) *Dharmashala* (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*⁴⁵ 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 were⁴⁶ 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 inscription⁴⁷ 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.

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43. An. Rep. Arch. Survey of India 1907-8 p. 21/Peterson-Bhav-Nagar Inscriptions p. 121/Jin Vijay No. 307.
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
45. *Som-Saubhagya-Kavya*, IX 58-59.
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 lavishly⁴⁸ 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 Karnavati⁴⁹ 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. Gunaraj⁵⁰ 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*.

48. Jin Vijay No. 308-309.

49. Maharana Kumbha by the Author pp 337-339.

50. J.B.B.R.A.S. Vol. XXIII p. 41/History of Mewar pp. 372-384.

51. *Som Saubhagya Kavya* VIII 17-92/Ranakpur inscription of V.E. 1496 lines No. 32 to 34/*Guru-Guna Ratnakar Kavya Verses* 39-60.

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 progenator⁵² 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 sources⁵⁴

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-Dolawali*⁵⁶ *Virti*, we gather Meladevi still living till that date. This family spent lavishly on installation of several icons. A copy of the Ms. *Vignapti-Lekh*⁵⁷ of Kareda temple dated V.E. 1431 was made by Meru-nandan-Upadhyaya, at Kelawara. Its colophon records the names of Ramdeva and Meladevi. On Merunandan's death, his icon was installed in Delawara⁵⁸ in V.E. 1469 by Meladevi. It was consecrated by Jinvardhan Suri. In V.E. 1486, Meladevi commissioned icons of Jinvardhan⁵⁹ Suri and Dronacharya,⁶⁰ 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 recently⁶¹ 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.

56. Vijaydharm Suri-*Deva kulapataka* (1935) p. 22 fn.

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*⁶³ 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-varadhan 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 Sambhavanath⁶⁴ was

62. The *Som Saubhagya Kavya* cant VII/The *Guru Guna Ratnakar* (Varanasi) p. 12.

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, Mahiraj, 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 *Kharatara gachchha*. It was completed in V.E. 1497, when festivities at a large scale were arranged. More than 300 icons were consecrated. Several *pattas* were⁶⁵ 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, Mahiraja'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^{65A} 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^{65B} 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, Sona, Noda etc., who had an icon of Sumantinath 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 inscriptions⁶⁶ 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 Bhandra, Nonda and Chunda. Bhandra 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 monk⁶⁷ on the 11th day of dark half of Asadh V.E. 1463, and took *Diksa* from Jinvardhan Suri. He was honoured as “*Vachak*” in V.E. 1470 by Jinvardhan Suri in a ceremony performed at Patan (Gujarat). When Jinvardhan 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 Maharawal⁶⁸ 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.

68. A. R. R. M. A year 1930 pp 3-4/G. H. Ojha Dungarpur Rajya ka Itihas pp. 66-71.

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

69. Mahopadhyaya Vinay Sagar's paper "*Phalodhi ke Mandir ka Abhilekh*" published in *Rajasthan Bharati* Vol. IX No. 4 pp. 19-42.

70. J.R.A.S. Bengal (NS) Vol. XIII (1917) p. 214.

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*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 Punjraj, Kaja, Nala and Naradeva. He was alive in V.E. 1559, as we know from the inscription of a Jain bronze. The Susanimata⁷³ temple of Morakhana was renovated by Punjraj's son Chahad in V.E. 1573. In V.E. 1576 Devadatta⁷⁴ 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 Punjraj 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 Satrunjay⁷⁵ inscription of V.E. 1587 and the *Satrunjaya-Tirthoddhar-Prabandh*. This family claims its origin from Amraj, the famous ruler of Gwalior, 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.

72. *Rajasthan Bharati* Vol. IX No. 4 p. 30.

73. *Vinay Sagar I* No 904.

74. *ibid* No. 958, 959.

75. *Jin Vijay* No. I/E.I. Vol. II pp, 42-47/*Vivekdhir-Shatrunjay-Tirthoddhar-Prabandh* (Bhavnagar) edited by Jin Vijay.

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 *Sanghs* 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 Kavadiya⁷⁶ of Alwar. The *Lunka-gachchha Pattavali* (belonging 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 Shan Sur. He had 2 sons named Bhama-Shah and Tara-Chand. The author of the above *Pattavali* pronounces a fulsome 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

76. Vir-vinod p. 251/History of Mewar by the Author p. 238/Etihasik-Sodh Sangrah by the Author pp. 68/Sukh Sampati Ray Bhandhari-Oswalon ka Itihas p. 74.

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 Bikaner⁷⁷ 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 Itihās pp. 140-143

failed. He went to Delhi and remained there. The Satrunjay^{77A} Inscription of V.E. 1675 mentions that a *Nandi mahotsava* was arranged by him for Jinchandra of *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 *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 *Kiledar* of Mandalgarh. When Jhala Zalim singh obtained the *patta* of Mandalgarh, from Maharana Bhim singh Devi chand did not allow Zalim singh to take this fort. Col. Tod made him the *Pradhan* after the settlement of 1818 A.D. His grandson, was Sher singh who served as the *Pradhan* of the state for a long time. Mehta Gokul chand, a descendant of Agarji, also remained on the post of the *Pradhan* during the time of Swaroop singh. Mehta Pannalal⁷⁸, was another descendant of Agarji. He served as the *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.

Thiru Shah Bhansali :

Bhansali Thiru Shah's ancestors were residents of Lodrava. The famous temple of Lodrava is believed to have been built by⁷⁹ his ancestors named Shridhar and Rajadhar. This family was a follower of the *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

77A. E. I. III p. 62-63/Jin Vijay No. 17-19.

78. G. H. Ojha-Udaipur Rajya ka Itihas Vol. II p. 1001 to 1018.

79. Nahar III No. 2543.

details of his ancestors are known from either literary or epigraphical sources. Only two inscriptions⁸⁰ 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 temple⁸¹ 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* to⁸² 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* was⁸³ 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.

82. E. I. Vol. II No. 26/Jin Vijay No. 26.

83. A Catalogue of Prakrit and Sanskrit MSS.—Jaisalmer Collection pp. 364.

Mahajan-Vamsh-Muktavali associates this family with Jin-manikyā-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 during⁸⁴ 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 renovated⁸⁵ 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.

84. Hazarimal Banthia's paper "Muhnot Nenasi Aur Unake-Vamshaj" published in the *Jain Satya-Prakash* Vol. V No. 12 p. 437.

85. Jin Vijay No. 354, 355, 356, 358, 366 and 367 and also Author's paper published in *Varada* Vol. XIII No. 2 pp. 35 to 40.

(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 stung 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 Samarsi. 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 fortuneed and oppressed. Karmsi'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 Medta, 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 singh⁸⁶, 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 Shah⁸⁷ 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 Sanwaldas 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 Mojamabad⁸⁸. 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 *Karakanduchariu*. His son was Mala, who had

86. The memorials of Kr. Sultan singh and Sardar singh are situated in the Shambhu Niwas palace and Sarab-Ritu-Vilas garden at Udaipur respectively.

87. For details see History of Mewar by the Author.

88. *Vir-vani* Vol. I p. 33/*Anekant* Vol. XVI No. 5 p. 209.

five sons named Dalu, Chaturbhuj, 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 inscription⁸⁹ dated V.E. 1714 gives the name of only one son, Asakaran. Khetasi had three sons named Mohan das, Narayan das and Raj singh. The colophon of MS *Samayasasar* 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 ancestors⁹⁰ of Sipa were the residents of Vasantpur. 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. Suratana 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.

90. Abu V No. 241, 243, 250, 251/Daulat singh Lodha-*Pragvat Itihas* pp. 284-291/*Tirthmala* of Shil-Vijay.

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 Pindawara⁹¹ 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 grandrson Jiwaraj after observing forty day's fast died (*Samadhimaran*) 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 Ganadhar⁹² Chopara Naga, who had a son Sangram. Sangram's great grandson Amarsi has three sons

91. Abu V No. 379 to 384.

92. Jin Vijay No. 439.

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*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.

Medta⁹⁴ 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 ancestors⁹⁵ 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 Chora-diya, 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) Zorawarmal and (v) Pratapchand. These brothers settled at

93. The *Kharatargachchha Pattavali* by Ksama Kalyan Gani.

94. Vinay Sagar No. 1069, 1105, 1110, 1113, 1127 to 1145, 1183 to 1185.

95. Shri Agar Chand Nahta's paper on Ravan Parshwanath *Jain Satya Prakash* and *Vir Vani-V* pp. 8-11.

different⁹⁶ places namely Kota, Jhalarapatan, 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 Rishabdas, 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 Sanghidas. Umedmal had no son and adopted Sangidas.

This family performed several⁹⁷ 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 Develiya,⁹⁸ 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 ancestors⁹⁹ 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 appointed¹⁰⁰ 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 Ray chand Chhabada displayed much bravery during the battles between Jaipur and Jodhpur. He had several icons installed and a big *Pratistha* 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 important¹ 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^{A1} 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 $\frac{1}{2}$ " 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 *Viraya Bhagavate 80(4) 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.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

1. Jain Journal Jan 1980 pp 89-93.

IA. G.H. Ojha. *Bharatiya-Lipi-Mala* (Ajmer), p.2 fn./I.A, LVIII, p. 21.

2. K.P. Jayasawal, "An Important Brahmi Inscription--Badali Stone with Plate" published in the *Journal of the Bihar and Orissa Research Society*. March 1930, Vol. XVI, Pt I pp. 67-68.

endorsed the views of G.H. Ojha.³ Among the scholars, who do not take this inscription as pre-Mauryan record, the name of D. C. Sircar stands quite notable.⁴ 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.⁵

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*"⁶ 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*"⁷ but denied the mark as a sign for long medial "*i*". According to him the loop on the

3. R.B. Pandey, *Indian Palaeography*, p. 21.

4. D C. Sircar, *Indian Epigraphy*, p.240/*Journal of Bihar and Orissa Research Society*, Vol. XXXVIII. pp. 34-38.

5. S.R. Goyal's paper "Brahmi-An Invention of Early Mauryan Period" published in the *Origin of Brahmi Script*, edited by S. P. Gupta and K. S. Ramachandran (Delhi 1979), pp. 1-49.

6. G.H. Ojha, *op.cit* , p.2 fn.

7. K.P. Jayasawal, *op. cit.*, p. 67.

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 :

line	left	middle	right
(1)	<i>vi</i>	<i>raya bhagava</i>	(<i>te</i>)
(2)	80 (4)	<i>chaturasiti-va</i>	(<i>se</i>)
(3)	<i>na ye</i>	<i>sali malini</i>	(<i>ye</i>)
(4)	<i>ram ni (va)</i>	<i>the majhimika</i>	(<i>ye</i>)

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.

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8. D.C. Sircar, *op.cit*, p. 240/*Journal of the Bihar and Orissa Research Society* Vol. XXXVIII, pp. 34-38.
 9. Thakur prasad Varma, *The Palaeography of Brahmi Script* (Varanasi, 1970) p. 76.
 10. Chandrika Singh Upasaka, *The History and Palaeography of Brahmi Script* (Nalanda, 1960), p. 186.

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 noticed¹¹. 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 Piparahwa Buddhist vase inscription, the Taxila coin Brahmi legend and the Bhatti-prollu rock casket inscription including this Badali stone inscription as the Pre-Mauryan records¹². 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

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11. This inscription was recently noticed
by Giriraj Kumar. He has now revised its reading.
12. R.B. Pandey, *op.cit.*, pp.19-21.

numerous scholars who, on the basis of vast literary evidence proved that the Brahmi 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.¹³ This date is recorded both in numerals 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.¹⁴ 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:¹⁵

- (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

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13. It is clear that the word “*chaurasi*” is still popular for a group of the villages in the area round about Badali. But the use of numerals 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,
 15. *Journal of the Oriental Institute of Baroda*, Vol. XII No. 2, pp 173-176/
Vol. XIV No. 3-5, p.410/Vol. XV No.1, pp,71-72/*The Vishweshwaranand Indological Journal*, Vol. III No. 1, pp. 101-104/*Vidhya* (Gujarati). Vol. XI No. 1, 103-112.

the earlier times.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.¹⁷ From Ahara (Udaipur) two seals bearing the legends "*Palitasa*" (3rd century B.C.) and "*Vihitamvisa (ya)*" (2nd century B.C.) were noticed.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.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 excavations²⁰ in 1964-65. It contains some writing on its base in Brahmi 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

16. *History of Mewar* by the Author, pp. 71-72.

17. D. C. Sircar, *The Guhilot of Kishkindha* (Calcutta 1959), p.40/*Journal of Bihar and Orissa Research Society*, Vol. XXXVII, pp.34-14.

18. H. D. Sankalia, *The Excavation at Ahara* (Poona 1959), pp. 13-15.

19. *History of Mewar* by the Author, pp. 19-29.

20. *Indian Archaeology-a review 1965-66* P. 67.

Mathura, therefore influence of Jainism might have remained there.

- (ii) From Nagari, an inscribed²¹ 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) some²² inscriptions datable to 2nd century B. C. have been noticed by Vijay Kumar. He at first gave the reading as “Sipisena 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.

21. Ojha-Udaipur Rajya Ka Itihas p. 26.

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 inscription¹ 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-Chaitiyalaya (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.

1. Journal Royal Asiatic Society 1895 pp. 513-521.

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 reference³ at its end that the Kirtistambha was constructed by *Shresthi Bagherawal Jija*, who was the son of Naya.
2. A fragment of other inscription consists of parts of the verses of *Nirvana Kand* and at its end the name of *Bagherawal⁴ 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 inscription⁵ 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.

4. Johrapur kar *Jain-Shilalekh Sangraha* Vol. V. (Delhi 1973) pp. 63-64.

5. Annual Report on Indian Epigraphy year 1956-57 p. 58

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 Prashasti*⁶ 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 (Maharashtra 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.

7. Muni Kanti Sagar—The *Khoj-ki-Pagadandiya* (Varanasi 1958) pp. 121-22.

8. *Anekant* (oct) 1968.

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 Devagarh⁹ 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 contemporary¹⁰ Maharawal Jaitrasingh (1213-1250 A. D.) of Mewar. In this way Subhakirti 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.

9. Annual Report on Indian Epigraphy 1959-60 Appendix C No. 515,
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-Raso*". It was reedited by Akshaya⁴ 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

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1. Annals and Antiquities of Rajasthan (Crooks edition) pp. 1797-1800.
 2. Archaeological Survey of India Vol. VI pp. 234-252.
 3. Journal Asiatic Society of Bengal Vol. LV part I pp. 14-15, 28-32 and 40-46).
 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 Gunabhadrā of Mathur Sangh.

The *Uttam Sikhar Purana*⁵ 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 :—

Ist 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.)

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Errata

Page No.	Line No.	Incorrect	Correct
9	2	Sadri	Nadlai
70	4	741	743
70	10	only	deleted
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256	9	contemporary	contemporary to
956	15	Mewaru	Mewar

No. 1

Vasantgarh Bronze Inscription

V. E. 744

ॐ [नीराग] त्वादिभावेन सर्व्वज्ञत्वविभावकम् ।
ज्ञात्वा भगवता रूपं जिनानामेव पावनम् ।
द्रो (श्रा) वक्यशोदेव देव.....
.....रदे क्षेत्रे जैनं कारितं युग्ममुत्तमम् ।
भवशतपरम्परार्ज्जितगुरुकर्मर—पित
दर्शनाय शुद्धसज्जनानां चरणलाभाय ॥

संवत् 744

साक्षात्पितामहेनेव सर्व्वरूपविधायिना ।
शिल्पिना शिवनागेन कृतमेतज्जिनद्वयं ॥

No. 2

The Ghatiyala Inscription of V.E. 918

सग्गापवग्गमग्गं पढमं सयलाणकारणं देवं ।
णीसेसदुरिअदलणं परमगुरुं नमह जिणणाहं ॥1॥
रहुतिलओ पडिहारो आसी सिरिलक्खणो त्ति रामस्स ।
तेण पडिहारवंसो समुण्णइ एत्थ सम्पत्तो ॥2॥
विप्पो सिरि हरिअन्दो भज्जा आसि त्ति खत्तिआ भदा ।
ताण सुओ उप्पण्णो वीरो सिरि रज्जिलो एत्थ ॥3॥
अस्स वि णरभड्ढणामो जाओ सिरिणाहडो त्ति एअस्स ।
अस्स वि तणओ ताओ तस्स वि जसवद्धणो जाओ ॥4॥
अस्स वि चंदुअणामा उप्पण्णो सिलुओ वि एअस्स ।
भाडो त्ति तस्स तणओ अस्स वि सिरि भित्तुओ चाई ॥5॥
सिरि भित्तुअस्स तणओ सिरिकक्को गुरुगुणोहिं गारविओ ।
अस्स वि कक्कुअणामो दुल्लहदेवीए उप्पण्णो ॥6॥

ईसिविआसं हसिअं महुरं भण्णिअं पलोइअं सोमं ।
 ण मयं जस्स ण दीरां रोसो थेओ थिरा मेत्ती ॥7॥
 णो जम्पिअं ण हसिअं ण कथं ण पलोइअं ण सम्मरिअं ।
 ण थिअं ण परिब्भमिअं जेण जरो कज्ज परिहीरां ॥8॥
 सुत्था दुत्था वि पया अहमा तह उत्तिमा वि सोक्खेण ।
 जराणिव्व जेण धरिआ णिच्चं णिअमण्डले सब्वा ॥9॥
 उअ रोसराअ मच्छर लोहेहि मिणाय वज्जियं जेण ।
 ण कओ दोव्ह विसेसो ववहारे को वि मणायम्पि ॥10॥
 दिअरवरदीराणुज्जं जेण जरां रज्जिऊण सयलम्मि ।
 णिम्मच्छरेण जणिअं दुहाण वि दण्डणिड्ढवणं ॥11॥
 धणरिद्धसमिद्धाण वि पउराणं णिअकरस्स अब्भहिअं ।
 लक्खं सयं च सरिसत्तणं च तह जेण दिट्ठाइं ॥12॥
 णवजोवणरुअपसाहिएण सिगारगुणगरुक्केण ।
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 बालाण गुरुतरुणाण तह सही गयवयाण तराओ व्व ।
 इय सुचरिएहि णिच्चं जेण जरो पालिओ सब्बो ॥14॥
 जेण णामंतेण सया सम्माणं गुणथुइं कुणंतेण ।
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 जणिओ जेण जराणं सच्चरिअगुणेहि अगुराओ ॥16॥
 गहिऊण गोहणाइं गिरिम्मि जालाउलाओ पल्लीओ ।
 जणिआओ जेण विसमे वडगाणयमण्डले पयडं ॥17॥
 णीलुप्पलदलगंधा रम्मा मायंदमहूअविदेहिं ।
 वरइक्खुपणाछण्णा एसा भूमिकया जेण ॥18॥
 वरिससएसु अ णवसुं अद्ढारसमग्गलेसु चेतम्मि ।
 णक्खत्ते वि ऊ हत्थे बुहवारे धवलवीआए ॥19॥
 सिरिकक्कुएण हट्टं महाजरां विप्पसयइवणिबहुलं ।
 रोहिसकूअगामे णिवेसिअं कित्तिविदीए ॥20॥
 मड्डोअरम्मि एक्को बीओ रोहिसकूअगामम्मि ।
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तेरा सिरिकक्कुएणं जिणस्स देवस्स दुरिअणिहलणं ।
काराविअं अचलमिमं भवणं भत्तिए सुहजणयं ॥22॥
अप्पिअमेअं भवणं सिद्धस्स धरोसरस्स गच्छम्मि ।
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श्लाघ्ये जन्मकुले कलङ्करहितं रूपं नवं यौवनम् ।
सौभाग्यं गुणभावना शुचि मनः क्षान्तिर्यशो नम्रता ॥

No. 3

The Shantinath temple Inscription of Diyana (Sirohi)

V. E. 1024 (967 AD)

ॐ ॥ विष्टितकुले गोष्ठ्या बि (व)र्द्धमानस्य कारितम् ।
[सुरूपं] मुक्तये बिम्बं कृष्णराजे महीपती ॥
अ (आ)षाढ सु (शु)द्धषष्ठ्यां समा सहस्रे जिनैः समभ्यधिके
(1024) ।
हस्तोत्तरादि संस्थे निशाकरे[रित] सपरिवारे ॥
[ना वा]हरे रं—: नरादित्यः सुशोभनां घटितवान् ।
वीरनाथस्य शिल्पिनामग्रणीः पर[म्] ॥

No. 4

The Abu Inscription of V. E. 1201

भ्राजद्भास्वत्क (रक) बुराभतनुभृत्संसारभीमाणवे,
मज्जज्जन्तुसमाजतारणमहाप्रौढैकयानोपमः ।
.....

.....श्रीनाभिसूनुर्जिनः ॥1॥

श्रीश्रीमालकुलोत्थनिर्मलतरप्राग्वाटवंशाम्बरे
भ्राजच्छीतकरोपमो गुणनिधिः श्रीनिन्नकाख्यो गृही ।
आसीद् ध्वस्तसमस्तपापनिचयो वित्तो वरिष्ठाशयः,
धन्या (न्यो)धर्मनिबद्धसु (शु)द्धद्विषि (धिष)णः स्वाम्नाय-
लोकाग्रणीः ॥2॥

सकलनयविधिज्ञो भावतो देव-साधु-
 प्रतिदिनमतिभक्तो दानशीलो दयालुः ।
 विदितजिनमतोऽलं धर्मकर्मानुरक्तो
 लहर इति सुपुत्रस्तस्य जातः पवित्रः ॥3॥

प्रावा (ब्रा) जीज्जितदर्पितारिनिचयो यो जैनमार्गं परं (र-)
 मार्हत्यं सुविशुद्धमन्वययशप्राप्तं समारात्य (ध्य) च ।

श्रीमन्मूलनरेन्द्रसन्निधिसुधानिस्यन्दसंसेकित-
 प्रज्ञापात्रमुदात्तदानचरितस्तत्सूनुरासीद (द्व) रः ॥4॥

निजकुलकमलदिवाकरकल्पः सकलार्थिसार्थकल्पतरुः ।

श्रीमद्वीरमहत्तम इति यः ख्यातः क्षमावलये ॥5॥

श्रीमन्नेढो धीधनो धीरचेता आसीन्मन्त्री जैनधर्मकनिष्ठः ।
 आद्यः पुत्रस्तस्य मानी महेच्छः त्यागी भोगी बन्धुपद्माकरेन्दुः ॥6॥

द्वितीयको द्वैतमतावलंबी दण्डाधिपः श्रीविमलो बभूव ।
 येनेदमुच्चैर्भवसिन्धुसेतुकल्पं विनिर्मापितमत्र वेश्म ॥7॥

धर्माराममतिविवेकलसतिगाम्भीर्यपाथोनिधिः

दीनानाथपरोपकारकरणव्यापारबद्धादृतिः ।

जातो लालिगसंज्ञको (ऽ) तिनिपुणः सद्धर्मलोकस्थितो
 रूपन्यक्कृतपञ्चवाणमहिमा श्रीनेढमंत्र्यंगजः ॥8॥

महिदुक इति धन्यस्तत्सुतश्चारुमूर्तिः

अखिलजनमनोज्ञं शीलशालीनवृत्तिः ।

जिन-मुनिपदपद्वाराधनध्वस्तपापः

प्रचितगुरुगुणौघः प्रादुरासीदमात्यः ॥9॥

तत्पुत्रौ संजातौ पुष्पदन्ताविवामलौ ।

हेम-दशरथत्वेन विख्यातौ नयशालिनौ ॥10॥

तत्राद्यो [ऽ] तिविवेकधामसुशमी मौनीन्द्रधर्मा... ते (गमे ?)

जीवाजीवविचारसारनिपुणश्चारित्रिसेवापरः ।

पापानुष्ठीतिभीरुरासृ (श्रि) तजनत्राणोद्यतः सर्वदा
 सारासारविवेचनातिनिपुणप्रज्ञावदाताशयः ॥11॥

गम्भीरः सरलः क्षमी दमयुतो दाक्षिण्यपाथोनिधिः

धीमान् धार्मिकसम्मतः प्रतिदिनं सद्धर्मकर्मोद्यतः ।

विज्ञानकनिधिर्विवेककलितः संतोषबद्धादृतिः

अन्यः सन्नयभाजनं तदनुजो यदे (जज्ञे ?) दयालुः सुतः ॥12॥

निजपुत्रकलत्रसमन्वितेन संसारवासचकितेन ।

श्रीमदृषभसुमन्दिरजगतीवरदेवकुलिकाया (म्) ॥13॥

दशरथसंज्ञेनेदं अम्बासानिध्यजातधर्मधिया ।

सकलकल्याणमालासम्पत्तिविधायकं किं च ॥14॥

श्रीमत्यर्बुदपर्वते सुविपुले सत्तीर्थभूते जने

पृथ्वीपालवरप्रसादवशतो भव्यांगिनिस्तारकम् ।

भ्रातुः स्वस्य च पुण्यसञ्चयकृते निःपादितं सुन्दरं

श्रीमन्नेमिजिनेशबिम्बममलं सल्लोचनानन्दकम् ॥15॥

विकटकुटिलदंष्ट्राभीषणास्यं कटा (डा) र-

धृतशबलसटालीभासुरं तुंगमुच्चैः

वहति सुतमुदारं यांकसंस्थं सदैव

मृगपतिमधिरूढा साम्बिका वोऽस्तु तुष्ट्यै ॥16॥

द्वादशशतात्मकेष्वेकाधिकेषु श्रीविक्रमादतीतेषु ।

ज्येष्ठ (ष्ठ) प्रतिपदि शुक्ले प्रतिष्ठितो नेमितीर्थकरः ॥17॥

सं 1201

No. 5

The Hastishala Inscriptions of Vimal Vasati

V. E. 1204 and 1237

- (i) संवत् 1204 फागुण सुदि 10 शनौ दिने महामात्य श्री नीनू-
कस्य
- (ii) संवत् 1204 फागुण सुदि 10 सन दिने महामात्यश्रीलहरकस्य
- (iii) संवत् 1204 फागुणसुदि 10 सनौ महामात्य श्रीव(वी)रकस्य
- (vi) संवत् 1204 फागुण सुदि 10 शनौ महामात्य श्रीनेडकस्य
- (v) [संवत् 1204 फागुण सुदि 10 शनौ] दिने महामात्य श्री
धवलकस्य
- (vi) संवत् 1204 फागुण सुदि 10 शनौ दिने महामात्य श्री
आनन्दकस्य

- (vii) संवत् 1204 का फागुण सुदि 10 शनी दिने महामात्य श्री पृथ्वीपालस्य
 (viii) संवत् 1237 आसाढ सुदि 8 बुध दिने पडंतार ठ० श्री जगदेवस्य
 (ix) संवत् 1237 आषाढ सुदि 8 बुध दिने महामात्य श्री धनपालस्य

No. 6

The Abu Inscription of V. E. 1206

सं० १२०६

श्रीशीलभद्रसूरीणां शिष्यैः श्रीचन्द्रसूरिभिः ।
 विमलादिसुसंभेन युतैस्तीर्थमिदं स्तुतम् ॥
 अयं तीर्थसमुद्धरोऽत्यद्भुतोऽकारि धीमता
 श्रीमदानन्दपुत्रेण श्रीपृथ्वीपालमन्त्रिणा

No. 7

**Inscription of Vimal Vasati of Poet Shripal's
 Brother Shobhit**

प्राग्वाटाह्वयवंशमौक्तिकमणोः श्रीलक्ष्मणस्यात्मजः
 श्रीश्रीपालकवीन्द्रबन्धुरमलप्रज्ञालतामण्डपः ।
 श्रीनाभेयजिनांह्लिपद्मधुपस्त्यागाद्भूतैः शोभितः
 श्रीमान् शोभित एष पुण्यविभवैः स्वर्लोकमासेदिवान् ॥1॥
 चित्तोत्कीर्णगुणः समग्रजगतः श्रीशोभितः स्तम्भको-
 त्कीर्णः शान्तिकया समं यदि तया लक्ष्म्येव दामोदरः ।
 पुत्रेणाशुकसंज्ञकेन च धृतप्रबुम्नरूपं (प) श्री (श्रि) या
 सार्धं नन्दतु यावदस्ति वसुधा पाथोधिमुद्रांकिता ॥2॥
 मंगलं महाश्रीः ।

No. 8

**Memorial Inscription Dated V. E. 1226
 from Vimal Vasati**

॥हं०॥ संवत् 1226 वर्षे वैशाख शुदि ३ सोमे श्रीमदबुदे महातीर्थे
 महामात्य श्रीकवडिना स्वकीयपितृ ठ० श्री आमपसा तथा स्वकीय-

मात् ० सीतादेव्योः मूर्तिद्वयो(यी) देव श्रीशृषभनाथाय कृता
 अक्षयतृतीयादिने आचार्य श्रीधर्मघोषसूरिभिः प्रतिष्ठितः
 (प्रतिष्ठिताः) ॥ मंगलं महाश्रीः ॥

No. 9

Inscriptions of Mantri Yashoveer

V. E. 1245

संवत् 1245 वर्षे वैशाख वदि 5 गुरौ श्रीयशोदेवसूरि-
 शिष्यैः श्रीनेमिनाथप्रतिमा श्रीदेवचन्द्रसूरिभिः प्रतिष्ठिता ॥
 श्रीषंडेरकगच्छे दुसा० श्री उदयसिंह-पुत्रेण मन्त्री श्रीयशोवीरेण
 मात् ० उदयश्रीश्रेयोऽर्थं प्रतिमा सतोरणा सद्देवकुलिका
 कारिता श्री मद्धर्कटवंशे.....

9A

॥हं॥ सं० 1245 वर्षे॥

श्रीषंडेरकगच्छे महति यशोभद्रसूरिसन्ताने ।

श्रीशान्तिसूरिरास्ते तत्पादसरोजयुगभृंगः ॥1॥

वितीर्णधनसंचयः क्षतविपक्षलक्षायणीः

कृतोरुगुरुसुरैवतप्रमुखतीर्थयात्रोत्सवः ।

दधत क्षितिभृतां मुदे विशदधीः स दुःसाधता-

मभूदुदयसंज्ञया विविधवीरचूडामणिः ॥2॥

तदंगजन्मास्ति कवीन्द्रबन्धुर्मन्त्री यशोवीर इति प्रसिद्धः ।

ब्राह्मीरमाभ्यां युगपद्गुणोत्थविरोधशान्त्यर्थमिवाश्रितो यः ॥3॥

तेन सुमतिना जिनमतनैपुण्यात् कारिता स्वपुण्याय ।

श्रीनेमिबिम्बाधिष्ठितमध्या सद्देवकुलिकेयम् ॥4॥

शुभं भवतु ॥

No. 10

The Vimal Vasati Inscription of V. E. 1350

(1) हं०॥ संवत् 1350 वर्षे माघसुदि 1 भौमेऽद्ये ह श्रीमदणहिल्ल-
 पाटकाधिष्ठित (ष्ठित) परमेश्वर-परमभट्टारक-उमापति-
 वरलब्धप्रौढप्रतावा (पा) क्रांतदि—

- (2) क्चक्रपा(वा)लक्ष्मापालमालवैशवि (व)रुथ(थि)नीगजघटा-कुम्भस्थलविदारणैकपंचानन-समत्त (स्त) राजावलीसमलं-कृत-अभिनवसिद्धराजमहारा—
- (3) जाधिराजश्रीमत्सारंगदेवकल्याणविजयराज्ये तत्पादपद्मोप-जीव(वि) नि महामात्यश्रीवाधूये श्रीकरणादिसमस्तमुद्राव्या-पारान् परि—
- (4) पन्थयति सतीत्येव(वं)काले प्रवत्त(त्त)माने अस्यैव परमप्रभो [ः]प्रसादपत्तलायां भुज्यमान अष्टादशशतमण्डले महाराज-कुल-श्रीवीसलदेव [ः] शा—
- (5) सनपत्रं प्रयच्छति यथा । स एष महाराजकुल-श्रीवीसलदेवः संवत् 1350 वर्षे म (मा) घसुदि 1 भौमेऽद्येह श्रीचन्द्रावत्यां ओसवालजातीय सा—
- (6) धुश्रीवरदेवसुत-साधुश्रीहेमचन्द्रेण तथा महा० भीमा महा० सिरधर श्रे० जगसीह श्रे० सिरपाल श्रे० गोहन श्रे० वस्ता महं विरपाल प्रभृति स-
- (7) मस्तमहाजनेन भक्त्याराध्य विज्ञप्तेन श्रीअर्बुदस्योपरि सं-तिष्ठमानवसहिकाद्वये निश्चयमाणघनतरकरं मुक्त्वा उद्य कृतकरस्य शासनपत्रं
- (8) प्रयच्छति यथा ॥ यत् श्रीविमलवसहिकायां श्रीआदिनाथ-देवेन श्रीमातादेव्या [ः] सत्क तलहड़ाप्रत्ययं उद्य देय द्र 28 अष्टवि(ष्टाविं)शतिद्रम्माः तथा श्रीअर्बुदे-
- (9) त्य ठकुर-सेलहथ-तलारप्रभृतीनां कापडां प्रत्ययं उद्य देय-द्र 16 षोडश द्रम्माः तथा कल्याणके अमीषां दिनद्वये दिनं प्रतिदेय कणहृतां 10 दश दा-
- (10) तव्यानि । तथा महं० श्रीतेजपालवसहिकायां श्रीनेमिनाथ-देवेन श्री मातादेव्या [ः] सत्क वर्षं प्रतिदेय द्र 14 चतुर्दश द्रम्मा [ः] तथा दिनौकेन कणहृतां
- (11) देय 10 दश तथा श्रीअर्बुदेत्य ठकुर सेलहथ-तलार प्रभृतीनां कापडां प्रत्ययं देय द्र 8 अष्टौ द्रम्मा तथा प्रमदाकुलसत्कनामां 6 षट् नामकं प्रति

- (12) मल प्रत्ययं द्र 5 पंच द्रम्मा व.....रुद्य वर्षं प्रति दातव्या[:] तथा वसहिकाद्वये पूजारकानां पार्श्वान् निसृत्यमाणकरो मुक्तो भणित्वा श्रीअर्बुदेत्य ठ-
- (13) कुरेण सेलहथ-तलारप्रभृतिभिः किमपि न याचनीयं न गृहीतव्यं च । अद्य दिनपूर्वं वसहिकाद्वयपार्श्वान् उपरिलिखितविधे ऊर्ध्वं श्रीअर्बुदे-
- (13A) त्य ठकुरेण सेलहथ-तलारप्रभृतिभिः तथा चन्द्रावत्या[:] श्रीयुत्रा (मद्रा) जकुलेन महन्तक-सेलहथ-तलार-डोकरा-प्रभृतिभिद्य (श्च) किमपि न याचनीयं न
- (14) गृहीतव्यं च । अनया परठितविधिना प्रतिवर्षं वसहिका-द्वयपार्श्वान् ग्रामठकुरप्रभृतिभिर्गृ(र्तु) ह्यमानैः(रौः) कल्याणक-प्रभृतिमहोत्सवेषु समाया-
- (15) त-समस्तसंघस्य प्रहरक-तलारकप्रभृतिकं रूढय(द्वयं) सर्वं करणीयं । कारापनी(णी)यं च । उपरिचटितउत्तीर्यमान(ण) समस्तसंघमध्यात् यस्य कस्यापि किं-
- (16) चित् गच्छति तत्सर्वं श्रीअर्बुदेत्य ठकुरेण लोहमयं रूढया समार्पणीयं (मर्पणीयम्) । अस्मत्(द्)वंशजैरपि अन्यैश्च भाव(वि)भोक्तृभि(भी) राजभिव(र्वं)सहिकाद्वये उ-
- (17) द्यकृतकरोयं आचन्द्रार्कं यावत्(द्) अर्प्यं(प्पि) तव्य[:] पालनीयश्च । उक्तं च भगवता व्यासेन । बहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः । यस्य यस्य यदा
- (18) भूमिस्तस्य तस्य तदाफलम् । विन्ध्याटवीष्वतोयासु शुष्ककोटर-वासिनः । कृष्णसर्पाः प्रजायन्ते देवदायापहारिणः । न विषं विषमित्याह
- (19) देवस्वं विषमुच्यते । विषमेकाकिनं हन्ति देवस्वं पुत्रपौत्रकम् । एतानि स्मृतिवाक्यानि अवलोक्य अस्मृत (स्मद्) वंशैः अन्य-वंशैरपि भाविभो-
- (20) क्तृभिः अस्मत्कृतद्य(स्य)उद्यकरस्यास्य प्रतिबन्ध कदापि न करणीय[:] । न कारापनी(णी)यश्च । यथा दत्त्वा च इदमुक्तवान् । मद्दंश्या अन्यवंश्या वा ये भ-

- (21) विध्यन्ति पार्थिवा[ः] तेषामहं करलग्नोस्मि मम दत्तं न
लुप्यताम् ॥ ठ० जयतसिंह सुत पारि० पेशाकेन लिखितम् ॥
हीनाक्षरं प्रमाणमिति ॥
- (22) महाराजकुल-श्रीवीसलदेव दू० महं० सागण ॥ अत्र साक्षिणः
श्रीअचलेश्वरदेवीय राउ० नन्दि श्रीवसिष्ठदेवीय तपोध-
- (23) न.....अम्बादेव्यासत्क अबो० नीलकण्ठः । प्रमाणाग्रामीय
पद्म्या(र) राजाप्रभृतिसमस्तपद्म्यार ॥ सूत्र नर.....

No. 11

The Surahi inscription of Rao Lundha V. E. 1373

- (1) संवत् 1373 वर्षे चैत्रवदि 1 (?) रवौऽद्येह श्री अबुं-
दगिरो म-
- (2) हाराजकुल-श्रीलूण्ढाकल्याणविजयराज्ये तन्नियुक्त श्रीक-
- (3) रणे महं०। पूनसी (सि)हादिपंचकुलप्रतिपत्तौ धर्मशासन-
मभिलि-
- (4) ख्यते यथा ॥ श्रीअबुं-दगिरो श्रीयुगादिनाथ-श्रीनेमिनाथ-
पूजा-
- (5) कारकं प्रतिकर द्रम्मा 24 देउलवाडावास्तव्य गामीः पाता
- (6) गामी लींबा गामी० सींहा महं० छाड़ा गामी कर्मउ गामी०
वी-
- (7) रमप्रभृति-ग्रामसमुदायेन द्रम्मा 24 मुक्ताः । शुभं भवतु
- (8) बहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः । यस्य यस्य य-
- (9) दा भूमिस्तस्य तस्य तदा फलं । लामनी भरडा बभूत सीहरी
दुस....
- (10) री सुरही 1 संवत् 1397 वर्षे पोष (पौष) सुदी 15 सोमे ।
सै (शै) ले-(अपूर्णा)

No. 12

The Surahi Inscriptions of Rao Lundha V. E. 1373

- (1) संवत् 1372 ज्येष्ठ(ष्ठ) शुदि 2 सोमेऽद्येह श्रीअबुं-दगिरो
महारा-

- (2) जकुल-श्रीलूण्डाकस्याणविजयराज्ये तन्नियुक्त श्रीश्री-
करणे म-
- (3) हं श्री पूनसीहादि पंचकुलप्रतिपत्तौ धर्मशासनमभिलिख्य-
- (4) ते यथा ॥ श्रीअर्बुदगिरौ.....महारा-
- (5) जकुल-श्रीलूण्डाकेन संसारासारतां स्वचित्ते धृत्वा विम-
- (6) लवसहिकायां देवश्रीआदिनाथनेमिनाथयोः पार्श्वतुय-
- (7) तु किंचितु कापड द्राम्म कणसक्तुकस्थितकवलप्रसूति
(?) श्री च-
- (8) न्द्रावतीयठकुरे(रः)कुमरश्च लभते तत्सर्वं महाराजकुल-
- (9) श्रीलूण्डाकेन राजश्री बीजडवाई-श्रीनामलदेव्योः श्रेयोर्थं
- (10) आचन्द्रावर्कं यावतु शासनं प्रदत्तं । बहुभिः वसुधा भुक्ता राज-
- (11) भिः सगरादिभिः । यस्य यस्य यदा भूमि(ः) तस्य तस्य
तदा फलं अस्मि-
- (12) न् वंशो अ(श्योऽ)न्यवंसो(श्यो) वा अन्यो राजा भविष्यति
तस्याहं करल-
- (13) ग्नो तस्मै दत्तं प्रतिपालयेत् ॥ वं(वि)ध्याटवी सु(षु)
नो याति(ते यान्ति) सु भु(शुष्क)कोट-
- (14) रवासिनः । कृष्ण सर्पा[:] प्रजान्यते देवदायो(या)पहा-
रिणः । न वि-
- (15) षं विषमित्याहुर्देवस्वं विषमुच्यते । विषमेकाकिनं हन्ति दैव-
त्यं (स्वं)
- (16) पुत्रपौत्रकम् ॥ लिषितं लांपा माउ । सलषणसीहेन
हीनाक्षरं ।
- (17) कुंमर डूंगर(सि)सीह । सेलः लूणसीः चाहिरि राउल
आल्हाः
- (18) चा..... (स) उत्र सूलुः सोर राम ॥

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- (1) हं० । संवत् 1372 वर्षे चैत्र वदि 8 बुधेऽद्ये ह श्री(अ)
र्बुदाय

- (2) श्रीमहाराजकुल-श्रीलूण्डाकस्य कल्याणविजयरा-
- (3) ज्ये शासनपत्रमभिलिख्यते यथा ॥ यत् पघारी कडूया
- (4) सुत लुणामाकेन देवश्रीआदिनाथ-नेमिनाथ-देवद्वयः
- (5) सेलहतां—कापडां ५ देवी [प्रत्ययं देय] द्र. २४ कणहत्तां
(खंडित एवं अपूर्ण)

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॥हं०॥ श्रीअर्बुदतीर्थप्रशस्तिलिख्यते ॥
अंगीकृताचलपदो वृषभासितोसि (धि)-
भूतिर्गणाधिपतिसेवितपादपद्मः ।
शम्भुर्युगादिपुरुषो जगदेकनाथः
पुण्याय पल्लवयतु प्रतिवासरं स[:] ॥1॥

निबद्धमूलैः फलभिः सपत्रै-द्रु (द्रु)मैर्नरेन्द्रैरिव सेव्यमानः ।
पादाग्रजाग्रदबहुवाहिनीकः श्रीअर्बुदो नन्दतु शैलराजः ॥2॥

यस्मिन् विशिष्टा(वशिष्टा) नलकुण्डजन्मा
क्ष(क्षि)तिक्षतित्राणपरः पुरासीत् ।
प्रत्यर्थिसार्थोन्मथना[त्] कृताथी (र्थः)
क्षिताविह श्रीपरमारनामा ॥3॥

तदन्वये कान्हडदेव-वीरः
पुरा विरासीव (त्) प्रबलप्रतापः ।
चिरं निवासं विदधान यस्य (वमुष्य)
कराम्बुजे सर्वजगज्जयश्रीः ॥4॥

तत्कुलकमलमरालः काल [:] प्रत्यर्थिमण्डलिकाना[म्] ।
चन्द्रावतीपुरीशः समजनि वीराग्रणीघ(र्धं)धुः ॥5॥
श्रोभीमदेवस्य नृपश(स्य) सेवा-ममन्यमानः किल धन्धुराजः ।
नरेशरोषाच्च ततो मनश्चो (स्वी) धाराधिपं भोजनृपं प्रपेदे ॥6॥

प्राग्वाटवंशाभरणं बभूव
रत्नं प्रधानं थि(वि)मलाभिधानः ।
यस्ते(त्ते)जसा दुस (स्स)मयान्धकार-
मग्नोऽपि धर्मः सहसा विरासीत (त्) ॥7॥

तव (त)श्च भीमेन नराधिपेन स प्रतापभूमि (मि) विमलो महामतिः ।
कृतोबु (ऽबु) दे दण्डपतिः सतां प्रियः प्रियम्बदो नन्दतु जैनशासने ॥8॥

अशोकपत्रारुपाणिपल्लवा समुल्लसत्केसरशयं (सि) हवाहना ।
शिशुद्वयांलकृतविग्रहा सती सतां क्रियाद्विघ्नविनाशमम्बिका ॥9॥

अथान्यदा तं निशि दण्डनायकं समादिदेश प्रयता किलाम्बिका ।
इहाचि (च) ले त्वं कुरु सच्च सुन्दरं युगादिभर्तुं निरपायसश्रयः ॥10॥

श्रीविक्रमादित्यनृपाद् व्यतीते-
ऽऽटाशीतियाते (युक्ते) शरदां सहश्रे (स्त्रे) ।

श्रीआदिदेवं शिखरे (ऽ) बुं दस्य
निवेशि (शि) तं श्रीरि (वि) मलेन वन्दे ॥11॥

विघ्नाधि-व्याधिहर्त्री या मातेव प्रणतांगिषु ।
श्रीपुञ्जराजतनया श्रीमाता भवतां श्रिये ॥12॥

अचलेश-विशिष्टा (वशिष्टा) नलतटिनी-मन्दाकिनी-विमलसलिला (नि)
पुण्यानि यस्य शूने (गे) जयवि (ति) विविधानि तीर्थानि ॥13॥

॥ अथ राजावली ॥

वैरिवर्गदलने गततन्द्रश्चाहुवामकुलकैरवचन्द्रः ।

यो नदूलनगरस्य नरेश आसराज इति वीरवरोऽभूत् ॥14॥

प्रबलवैरिदवानलवारिदः समरसिंह इति प्रथितस्ततः ।

महर्णसिंहभटः सुभटाग्रणीः पृथुयशा अजनिष्ट तदंगजः ॥15॥

प्रतापमल्लस्तदनु प्रतापी बभूव भूपालसदस्सु मान्यः ।

वीरावतंसोऽर्जनि बीजडो (ऽ) स्य मरुस्थलीमण्डलभूमिभर्ता ॥16॥

आसन् त्रयस्तत्तनया नयाह्या

मूर्ताः पुमर्था इव भागभो (भोगभा) जः ।

आद्यो धरित्रीपतिरक्षपालः

ख्यातः क्षितो (तौ) लुण्णिगनामधेय (ः) ॥17॥

न्यायमार्गेशिखरीमधुभासः कालवक्ष (त्क) वलयन्नरिन्नजम् ।

मण्डलीकपदवीमपालयल्लुढं इत्यभिधया धियां निधिः ॥18॥

विपक्षनारीनयनाम्बुपूरैश्चकार यः कीर्तिलतां सपत्राम् ।

बभूव भूमिपतिलब्धमानो लुम्भाभिधानो जगदेकवीरः ॥19॥

संहृत्य शत्रून् प्रबलानु(न्)बलेन श्रीअबु(बुं)दं प्राप्य नगाधिराजम् ।
भुक्त्वा स भूमण्डलराज्यमुच्चैः स्वर्लोकलोकाधिपतिर्बभूव ॥20॥

लूण्णगस्य तनुजो जगज्जयी तेजसिह इति तेजसां निधिः ।
यत्प्रतापदवपावकश्चिरं वैरिवर्गविपदं(वधं)न(द)हति स्म ॥21॥

कराग्रजाग्र[त्] करवालदण्ड-खण्डीकृताशेषविरोधिवर्गः ।
पृथ्यां (श्व्यां) प्रसिद्धस्तिहुणाकनामा वीरावतंसः स चिरायुरस्तु ॥22॥

श्रीमल्लुम्भकनामा समन्वितस्तेजसिह-तिगु(हु)णाम्भाम् ।
अबु(बुं)दगिरीशराज्यं न्यायनि(धिः) पालयामास ॥23॥

[मंडोउर]पुरवासी सुगुरुश्रीधर्मसूरिपदभक्तः ।
सर्वज्ञशासनरतः स जयति जेल्हाभिधः श्रेष्ठी (ष्ठी) ॥24॥

तत्तनयः सुनयो [S]भूत् वे[ल्हा]कः सकलभू[तलख्यातः] ।
तत्पुत्रः सुचरित्रः पुण्यनिधिः पारसः साधुः ॥25॥

सोही-देगा-देसल-कुलधरनाम्ना तदंगजा जाताः ।
चत्वारः कुलमन्दिरसुदृढस्तम्भाभिरामास्ते ॥26॥

श्रीदेसलः सुकृतपेसलवित्तकोटिश्चञ्चच्चतुर्दशजगज्जनितावदातः ।
शत्रुञ्जयप्रमुखविश्रुतसप्ततीर्थे यात्राश्चतुर्दश चकार महामहेन ॥27॥

देमति-माई नाम्नी साधुश्रीदेसलस्य भार्ये द्वे ।
निर्मलशीलगुणाढ्ये दयाक्षमे जैनधर्मस्य ॥28॥

देमतिकुक्षिप्रभवा गोसल-गयपाल-भीमनामानः ।
माईकुक्षेर्जातौ मोहण-मो(सो) हाभिधौ पुत्रौ ॥29॥

जिनशासनकमलरविः साधुः श्रीगोसलो विशदकीर्तिः ।
गुणरत्नरोहणधरा गुणदेवी प्रियतमा तस्य ॥30॥

सद्धर्मकर्मकनिबद्धबुद्धिस्तदंगजः श्रीधनसिंहसाधुः ।
भार्या तदीया सदया वदाज्ञा (न्या) मान्या सतां

धान्धलदेविसंज्ञा ॥31॥

साधोमी(र्भी)मस्य सुतो हांसलदेकुक्षिसम्भवः श्रीमान् ।
महिमानिधिर्महौजा महामतिर्महर्णसिंहाख्यः ॥32॥

✓ मयगाल्लदेवीवरकुक्षिशुक्ति-मुक्तास्त्रयस्तत्तनया जयन्ति ।
ज्येष्ठो(ष्ठी) जगद्व्यापियश-प्रकाशः साध्वग्रणीला(र्ला)

लिगसाधुराजः ॥33॥

आश्विनेयाविव श्रेष्ठौ कनिष्ठौ गुणशालिनौ ।

सीहा-लाषाभिधौ धर्मध्यानप्रवर्णमानसौ ॥34॥

षट् सुता धनसिंहस्य मूर्ता [इव] षडर्त्तवः ।

विश्व-विश्वोपकारायावतीर्णाः पृथ्वी(थिवी)तले ॥35॥

तेषामाद्यः साधुवी(वी)जड इति विमलम(त)रयशःप्रसरः ।

✓गुणसागरः षिमधरः सज्ञ(ज्ज) नमान्यः समरसिंहः ॥36॥

राजसमाजश्रेष्ठो विख्यातो(तः) साधुविजपालः ।

निपुणमतिर्नरपालः सुकृतरतो वीरधवलख्यः ॥37॥

स्वपितृश्रेयसे जीर्णोद्धारं ऋषभमन्दिरे ।

कारयामासतुर्लल्ल-वीजडौ साधुसत्तमो (मौ) ॥38॥

वादिचन्द्र-गुणचन्द्रविजेता भूपतित्रयविबोधविधाता ।

धम्मसूरिरिति नाम पुरासीत (द्) विश्वविश्वविदितो

मुनिराजः ॥39॥

मूलपट्टक्रमे तस्य धर्मघोषगरार्थमा ।

बभूवुः शमसम्पूर्णा अमरप्रभसूरयः ॥40॥

तत्पट्टभूषणमदूषणधर्मशीलः सिद्धान्तसिन्धुपरिशीलनविष्णुलीलः ।

श्रीज्ञानचन्द्र इति नन्दतु सूरिराजः

पुण्योपदेशविधिबोधितसत्समाजः ॥41॥

वसु-मुनि-तु(गु) ण-शसि(शि)वर्ष(र्षे)

ज्येष्ठेसितिनर[व]मि सोमयुतदिवसे ।

श्रीज्ञानचन्द्रगुरुणा प्रतिष्ठि(ष्ठि)तोऽर्बुदगिरौ ऋषभः ॥42॥

1378 ज्येष्ठ(ष्ठ) सु(व)दि 9 सोमे

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वन्दे सरस्वतीं देवीं याति या कविमानसम् ।

नीयमाना निजेनेव यानमानसवासिना ॥1॥

यः[क्ष]ान्तिमानप्यरु[णः] प्रकोपे शान्तोपि दीप्तः स्मरनिग्रहाय ।

निमीलिताक्षोपि समग्रदर्शी स वः शिवायास्तु शिवातनूजः ॥2॥

अणहिलपुरमस्ति स्वस्तिपात्रं प्रजाना-
मजरजि[द्]रघुतुल्यैः पाल्यमानं चुलुक्यैः ।
विरमति रमणीनां यत्र[वक्त्रे]न्दु[मन्दी]
कृत इव सितपक्षप्रक्षयेऽप्यन्धकारः ॥3॥

तत्र प्राग्वाटान्वयमुकुटं कुटजप्रसूनविशदयशाः ।
दानविनिज्जितकल्पद्रुमषं[खं]डश्चण्डपः समभूत् ॥4॥

चण्डप्रसादसंज्ञः स्वकुलप्रासादहेमदण्डोऽस्य ।
प्रसरत्कीर्त्तिपताकः पुण्यविपाकेन सूनुरभूत् ॥5॥
आत्मगुरौः किरणैरिव सोमो रोमोद्गमं सतां कुर्वन् ।
उदगादगाधमध्याद्दुग्धोदधिबान्धवात्तस्मात् ॥6॥

एतस्मादजनि जिनाधिनाथभक्तिं बिभ्राणः स्वमनसि शश्वदश्वराजः ।
तस्यासीद्दयिततमा कुमारदेवी देवीव त्रिपुररिपोः कुमारमाता ॥7॥

तयोः प्रथमपुत्रोऽभून्मन्त्री लूण्णिसंज्ञया ।
दैवादवाप बालोऽपि सालोक्यं वासवेन सः ॥8॥

पूर्वमेव सचिवः स कोविदैर्गण्यते स्म गुणावत्सु लूण्णिसः ।
यस्य निस्तुषमतेर्मनीषया धिक्कृतेव धिषणस्य धीरपि ॥9॥
श्रीमल्लदेवः श्रितमल्लदेव-स्तस्यानुजो मन्त्रिमल्लिकोऽभूत् ।
बभूव यस्यान्यधनांगनासु लुब्धा न बुद्धिः शमलब्धबुद्धेः ॥10॥

धर्मविधाने भुवनच्छिद्रपिधाने विभिन्नसन्धाने ।
सृष्टिकृता न हि सृष्टः प्रतिमल्लो मल्लदेवस्य ॥11॥
नीलनीरदकदम्बकमुक्तश्वेतकेतुकिरणोद्धरणेन ।
मल्लदेवयशसा गलहस्तो हस्तिमल्लदशनांशुषु दत्तः ॥12॥

तस्यानुजो विजयते विजितेन्द्रियस्य
सारस्वतामृतकृताद्भुतहर्षवर्षः ।
श्रीवस्तु(पा)ल इति भालतलस्थितानि
दौस्थ्याक्षराणि सुकृती कृतिनां विलुम्पन् ॥13॥

विरचयति वस्तुपालश्चुलुक्यसचिवेषु कविषु च प्रवरः ।
न कदाचिदर्थहरणं श्रीकरणो काव्यकरणो वा ॥14॥

तेजःपालः पालितस्वामि तेजः पुञ्जः सोऽयं राजते मन्त्रिराजः ।
दुर्वृत्तानां शंकनीयः कनीया-नस्य भ्राता विश्वविभ्रान्तकीर्त्तिः ॥15॥

तेजःपालस्य विष्णोश्च कः स्वरूपं निरूपयेत् ।
स्थितं जगत्त्रयीसूत्रं यदीयोदरकन्दरे ॥16॥

जाल्हू-माऊ-साऊ-धनदेवी-सोहगा-वयजुकाख्याः ।
पदमलदेवी चैषां क्रमादिमाः सप्तसोदर्यः ॥17॥

एतेऽश्वराजपुत्रा दशरथपुत्रास्त एव चत्वारः ।
प्राप्ताः किल पुनरवनावेकोदरवासलोभेन ॥18॥

अनुजन्मना समेतस्तेजःपालेन वस्तुपालोऽयम् ।
मदयति कस्य न हृदयं मधुमासो माधवेनेव ॥19॥

पन्थानमेको न कदापि गच्छे-दिति स्मृतिप्रोक्तमिव स्मरन्तौ ।
सहोदरौ दुर्द्धरमोहचौरे सम्भूय धर्माध्वनि तौ प्रवृत्तौ ॥20॥

इदं सदा सोदरयोरुदेतु युगं युगव्यायतदोर्युगश्चि ।
युगे चतुर्थेऽप्यनघेन येन कृतं कृतस्थागमनं युगस्य ॥21॥

मुक्तामयं शरीरं सोदरयोः सुचिरमेतयोरस्तु ।
मुक्तामयं किल महीवलयमिदं भाति यत्कीर्त्या ॥22॥

एकोत्पत्तिनिमित्तौ यद्यपि पाणी तयोस्तथाऽप्येकः ।
वामोऽभूदनयोर्न तु सोदरयोः कोऽपि दक्षिणयोः ॥23॥

धर्मस्थानांकितामुर्वी सर्वतः कुर्वताऽमुना ।
दत्तः पादो बलाद्वन्धुयुगलेन कलेर्गले ॥24॥

इतश्चौलुक्यवीराणां वंशे शाखाविशेषकः ।
अर्णोराज इति ख्यातो जातस्तेजोमयः पुमान् ॥25॥

तस्मादनन्तरमनन्तरितप्रतापः
प्राप क्षितिं क्षतरिपुर्लवणप्रसादः ।
स्वर्गापगाजलवलक्षितशंखशुभ्रा
बभ्राम यस्य लवणाब्धिमतीत्य कीर्त्तिः ॥26॥

सुतस्तस्मादासीद्दशरथककुत्स्थप्रतिकृतेः
प्रतिक्षमापालानां कवलितबलो वीरधवलः ।
यशःपूरे यस्य प्रसरति रतिकलान्तमनसा-
मसाध्वीनां भग्नाऽभिसरणकलायां कुशलता ॥27॥

चौलुक्यः सुकृती स वीरधवलः कर्णेजपानां जपं
यः कर्णेऽपि चकार न प्रलयतामुद्दिश्य यौ मन्त्रिणौ ।
आभ्यामभ्युदयातिरेकरुचिरं राज्यं स्वभर्तुः कृतं
वाहानां निवहा घटाः करटिनां बद्धाश्च सौधांगणो ॥28॥

तेन मन्त्रिद्वयेनायं जाने जानूपवर्तिना ।
विभुर्भुजद्वयेनेव सुखमाश्लिष्यति श्रियम् ॥29॥

इतश्च ।

गौरीवरश्चसुरभूधरसम्भवोऽय-
मस्त्यर्बुदः कुकुदमद्रिकदम्बकस्य ।
मन्दाकिनीं घनजटे दधदुत्तमांगे
यः श्यालकः शशिभृतोऽभिनयं करोति ॥30॥

क्वचिदिह विहरन्तीर्वीक्षमाणास्य रामाः
प्रसरति रतिरन्तर्मोक्षमाकांक्षतोऽपि
क्वचन मुनिभिरर्थ्या पश्यतस्तीर्थवीथीं
भवति भवविरक्ता धीरधीरात्मनोऽपि ॥31॥

श्रयः श्रेष्ठवशिष्ठहोमहुतभुक्कुण्डान्मृतण्डात्मज-
प्रद्योताधिकदेहदीधितिभरः कोऽप्याविरासीन्नरः ।
तं मत्वा परमारणौकरसिकं स व्याजहार श्रुते-
राधारः परमार इत्यजनि तन्नामाऽथ तस्यान्वयः ॥32॥

श्रीधूमराजः प्रथमं बभूव भूवासवस्तत्र नरेन्द्रवंशे ।
भूमी (मि)भृतो यः कृतवानभिज्ञान् पक्षद्वयोच्छेदनवेदनासु ॥33॥

धन्धुकध्रुवभटादयस्तत-स्ते रिपुद्विपघटाजितोऽभवन् ।
यत्कुलेऽजनि पुमान्मनोरमो रामदेव इति कामदेवजित् ॥34॥

रोदः कन्दरवर्त्तिकीर्तिलहरीलिप्तामृतांशुद्युते-
रप्रद्युम्नवशो यशोधवल इत्यासीत्तनूजस्ततः ।
यश्चौलुक्यकुमारपालनृपतिप्रत्यथितामागतं
मत्वा सत्वरमेव मालवपति बल्लालमालब्धवान् ॥35॥

शत्रुश्रेणीगलविदलनोन्निद्रनिस्त्रिशधारो
धारावर्षः समजनि सुतस्तस्य विश्वप्रशस्यः ।
क्रोधाक्रान्तप्रधनवसुधानिश्चले यत्र जाता-
श्च्योतन्नेत्रोत्पलजलकराः कौकराधीशपत्न्यः ॥36॥

सौम्यं पुनर्दाशरथिः पृथिव्या—मव्याहतीजाः स्फुटमुज्जगाम ।
मारीचवैरादिव योऽधुनापि (मृ)गव्यमव्यग्रमतिः करोति ॥37॥

सामन्तसिंहसमितिक्षितिविक्षतौजः—
श्रीगूर्जरक्षितिपरक्षणदक्षिणासिः ।
प्रह्लादनस्तदनुजो दनुजोत्तमारि—
चारित्रमत्र पुनरुज्ज्वलयाञ्चकार ॥38॥

देवी सरोजासनसम्भवा किं कामप्रदा किं सुरसौरभेयी ।
प्रह्लादनाकारधरा धराया—मायातवत्येष न निश्चयो मे ॥39॥

धारावर्षसुतोऽयं जयति श्रीसोमसिंहदेवो यः ।
पितृतः शौर्यं विद्यां पितृव्यकाहानमुभयतो जगृहे ॥40॥

मुक्त्वा विप्रकरानरातिनिकरान्निर्जित्य तत्किञ्चन
प्रापत्सम्प्रति सोमसिंहनृपतिः सोमप्रकाशं यशः ।
येनोर्व्वीतलमुज्ज्वलं रचयताप्युत्ताम्यतामीर्ष्यया
सर्वेशा (षा)मिह विद्विषां न हि मुखान्मालिन्यमुन्मूलितम् ॥41॥

वसुदेवस्येव सुतः कृष्णः कृष्णराजदेवोऽस्य ।
मात्राधिकप्रतापो यशोदयासंश्रितो जयति ॥42॥

इतश्च

अन्वयेन विनयेन विद्यया विक्रमेण सुकृतक्रमेण च ।
क्वापि कोऽपि न पुमानुपैति मे वस्तुपालसदृशो दृशोः पथि ॥43॥

दयिता ललितादेवी तनयमवीतनयमाप सचिवेन्द्रात् ।
नाम्ना जयन्तसिंह जयन्तमिन्द्रात्पुलोमपुत्रीव ॥44॥

यः शैशवे विनयवैरिणि बोधबन्धे धत्ते नयं च विनयं च गुणोदयं च ।
सौम्यं मनोभवपराभवजागरूक-रूपो न कं मनसि चुम्बति
जैत्रसिंहः ॥45॥

श्रीवस्तुपालपुत्रः कल्पायुरयं जयतसिंहोऽस्तु ।
कामादधिकं रूपं निरूप्यते यस्य दानं च ॥46॥

स श्रीतेजःपालः सचिवश्चिरकालमस्तु तेजस्वी ।
येन जना निश्चिन्ताश्चिन्तामणिनेव नन्दति ॥47॥

धर्माणाक्यामरगुरुमरुह्याधिशुक्रादिकानां

प्रागुत्पादं व्यधित भुवने मन्त्रिणां बुद्धिधाम्नाम् ।

चक्राभ्यासः स खलु विधिना नूनमेनं विधातुं

तेजःपाल कथमितरथाधिक्यमापेष तेषु ॥48॥

अस्ति स्वस्तिनिकेतनं तनुभृतां श्रीवस्तुपालानुज-

स्तेजःपाल इति स्थितिं बलिकृतामुर्वीतले पालयन् ।

आत्मीयं बहुमन्यते न हि गुणग्रामं च कामन्दकि-

श्चाराणक्योऽपि चमत्करोति न हृदि प्रेक्षास्पदं प्रेक्ष्य यम् ॥49॥

इतश्च

महं० श्रीतेजःपालस्य पत्न्याः श्रीअनुपमदेव्याः पितृवंशवर्णनम् ॥

प्राग्वाटान्वयमण्डनैकमुकुटः श्रीसान्द्रचन्द्रावती-

वास्तव्यः स्तवनीयकीर्त्तिलहरिप्रक्षालितक्षमातलः ।

श्रीगागाभिधया सुधीरजनि यद्वृत्तानुरागादभूत्

को नाप्तप्रमदो न दोलितशिरा नोद्भूतरोमा पुमान् ॥50॥

अनुसृतसज्जनसरणिर्धरणिगनामा बभूव तत्तनयः ।

स्वप्रभु हृदये गुणिना हारेणोव स्थितं येन ॥51॥

त्रिभुवनदेवी तस्य त्रिभुवनविख्यातशीलसम्पन्ना

दयिताऽभूदनयोः पुनरंगं द्वेषा मनस्त्वेकम् ॥52॥

अनुपमदेवी देवी साक्षाद्दक्षायणीव शीलेन

तद्दुहिता सहिता श्रीतेजःपालेन पत्न्याऽभूत् ॥53॥

इयमनुपमदेवी दिव्यवृत्तप्रसून-व्रततिरजनि तेजःपालमन्त्रीशपत्नी ।

नयविनयविवेकौचित्यदाक्षिण्यदान-

प्रमुखगुणगणोन्दुद्योतिताशेषगोत्रा ॥54॥

लावण्यसिंहस्तनयस्तयोरयं रयं जयन्निन्द्रियदुष्टवाजिनाम्

लब्ध्वापि मीनध्वजमंगलं वयः प्रयाति धर्मैकविधायिनाऽध्वना ॥55॥

श्रीतेजःपालतनयस्य गुणानमुष्य श्रीलूणासिंहकृत्तिनः कति न स्तुवन्ति ।

श्रीबन्धनोद्धुरतरैरपि यैः समन्ता-

दुदामता त्रिजगति क्रियते स्म कीर्त्तः ॥56॥

गुणधननिधानकलशः प्रकटोऽयमवेष्टितश्च खलसर्पैः ।

उपचयमयते सततं मुजनैरुपजीव्यमानोऽपि ॥57॥

मल्लदेवसचिवस्य नन्दनः पूर्णसिंह इति लीलुकासुतः ।
तस्य नन्दति सुतोयमह्लणा देवी (वो)भूः सुकृतवेश्म पथडः ॥58॥

अभूदनुपमा पत्नी तेजःपालस्य मन्त्रिणः ।
लावण्यसिहनामायमायुष्मानेतयोः सुतः ॥59॥
तेजःपालेन पुण्यार्थं तयोः पुत्रकलत्रयोः ।
हर्म्यं श्रीनेमिनाथस्य तेने तेनेदमर्बुदे ॥60॥

तेजःपाल इति क्षितीन्दुसचिवः शंखोज्ज्वलाभिः शिला-
श्रेणीभिः स्फुरदिन्दुकुन्दरुचिरं नेमिप्रभोर्मन्दिरम् ।
उच्चैर्मण्डपमग्रतो जिनवरावासाद्विपञ्चाशतं
तत्पाश्वेषु बलानकं च पुरतो निष्पादयामासिवान् ॥61॥

श्रीमच्चण्डपसम्भवः समभवच्चण्डप्रसादस्ततः
सोमस्तत्प्रभवोऽश्वराज इति तत्पुत्राः पवित्राशयाः ।
श्रीमल्लूणिगमल्लदेवसचिव-श्रीवस्तुपालाह्वया-
स्तेजःपालसमन्विता जिनमतारामोन्नमन्नीरदाः ॥62॥

श्रीमन्त्रीश्वरवस्तुपालतनयः श्रीजैत्रसिंहाद्वय-
स्तेजपालसुतश्च विश्रुतमतिर्लावण्यसिंहाभिधः ।
एतेषां दशमूर्त्तयः करिवधूसकन्धाधिरूढाश्चिरं
राजन्ते जिनदर्शनार्थमयतां दिग्नायकानामिव ॥63॥

मूर्त्तीनामिह पृष्ठतः करिवधूपृष्ठप्रतिष्ठाजुषां
तन्मूर्त्तीर्विमलाश्मखत्तकगताः कान्तासमेता दश ।
चौलुक्यक्षितिपाल-वीरधवलस्याद्वैतबन्धुः सुधी-
स्तेजःपाल इति व्यधापयदयं श्रीवस्तुपालानुजः ॥64॥

तेजःपालः सकलप्रजोपजीव्यस्य वस्तुपालस्य
सविधे विभाति सफलः सरोवरस्येव सहकारः ॥65॥

तेन भ्रातृयुगेन या प्रतिपुरग्रामाध्वशैलस्थलं
वापीकूपनिपानकाननसरःप्रासादसत्रादिका ।
धर्मस्थानपरम्परा नवतरा चक्रेऽथ जीर्णोद्धृता
तत्संख्यापि न बुध्यते यदि परं तद्वेदिनी मेदिनी ॥66॥

शम्भो श्वासगतागतानि गणयेद् यः सन्मतिर्योऽथवा
नेत्रोन्मीलनमीलनानि कलयेन्मार्कण्डनाम्नो मुनेः ।

संख्यातुं सचिवद्वयी विरचितामेतामपेतापर-
व्यापारः सुकृतानुकीर्तनतति सोप्युज्जिहीते यदि ॥67॥

सर्वत्र वर्त्ततां कीर्त्तिरश्वराजस्य शाश्वती ।
सुकर्त्तुं मुपकर्त्तुं च जानीते यस्य सन्ततिः ॥68॥

आसीच्चण्डपमण्डितान्वयगुरुन्नगिन्द्रगच्छश्रिय-
श्चूडारत्नमयत्नसिद्धिमहिमा सूरिर्महेन्द्राभिधः ।
तस्माद्विस्मयनीयचारुचरितः श्रीशांतिसूरि (स्त)तो-
प्यानन्दासरसूरियुग्ममुदयच्चन्द्रार्कदीप्रद्युतिः ॥69॥

श्रीजैनशासनवनीनवनीरवाहः श्रीमांस्ततोऽप्यघहरो हरिभद्रसूरिः ।
विद्यामदोन्मदगदेष्वनवद्यवैद्यः ख्यातस्ततो

विजयसेनमुनीश्वरोऽयम् ॥70॥

गुरो (स्त) स्याशिषां पात्रं सूरिरस्त्युदयप्रभः ।
मौक्तिकानीव सूक्तानि भान्ति यत्प्रतिभाम्बुधेः ॥71॥

एतद्धर्मस्थानं धर्मस्थानस्य चास्य यः कर्त्ता ।
तावद्द्वयमिदमुदियादुदयत्ययमर्बुदो यावत् ॥72॥

श्रीसोमेश्वरो देवश्चुलुक्यनरदेवसेवितांहियुगः
रचयाञ्चकार रुचिरां धर्मस्थानप्रशस्तिमिमाम् ॥73॥

श्री नेमेरम्बिकायाश्च प्रासादादर्बुदाचले ।
वस्तुपालान्वयस्यास्तु प्रशस्तिः स्वस्तिशालिनी ॥74॥

सूत्र० केलहणसुत धान्धलपुत्रेण चण्डेश्वरेण प्रशस्तिरियमुत्कीर्णा
श्री विक्रम संवत् 1287 वर्षे (फाल्गु) ण वदि 3 रवौ श्री (नागेन्द्र) गच्छे
श्रीविजयसेनसूरिभिः प्रतिष्ठा कृता ।

No. 16

Lunig-Vasati Inscription of V. E. 1287

- (1) हं० । ॐ नमः.....संवत् 1287 वर्षे लौकिक फाल्गुन वदी 3
रवौ अद्य श्रीमदराहिलपाटके चौलुक्यकुलकमलराजहंससमस्त-
राजावलीसमलंकृतमहाराजाधिराजश्रीभी (मदेव)
- (2) विजयिराज्ये.....श्री वष्ट (ष्ठ) कुण्डयजता (ना)-
शिनलोद्भूत-श्रीमद् मराजदेवकुलोत्पन्नमहामण्डलेश्वर-राजकुल-

श्रीसोमसिंहदेवविजयिराज्ये तस्यैव महाराजाधिराजश्रीभीम-
देवस्यप्रसा (दाद् भुज्यमान)....

- (3) रात्रामण्डले श्रीचौलुक्यकुलोत्पन्न-महामण्डलेश्वर-राणक-
श्रीलवणप्रसाददेवसुत-महामण्डलेश्वर-राणक-श्रीवीरधवलदेव-
सत्कसमस्त-मुद्राव्यापारिणा श्रीमदणहिलपुरवास्तव्य
श्रीप्राग्वाटज्ञातीय ठ० श्रीचण्ड (प्रसाद)....
- (4) चण्डप्रसादात्मज महं० श्रीसोमतनुज ठ० आसराज भार्या ठ०
श्रीकुमारदेव्योः पुत्र महं० श्रीमल्लदेव संघपति महं० श्रीवस्तु-
पालयोरनुजसहोदरभ्रातृ महं० श्री तेजःपालेन स्वकीयभार्या
महं० श्रीअनुपमदेव्यास्तत्कुक्षिसं (भूतप)
- (5) वित्रपुत्र महं० श्रीलूणसिंहस्य च पुण्ययशोभिर्वृद्धये श्रीमदबुंदा-
चलोपरि देउलवाडाग्रामे समस्तदेवकुलिकालंकृतं विशाल-
हस्तिशालोपशोभितं श्रीलूणसिंहवसहिकाभिधानं श्रीनेमिनाथ-
देवचैत्यमिदं कारितं ॥छ॥
- (6) प्रतिष्ठि (ष्ठि)तं श्रीनागेन्द्रगच्छे श्रीमहेन्द्रसूरिसन्ताने
श्रीशान्तिसूरिशिष्य-श्रीआणंदसूरि-श्रीअमरचन्द्रसूरिपट्टालंकर-
रणप्रभु-श्रीहरिभद्रसूरिशिष्यैः श्रीविजयसेनसूरिभिः ॥ छ ॥
अत्र च धर्मस्थाने कृतश्रावकगोष्ठिकानां नामा....
- (7) नि यथा ॥ महं० मल्लदेव महं० वस्तुपाल महं० श्रीतेजःपाल-
प्रभृतिभ्रातृत्रयसन्तानपरम्परया तथा महं० श्रीलूणसिंहसत्क
मातृकुलपक्षे श्रीचन्द्रावतीवास्तव्य प्राग्वाटज्ञातीय ठ० सावदेव-
सुत ठ० शालिगतनुज ठ०
- (8) श्रीसागरतनय ठ० श्रीगागापुत्र ठ० श्रीधरणिगभातृ महं०
राणिग महं० श्रीलीला तथा ठ० श्रीधरणिग भार्या ठ०
श्रीतिहुणदेवि (वी) कुक्षिसम्भूत महं० श्रीअनुपमदेवीसहोदर-
भ्रातृ ठ० श्रीखीम्बसिंह ठ० श्रीआम्बसिंह ठ० श्रीऊदल
- (9) तथा महं० लीलासुत महं० श्रीलूणसिंह तथा भ्रातृ ठ० जगसिंह
ठ० रत्नसिंहानां समस्तकुटुम्बेन एतदीयसन्तान-परम्परया च

एतस्मिन् धर्मस्थाने सकलमपि स्नपनपूजासारादिकं सदैव करणीयं निर्वाहणीयं च ॥ तथा ॥

- (10) श्रीचन्द्रावत्याः सत्क समस्तमहाजनसकलजिनचैत्यगोष्ठि-
कप्रभृतिश्रावकसमुदायः ॥ तथा उंबरणी कीसरउली ग्रामीय
प्राग्वाटज्ञा० श्रे० रासल उ० आसधर तथा ज्ञा० माणभद्र
उ०श्रे० आल्हण तथा ज्ञा० श्रे० देल्हण उ० खीम्बसी-
- (11) ह धक्कटज्ञातीय श्रे० नेहा उ० साल्हा तथा ज्ञा० धउलिग उ०
आसचन्द्र तथा ज्ञा० श्रे० बहुदेव उ० सोम प्राग्वाटज्ञा० श्रे०
सावड उ० श्रीपाल तथा ज्ञा० श्रे० जीदा उ० पाल्हण धक्कट
ज्ञा० श्रे० पासु उ० सादा प्राग्वाटज्ञातीय पूना उ० सा
- (12) ल्हा तथा श्रीमालज्ञा० पूना उ० साल्हा-प्रभृतिगोष्ठि(ष्ठि)-
काः । अमीभिः श्रीनेमिनाथदेवप्रतिष्ठा-वर्षग्रन्थियात्राष्ठा-
ह्निकायां देवकीय चैत्रवदि 3 तृतीयादिने स्नपनपूजाद्युत्सवः
कार्यः ॥ तथा कासह्णदग्रामीय ऊएसवालज्ञा-
- (13) तीय श्रे० सोहि उ० पाल्हण तथा ज्ञा० श्रे० सलषण उ० बालण
प्राग्वाटज्ञा० श्रे० सांतुय उ० देल्हुय तथा ज्ञा० श्रे० गोसल उ०
आल्हा तथा ज्ञा० श्रे० कोल्हा उ० आम्बा तथा ज्ञा० श्रे०
पासचंद उ० पूनचंद तथा ज्ञा० श्रे० जसवीर उ० ज-
- (14) गा तथा ज्ञा० ब्रह्मदेव उ० राल्हा श्रीमालज्ञा० कडुयरा उ०
कुलधरप्रभृतिगोष्ठि (ष्ठि) काः । अमीभिस्तथा 4 चतुर्थीदिने
श्रीनेमिनाथदेवस्य द्वितीयाष्ठाह्निकामहोत्सवः कार्यः । तथा
ब्रह्माणवास्तव्य प्राग्वाटज्ञातीयमहाजनि०
- (15) आंमिग उ० पूनड ऊएसवालज्ञा० महा० धांधा उ० सागर
तथा ज्ञा० महा० साटा उ० वरदेव प्राग्वाटज्ञा० महा० पाल्हण
उ० उदयपाल ओइसवालज्ञा० महा० आवोधन उ० जगसीह
श्रीमालज्ञा० महा० वीसल उ० पासदेव प्रा-
- (16) ग्वाटज्ञा० महा० वीरदेव उ० अरसीह तथा ज्ञा० श्रे० धराचन्द्र
उ० रामचन्द्रप्रभृतिगोष्ठि(ष्ठि) काः । अमीभिस्तथा 5 पञ्चमी
दिने श्रीनेमिनाथदेवस्य तृतीयाष्ठाह्निकामहोत्सवः कार्यः ॥
तथा धउलीग्रामीय प्राग्वाटज्ञातीय श्रे० सा-

- (17) जण उ० पासवीर तथा ज्ञा० श्रे० वोहडि उ० पूना तथा ज्ञा० श्रे० जसडुय उ० जेगण तथा ज्ञातीय श्रे० साजण उ० भोला तथा ज्ञा० पासिल उ० पूनुय तथा ज्ञा० श्रे० राजुय उ० सावदेव तथा ज्ञा० दूगसरण उ० साहणीय ओइसवाल
- (18) ज्ञा० श्रे० सलखण उ० महं० जोगा तथा ज्ञा० श्रे० देवकुंयार उ० आसदेवप्रभृतिगोष्टि (ष्ठि) काः । अमीभिस्तथा 6 ष्ठीदिने श्रीनेमिनाथदेवस्य चतुर्थाष्टाह्निकामहोत्सवः कार्यः । तथा मुण्डस्थलमहातीर्थवास्तव्य प्राग्वाटज्ञातीय
- (19) श्रे० संधीरण उ० गुणचन्द्र पालहा तथा श्रे० सोहिय उ० आश्वे-सर तथा श्रे० जेजा उ० खांखण तथा फीलिंगीग्रामवास्तव्य श्रीमालज्ञा० वापल-गाजणप्रमुखगोष्टि (ष्ठि) काः । अमीभि-स्तथा 7 सप्तमीदिने श्रीनेमिनाथदेवस्य पञ्चमाष्टाह्निकाम-
- (20) होत्सवः कार्यः ॥ तथा हंडाउदाग्राम-डवाणीग्रामवास्तव्य श्रीमालज्ञातीय श्रे० आम्बुय उ० जसरा तथा ज्ञा० श्रे० लष-मण उ० आसू तथा ज्ञा० श्रे० आसल उ० जगदेव तथा ज्ञा० श्रे० सूमिग उ० धरणदेव तथा ज्ञा० श्रे० जिणदेव उ० जाला
- (21) प्राग्वाट ज्ञा० श्रे० आसल उ० सादा श्रीमालज्ञा० श्रे० देदा उ० वीसल तथा ज्ञा० श्रे० आसधर उ० आसल तथा ज्ञा० श्रे० थिरदेव उ० वीरुय तथा ज्ञा० श्रे० गुणचंद्र उ० देवधर तथा ज्ञा० श्रे० हरिया उ० हेमा प्राग्वाटज्ञा० श्रे० लषमण ।
- (22) उ० कडुयाप्रभृतिगोष्टि (ष्ठि) काः । अमीभिस्तथा 8 अष्टमी दिने श्रीनेमिनाथदेवस्य षष्ठा (ष्ठा) ह्निकामहोत्सवः कार्यः । तथा मडाहडवास्तव्य प्राग्वाटज्ञातीय श्रे० देसल उ० ब्रह्म सरणु तथा ज्ञा० जसकर उ० श्रे० धरिया तथा ज्ञा० श्रे०
- (23) देल्हण उ० आल्हा तथा ज्ञा० श्रे० वाला उ० पन्नसीह तथा ज्ञा० श्रे० आंबुय उ० बोहडि तथा ज्ञा० श्रे० बोसरि उ० पून-देव तथा ज्ञा० श्रे० बीरुय उ० साजण तथा ज्ञा० श्रे० पाहुय उ० जिणदेवप्रभृतिगोष्टि (ष्ठि) काः । अमीभिस्तथा 9 नवमीदिने
- (24) श्रीनेमिनाथदेवस्य सप्तमाष्टाह्निकामहोत्सवः कार्यः । तथा साहिलवाडावास्तव्य ओइसवालज्ञातीय श्रे० देल्हा उ० आल्हण श्रे० नागदेव उ० आम्बदेव श्रे० काल्हण उ० आसल श्रे० बोहिथ उ० लाषण श्रे० जसदेव उ० बाहड श्रे०

- (25) सीलगा उ० देल्हरा श्रे० बहुदा श्रे० महधरा उ० धरापाल श्रे०
पूनिग उ० बाघा श्रे० गोसल उ० बहुडाप्रभृतिगोष्टि(ष्टि)-
काः । अमीभिस्तथा 10 दशमीदिने श्रीनेमिनाथदेवस्य अष्टमा-
ष्टाह्निकामहोत्सवः कार्यः ॥ तथा श्रीअर्बुदोपरि देउल-
- (26) वाडावास्तव्य समस्तश्रावकैः श्रीनेमिनाथदेवस्य पञ्चापि
कल्याणिकानि यथादिनं प्रतिवर्षं कर्तव्यानि । एवमियं व्यवस्था
श्रीचन्द्रावतीपतिराजकुलश्रीसोमसिंहदेवेन तथा तत्पुत्र राज०
श्रीकान्हडदेवप्रमुखकुम(मा)रैः समस्तराजलोकैस्त-
- (27) था श्रीचन्द्रावतीस्थानपति-भट्टारक-प्रभृतिकविलास तथा गगुली
ब्राह्मण समस्तमहाजनगोष्ठिकैश्च तथा अर्बुदाचलोपरि
श्रीअचलेश्वर-श्रीवशिष्ठ तथा सन्निहितग्राम देउलवाडाग्राम
श्री श्रीमाता महबुग्राम आबुया(य)ग्राम-ओरासाग्राम ऊ-
- (28) त्तर छ ग्राम सिहरग्राम, सालग्राम, हेठउंजीग्राम आखीग्राम
श्रीधान्धलेश्वरदेवीयकोटडीप्रभृति-द्वादशग्रामेषु संतिष्ठमानस्थान
पतितपोधन-गगुलीब्राह्मणराठीयप्रभृति समस्तलोकैस्तथा भालि-
भाडाप्रभृतिग्रामेषु संतिष्ठमान-श्रीप्रतीहा-
- (29) रवंशीय-सर्वराजपुत्रैश्च आत्मीयात्मीयस्वेच्छया श्रीनेमिनाथ-
देवस्य मण्डपे समुपविश्योपविश्य महं० श्रीतेजःपालपाश्र्वात्
स्वीयस्वीयप्रमोदपूर्वकं श्रीलूणसीहवसहिकाभिधानस्यास्य
धर्मस्थानस्य सर्वांसि रक्षापभारः स्वीकृतः । तदेतदा-
- (30) त्मीयवचनं प्रमाणीकुर्वन्भि(द्धि)रैः सर्वैरपि तथा एतदीय
सन्तानपरम्परया च धर्मस्थानमिदमाचन्द्रावर्कं यावत् परिरक्ष-
णीयं ॥ यतः॥ किमिह कपालकमण्डलुवल्कलसितरक्तपटजटा-
पटलैः । व्रतमिदमुज्ज्वलमुन्नतमनसां प्रतिपन्ननिर्व्वहणं ॥छ॥
- (31) तथा महाराजकुल-श्रीसोमसिंहदेवेन अस्यां श्रीलूणसिंहवसहि-
कायां श्रीनेमिनाथदेवाय पूजांगभोगार्थं बाहिरहृद्यां डवाणी
ग्रामः शासनेन प्रदत्तः ॥ स च श्रीसोमसिंहदेवाभ्यर्थनया प्र-
(पर)मारावयिभिराचन्द्रावर्कं यावत् प्रतिपाल्यः ॥
- (32) सिद्धिक्षेत्रमिति प्रसिद्धमहिमा श्रीपुण्डरीको गिरिः, श्रीमद्-
रैवतकोपि विश्वविदितः क्षेत्रं विमुक्तेरिति । नूनं क्षेत्रमिदं
द्वयोरपि तयोः श्रीअर्बुदस्तत्प्रभूभेजाते कथमन्यथा सममिमं
श्रीआदिनेमी स्वयम् ॥1॥ संसारसर्वस्वमिहैव मुक्तिः स-

- (33) व्वंस्वमप्यत्र जिनेशदृष्टम् ।
 विलोक्यमाने भवने तवास्मिन् पूर्व परं च त्वयि दृष्टिपांथे ॥2॥
 श्रीकृष्णर्षीयनयचन्द्रसूरिभिरिमे । सं० सरवण पुत्र सं०
 सिहराज साधू साजण सं० सहसा साइदे पुत्री सुनथव
 प्रणमति । शुभं ॥छ॥

No. 17

The Lunig Vasati Inscription of V.E. 1296

- (1) ॐ॥ स्वस्ति सं[वत्] 1296 वर्षे वैशाख शुदि 3 श्री शत्रु-
 ङ्जयम-
 (2) हातीर्थे महामात्य-श्रीतेजःपालेन कारित नन्दीस(श्व)र
 वर [चैत्ये]
 (3) पश्चिममण्डपे श्रीआदिनाथबिम्ब-देवकुलिका दण्डक-
 (4) लसा(शा)दिसहिता तथा इहैव तीर्थे महं० श्रीवस्तुपालका-
 (5) रित श्रीसत्यपुरीय महावीरे बिम्बं खत्तकं च । इही (है)व
 (6) तीर्थे शैलमयबिम्ब द्वितीय-देवकुलिकामध्ये खत्तक-
 (7) द्वय श्रीऋषभादिचतुर्विंशतिका च । तथा गूढमण्डपपूर्वद्व-
 (8) रमध्ये खत्तकं मूर्तियुग्मं तदुपरि श्रीआदिनाथबिम्बं श्री-
 (9) उज्जयन्ते श्रीनेमिनाथपादुकामण्डपे श्रीनेमिनाथबि-
 (10) म्ब-खत्तकं च । इहैव तीर्थे महं० श्रीवस्तुपाल-कारित श्री-
 (11) आदिनाथस्याग्रत (तो) मण्डपे श्रीनेमिनाथबिम्बं खत्तकं च ।
 (12) श्रीअर्बुदाचले श्रीनेमिनाथचैत्यजगत्यां देवकुलि-
 (13) का-द्वय षट् (ड्) बिम्बसहितानि । श्रीजाबालिपुरे श्रीपा-
 (14) श्वर्षनाथचैत्यजगत्यां श्रीआदिनाथबिम्ब देवकुलिका-
 (15) च । श्री तारणगढे श्रीअजितनाथ-गूढमण्डपे श्रीआ-
 (16) दिनाथबिम्बं खत्तकं च । श्रीअणहिल्लपुरे हथीया वापी
 (17) प्रत्यासन्न(न्ने) श्रीसुविधिनाथबिम्बं तच्चैत्यजीर्णोद्धारं च ।
 (18) बीजापुरे देवकुलिकाद्वयं श्रीनेमिनाथबिम्ब-श्रीपा-
 (19) श्वर्षनाथबिम्बं च । श्री[मू]लप्रासादे कवली-खत्तक-द्वये
 (20) श्रीआदिनाथ-श्रीमुनिसुन्नतस्वामिबिम्बं च । लाटप-
 (21) ल्यां श्रीकुमारविहारजीर्णोद्धारे श्रीपाश्वर्षनाथस्याग्र-
 (22) ता (तो) मण्डपे श्रीपाश्वर्षनाथबिम्बं खत्तकं च । श्रीप्रह्लादनपु-

- (23) रे श्रीपाल्हराविहारे श्रीचन्द्रप्रभस्वामिमण्डपे खतक-
(24) द्वयं च । इहैव जगत्यां श्रीनेमिनाथस्याग्रतो मण्डपे
(25) श्रीमहावीरबिम्बं च । एतत्सर्वं कारितमस्ति श्रीनाग-
(26) पुरीय बरहुडीया साहु० नेमड सुत सा० राहड
(27) भ्रा० जयदेव भ्रा० सा० सहदेव तत्पुत्र संघ सा० ।
(28) षेढा भ्रा० गोसल सा० जयदेव सुत सा० नीरदे-
(29) व देवकुमार हालूय सा० राहड सुत सा० जिणचन्द्र
(30) धणेश्वर अभयकुमार लघुभ्रातृ सा० लाहडैन
(31) निजकुटुम्बसमुदायेन इदं कारितं । प्रतिष्ठितं
(32) श्रीनागेन्द्रगच्छे श्रीमदाचार्य-विजयसेनसूरिभिः ।
(33) श्रीजावालिपुरे श्रीसौवर्णगिरौ श्रीपार्श्वनाथजगत्यां
(34) अष्टापदमध्ये खतक-द्वयं च । लाटपल्यां श्रीकुमार-
(35) विहारजगत्यां श्रीअजितस्वामिबिम्बं देवकुलि-
(36) का दण्डकलस(श)सहिता । इहैव चैत्ये जि-
(37) नयुगलं श्रीशान्तिनाथ-श्रीअजितस्वामि
(38) एतत् सर्वं कारापितं ।
(39) श्रीअणहिलपुर-प्रत्यासन्न-चारोपे
(40) श्रीआदिनाथबिम्बप्रासादे गूढमण्ड-
(41) प छ चउकिया सहित सा० राहड
(42) सुत सा० जिणचन्द्र भार्या सा० चाहि-
(43) णिकुक्षिसम्भूतेन संघ० सा० दे-
(44) वचन्द्रेण पिता-माता आत्मश्रेयो-
(45) र्थं क (का) रापितम् ।

No. 18

The Delawara Inscription of Maharana Kumbha V.E. 1506

- (1) श्री गरुशायः ॥ सही
(2) संवत् 1506 वर्षे आषाढ सुदि 2
(3) महाराणा-श्रीकुम्भकरणाविज-
(4) यराज्ये श्रीअर्बुदाचले देलवाडाग्रामे वि-
(5) मलवसही श्रीआदिनाथ तेजलवसही श्रीनेमिनाथ
(6) तथा बीजे श्रावक देहरे दारामण्डिकं बलावी रखवाली

- (7) गाडा पोठ्यारुं राणि श्रीकुम्भकर्णि महं डूंगर भा (भो)जा जो-
- (8) ग्यं मया उधारी जिको ज्यात्रि आवि ताहिरुं सर्वं मु-
- (9) कावुं जात्रा-संमंधि आचन्द्रार्कं लागि पायक इको
- (10) मांगवा न लहि राणि श्रीकुम्भकर्णि मं० डूंगर भो-
- (11) जा ऊपरि मया उधारि यात्रा मुगती कीधी आ-
- (12) घाट थापु सुरिही रोपावी जि को आ विधि लो-
- (13) पसी तिइहि सुरिहि भांगीरुं पाप लागसि
- (14) अनि सह जिको जात्रि आविसई स फद्युं एक देव
- (15) श्री अचलेश्वरि अन दुगानी 4 च्यार देवि श्री वशि-
- (16) ष्टि भंडारि मुकस्यइ । अचलगढ ऊपरि देवी ।
- (17) श्री सरस्वती सन्निधानी बइठां लिषितं । दुए
- (18) श्री स्वयं । श्री रामप्रसादातु । शुभं भवतु ।
- (19) दोसी स(र)मणं नित्यं प्रणमति

No. 19

The Inscriptions of Pittalahar temple, Abu

- (1) संवत् 1525 वर्षे फा०सु०7शनि रोहिण्यां अर्बुदगिरौ देवडा श्रीरायधर सायर देवडा श्रीडूंगरसिहराज्ये गुर्जर
- (2) साह भीमप्रासादे गुर्जरजातीशृङ्गार मं० मण्डन भार्या लोलीपुत्र राजाधिराज-रामदास समान्य मं० सुंद्र सुत मन्त्री-
- (3) श्वर गदा भार्यया सा० हीरा भार्या मदी पुत्र्या श्राविका आसू नाम्न्या पुत्र श्रीरंग-बाधादिपरिवारपरिवृतया पित्तलम-
- (4) य 41 अंगुलप्रमाण-प्रथमतीर्थङ्कर-मूलनायकपरिकरे श्रीवासु-पूज्यबिम्बं कारितं प्रतिष्ठितं तपागच्छनायक-
- (5) श्रीसोमसुन्दरसूरिपट्टे श्रीमुनिसुन्दरसूरि-श्रीजयचन्द्रसूरि तत्पट्टे श्रीरत्नशेखरसूरि-पट्टप्रभाकर-गच्छाधिराज-श्री श्री
- (6) श्रीलक्ष्मीसागरसूरिभिः श्रीसुधानन्दनसूरि श्रीसोमजयसूरि महो-पाध्याय श्रीजिनसोमगणि प्रमुख [परिवार] परिवृतैः
- (7) महिसाणा वास्तव्य सूत्रधार देवा घटितम्

No. 20 A
Inscription of Pittalahar temple, Abu

- (1) सं० 1494 वर्षे पित्तलमय श्रीऋषभप्रासादे त्रिद्वारो मण्डपो नवचतुष्किक (का) च तपा-श्रीसंघेन कारितो तपा-श्रीसोमसुन्दर-सूरीणामुपदेशेन ॥श्री॥ सूत्र हीर नाथु

No. 20 B

[सं०]1495 वर्षे ऊकेशवंशे दरडागोत्रीय मण्डलिक माला महिपतिश्रावकैः श्रीगौतमस्वामिमूर्त्ति (तिः) कारिता श्रीखर-तरगच्छे ।

No. 21
(Circa 15th century AD)

मेवाडाज्ञाती सूत्रधार मिहिया भा० नागल सुत सूत्रधार देवा भा० करमी सू० हला गदा हापा नाना हाना कला सह(हि)-तस्य (उ) पाद्यताः

No. 22
The Inscription of Hastikundi

..... ॥
विरके (?) ५५.....पजे (?) [रक्षासंस्था ?] जवस्तवः ।
परिशासतु ना.....परा [र्थख्या ?] पना जिनाः ॥ 1 ॥
ते वः पान्तु [जिना] विनामसमये [यत्पा] दपद्मोन्मुख-
प्रेखासंख्यमयूख[शे] खरनखश्रेणीषु विवो[विम्बो] दयात् ।
प्रायेकादशभिर्गुणं दशशती शक्रस्य शुम्भदृशां,
कस्य स्याद् गुणकारको न यदि वा स्वच्छात्मनां सङ्गमः ॥ 2 ॥
..... क्त नासत्करो लो[प] शोभितः ।
सु से (शे) [खर] ५५..... लौ मूर्द्धिघ्न रूढो महीभृताम् ॥ 3 ॥
अभिवि (वि) भ्रद्रु चि कान्तां सावित्रीं [चतु]रा[न] नः ।
हरिवर्म्मा व (व)भूवात्र भूविभुर्वनाधिकः ॥ 4 ॥

सकललोकविलोक (च) नपंकजस्फुरदनम्बुदबालदिबाकरः ।
रिपुवधुवदनेन्दुहृतद्युतिः समुदपादि विदग्धनृप [स्ततः] ॥ 5 ॥

स्वाचार्यैर्यो रुचिरवच [नैर्वा] सुदेवाभिधानै-
र्वो (बो) धं नीतो दिनकरकरैर्नीरजन्माकरो वः ।
पूव्व जैनं निजमिव यशो [कारयद्ध] स्तिकुण्डचां
रम्यं हर्म्यं गुरुहिमगिरेः शृङ्गसृं (शृं) गारहारि ॥ 6 ॥
दानेन तुलितव (ब) लिना तुलादिदानस्य येन देवाय ।

भाग [द्वयं] व्यतीर्यत भागश्चा [चार्यव] र्याय ॥ 7 ॥
तस्मादभू [च्छुद्ध] सत्व (त्वो) मम्मटाख्यो महीपतिः ।

समुद्रविजयी श्राध्यतरवारिः सद्रुम्मं (मि) कः ॥ 8 ॥
तस्मादसमः समजनि [समस्त] जनजनितलोचनानन्दः ।

ध [व] लो वसुधाव्यापी चन्द्रादिव चन्द्रिकानिकरः ॥ 9 ॥

भंक्त्वा धारं घटाभिः प्रकटमिव मदं मेदपाटे भटानां
जन्ये राजन्यजन्ये जनयति जनताजं रणं मुञ्जराजे ।
[श्री] माणे [प्र] णष्टे हरिण इव भिया गर्जरेषे विनष्टे
तत्सैन्यानां स (श) रण्यो हरिरिव शरणं यः सुराणां
व (ब) भूव ॥ 10 ॥

श्रीमद्दुर्लभराजभूभुजि भुजैर्भुञ्जत्यभंगां भुवं
दण्डैर्मण्डनशीण्डचण्डसुभटैस्तस्याभिभूतं विभुः ।
यो दैत्यैरिव तारकप्रभृतिभिः श्रीमान् [म] हेन्द्रं पुरा
सेनानीरिव नीतिपौरुषपरोऽनैषीत् परां निर्वृतिम् ॥ 11 ॥

यं मूलादुरमूलयद्रुखलः श्रीमूलराजो नृपो
दष्पान्धो धरणीवराहनृपति यद्वद्वि (द्वि) पः पादपम् ।
आयातं भुवि कान्दिशीकमभिको यस्तं शरण्यो दधौ
दंष्ट्रायामिव रुढमूढमहिमा कोलो महीमण्डलम् ॥ 12 ॥

इत्थं पृथ्वीभर्तृभिर्नाथमानैः सा...सुस्थितैरास्थितो यः ।
पाथोनाथो वा विपक्षात्स्वप [क्षं] रि (र) क्षाकाक्षै
रक्षणे बद्धकक्षः ॥ 13 ॥

दिवाकरस्येव करैः कठोरैः करालिताभूपकदम्ब (ब) कस्य ।
अशिश्रियं तापहृतोस्तापं यमुन्नतं पादपवज्जनौघाः ॥ 14 ॥

धनुर्द्धरशिरोमणेरमलधर्ममभ्यस्यतो

जगाम जलधेर्गुणो (गु)हरमुष्य पारम्परम् ।

समीयुरपि सम्मुखाः सुमुखमार्गणानां गणाः

सतां चरितमद्भुतं सकलमेव लोकोत्तरम् ॥15॥

यात्रासु यस्य वियदौर्णविविषुव्विशेषाद्-

वल्गत्तुरंगखुरखातमहीरजांसि ।

तेजोभिर्हज्जितमनेन

विनिज्जितत्वाद्

भास्वान् विलज्जित इवात्तितरां तिरोऽभूत् ॥16॥

न कामनां मनो धीमान् ध लनां दधौ ।

अनन्योद्धार्यसत्कार्यभारधुर्योऽर्थतोऽपि

यः ॥17॥

यस्तेजोभिरहस्करः करुणया शौद्धौदनिः शुद्धया

भीष्मो वञ्चनवञ्चितेन वचसा धर्मेण धर्मात्मजः ।

प्राणेन प्रलयानिलो बलभिदो मन्त्रेण मन्त्री परो

रूपेण प्रमदाप्रियेण मदनो दानेन क[र्णो]ऽभवत् ॥18॥

सुनयतनयं राज्ये बालप्रसादमतिष्ठपत्

परिणतवया निःसंगो यो बभूव सुधीः स्वयम् ।

कृतयुगकृतं कृत्वा कृत्यं कृतात्मचमु(म)त्कृती-

रकृत सुकृती नो कालुष्यं करोति कलिः सताम् ॥19॥

काले कलावपि किलामलमेतदीयं

लोका विलोक्य कलनातिगतं गुणौघम् ।

[पार्था]दिपार्थिव[गुणा]न् गणयन्तु सत्या-

नेकं व्यधाद् गुणनिधि यमितीव वेधाः ॥20॥

गोचरयन्ति न वाचो यच्चरितं चन्द्रचन्द्रिकारुचिरम् ।

वाचस्पतेर्वचस्वी को वान्यो वणर्णयेत्पूर्णम् ॥21॥

राजधानी भुवा भर्तुस्तस्यास्ते हस्तिकुण्डिका ।

अलका धनदस्येव धनाद्दयजनसेविता ॥22॥

नीहारहारहरहास[हिमां]शुहारि-

[भ्रा]त्का[र]वारि[भु?]वि राजविनिज्भरणां ।

वास्तव्यभव्यजनचित्तसमं [स]मन्तात्

सन्तापसम्पदपहारपरं परेषाम् ॥23॥

धौतकलधौतकलशाभिरामरामास्तना इव न यस्याम् ।

सन्त्यपरेऽप्यपहाराः सदा सदाचारजनतायाम् ॥24॥

समदमदना लीलालापाः प ॐ नाकुलाः
 कुवलयदृशां संदृश्यन्ते दृशस्तरलाः परम् ।
 मलिनितमुखा यत्रोद्वृत्ताः परं कठिनाः कुचाः
 निविडरचना नी[वौ] बन्धाः परं कुटिलाः कुचाः ॥25॥

गाढोत्तुङ्गानि सार्द्धं शुचिकुचकलशैः कामिनीनां मनौज्ञै-
 विस्तीर्णानि प्रकामं सह घनजघनैर्देवतामन्दिराणि ।
 भ्राजन्तेऽदभ्रशुभ्रा[प्य]तिशयसुभगं नेत्रपात्रैः पवित्रैः
 सत्रं चित्राणि धात्रीजनहृतहृदयैर्विभ्रमैर्यत्र सत्रम् ॥26॥

मधुरा घनपर्वारो हृद्यरूपा रसाधिकाः ।
 यत्रेक्षुवाटा लोकेभ्यो नालिकत्वाद्भिदेलिमाः ॥27॥

अस्यां सूरिः सुराणां गुरुरिव गु[रु]भिगौरवाहो गुणौघै-
 र्भूपालानां त्रिलोकीवलयविलसितान्तरानन्तकीर्तिः ।
 नाम्ना श्रीशान्तिभद्रोऽभवदभिभवितुं भास[मा]नासमाना
 कामं कामं सम(र्था) जनितजनमनः सम्मदा यस्य मूर्तिः ॥28॥

मन्येऽमुना मुनीन्द्रेण [म]नोभूरूपनिर्जितः ।
 स्वप्नेऽपि न स्वरूपेण समगंस्तातिलज्जितः ॥29॥

प्रोद्यत्पद्माकरस्य प्रकटितविकटाशेषहा (भा)वस्य सूरैः
 सूर्यस्वेवामृतांशुं स्फुरितशुभरुचिं वासुदेवाभिधस्य ।
 अध्यासीनं पदव्यां यममलविलसज्ज्ञानमालोक्य लोको
 लोकालोकावलोकं सकलमचकलत्केवलं सम्भवीति ॥30॥

धर्माभ्यासरतस्यास्य संगतो गुणसंग्रहः ।
 अभग्नमार्गरोच्छस्य चित्रं निर्वाणवाच्छ(छ)ता (ना) ॥31॥

कमपि सर्वगुणानुगतं जनं विधिरियं विदधाति न दुर्विधः ।
 इति कलङ्कनिराकृतये कृती यमकृत कृताखिलसद्गुणम् ॥32॥
 तदीयवचनान्निजं धनकलत्रपुत्रादिकं

विलोक्य सकलं चलं दलमिवानिलान्दो[लि]तम् ।

गरिष्ठगुणगोष्ठ्यदः समुद्रदीधरद्धीरधी-

रुदारमतिमुन्दरं प्रथमतीर्थकृन्मन्दिरम् ॥33॥

[रक्तं] वा रम्यमाणां मणितारावराजितम् ।

इदं मुखमिवाभाति भासमानवरालकम् ॥34॥

चतुरस्र [पट्टज ?]नघा[ड्डु]निकं

शुभशुक्तिकरोटकयुक्तमिदम् ।

बहुभाजनराजि जिनायतनं
 प्रविराजति भोजनधामसमम् ॥35॥
 विदग्धनृपकारिते जिनगृहेऽतिजीर्णे पुनः
 समं कृतसमुद्धृताविह भवा[बु] धिरात्मनः ।
 अतिष्ठितपत सोऽप्यथ प्रथमतीर्थनाथाकृति
 स्वकीतिमिव मूर्ततामुपगतां सितांशुद्युतिम् ॥36॥
 शान्त्याचार्यैस्त्रिपञ्चाशे सहस्रे शरदामियम् ।
 माघशुक्लत्रयोदश्यां सुप्रतिष्ठैः प्रतिष्ठिताः ॥37॥
 विदग्धनृपतिः पुरा यदतुलं तुलादेर्ददौ
 सुदानमवदानधीरिदमपीपलघ्नाद्भुतम् ।
 यतो धवलभूपतिर्जिनपतेः स्वयं सात्म[जो]-
 रघट्टमथ पिप्पलोपप[दकू]पकं प्रादिशत् ॥38॥
 यावच्छेषशिरस्थमेकरजतस्थूणास्थिताभ्युल्लसत्
 पातालातुलमण्डपामलतुलामालम्बते भूतलम् ।
 तावत्तारवाभिरामरमणी[गं] धर्वधीरध्वनि-
 ढ्मिन्यत्र धिनोतु धार्मिकधियः [स] द्रूपवेलाविधौ ॥39॥
 सालंकारा समधिकरसा साधुसन्धानबन्धा
 श्लाघ्यश्लेषा ललितविलसत्तद्विताख्यातनामा ।
 सद्बृत्ताढ्या रुचिरविरतिर्धुर्यमाधुर्यवर्या
 सूर्याचार्यैर्व्यरचि रमणीवाति[रम्या] प्रशस्तिः ॥40॥
 संवत् 1053 वर्षे माघशुक्ल 13 रविदिने पुष्यनक्षत्रे श्रीरि-
 (ऋ) षभनाथदेवस्य प्रतिष्ठा कृता महाध्वजश्चारोपितः ॥ मूलनायकः ॥
 नाहकजिन्दजसशम्पूरभद्रनागपोचि[स्थ] श्रावकगोष्ठिकैरशेषकर्मक्ष-
 यार्थं स्वसन्तानभवाब्धितर[गार्थं च] न्यायोपार्जितवित्तेन कारितः
 ॥छ॥

No. 23

The Ranakpur Inscription of V. E. 1496

- (1) (स्वस्ति) श्रीचतुर्मुखजिनयुगादीश्वराय नमः ॥
- (2) [श्रीमद्वि]क्रमतः 1496 संख्यवर्षे श्रीमेदपाटराजाधि-
- (3) रा[ज] श्रीवप्प 1 श्रीगुहिल 2 भोज 3 शील 4 कालभोज
- (4) 5 भर्तृ भट 6 सिंह 7 महायक 8 राज्ञीसुतयुतस्वसुव-
- (5) णांतुलातोलक श्रीखुम्मण 9 श्रीमदल्लट 10 नरवाह-

- (6) न 11 शक्तिकुमार 12 शुचिवर्म 13 कीर्तिवर्म 14 योगराज
 (7) 15 वैरट 16 वंशपाल 17 वैरीसिंह 18 वीरसिंह 19 श्री अरि-
 (8) सिंह 20 चोडसिंह 21 विक्रमसिंह 22 रणसिंह 23 क्षेमसिंह
 (9) 24 सामन्तसिंह 25 कुमारसिंह 26 मथर्नसिंह 27 पद्मसिंह
 (10) 28 जैत्रसिंह 29 तेजस्विसिंह 30 समरसिंह 31 चाहु-
 (11) मानश्रीकीतूकनृप श्रीअल्लावदीनसुरत्राणजैत्र-बण्ण-
 (12) वंश्य श्रीभुवनसिंह 32 सुत श्रीजर्यासिंह 33 मालवेश-
 (13) गोगादेवजैत्रश्रीलक्ष्मसिंह 34 पुत्र श्रीअजर्यासिंह
 (14) 35 भ्रातृ श्रीअरिसिंह 36 श्रीहम्मीर 37 श्रीखेतसिंह 38
 (15) श्रीलक्षाव्हयनरेन्द्र 39 नन्दनसुवर्णतुलादिदानपुण्य-
 (16) परोपकारादिसारगुणसुरद्रुमविश्रामनन्दन-श्रीमोकल-
 (17) महीपति 40 कुलकाननपञ्चाननस्य । विषमतमाभङ्गसारङ्ग-
 (18) पुर-नागपुर-गागरण-नराणकाऽजयमेरु-मण्डोरमण्डलकर-बूँदि
 (19) खाटू-चाटसू-जानादिनानामहादुर्गलीलामात्रग्रहणप्रमाण-
 (20) तजितकाशित्वाभिमानस्य । निजभुजोजितसमुपाजितानेकभ-
 (21) द्रगजेन्द्रस्य । म्लेच्छमहीपालव्यालचक्रवालविदलनविहङ्गमे-
 (22) न्द्रस्य । प्रचण्डदोर्दण्डखण्डिताभनिवेशनानादेशनरेशभालमा-
 (23) लालालितपादारविन्दस्य । अस्खलितललितलक्ष्मीविला-
 (24) सगोविन्दस्य । कुनयगहनदवानलायमानप्रतापव्या-
 (25) पपलायमानसकलबलूलप्रतिकूलक्षमापश्वापदवृन्दस्य ।
 (26) प्रबलपराक्रमाक्रान्तदिल्लीमण्डलगूर्जरत्राणदत्तातप-
 (27) त्रप्रथितहिन्दुसुरत्राणविरुदस्य सुवर्णसत्रागारस्य षड्दर्श-
 (28) नधर्माधारस्य चतुरङ्गवाहिनीपारावारस्य कीर्तिधर्मप्र-
 (29) जापालनसत्वादिगुणक्रियमाणश्रीरामयुधिष्ठिरादिनरेश्वरानुका-
 (30) रस्य राणाश्रीकुम्भकर्णसर्वोर्वीपतिसार्वभौमस्य 41 विजय-
 (31) मानराज्ये तस्य प्रसादपात्रेण विनयविवेकधैर्यौदार्यशुभकर्म-
 (32) निर्मलशीलाद्यद्भुतगुणमणिमयाभरणभासुरगात्रेण श्रीमदहम्मद-
 (33) सुरत्राणदत्तफुरमाणसाधुश्रीगुणराजसंघपतिसाहचर्यकृताश्च-
 (34) र्यंकारिदेवालायाडम्बरपुरःसरश्रीशत्रुञ्जयादितीर्थयात्रेण । अजा-
 (35) हरी-पिंडरवाटक-सालेरादिबहुस्थाननवीनजैनविहारजीर्णोद्धार-
 (36) पदस्थापना-विषमसमयसत्रागार-नानाप्रकारपरोपकार-श्रीसंघस-
 (37) त्काराद्यगण्यपुण्यमहार्घक्रयाणकपूर्यमाणभवाणवतारणक्षम-
 (38) मनुष्यजन्मयानपात्रेण प्राग्वाटवंशावतंस सं० कुंर-

- (39) पाल भा० कामलदे पुत्र परमार्हत सं० धरणाकेन ज्येष्ठभ्रातृ
सं० रत्ना भा०
- (40) रत्नादे पुत्र सं० लाषा-मजा-सोना-सालिग स्वभा० सं० धारलदे
पुत्र जाज्ञा (जा)---
- (41) जावडादिप्रवर्द्धमानसन्तानयुतेन राणापुरनगरे राणाकुम्भकर्णा-
- (42) नरेन्द्रेण स्वनाम्ना निदेशित (ते) तदीयसुप्रसादादेशतस्त्रै-
लोक्यदीपका-
- (43) भिधानः श्रीचतुर्मुखयुगादीश्वरविहारः कारितः प्रतिष्ठितः
- (44) श्रीबृहत्तपागच्छे श्रीजगच्चन्द्र(सूरि-श्रीदे [वेन्द्रसूरिसन्ताने-
श्रीमत्]
- (45) [श्रीदेवसुन्दर] सूरि- [पट्टप्रभा]कर-परमगुरु-सुरविहितपुरन्द-
[रगच्छा]धि-
- (46) राजश्रीसो(म)सुन्दरसूरि[भिः] ॥ [कृत]मिदं च सूत्रधार
देपाकस्य
- (47) अयं च श्री [चतुर्मुखप्रासाद आचन्द्रार्क] नन्द(ता)त्
॥ शुभं भवतु ॥

No. 24

The Sewadi Inscription of Chauban Ashvaraj V. E. 1167

- (1) अों ॥ सं० 1167 चैत्र सु० 1 महाराजाधिराजश्रीअश्वराज-
राज्ये । श्रीकटुकराजयुवरा-[ज्ये] समीपाटीयचैत्ये जगतौ
(त्यां) श्री[ध]र्मनावदेवसां [स्य] नित्यपूजार्थं (1) महा-
साहणियपूअषिपौत्रे[रा] ऊतिमराजपुत्रेण उप्पलराकेन
(1) मांगट आंवल (11)
- (2) वि० सलषणजोगरादि कुटुम्बसमं (1) पाद्राडा ग्रा[मे] [1]
तथा छेछडिया-मद्दडीग्रामे (11) (अ)रहटं अरहटं प्रति
[द]त्तः जवहारकः (11) एकः ॥ यः कोपि लोप [यि]ष्यति
(1) स गोस्त्रीन्ना[ह्य]णविनाशपापेनात्मा[नं]
- (3) एतत् ये(1) प्रतिपालयि[ष्यं]ति [1]तेस्मदीयधर्म[भ]ा-
ग्यः सदा भविष्यन्ति ॥ इति मत्वा प्रतिपालनीयम् ॥ यस्य यस्य

यदा भूमिस्तस्य तस्य तदा फलम् । बहुभिर्वसुधा [भु]क्ता
राजभिः सगरादिभिः ॥१॥छ॥

No. 25

The Nadlai Inscription of Rayapal V.E. 1189

- (1) ॐ॥ संवत् 1189 माघसुदि पञ्चम्यां श्रीचाहमानान्वय-
श्रीमहाराजाधिराज [रायपा]ल-
- (2) देव [वः] तस्य पुत्रौ रुद्रपाल-अमृतपा[लौ] ताभ्यां माता
श्रीराज्ञी मा[न]लदेवी तथा [नदू]ल [डा]गिका-
- (3) यां सतां परजतीनां [रा]जकुलपल[म]ध्यात् पलिकाद्वयं
घाण[कं] प्रतिघर्माय प्रदत्त [त्तं] । भं० नागसि-
- (4) व प्रमुखसमस्तग्रामीणक रा० त्तिमटा वि० सिरिया वणिक पो-
सरि लक्ष्मण एते सा-
- (5) खि (एतान् साक्षिणः) कृत्वा दत्तं लोपकस्य यदु(त्) पापं
गोहत्यासहस्रेण । ब्रह्म (ह्य)हत्या स (श) तेन पापेन
लिप्यते सः ॥०॥श्री॥

No. 26

The Nadlai Inscription of Rayapal V.E. 1195

- (1) ओं नमः सर्वज्ञाय ॥ संवत् 11
- (2) 95 आसउज वदि 15 कुजे ॥
- (3) अद्येह श्री न(डू)लडा(गि)कायां महा-
- (4) राजाधिराज श्रीराय(पा)लदेवे । बिज-
- (5) यो (यि) राज्यं कुर्वतीत्येतस्मिन् काले श्री-
- (6) मदुज्जिततीर्थः(र्थे) श्री(ने)मिनाथदेवस्य
- (7) दीपधूपनैवे(द्य)पुष्पपूजाद्यर्थे गू-
- (8) हिलान्वयः राउ० ऊधरण सुनु-
- (9) ना भोक्तारि (?) ठ० राजदेवेन स्वपु-
- (10) ण्यार्थे स्वीयादानमध्यात् मार्गं ग-

- (11) च्छतानामागतानां वृषभानां शेके(पु)
- (12) यदाभाव्यं भवति तन्मध्यात् विं(श)
- (13) तिमो भागः चन्द्रार्कं यावत् देवस्य
- (14) प्रदत्तः ॥ अस्मद्वंशीयेनान्येन वा
- (15) केनापि परिपन्थना न करणीया ॥
- (16) अस्मद (द्)त्तं न केनापि लोप(नी)यं ॥
- (17) स्वहस्ते परहस्ते वा यः कोपि लोप-
- (18) यिष्यं (ष्य) ति । तस्याहं करे लग्नो-
- (19) न लो(प्यं) मम शासनमिदं ॥ लि०
- (20) (पां) सिलेन ॥ स्वहस्तोयं साभि-
- (21) ज्ञानपूर्वकं राउ० रा(ज)देवे-
- (22) न मत्तु दत्तं ॥ अत्राहं साक्षि(णा)
- (23) ज्योतिषिक (दूदू) पासूनुना गूणि-
- (24) नः (ना) । तथा पला० [प] ला । पृथि-
- (25) वा । मांगु(ल)।। देपसा । रा-
- (26) पसा ॥ मंगलं महा (श्रीः) ॥

No. 27

The Nadlai Inscription of Rayapal V.E. 1200

- (1) ॐ संव(त्) 1200 जेष्ट (ज्येष्ठ) (सु)दि 5 गुरौ श्री महा-
राजाधिराज-श्रीरायपालदेवराज्ये...हास...
- (2) समए (ये) रथयात्रायां आगतेन रा० राजदेवेन आत्मपाइला-
मध्यात् । (सर्वं साउतपुत्र) विंसी-(शो)-
- (3) पको दत्तः ॥ आत्मीयघाणकतेलव (प) [ल] मध्यात् ।
माता (तृ)निमित्तं पलिकाद्वयं (1) पली 2 दत्तः (त्तं) ॥ म-
- (4) हाजनग्र(आ)मीण जनपदसमक्षाय (क्षं) । धर्माय निमित्तं
विंसी (शो)पको पलिकाद्वयं दत्तं ॥ गोह-
- (5) त्यानां सहस्रेण ब्रह्महत्या स(श)तेन च । स्त्रीहत्याभ्रूणहत्या
च (भ्यां) जतु (यत्) पापं तेन पापेन लिप्यते सः

No. 28

The Parshvanath Temple Inscription Jaisalmer

- (1) ॥ॐ॥ नमः श्रीपार्श्वनाथाय सर्वकल्याणकारिणे । अर्हते जिन-

रागाय सर्वज्ञाय महात्मने ॥1॥ विज्ञानदूतेन निवेदिताया
मुक्त्यंगनाया विरहादिवात्र । रात्रिदिवं यो विगतप्रमी-

- (2) लो विघ्नाय नोदं स तनोतु पार्श्वः ॥2॥ समस्ति शस्तं परम-
द्विपात्रं परं पुरं जेसलमेरुनाम । यदाह सर्वस्वमिव क्षमायाः
कुलांगनाया इव सौव कान्तं ॥3॥ तत्राभूवन्नखण्डा यदुकुल-
- (3) कमलोल्लासमार्त्तण्डचण्डा - दोर्दण्डाक्रान्तचण्डाहितनरपतयः
पुष्कला भूमिपालाः । येषामद्यापि लोकैः श्रुतिततिपुटकैः पीयते
श्लोकयूषस्तत्पूष्णं विश्वभाण्डं कुतुकमिह यतो जा-
- (4) यते नैव रिक्तम् ॥4॥ तत्र क्रमादभवदुग्रसमग्रतेजाः श्रीजैत्रसिंह
नरराज इति प्रतीतः । चिच्छेद शात्रवनृपानसिनाञ्जसा यो
वज्रेण शैलनिवहानिव वज्रपाणिः ॥5॥ यस्य प्रशस्यौ तन-
- (5) यावभूतां श्रीमूलदेवोऽथ च रत्नसिंहः । न्यायेन भुक्तः स्म तथा
भुवं यो यथा पुरा लक्ष्मण-रामदेवौ ॥6॥ श्रीरत्नसिंहस्य मही-
धवस्य बभूव पुत्रो घर्टसिंहनामा । यः
- (6) सिंहवन् म्लेच्छगजान् विदार्य बलादलाद्वप्रदरीमरिभ्यः ॥7॥
सुनन्दनत्वाद्विबुधैर्नुतत्वाद् गोरक्षणाच् श्रीदसमाश्रितत्वात् ।
श्रीमूलराजक्षितिपालसूनुर्यथार्थ-
- (7) नामाजनि देवराजः ॥8॥ तदङ्गजो निर्भयचित्तवृत्तिः परैर-
घृष्यप्रगुरानुवृत्तिः । पराक्रमाक्रान्तपरद्विपेन्द्रः श्रीकेहरिः केश-
रिणा समोऽभूत् ॥9॥ यस्यास्ति सूनुः
- (8) स्वगुरौरनूनः श्रीलक्ष्मणाख्यः क्षितिपालमुख्यः । राज्ञोपि
यस्याति विसारि तेजश्चित्रं न्यकार्षीद्विबिम्बलक्ष्मीम् ॥10॥
शत्रुघ्नबन्धुरिह सन्नपि लक्ष्मणोपि रा-
- (9) माभिधान जिनभक्तिपरायणोपि । एतत् कुतूहलमही मनसाप्य
सौ यन्नापीडयन्निविडपुण्यजनान् कदाचित् ॥11॥ यथा
सुमित्रामितनन्ददायी न दीनबन्धे निरतोव-
- (10) तीर्णः । पुनः प्रजां पालयितुं किलायं श्रीलक्ष्मणो लक्ष्मणदेव
एव ॥12॥ यद्गुरौर्गुम्फिता भाति नवीनेयं यशःपटी ।
व्याप्नोत्येकापि यद्विश्व न मालिन्यं कदाप्य-

- (11) धात् ॥13॥ गाम्भीर्यवत्वात्परमोदकत्वाद्दधार यः सागरचन्द्र-
लक्ष्मीम् । युक्तं स भेजे तदिदं कृतज्ञः सूरीश्वरान् सागरचन्द्र-
पादान् ॥14॥ प्रासाददेवालय-धर्मशाला-मठाद्यमेयं सुकृतास्प-
- (12) दं तु । साद्धं कुलेनोद्धृतमार्यलोकैर्यत्रावनि शासति भूमि-
पाले ॥15॥ इतश्च । चान्द्रे कुले यतीन्द्रः श्रीमज्जिनदत्तसूरि-
राराध्यः । तस्यान्वयशृंगारः समजनि जिनकुशलगुरुसा-
- (13) रः ॥16॥ जिनपद्मसूरि-जिनलब्धिसूरि-जिनचन्द्रसूरयो
जाताः । समुद्वेयरुरिह गच्छे जिनोदया मोदया गुरवः ॥17॥
तदासनाम्भोरुह-राजहंसः श्रीसाधुलोकाग्रशिरोवतंसः । तम-
- (14) स्तमस्तोमनिरासहंसो बभूव सूरिजिनराजराजः ॥18॥ क्रूर-
ग्रहैरनाक्रांतः सदा सर्वकलान्वितः । नवीनरजनीनाथो नाली-
कस्य प्रकाशकः । ॥19॥ तस्य श्रीजिनराजसूरिसुगुरो-
- (15) रादेशतः सर्वतो, राज्ये लक्ष्मणभूपतेर्विजयिनि प्राप्तप्रतिष्ठोदये ।
अर्हद्धर्मधुरन्धुरः खरतरः श्रीसंघभट्टारकः, प्रासादं जिनपुंग-
वस्य विशदं प्रारब्धवान् श्रीपदम् ॥20॥
- (16) नवेषुवार्द्धिन्दुमितेऽथ वर्षे निदेशतः श्रीजिनराजसूरेः । अस्थापयन्
गर्भगृहेऽत्र बिम्बं मुनीश्वराः सागरचन्द्रसाराः ॥21॥ ये
चक्रुर्मुनिपा विहारममलं श्रीपूर्वदेशे पुरा, ये-
- (17) गच्छं च समुन्नतौ खरतरं सम्प्रापयन् सर्वतः । मिथ्यावाद-
वदावदद्विपकुले वैः सिंहलीलायितं, येषां चंद्रकलाकलान् गुण-
गरान् स्तोतुं क्षमः कोऽथवा ॥22॥ तेषां श्रीजिनव-
- (18) वर्द्धनाभिधगरणाधीशं समादेशतः, श्रीसंघो गुरुभक्तियुक्तिनलिनी-
लीलन्मरालोपमः । संपूर्णार्णो कृतवानमुं खरतरप्रासादचूडामणिं,
त्रिद्वीपाम्बुधियामिनीपति-
- (19) मिते सम्बत्सरे विक्रमात् ॥23॥ अङ्कतोपि संवत् 1473 ।
वर्ष्यं तन्नगरं जिनेशभवनं यत्रेदमालोक्यते, स श्लाघ्यः कृतिनां
महीपतिरिदं राज्ये य-
- (20) दीयेजनि । येनेदं निरमायि सौवविभवैर्धन्यः स संघः क्षितौ, ते-
भ्यो धन्यतरास्तु ते सुकृतिनः पश्यन्ति येदः सदा ॥24॥
श्रीलक्ष्मणविहारोयमि-

- (21) ति ख्यातो जिनालयः । श्रीनन्दीवर्द्धमानश्च वास्तुविद्यानु-
सारतः ॥25॥ यावद् गगनशृंगारौ सूर्यचन्द्रौ विराजतः ।
तावदापूज्यमानोयं प्रासादो न-
- (22) न्दताच्चिरम् ॥26॥ प्रशस्तिर्विहिता चेयं कीर्तिराजेन
साधुना । धन्नाकेन समुत्कीर्णार्णा सूत्रधारेण सा मुदा ॥27॥
शोधितां वा० जयसागर गणिना श्रीः ।

No. 29

The Parashvanath Temple of Jaisalmer

- (1) जगदभितफलवितरणविधिना निवरधिगुणेन यशसा च । यः
पूरितविश्वासः स कोपि भगवा-
- (2) न्जिनो जयति ॥1॥ मनोभीष्टार्थसिद्धयर्थं कृतुनम्यनमस्कृतिः ।
प्रशस्तिमथ वक्ष्येऽहं प्रतिष्ठादिमहः-
- (3) कृताम् ॥2॥ ऊकेशवंशे विशदप्रशंसे रंकान्वये श्रे ष्ठिकुलप्रदीपौ।
श्रीजाषदेवः पुनरासदेवस्तज्जाष-
- (4) देवोद्भव-भाम्बटोऽभूत् ॥3॥ विश्वत्रयी विश्रुतनामधेयस्त-
दङ्गजो धान्धलनामधेयः । ततोपि च द्वौ तनयाव-
- (5) भूताः (तां) गजूस्तथान्यः किल भीमसिंहः ॥4॥ सुतौ गजूजौ
गणदेव-मोषदेवौ च तत्र प्रथमस्य जाताः ॥
- (6) मेघस्तथा जेसल-मोहणी च वेडूरितीमे तनया नयाढ्याः ॥5॥
तन्मध्ये जेसलस्यासन् विशिष्टाः
- (7) सूनवस्त्रयः । ग्राम्बः प्राच्चोपरो जीन्दो मूलराजस्तृतीयकः ॥6॥
तत्र श्रीजिनोदयसूरि-प्रवरादेशसलिलेशके-
- (8) शवः संवत् 1425 वर्षे श्रीदेवराजपुरस्कृतसविस्तरतीर्थयात्रोत्स-
वस्तथा संवत् 1427 वर्षे श्री जिनोदयसूरि-

- (9) संसूत्रितप्रतिष्ठोत्सवाम्भोदोदकपल्लवितकमनीयकीर्तिवल्ली-
वलयः । 1436 वर्षे श्रीजिनराजसूरिसदु-
- (10) पदेशमकरन्दमापीय सञ्जातसंघपतिपदवीको राजहंस इव सं०
आम्बाकः श्रीशत्रुञ्जयोञ्जयन्ताचलादि-
- (11) तीर्थमानसरो यात्रां चक्रवान् । तथा मोहरणस्य पुनः पुत्राः
कीहटः पासदत्तकः । देल्हो धन्नश्च चत्वारश्च-
- (12) तुर्वगा इवाङ्गिनः ॥1॥ शिवराजो महीराजो जातावाग्रसुता-
वुभौ । मूलराजभवश्चास्ति सहस्रराजनामकः ।
- (13) ॥2॥ तथा तत्र श्रीजिनराजसूरिसदाज्ञासरसीहसेन संवत् 1449
श्रीशत्रुञ्जयगिरिनारतीर्थयात्रा निरमा-
- (14) पि सं० कीहटेनेति । धामा कान्हा जगन्मल्ला इत्येते कीहटा-
ङ्गजाः । वीरदत्तश्च विमलदत्त-कर्मण-हेमकाः ॥ 1 ॥छ॥
- (15) कुरसिंह इत्येते पासदत्तसुता मताः ॥2॥ देल्हजौ साधु जीवन्द-
कुम्पौ धन्नाङ्गजाः पुनः । जगपालस्तथा नाथूरमर-
- (16) श्चेति विश्रुताः ॥3॥ तथा ॥ भीमसिंहस्य पुत्रोऽभूलाषणस्तस्य
मम्मणः । जयसिंहो नरसिंहो माम्मणी श्रेष्ठिना-
- (17) बुभौ ॥4॥ तत्र स्तो जयसिंहस्य रूपा-घिल्हाभिधौ सुतौ । नार-
सिंहौ पुनर्भोजो हरिराजश्च राजतः ॥5॥ इत्थं पुरु-
- (18) षरत्नौघाकुलं श्रेष्ठिकुलं कलौ । जयत्यधर्मविच्छेदि निःकलङ्क-
मदः कलम् ॥6॥ इतश्च-श्रीवीरतीर्थे श्रीसु-
- (19) धर्मस्वामिवंशे युगप्रधानश्रीजिनदत्तसूर्यन्वये श्रीजिनकुशलसूरि-
श्रीजिनपद्मसूरि-श्रीजिनलब्धिसू-
- (20) रि-श्रीजिनचन्द्रसूरि-श्रीजिनोदयसूरयो सञ्जाताः । तत्पट्टेश्री-
जिनराजसूरय उदैषुः । अथ तत्पट्टे श्रीखरत-
- (21) रगणशृङ्गारसाराः कृतश्रीपूर्वदेशविहाराः श्रीजिनवर्द्धनसूरयो
जयन्ति । अथ श्रीजेशलमेरौ श्रीलक्ष्म-
- (22) णराजराज्ये विजयिनि सं० 1473 वर्षे चैत्र सुदि 15 तैः
श्रीजिनवर्द्धनसूरिभिः प्रागुक्तान्वयास्ते

- (23) श्रेष्ठि धना-जयसिंह-नरसिंह-धामाः समुदायकारितप्रासाद-
प्रतिष्ठया सह जिनबिम्बप्रतिष्ठां कारितव-
- (24) न्त इति । वा० जयसागरगणिविरचिता प्रशस्तिरियमुत्कीर्णा
सूत्रधार हापाकेनेति नन्दतात् ।

No. 30

The Inscription of The Shambhavanath Temple

- (1) ॐ ॥ अर्हम् ॥ स्वस्तिश्रीस्तम्भनपार्श्वनाथपादकल्पद्रुमेभ्यः ।
प्रत्यक्षः कल्पवृक्षस्त्रिजगदधिपतिः पार्श्वनाथो जिनेन्द्रः, श्रीसंघ-
स्येप्सितानि प्रथयतु स सदा शक्रचक्रा-
- (2) भिवन्द्यः । प्रोत्सर्पन्ति प्रकामातिशयकिशलयामङ्गल-
श्रीफलाढ्याः, स्फूर्ज्जर्द्धम्मर्थिवल्लयो यदनुपमतमध्यानशीर्ष
श्रयन्त्यः ॥ १ ॥ श्रीशान्तितीर्थङ्करवासरेश्वरः सुप्रा-
- (3) तमाविष्कुरुतां स्फुरद्द्युतिः । यस्य प्रतापादशिवक्षपाक्षये पुण्य-
प्रकाशः प्रससार सर्वतः ॥ 2 ॥ कल्याणकल्पद्रुममेरुभूमिः सम्प-
ल्लतोल्लासनवारिवाहः । प्रभावरत्नावलिरोहणाद्रिः श्री-
- (4) सम्भवेशः शिवतातिरस्तु ॥ 3 ॥ प्रासादत्रितये नत्वा मूलनाथत्रयं
मुदा । रत्नत्रयमिवाध्यक्षं प्रशस्ति रचयाम्यहम् ॥ 4 ॥
यत्प्राकारवरं विलोक्य बलिनो म्लेच्छावनीपा अपि,
प्रोद्यत्सैन्यसहस्रदुर्ग्रहमिदं गेहं हि
- (5) गोस्वामिनः । भग्नोपायबला वदन्त इति ते मुञ्चन्ति मानं निजं
तच्श्रीजेसलमेरुनामनगरं जीयाज्जनत्रायकम् ॥ 5 ॥ वंशो
यद्यदुनायकैर्नरवरैः श्रीनेमिकृष्णादिभिर्जन्मेन प्रवरावदातनि-
करैरत्य-
- (6) द्भुतैराख्यतः । तेनासौ लभते गुणं त्रिभुवनं सन्नादतो रज्ययेत्
को वा ह्युत्तममानितो न भवति श्लाघापदं सर्वतः ॥ 6 ॥ श्रीनेमि-

नारायणरौहिणोया दुःखत्रयात् त्रातुमिव त्रिलोकम् । यत्रोदिताः
श्रीपु-

- (7) र्षोत्तमास्ते स वर्णानीयो यदुराजवंशः ॥7॥ तस्मिन् श्रीयादव-
वंशे । राउल श्रीजइतसिंह-मूलराज-रत्नसिंह राउलश्रीद्वदा-
राउलश्रीघटसिंह-मूलराजपुत्रदेवराजनामानो राजानोऽभूवन्त-
- (8) तोऽभूत्केशरीराजा केशरीव पराक्रमी । वैरिवारणसंहारं यश्च-
कारासिदंष्ट्रया ॥1॥ श्रीमत्केशरीराजमुनूरभवत् श्रीलक्ष्मणो
भूपतिर्विद्वल्लक्ष्मणलक्षतोषण-शरच्चश्रीलक्ष्मणस्तेजसा । दाना-
- (9) शाय करग्रहाच्च सकलं लोकं व्यधाल्लक्ष्मणं यो बिम्बे मृगल-
क्ष्मणोपि यशसा सौवाभिधानं न्यधात् ॥2॥ तदीयसिंहासन-
पूर्वशैलप्राप्तोदयोत्युन्नतरप्रतापः । श्रीवैरसिंहक्षितिपालभानुर्वि-
- (10) भासते वैरितमो निरस्यन् ॥3॥ इतश्च ॥ चन्द्रकुले श्रीखरतर-
विधिपक्षे ॥ श्रीवर्धमानाभिधसूरिराजो जाताः क्रमादबुदपर्व-
ताप्रे । मन्त्रीश्वरश्रीविमलाभिधानः प्राचीकरद्वचनेन
चैत्यम् ॥6॥ अ-
- (11) राहिल्लपाटकपुरे यैर्दुर्लभराजपर्षदि विवादे । प्राप्तं खरतरवि-
रुदं जिनेश्वरास्सूरयो जज्ञुः ॥2॥ ततः क्रमेण श्रीजिनचन्द्रसूरि-
नवांगीवृत्तिकार-श्रीस्तम्भनपार्श्वनाथप्रकटीकार-श्रीअभय-
- (12) देवसूरि-श्रीपिण्डविशुद्ध्यादिप्रकरणकार-श्रीजिनवल्लभसूरि-श्री-
अम्बिकादेवताप्रकाशितयुगप्रधानपद-श्रीजिनदत्तसूरि-श्रीजिन-
चन्द्रसूरि-श्रीजिनपतिसूरि-श्रीजिनेश्वरसूरि-श्रीजिनप्रबो-
- (13) धसूरि-श्रीजिनचन्द्रसूरि-श्रीजिनकुशलसूरि-श्रीजिनपद्मसूरि-श्री-
जिनलब्धिसूरि-श्रीजिनचन्द्रसूरयः । श्रीजिनशासनप्रभासित-
वन्तः । ततः । श्रीगच्छलक्ष्मीधरणो जिनोदयाः प्रकाशितः
- (14) प्राज्ञसभाजिनोदयाः । कल्याणवाद्धौ दशवाजिनोदयाः पाथो-
जहंसा अभवञ्च जिनोदयाः ॥1॥ जिनराजसूरिराजः कलहंसा
इव बभूजिनमताब्जे । सन्मानसहितगतयः सदा म-
- (15) रालीश्रिता विमलाः ॥2॥ तत्पट्टे ॥ ये सिद्धान्तविचारसार-
चतुरा यानाश्रयन् पण्डिताः, सत्यं शीलगुरोर्नयैरनुकृतः श्रीस्थूल-
भद्रो मुनिः । येभ्यः शं वितनोति शासनसुरा श्रीसंघदीप्तियं-

- (16) तो येषां सार्वजनीनमाप्तवचनं येष्वद्भुतं सौभगम् ॥1॥ श्री-
उज्जयन्ताचल-चित्रकूट-माण्डव्यपूजाउरमुख्यकेषु । स्थानेषु येषा-
मुपदेशवाक्यान्निर्मापिताः श्राद्धवरैर्विहारः ॥2॥ अणहिल्ल-
- (17) पाटकपुरप्रमुखस्थानेषु यैरकार्यन्त । श्रीज्ञानरत्नकोशा विधिपक्ष-
श्राद्धसंघेन ॥3॥ मण्डपदुर्ग-प्रल्हादनपुर-तलपाटकादिनगरेषु ।
यैर्जिनवरबिम्बानां विधिप्रतिष्ठाः क्रियन्ते स्म ॥4॥ यैर्नि-
- (18) जबुद्धचानेकान्तजयपताकादिमहाग्रन्थाः । पाठयन्ते च विशेषाव-
श्यकमुख्या अपि मुनीनाम् ॥5॥ कर्मप्रकृतिप्रमुखग्रन्थार्थविचार-
सारकथनेन । परपक्षमुनीनामपि यैश्चित्तचमत्कृतिः क्रिय-
- (19) ते ॥6॥ छत्रधरवैरिसिंह-त्र्यम्बकदास-क्षितीन्द्रमहिपालैः । येषां
चरणद्वन्द्वं प्रणम्यते भक्तिपूरेण ॥7॥ शमदमसंयमनिधयः
सिद्धान्तसमुद्रपारदृश्वानः । श्रीजिनभद्रयतीन्द्रा विजयन्ते ते
- (20) गणाधीशाः ॥8॥ इति गुरुवर्णनाष्टकम् ॥इतश्च॥ श्रीमानू-
केशवंशोयं वर्धतां सरलाशयः । नरमुक्ताफलं यत्र जायते जन-
मण्डनम् ॥9॥ तस्मिन् श्रीऊकेशवंशे चोपडागोत्रे सा० हे-
- (21) मराजः तदंगजः सा० पूनाकस्तदात्मजः सा० दीताख्यस्तत्पुत्राः
सा० सोहड-कर्मण-गणदेव-महिपा सा० पाञ्चा सा० ठाकुर-
सिंहनामानः षट् । तत्र सा० पाञ्चा भार्या रूपादे तत्पुत्रा
इमे य-
- (22) था ॥ शिवराज-महीराज-लोला-लाषणनामकाः । चत्वारः
श्रीचतुर्वर्गसाधकाः संति पाञ्चयः ॥10॥ एतेषां भगिनि
श्राविका गेली । तत्र सा० शिवा भार्या सूहवदे तयोः पुत्र
थिराख्यः पुत्री हीराई
- (23) महिरा भार्या मइघलदे तयोरङ्गजाः सादा सहसा साजणाख्याः
सुते नारङ्गदे-बलहीनाम्न्यौ । लोलाभार्या लीलादे पुत्रौ सहस-
पालमेलोकौ पुत्री लषाई । लाषण भार्या लषमादे तदात्मजाः
- (24) शिखरा-समरा-मालाख्याः । इत्यादि परिवारेण संयुक्ताः श्रावका
इमे । कुर्वन्ति धर्मकार्याणि शासनोन्नतिहेतवे ॥1॥ विक्रमवर्ष-
चतुर्दशसप्ताशीतौ विनिर्ममे यात्रा । शत्रुञ्जययैवतगिरितीर्थे
संघा-

- (25) न्वितैरेभिः ॥2॥ पञ्चम्युद्यापनं चक्रे वत्सरे नवतौ पुनः ।
चतुर्भिर्बान्धवैरेभिश्चतुर्धा धर्मकारकैः ॥3॥ अथ संवत् 1494
वर्षे श्रीवैरिसिंहराउलराज्ये श्रीजिनभद्रसूरीणामुपदेशेन नवीनः
प्रासा—
- (26) दः कारितः । ततः संवत् 1497 वर्षे कुंकुमपत्रिकाभिः सर्वदेश-
वास्तव्यपरः सहस्रश्रावकानामंत्र्य प्रतिष्ठामहोत्सवः सा०
शिवाद्यैः कारितः । तत्र च महसि श्रीजिनभद्रसूरिभिःश्रीसम्भव-
नाथप्रमु—
- (27) खबिम्बानि 300 प्रतिष्ठितानि प्रासादश्च ध्वजशेखरः प्रति-
ष्ठितः । तत्र श्रीसम्भवनाथो मूलनायकत्वेन स्थापितः । तत्र
चावसरे सा० शिवा-महिरा-लोला-लाषणश्राद्धैः दिन 7 साध-
मिकवात्सल्यं कृतं राउ—
- (28) ल श्रीवैरिसिंहेन साकं श्रीसंधो विविधवस्त्रैःपरिधापितः । राउल
श्रीवैरिसिंहेनापि चत्वारस्ते बान्धवाः स्वबान्धववद्वस्त्रालंकारा-
दिदानेन सम्मानिता इति । अथ जिनपतिपार्श्वो राजतां यत्प्र—
- (29) सादात् सकलसुकृतकार्यं सिध्यति ध्यायकानाम् । जिनकुशल-
मुनीन्द्रास्ते जयन्तु त्रिलोक्यां खरतरविधिपक्षे तन्वते ये सुखानि
॥1॥ सरस्यामिव रोदस्यां पुष्पदन्तौ विराजितः । हंसवन्न—
- (30) न्दतात्तावत् प्रासादः सम्भवेशितुः ॥2॥ प्रासादकारकाणां
प्रासादविधिप्रतिष्ठितिकराणां । सूरीणां श्राद्धानां दिने दिने
वर्द्धतां सम्पत् ॥3॥ सेवायै त्रिजगज्जनाञ्ज् जिनपतेर्यं च् शृङ्ग-
मूले स्थिता
- (31) दण्डव्याजभृतस्त्रयःसुपुरुषाः आमंत्रयन्ति ध्रुवम् । प्रेखोलद्ध्वज-
पाणिभी रणरणद्धण्टानिनादेन तत् प्रासादत्रितयं त्रिलोक्य-
तिलकं वन्दे मुदाऽहं त्रिधा ॥4॥ प्रासादत्रितयं नन्द्यात्
त्रिलोकीतल—
- (32) मण्डनम् । त्रिविधेन त्रिधा शुद्ध्या वन्दितं त्रिजगज्जनैः ॥5॥
सौभाग्य-भाग्यनिधयो मम विद्यादायकाः कविगजेन्द्राः । श्रीजय-
सागरगुरवो विजयन्ते वाचकगरिष्ठाः ॥6॥ तच्छिष्यो वा—
- (33) चनाचार्यो वर्तते सोमकुञ्जरः । प्रशस्तिर्विहिता तेन वाचनीया

विचक्षरैः ॥७॥ श्रीः ॥ श्रीः ॥ श्रीः ॥ लिखिता च पं०भानु-
प्रभगरिणा ॥ सर्व संख्यायां कवित्वानि ३३॥ शुभम्भवतु
संघस्य ॥

- (34) ॥८॥ जिनसेनगरिणश्चात्र चैत्येऽकार्षीद् बहूद्यमं । सूत्रभृच् शिव-
देवेन प्रशस्तिरुदकारि च ॥१॥ प्रासादे क्रियमाणेऽथ बहुविधो-
पशान्तये । विज्ञानं रचयामास जिनसेनो
- (35) महामुनिः ॥२॥ शुभम्

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Shantinath temple Inscription of Jaiselmer

- (1) ॐ ॥ स्वस्ति ॥ श्रीपार्श्वनाथस्य जिनेश्वरस्य प्रसादतः सन्तु
समीहितानि । श्रीशान्तिनाथस्य प-
- (2) दप्रसादाद्विघ्नानि नश्यन्तु भवेच्च शान्तिः ॥ १ ॥ संवत् १५८३
वर्षे मागसिर सुदि
- (3) ११ दिने श्री जेसलमेरु महादुर्गे राउल श्री चाचिगदेव पट्टे
राउल श्री देवकण्ठ -
- (4) पट्टे महाराजाधिराज राउल श्री जयतसिंह विजाय राज्ये
कुमर श्री लुणकर्णयुव -
- (5) राज्ये श्री ऊकेवंशे श्री संखवाल गोत्रे सं० आम्बा पुत्र सं० कोचर
हुया । जिणइ कोरण्टइ
- (6) नगरि अनइ संखवाली गामइ उत्तम तोरण जैन प्रसाद
कराव्या । आव् जीराउलइ श्री संधि-
- (7) सु यात्रा कीधी । जिणइ आपणइ उदार गुणइ आपणा घरनउ
सर्व धन लोकनां देई कोरण्टइ कर्ण
- (8) नामना लीधी । सं० कोचर पुत्र सं० मूला तत्पुत्र सं० रउला
सं० हीरा । सं० रउला भार्या सं० माणिकदे

- (9) पुत्र सं० आपमल्ल सं० देपमल्ल । सं० आपमल्ल भार्या कमलादे
पुत्र सं० पेथा सं० भीमा सं० जेठा सं० पेथा
- ✓(10) भार्या पूनादे पुत्र सं० आसराज सं० मूंधराज पुत्रिका स्याणी ।
सं० आसराजइ श्री शत्रुञ्जय महातीर्थ-
- ✓(11) श्री संघ सहित यात्रा करी आपणा वित्त सफल कीधा । सं०
आसराज भार्या चो० सं० पांचा पुत्री गेली
- (12) जिकइ श्री शत्रुञ्जय गिरनार आवू तीर्थे यात्रा कीधी । श्री
शत्रुञ्जयादि तीर्थावितार पाटी करावी सतोर-
- (13) ण सर्पाकर श्री नेमिनाथनां बिम्ब भरावी श्री संभवनाथनइ
देहरइ मंडाव्या । समस्त कल्याणकादि-
- (14) क'तपनी सैलमय करावी । सं० आसराज पुत्र सं० षेता सं०
पाता । सं० षेतइ संवत् 15॥ श्री शत्रुञ्जय गिर-
- (15) नार तीर्थइ श्री संघ सहित यात्रा कीधी । इम वरसइ 2 तीथ
यात्रा करता संवत् 1524 तेरमी यात्रा करी श्री शत्रुञ्ज-
- (16) य उपरि छ अरी पालता श्री आदिनाथ प्रमुख तीर्थकरनी पूजा
करता छट्ठ तप करी बि लाख नवकार गुणी चतुर्वि-
- (17) ध संघनी भक्ति करी आपणा वित्त सफल कीधा ॥ वली चोपडा
पांचा पुत्र सं० सिवराज सं०. महिराज सं० लोला सं-
- (18) घवी लाषण पुत्रिका सं० गेली । सं० लाषण पुत्र सं० सिषरा
सं० समरा सं० माला सं० महणा सं० सहणा सं० कुं-
- (19) रां प्रमुख परिवार सहित चो० सं० लाषण संखवाल आसराज
पुत्र सं० षेता ए बिहु मिली श्री जेसलमेरु नगरि ग-
- (20) ढ ऊपरि बिभूमिक श्री अष्टापद महातीर्थ प्रासाद कराव्या ।
सं. 1536 वर्षे फागुण सुदी 3 दिने राउल श्री देवकर्ण राज्ये
- (21) समस्त देसना संघ मेलवी श्रीजिनचन्द्रसूरि श्री जिनसमुद्रसूरि
कन्हलि प्रतिष्ठा करावी श्री कुन्धुनाथ श्री शांतिनाथ मूलना-
- (22) यक थपाव्या । चउवीस तीर्थकरनी अनेक प्रतिमा भरावी । सं०

- षेतइ समस्त मारुयाडि माहि रूपां नाणा सहित समकित लाडू
- (23) लाह्या । सोनाने आषरे श्री कल्पसिद्धान्तनां पोथां लिखाव्यां श्रीजिनसमुद्रसूरि कन्हां श्रीशांतिसागरसूरि आचार्यनी प-
- (24) द स्थापना करावी । श्री अष्टापद तीर्थइ बिहु भूमिकाए जगति करावी, बिम्ब मंडाव्या । सं० षेता भार्या सं० सरसति पुत्र
- (25) सं० वीदा सं० नोडा पुत्रिका धानू बीजू । सं० नोडा भार्या सं० नायकदे सं० पूनी । सं० वीदा भार्या सं० अमरादे सं० विमला-
- (26) दे सं० विमलादे पुत्र सं० सहसमल्ल सं० करणा सं० धरणा । पुत्रिका हरषू सलषू हस्तू । सं० सं० सहसमल्ल भार्या सं०
- (27) कुंरी पुत्र भोला सं० सवीरी पुत्र डाहा सं० करणा सं० कनकादे पुत्र षीदा । पुत्रिका लाला सं० धरणा भार्या धरणागदे पु-
- (28) त्रिका वाल्ही । इत्यादि परिवार सहित सं० वीदइ श्री शत्रुञ्जय गिरनार आबू तीर्थे यात्रा कीधी । समकित मो-
- (29) दक घृत षांड साकरनी लाहिणि कीधी । श्रीजिनहंससूरि गच्छ-नायकनी वर्षग्रन्थि महोच्छव करी अल्ली घर घर प्रतइ
- (30) लाही । पांचमिनां उजमणा कीधा । पांच सोनइया प्रमुख अनेक वस्तु ऊजमणइ मांडी । श्री कल्पसिद्धान्त पुस्तक घणी
- (31) वार बचाव्या । पांच वार लाष नवकार गुणी चारसा जोडी अल्लीनी लाहिणि कीधी । सं० सहसमल्ल श्री शत्रुं-
- (32) जय तीर्थइ यात्रा करी जूनइगढि राणपुर वीरमगाम पाटण पारकरि षांड अल्ली लाहिणि करी घरे आव्या
- (33) पछइ सं० वीदइ घर घर प्रतइ दस 2 सेर घृत लाह्या । अष्टापद प्रासादइ बिहु भूमिकाए जगतिना बारणा
- (34) नी चउकी करावी । पउडसाण जाली 14 सुहणा देहरा ऊपरि कांगुरा अष्टापदइ कराव्या । काउसग्गीया
- (35) श्री पार्श्वनाथनां बि कराव्या । बिहुं हाथिए सं० षेता सं० सरसतिनी मूर्त्ति करावी । संवत् 1581 वर्षे मागसिर व-

- (36) दि 10 रविवारे महाराजाधिराज राउल श्री जयतसिंह तथा कुमर श्री लूणकर्ण वचनात् श्री पार्श्वनाथ
- (37) अष्टापद विचालइ सं० वीदइ सेरी छावी । कुतना वड बन्धाव्या । बारणा पउडसाण कराव्या । वेइबंध छज्जा—
- (38) वलि करावी । कोहर एक कराव्या । गाइ सहस 1 जोड़ी घृत अन्न गुल रुत घणी बार षट् दरसण ब्राह्मणा—
- (39) दिकनां दीधा । श्री जेसलमेरु गढनी दक्षिण दिसइ घाघरा बंधाव्या । देहरानी सेरी नइ घाघरा बेऊ० श्री जय—
- (40) तसिंह राउलनइ आदेसइ सं० वीदइ कराव्या । गउष करावी । दस अवतार सहित लषमीनारायणनी मू—
- (41) त्ति गउषइ मंडावी । जिनो दशावतारोप्यवताररहितस्य तु । श्रीषोडशजिनेन्द्रस्य समियाय परीष्ट—
- (42) ये ॥1॥ शुद्धसम्यक्त्वधारित्वाद्भावितीर्थङ्करत्वतः । स लक्ष्मीकः समायातो जिनो दातुमिव श्रियम् ॥2॥ मण्डपा—
- (43) दिकनी कमठा सं० सहसमल्ल सं० करणा सं० धरणा करा-
विस्वइ ॥ इत्येषा प्रशस्तिः श्री बृहत्खरतरगच्छे श्रीजि—
- (44) नहंससूरिपट्टालंकार-श्रीजिनमाणिक्यसूरि-विजयराज्ये श्रीदेव-
तिलकोपाध्यायेन लिषिता चिरं नन्दतु ॥
- (45) सूत्रधार मनसुष पुत्र सूत्रधार पेटाकेन मुदकारि प्रशस्तिरेषा
कोरीतं ॥ ॥ श्रीर्भवतु ॥

No. 32

Lodrava Inscription of the Family of
Thaharushah Bhanasali

- (1) श्री लोद्रवनगरे श्रीबृहत्खरतरगच्छाधीशैः
- (2) सं० 1675 मार्गशीर्ष सुदि 12 गुरौ भाण्डशालिक श्रीमल्ल
भार्या चाम्पलदे पुत्ररत्न

- (3) थाहरूकेन भार्या कनकादे पुत्र हरराज मेघराजादि युतेन
श्री चिन्तामणिपार्श्वनाथ
- (4) बिम्बं का० प्र० भ० युगप्रधान श्रीजिनसिंहसूरि-पट्टालंकार भ०
श्रीजिनराजसूरिभिः प्रतिष्ठितं ॥

No. 33

Himatram's Temple Inscription of
Jaisalmer

- (1) ॐ नमः ॥ दूहा ॥ ऋषभादिक चौबीस जिन पुण्डरीक गणधार ।
मन वच काया एक कर प्रणमूं वारंवार ॥१॥ विघन हरण
सम्प-
- (2) तिकरण श्री जिनदत्तसूरिन्द । कुसल करण कुसलेस गुरु वंदूं
खरतर इन्द ॥२॥ जाके नाम प्रभावतें प्रगटै जय जय-
- (3) कार । सानिधकारी परम गुरु रहौ सदा निरधार ॥३॥
सं० 1891 रा मिति आषाढ सुदि 5 दिने श्री जेसलमेरु नगरे
महारा-
- (4) जाधिराज महारावलजी श्री 108 श्री गजसिंहजी राणावतजी
श्री रूपजी बापजी विजयराजे बृहत्खरतर भट्टारक
- (5) गच्छे जंगम युगप्रधान भट्टारक श्रीजिनहर्षसूरिभिः 2
पट्टप्रभाकर जं० । यु०। भ०। श्री 108 श्रीजिनमहेन्द्रसूरिभिः 2
उपदेशा-
- ✓(6) त् श्री बाफणा गोत्रे सा० श्री देवराजजी तत्पुत्र गुमानचन्दजी
भार्या जैता तत्पुत्र 5 बहादरमल्लजी भार्या चतुरा । सवाईराम-
- ✓(7) जी भार्या जीवां, मगनीरामजी भार्या परतापां, जोरावरमल्लजी
भार्या चौथां, परतापचंदजी भार्या मांनां एवं बहादुरमल्लजी त-

- (8) त्पुत्र दांनमल्लजी सवाईरामजी तत्पुत्र सामसिंघजी मांणकचंद । सामसिंघ पुत्र रतनलाल । मगनीरामजी तत्पुत्र भभूतसिंघ तत्पुत्र 2.
- (9) पूनमचंद दीपचंद । जोरावरमल्लजी तत्पुत्र 2 सुलतानमल्ल, चंनणमल्ल । सुलतानमल्ल पुत्र 2 गँभीरचंद इन्द्रचंद । प्रताप-चंदजी पुत्र 3 हिमतरा-
- (10) म जेठमल्ल नथमल । हिमतराम पुत्र जीवण । जेठमल पुत्र मूलो, गुमानचंदजी पुत्र्यां 2 भबू बीजू, सवाईरामजी पुत्र्यां 3 सिरदारी सिणगारी नानूडी,
- (11) मगनीरामजी तत्पुत्र्यां 2 हरकवर हसतू सपरिवार सहितः सिद्धाचलजीरो संघ कढायो जिणरी विगत—जेसलमेरु उदयपुर-कोटे सुं कुंकुमपत्र्यां सर्व दे-
- (12) सवरां में दीवी । च्यार 2 जीमण कीया नालेर दीया पछै संघ पाली भेलो हुवो उठै जीमण 4 कीया संघ तिलकरा संघतिलक मिति माह सुदि 13 दिने
- (13) भ० । श्री जिनमहेन्द्रसूरिजी श्री चतुर्विध संघ समक्षे दीयो पछै संघ प्रयाण कीयो मार्ग में देसना सुणतां पूजा पडिकमणादिक करतां सातें
- (14) क्षेत्रां में द्रव्य लगावतां जायगा 2 सामेलो हुतां रथजात्रा प्रमुख महोत्सव करतां श्री पंचतीर्थीजी बंभणवाडजी आबूजी जिराव-लोजी तारं-
- (15) गोजी संखेसरोजी पंचासरोजी गिरनारजी तथा मार्गं में सहरां रा गांवां रा सर्व देहरा जुहारचा इण भांत सर्व ठिकांणे मंदिर 2 दीठ चढापो कीयो
- (16) मुकुट कुंडल हार कंठी भुजबंध कडा श्रीफल नगदी चंद्रवा पुठिया इत्यादिक मोटा तीर्थे माथे चढावतो घणो हुवो, गहणो सर्व जडाऊ हो, सर्व
- (17) ठिकांणे लाहण जीमण कीया । सहसावनरा पगथ्या कराया उठै सूं सात कोस ठरै गांव सूं श्री सिद्धगिरिजी मोल्यां सूं बधायनै पालीताणै बड़ा हंगाम

- (18) सूं गाजा बाजतां तलेटी रो मंदिर जुहार डेरां दाखल हुवा । दूजे दिन मिति वैशाख सुदि 14 दिने शांतिक पुष्टिक हूतां श्री सिद्धगिरिजी पर्वत पर चढ्या
- (19) श्री मूलनायक चौमुखोजी खरतरवसीरा तथा दूजी वस्यां सर्व जुहारी । मास 1 रह्या उठै चढापौ घणो हुवो अढाई लाख जाती भेलो हुवो । पू-
- (20) रब मारवाड मेवाड गुजरात हूंडाड हाडोती कछभुज मालवो दक्षणा सिंध पंजाब प्रमुख देसारा उठै लहण 1) सेर एक मिश्री घर दीठ दीवी जीम-
- (21) ए 5 संघव्यां मोटा कीया । जीमण 1 बाई बीजू कीयो और जीमण पिण घणा हुवा । श्री चौमुखाजी रै बारंगै आला में गोमुखयक्ष चक्रेश्व-
- (22) री री प्रतिष्ठा करायनें पधराई चौमुखैजी रो सिखर सुधरायो । 1 नवो मंदिर करावण वस्ते नीव भराई । जूना मंदिरां रा जीर्णोद्धार कराया जन्म
- (23) सफल कीयो । अथघ गुरुभक्ति इरा मुजब कीनी—11 श्रीपूज्यजी हा 2100 साधु साधव्यां प्रमुख चौरासी गच्छाधिकारी त्यां प्रथम स्वगच्छ-
- (24) रा श्रीपूज्यजी री भक्ति सांचवी हजार पांच रो नकद माल दीयो दूजो खरच भर दीयो अनुक्रमे सारा दूजा श्रीपूजां री साधु साधवीयां री भक्ति
- (25) सांचवी आहार पाणी गाडियां रो भाडो तम्बू चीवरो ठाणे दीठ 4 रुपया दीया नगद दुसाला वालां नै दुसाला दीया सेवग 500 हा जिणां नै जणै दीठ
- (26) 21) इकीस रोट्यां खरच न्यारो मोजा पहरण रा ओषध खरची सारु रुपया चाहीज्यां जिणांनै दीया पछै भ० । श्री जिनमहेन्द्र-सूरिजी पासै सिंध-
- (27) वियां 21 संघमाला पहरी जिणमै माला 2 गुमास्तै सालग-रांम महेसरो नै पहराई पछै बड़ा आडंबर सूं तलेटी रो मन्दिर जुहार डेरां दाखल हुवा ।

- (28) जाचकां नै दान दीयो पछै जीमण कीयो साधर्म्यां नै सिरपाव दीया राजा डेरे आयो जिणनै सिरपाव हाथी दीया दूजां मार्ग में राजवी न-
- (29) बाब प्रमुख आया डैरै जिणानै राज मुजब सिरपाव दीया । श्री मूलनायकजी रै भंडार रै ताला 3 गुजरातियां रा हा सो चौथो तालो संघव्यां आ-
- (30) परो दीयो सदाबरत सरु देई जैसा 2 मोटा काम करचा पछै संघ कुसल खेम सूं अनुक्रमे राधनपुर आयो उठै अंगरेज श्री गोडी-
- (31) जी रा दरसन करण नै आयो उठे पांणी नही थो गैबाऊ नदी नीसरी श्री गोडीजी नै हाथी रै होदै बिराजमान कर संघ नै दरसन दि० 7
- (32) इकलग करायो चढापै रा साढा तीन लाख रुपया आया सवा महीनो रहचा जीमण घणा हुवा श्री गोडीजी विराजण नै बडो चोतरो
- (33) पक्को करायो ऊपर छतरी बणाई घणो द्रव्य खरच्यो बडो जस आयो अक्षात नाम कीयो । साथे गुमास्तो महेसरी सालगरांम हो जिणनै जै-
- (34) न रा शिव रा सर्व तीर्थ कराया । पछै अनुक्रमे संघ पाली आयो जीमण 1 करनै दानमल्ल कोटे गयो भाई 4 जेसलमेरु आया डेरा दरवाजै
- (35) बाहिर कीया पछै सामेलो बड़ा थाट सूं हुवो श्री रावलजी सांम पधारचा हाथी रै होदै संघव्यां नै श्री रावलजी आपरे पूठे बैसांग नै
- (36) सारा सहर में हुय देहरा जुहार उपासरै आय हवेल्यां दाखल हुवा पछै सर्व महेसरी बगैरै छतीस पौन नै लुगायां समेत पांच पकवान
- (37) सू जीमायो ब्राह्मणा नै जणै दीठ एक रुपयो दिषणा रो दीयो पछै श्री रावलजी जनानै समेत संघव्या री हवेली पधारचा रुप्यां सूं चांतरो

- (38) कीयो सिरपेच मोत्यां री कंठी कड़ा मोती दुसाला नगदी हाथी घोडा पालखी नीजर कीया पाछा श्री रावलजी इण मुजब हीज सिर
- (39) पाव दीयो एक लुद्रवो जी तांबां पत्रां पट्टे दीयो इतो इजाफो कीयो । आगे पिण इणारी हवेली उदैपुर रांणोजी कोटे रा महारावजी
- (40) बीकानेर रा किसनगढ रा बूंदी रा राजाजी इंदौर रा हुलकरजी प्रमुख सर्व देसारा राजवी जनानै समेत इणां रै घरे पधारघा देणो
- (41) लेणो हजारं रो कीयो । दिल्ली रै पातसां री अंगरेजां रै पातसां री दीयोड़ी सेठ पदवी हे सुविख्यात हीज है पछै संघरी लाहण न्यात मै
- (42) दीवी पुतली 1 हेमरी थाली 1 मीश्री सेर 1 घरदीठ । पछै बहादरमल्लजी लारै लाहण कीवी रुपया 5) थाली 1 मिश्री सेर
- (43) 1 घर दीठ दीवी जीमण कीयो पछै सहर में ठावां २ नै सिरपाव दीया पछै गढ मांहला मंदिरां लुद्रवे उपासरे वडै चढापो कीयो इण
- (44) मुजब हीज उदैपुर कोटै देणो लेणो कीयो । हिंवे संघ मै देरासर रो रथ हो जिणरा 5100 लागा त्रगडो सोना रूपैरा २
- (45) जिणरां 10,000 लागा मंदिर रा सुनैरी रूपैरी बासणां रा 15,000 लागा । दूजा फुटकर सरंजाम नै लाख एक रुपया
- (46) लागा । हमै संघ मै जाबतो हो तिणरी विगत । तोपां 4 पल-टण रा लोक 4000 असवार 150 नगारे निसांण समेत, उदैपुर रा रा—
- (47) णै जी रा असवार 500 नगारे निसांण समेत, कोटैरा महारावजी रा असवार 100 नगरै निसांण समेत, जोधपुर रै राजा जी रा
- (48) असवार 50 नगरै निसांण समेत । पाला 100 जेसलमेर रा रावलजी रा असवार 200, टूंकरे नवाब रा असवार 400,

- (49) फुटकर असवार 200 घरू और अंगरेजी जाबतो चपरासी तिलंगा सोनेरी रूपैरी घोरे वाला जायगा 2 परवाना बोला—
- (50) वा । एवं पालख्यां 7 हाथी 4 म्यांना 51 रथ 100 गाडियां 400 ऊंठ 1500 इतातो संघव्यां रा घरू, संघ री गाड्यां ऊंठ प्रमुख न्यारा
- (51) सर्व खरच रा तेरे लाख रुपया लागा इति संघ री संक्षेप पणै प्रशस्ति ॥ और पिण ठिकानै 2 धर्म रा काम करघा सो संषेप
- (52) लिखिये छै—श्री धूलेवाजी रै मंदिर बारणै नोबत खानो करायो गहणो चढायो लाख एक लागा । मगसीजी रै मंदिर रो जीर्णोद्वार क—
- (53) रायो । उदैपुर मै मंदिर 2 दादा साहिब री छतरी धर्मशाला कराई । कोटा मै मंदिर 2 धर्मशाला दादा साहिब री छतरी कराई ।
- (54) जेसलमेरू मै अमरसागर मै बाग करायो जिणामै मंदिर करायो जयवंतां रो उपासरो करायो । लुद्रवेजी मै धर्मशा—
- (55) ला कराई । गढ माथै जमी मंदिरां वास्ते लीवी । बीकानेर मै दादा साहिब री छतरी कराई इत्यादिक ठिकाणै 2 धर्मरा आ—
- (56) हीठांग करायो श्रीपूज्यजी रा चोमासा जायगा 2 करायो पुस्तकां रा भंडार करायो भगवतीजी प्रमुख सुण्या प्र—
- (57) इन दीठ 2 मोती धरचो । कोठी मै दोय लाख रुपया देनै बंदी-खानो छुडायो । बीज पांचम आठम इग्यारस चउदस रा
- (58) उजमणा कीया इत्यादिक काम धर्म रा कीया । फेर ठिकाणै ठिकाणै धर्म रा काम कराय रहघा है इण मुजब हीज
- (59) सवैयो 31 सो ॥ सोभनीक जैसाणै मै बाफणा गुमानचंद ताके सुत पांच पांच पांडव समान है । संपदा मै अच—
- (60) ल बुध मै प्रबल राव रांणा ही मानै जाकी कान है । देव गुरु धरम रागी पुण्यवंत बडभागी जगत सहू बात जानै

- (61) प्रमान है । देसहू विदेश मांह कीरत प्रकास कीनो सेठ सहू हेठ कवि करत बखान है । दूहा । अठारसै छि—
- (62) नूवै जेठ मास सुदि दोय । लेख लिखयो अति चूप सूं भवियण बांचो जोय ॥१॥ सकल सूरि सिर मुगटमणि
- (63) श्री जिनमहेंद्रसूरिद । चरण कमल तिनके सदा सेवै भवियण वृंद ॥२॥ कीनो अति आग्रह थकी जेस—
- (64) लमेरु चोमास । संघ सहू भक्ति करै चढतै चित्त उलास ॥३॥ ताकी आज्ञा पाय करि धरि दिल मैं आणंद
- (65) ज्युं की त्युं रचना रची मुनि केसरीचंद । ४ । भूलो जो परमाद मैं अक्षर घाट ही बाध । लिखत षोट आ—
- (66) ई हुवै सो षमीयो अपराध ॥५॥ इति श्रीः ॥ श्री ॥

No. 34

Jalore inscription

- (1) संवत् 1175 वैशाख वदि 1 शनौ श्रीजाबालिपुरीय चैत्ये षां (?) गतश्रावकेण वीरकपुत्रेण उबोचन-पुत्र शुभंकर षेहडात्यां (?) सहितेन च
- (2) तत्पुत्र देवंग देवधर स्यां (?) पुत्रेण तथा जिनमति-भार्या प्रोच्छ्या (त्सा)हितेन श्री सुविधिदेवस्य खत्तके द्वारं कारितं धर्मार्थमिति ॥ मंगलं महाश्रीः ॥

No. 35

Jalore inscription

- (1)(साक्षा)त्त्रैलोक्यलक्षीविपुलकुलगृहं धर्मवृक्षालवालं श्रीमन्ना-
भेयनाथक्रमकमलयुगं मङ्गलं वस्तनोतु । मन्ये माङ्गल्यमाला

प्रणतभवभृतां सिद्धिसौधप्रवेशे यस्य स्कन्धप्रदेशे विलसति गव-
लश्यामला कुन्तलाली ॥१॥ श्रीचाहुमानकुलाम्बरमृगाङ्कश्री-
महाराज अणहिलान्वयोद्भव-श्रीमहाराजआल्हणसुत-

- (2) यविलीदुर्ललितदलितरिपुबलश्रीमहाराजकीर्तिपालदेवहृ-
दयानन्दनन्दनमहाराजश्रीसमरसिंहदेवकल्याणविजयराज्ये त-
त्पादपद्मोपजीविनि निजप्रौढिमातिरेकतिरस्कृतसकलपील्व्वा-
हिकामण्डलत[स्क]रव्यतिकरे राज्यचिन्तके जोजलराजपुत्रे
इत्येवं कालं (ले) प्रवर्त्तमाने
- (3) (f) रपुकुलकमलेन्दुः पुण्यलावण्यपात्रं नयविनयनिधानं
धामसौन्दर्यलक्ष्म्याः । धरणितरुणनारीलोचनानन्दकारी जयति
समरसिंहक्षमापतिः सिंहवृत्तिः ॥२॥ तथा । औत्पत्तिकीप्रमुख-
बुद्धिचतुष्टयेन निर्णर्णितभूपभवनोचितकार्यवृत्तिः । यन्मातुलः
समभवत् किल जोजलाह्वो-
- (4) (दोर्दण्ड ?) खण्डितदुरन्तविपक्षलक्षः ॥३॥ श्रीचन्द्र-
गच्छमुखमण्डनसुविहितयतितिलकसुगुरुश्रीश्रीचन्द्रसूरिचरणन-
लिनयुगलदुर्ललितराजहंसश्रीपूर्णभद्रसूरिचरणकमलपरिचरण-
चतुरमधुकरेण समस्तगोष्ठिकसमुदायसमन्वितेन श्रीश्रीमालवं-
शविभूषणश्रेष्ठियशोदेवसुतेन सदाज्ञाकारिनिज
- (5) (भ्रा) तृ-यशोराज-जगधरविधीयमाननिखिलमनोरथेन
श्रेष्ठि (ष्ठि) यशोवीरपरमश्रावकेण संवत् 1239 वैशाख सुदि
5 गुरौ सकलत्रिलोकीतलाभोगभ्रमणपरिश्रां [त] कमलाविला-
सिनीविश्रामविलासमन्दिरं अयं मण्डपो निर्मापितः ॥ तथाहि ॥
नानादेशसमागतैर्नवनवैः स्त्रीपुंसवर्गैर्मु [हु] र्यस्यै-
- (6) वावलोकनपरैर्नो तृप्तिरासाद्यते । स्मारं स्मारमथो यदीय-
रचनावैचित्र्यविस्फूर्जितं तैः स्वस्थानगतैरपि प्रतिदिनं सोत्कण्ठ-
मावर्ण्यते ॥४॥ वि [श्र्वं] भरावरवधूतिलकं किमेतल्लीलार-
विन्दमथ कि दुहितुः पयोधेः । दत्तं सुरैरमृतकुण्डमिदं किमत्र
यस्यावलोकनविधौ विविधा विकल्पाः ॥५॥ गर्त्तापूरेण पातालं
- (7) (विस्तारे ?) [ण] महीतलं । तुङ्गत्वेन नभो येन
व्यानशे भुवनत्रयम् ॥६॥ किंच ॥ स्फूर्जर्जद्वयोमसरः समीन-
मकरं कन्यालिकुम्भा [कु] लं मेषाढ्यं सकुलीरसिंहमिथुनं

प्रोद्यद्वृषालंकृतम् ॥ ताराकैरवमिन्दुधामसलिलं सद्राजहंसास्पद
यावत्तावदिहादिनाथभवने नन्द्यादसौ मण्डपः ॥७॥ कृतिरियं
श्रीपूर्णभद्रसूरीणाम् ॥ भद्रमस्तु ॥ श्रीसंघाय ॥

No. 36

Jalore inscription

ॐ संवत् 1294 वर्षे (षे) श्रीमालीयश्रे० वीसलसुत नागदेवस्त-
त्पुत्रा देल्हा सलक्षण भाम्पाख्याः । भाम्पा पुत्रो वीजाकस्तेन
देवडसहितेन पितृ भां[पा] श्रेयोर्थं श्री जा[बा]लिपुरीय
श्रीमहावीरजिनचैत्ये करोदिः कारिता । शुभं भवतु ॥

No. 37

Jalore inscription

- (1) संवत् 1320 वर्षे माघ सू-
- (2) दि 1 सोमे श्रीनाराणकीयग-
- (3) च्छप्रतिवद्धजिनालये महा-
- (4) राजश्रीचन्दनविहारे श्री
- (5) क्षीबरायेश्वर स्थाना(न)प-
- (6) तिना भट्टारकरा [व]ल ल-
- (7) क्षमीधरेण देवश्रीम[हा]-
- (8) वीरस्य आसौजमासे ॥
- (9) अष्टाह्निकापदे द्रमाणां
- (10) 100 शतमेकं प्रदत्तं । तद् व्या-

- (11) जमध्यात (त्) मठपतिना गोष्ठी-
- (12) कैश्च द्रम 10 दशकं वेचनी-
- (13) यं पूजाविधाने देवश्रीमहावीरस्य ॥

No. 38

Jalore inscription

- (1) ॐ ॥ संवत् 1221 श्रीजावालिपुरीयकाञ्चना]ग]रिगढ-
स्योपरि प्रभुश्रीहेमसूरिप्रबोधितश्रीगूज्जरधराधीश्वरपरमार्हत-
चौल्लुक्य-
- (2) महारा[ज]ाधिराजश्री [कु]मारपालदेवकारिते श्रीपा[र्श्व]-
नाथसत्कमू[ल] विब (बिब)सहित श्रीकुवरविहाराभिधाने
जैनचैत्ये । सद्विधिप्रव[त्त]नाय वृ(वृ)हद्गच्छीयवा-
- (3) दीन्द्रश्रीदेवाचार्याणां पक्षे आचन्द्राकर्क समर्पिते ॥ सं० 1242
वर्षे एतद्देसा (शा)धिपचाहमानकुलतिलकमहाराजश्रीसमरसिंह-
देवादेशेन भा० पासू पुत्र भा० यशो-
- (4) वीरेण स[मु]द्धृते श्रीमद्राजकुलादेशेन श्रीदे[वा]चार्य-
शिष्यैः श्रीं पूर्णादेवाचार्यैः । सं० 1256 वर्षे ज्येष्ठ सु० 11
श्रीपाश्वर्नाथदेवे तोरणादीनां प्रतिष्ठाकार्ये कृते । मूलशिख-
- (5) रे व(च)कनकमयध्वजदण्डस्य ध्वजारोपणप्रतिष्ठायां कृतायां ॥
सं० 1268 वर्षे दीपोत्सवदिने अभिनवनिष्पन्नप्रेक्षामध्यमण्डपे
श्रीपूर्णादेवसूरिशिष्यैः श्रीरामचन्द्राचार्यैः [ः] सुवर्णामयकल-
सारोपणप्रतिष्ठा कृता ॥ सु (शु) भं भवतु ॥ छ ॥

No. 39

Jalore inscription

- (1) दं० ॥ संवत् 1323 वर्षे मार्गसु-
- (2) दि 5 बुधे महाराजश्रीचा-

- (3) चिगदेवकल्याणविजय-
- (4) राज्ये तन्मुद्रालङ्कारिणि
- (5) महामात्य श्रीजक्षदेवे ॥
- (6) श्रीनाणकीयगच्छप्रतिबद्ध-
- (7) महाराजश्रीचन्दनविहारे
- (8) विजयिनि श्रीमद्धनेश्वर-
- (9) सूरौ तैलगृहगोत्रोद्भू-
- (10) वेन महं नरपतिना स्वयं
- (11) कारित जिनयुगल पूजा-
- (12) निमित्तं मठपतिगोष्ठि (ष्ठि) क-
- (13) समक्षं श्रीमहावीरदेव-
- (14) भाण्डागारे द्रम्माणशता-
- (15) र्द्धं प्रदत्तं ॥ तद्द्वयाजोद्भवे-
- (16) न द्रम्माद्धेन नेचकं मासं
- (17) प्रति करणीयं ॥ शुभं भवतु ॥

No. 40

Jalore inscription

- (1) ओं ॥ [सं]वत् 1353 [वर्षे]
- (2) वै[शा]ख वदि 5 [सोमे] श्री
- (3) सुवर्णगिरौ अद्येह महा-
- (4) राजकुलश्रीसाम(मं)तिसिह-
- (5) कल्याणं (ण) विजयराज्ये त-
- (6) त्पादपद्मोपजीविनी
- (7) [रा]ज-श्रीकान्हडदेवरा-
- (8) ज्यधुरा[मु]द्वहमाने ईहै-
- (9) व वास्तव्य संघपति-गुणध-
- (10) र ठकुर आम्बडपुत्र व (ठ) कुर
- (11) जसपु[त्र] सोनी महणसीह-
- (12) भार्या माल्हणि पुत्र [सोनी] रत-

- (13) न[सि]ह णाखो माल्हण गजसीह
- (14) तिहणा पुत्र [सो]नी नरपति ज-
- (15) यता विजयपाल [न]रपति भा-
- (16) र्या नायकदेवि (वी) पुत्र लखमीध-
- (17) र भुवणपाल [सु]हडपाल द्वि-
- (18) तीय [भ]ा र्या जल्हणदेवि (वी) इ-
- (19) त्यादि कुटम्ब (टुम्ब) सहिते[न] भा-
- (20) र्या नायकदेवि (वी) [श्रे]योर्थे
- (21) देवश्रीपार्श्वनाथचैत्ये पञ्च-
- (22) मीबलिनिमित्त (त्तं) निश्रा [नि]क्षे-
- (23) प[ह]ट्टमेकं नरपतिना दत्त (त्तं)
- (24) तत् (द्) भाटकेन देवश्री पा[श्वं]-
- (25) नाथगोष्ठि (ष्ठि) [कैः प्रतिव] षं: (षं)
- (26) आ चां [चं]द्रार्कं पञ्चमीव (ब)लि:
- (27) कार्या (र्यः) ॥ [शुभं] भव [तु] ॥ छ ॥

No. 41

Jain-temple Jalore Fort Inscription

- (1) ॥६०॥ संवत् 1681 वर्षे प्रथम चैत्र वदि 5 गुरौ अचहे श्रीराठोडवंशे श्रीसूरसिंहपट्टे श्रीमहाराज श्रीगजसिंहजी
- (2) विजयिराज्ये मुहणोतगोत्रे वृद्ध उसवाल ज्ञातीय सा० जेसा भार्या जयवंतदे तुत्र सा० जयराज भार्या मनोरथदे पुत्र सा० सादा सुभा सामल सुरताण प्रमुख परिवारपुण्यार्थ श्रीस्वर्णगिरिगह (ढ) दु-
- (3) गोपरिस्थित श्रीमत्कुमरविहारे श्रीमति महावीरचैत्ये सा० जेसा भार्या जयवंतदे पुत्र सा० जयमलजी वृद्धभार्या सरूपदे पुत्र सा०

नहणसी सुन्दरदास आसकरण लघुभार्या सोहागदे पुत्र सा०
जगमालादि पुत्रपौत्रादिश्रेयसे

- (4) सा० जयमलजी नाम्ना श्रीमहावीरबिम्बं प्रतिष्ठा महोत्सवपूर्वकं
कारितं प्रतिष्ठितं च श्रीतपागच्छपक्षे सुविहिताचारकारक
शियिलाचारग[निवा]रक साधुक्रियोद्धारकारक श्रीआणंद-
विमलसूरिपट्टप्रभाकर श्रीविजयदानसूरि-
- (5) पट्टशृंगारहारमहाम्लेच्छाधिपतिपातशाहि श्रीअकबरप्रतिबोध-
कतदृत्तजगद्गुरुविरुद्धधारक-श्रीशत्रुञ्जयादितीर्थजीजीयादिकर-
मोचक तद्दत्तषण्मासअमारिप्रवर्तक भट्टारक श्री ६ हीरविजय-
सूरि -पट्टमुकुटायमान भ०
- (6) श्री 6 विजयसेनसूरिपट्टे सम्प्रतिविजयमानराज्यसुविहितशिरः-
शेखरायमाण भट्टारक श्री 6 विजयदेवसूरीश्वराणामादेशेन
महोपाध्याय श्रीविद्यासागरगणेशिष्य पण्डित श्रीसहजसागर
गणेशिष्य पं० जयसागरगणिना श्रेयसे कारकस्य

No. 42

Jain temple Jalore Fort Inscription

श्री मद्रैवतकाभिधे शिखरिणि श्रीसारणाद्रौ च य-
द्विख्याते भुवि नन्दिवर्धनगिरौ सौगन्धिके भूधरे ।
रम्ये श्रीकलशाचलस्य शिखरे श्रीनाथपादद्वयं
भूयात्प्रत्यहमेव देव ! भवतो भक्त्यानतं श्रेयसे ॥

No. 43

Jain temple Jalore Fort Inscription

- (1) संवत् 1683 वर्षे । आषाढवदि 4 गुरौ सूत्रधार उद्धरण तत्पुत्र
तोडरा ईसर
- (2) टाहा दूहा हीराकेन कारापितं प्रतिष्ठितं तपागच्छे भ०
विजयदेवसूरिभिः

No. 44

The Navalakha Jain temple Inscription Pali

- (1) ओं ॥ श्रीपल्लिकीये प्रद्योतनाचार्यगच्छे ब्र(वृ)द्धौ भादा-
मादाकौ तयोः श्रेयोर्थं लखमलासुत देशलेन रिख-
- (2) भनाथप्रतिमा श्रीवितनाथमहाचैत्ये देवकुलिकायां कारिता
संवत् 1151 आषाढ सुदि 8 गुरौ ।

No. 45

The Navalakha Jain temple Inscription Pali

- (1) ओं ॥ संवत् 1201 ज्येष्ठ वदि 6 रवौ श्रीपल्लिकायां
श्रीमहावीरचैत्ये
- (2) महामात्य श्रीआनन्दसुत महामात्य श्रीपृथ्वीपालेनात्मश्रेयोऽर्थं
- (3) जिनयुगलं प्रदत्तं । श्री अनन्तनाथ देवस्य ॥

No. 46

The Navalakha Jain temple Inscription Pali

- (1) ओं ॥ 1178 फाल्गुन सुदि 11 शनौ श्रीपल्लिका० श्रीवीरनाथ-
महाचैत्ये श्रीमद्द्योतनाचार्यमहेश्वराचार्यमिना[ये] देवाचा-
र्यगच्छे साहारसुत पारसधनदेवौ तयोर्मध्ये ध-
- (2) [ण]देवसुत देवचन्द्र पारससुत हरिचन्द्राभ्यां देवचन्द्रभार्या
वसुन्धरिस्तस्या निमित्तं श्रीऋषभनाथप्रथमतीर्थङ्करबिम्बं
कारितं ॥ गोत्रार्थं च मंगलं महावीरः ।

The Navalakha Jain temple Inscription Pali

॥ॐ ह्रीं श्रीं नमः श्रीपातिसाह षुणसाह (?) विजयराज्ये संवत् 1686 वर्षे वैशाखसिताष्टमी शनिवासरे महाराजाधिराज महाराजाश्रीगजसिंहजीविजयराज्ये श्रीपालिकानगरे सोनिगरा श्रीजगन्नाथजीराज्ये उपकेशज्ञातीय श्रीश्रीमाल चण्डालेचागोत्रे सा० मोटिलभार्या सोभागदे पुत्र सा० डूँगर भ्रातृ सा० भाषर नामाभ्यां डूँगरभार्या नाथलदे पुत्र रूपसी रायसिघ रतना भाषरभार्या भावलदे पु० ईसर अटोल रूपा पुत्र टीला युतेन स्वश्रेयसे श्रीशान्तिनाथबिम्बं कारापितं प्रतिष्ठितं श्रीचैत्रगच्छ-शाद्गलशाखायां राजगच्छान्वये भ० श्रीमानचन्द्रसूरितत्पट्टे श्रीरत्नचन्द्रसूरि वा० तिलकचन्द्र मु०रूपचन्द्रकृतेन प्रतिष्ठाकृता स्वश्रेयोर्थे श्रीपालिकानगरे श्रीनवलषाप्रासादे जीर्णोद्धारकारा-पितमूलनायकश्रीपार्श्वनाथप्रमुखचतुर्विंशतिजिनानां बिम्ब [1 नि] प्रतिष्ठापिता च सुवर्णमयकलशदण्डो रूप्य सहस्र 5 द्रव्यव्ययकृतेनात्र बहुपुण्यउपाजितं अन्यप्रतिष्ठागुर्जरदेशे कृता श्रीपार्श्वगुरुगोत्रदेवीश्रीअम्बिकाप्रसादात् सर्वकुटुम्बवृद्धिर्भू-यात् ॥

Inscription from Shantinath temple Medta

- (I) संवत् 1677 ज्येष्ठ वदि 5 गुरुवारे पातिसाहि श्रीजहांगीर-विजयिराज्ये साहियादा साहिजहां राज्ये । ओसवालज्ञातीय गणधरचोपडागोत्रीय सं० नगा भार्या नयणादे
- (II) पुत्र संग्राम भा० तोली पु० मालहा भा० मालहणदे पु० देवा भा० देवलदे पु० कचरा भा० कउडिमदे चतुरंगदे पु० अमरसी भा० अमरादे पुत्ररत्न सम्प्राप्तश्रीअर्बुदाचलविमलाचल-

- (III) संघपतितिलककारितयुगप्रधानश्रीजिनसिंहसूरिपट्टप्रभाकरभट्टारक श्रीजिनराजसूरिपदनन्दिमहोत्सवविविधधर्मकर्तव्यविधायक सं० आसकरणेन पितृव्य चाम्पसी भ्रातृ अमीपाल
- (IV) कपूरचन्द स्वभार्या अजाइबदे पु० ऋषीदास सूरदास भ्रातृव्य गरीबदासादिसारपरिवारेण श्रेयोर्थ स्वयंकारित मम्माणीय-विहारशृंगारकश्रीशान्तिनाथबिम्बं कारितं प्रतिष्ठितं श्रीमहावीरदेवा-
- (V) वच्छिन्नपरम्परायातश्रीबृहत्खरतरगच्छाधिपश्रीजिनभद्रसूरिसन्तानीयप्रतिबोधितसाहि श्रीमदकब्बरप्रदत्तयुगप्रधानपदवीधरश्रीजिनचन्द्रसूरिविहितकठिनकाश्मीरविहारवारसिन्दूरगज्जणादि-
- (IV) [वि] विधदेशामारिप्रवर्तक जहांगीरसाहिप्रदत्तयुगप्रधानपदधारक श्रीजिनसिंहसूरिपट्टोत्सलब्ध श्रीअम्बिकावरप्रतिष्ठितश्रीशत्रुञ्जयाष्टमोद्धारप्रदर्शितभाणवडमध्यप्रतिष्ठित श्रीपार्श्वप्रतिमाये (पी)-
- (VII) यूपवर्षणप्रभाव-बोहित्ववंशमण्डन धर्मसी-धारलदे-नन्दन-भट्टारकचक्रचक्रवर्तीश्रीजिनराजसूरिदिनकरैः॥ आचार्यश्रीजिनसागरसूरिप्रभृतियतिराजैः । सूत्रधार सूजा ॥

No. 49

Juna Badmer Jain temple Inscription

- (1) अ० ॥ संवत् 1352 वैशाख सुदि 4 श्रीवा(वा)हडमेरौ महारा-
- (2) [ज]कुलश्रीसामन्तसिंहदेवकल्याणविजयराज्ये तन्नि-
- (3) (यु)क्त श्री 2 करणे [मं] वीरासेलवेलाउल भा० f [म]ग-
[ल प्रभृत]यो

- (4) ध[र्मा]क्षराणि प्रयच्छति(न्ति) यथा श्रीम्रादिनार[थ]
मध्ये सन्ति-
- (5) ष्ठमानश्रीवि[ध्न]मर्दनक्षेत्रपालश्रीचउण्ड-देवराजयो (:)
- (6) उभयमाग्नी(ग्नी)य समायात सार्थउष्ट्र 10 वृष 20 उभयादपि
उर्द्धं (ऊर्ध्वं)
- (7) सार्थ प्रति द्वयोर्देवयोः पाइला पक्षे [भीम] प्रिय दश विशो-
पक [10]
- (8) अर्दो (र्द्धा)र्द्धेन ग्रहीतव्याः । असौ लागो महाजनेन मानित
(तः) यथोक्तं-
- (9) व(ब)हुभि [र्व] सुधा यु (भु)क्ता राजभिः सगरादिभिः यस्य
यस्य यदा भू-
- (10) मी तस्य तस्य तदाफलं ॥१॥ छ ॥

No. 50

**Jasol Shantinath temple
Inscription**

- (1) संवत् 1210 श्रवण वदि
- (2) 7 श्रीविजयसिंहेन वा-
- (3) लिग सासणं प्रदत्तं
- (4) खेडिजुं राणौ होई सु-
- (5) जुको वालिगु लेई
- (6) कुहाडु लेई तहि के
- (7) रिय गदह चडइ

No. 51

Jasola temple inscription

- (1) संवत् 1246 वर्षे कार्तिक वदि 2 श्रीमान्
- (2) देवाचार्यगच्छे श्रीखेट्टीय श्रीमहावीरमूलचैत्ये
- (3) श्रे० सहदेवसुतेन सोनिगेन आत्मश्रेयोर्थं सं-
- (4) (भ) [वज्रगं प्र]दत्तं ॥2॥

No. 52

Virampur inscription

- (1) [संव]त् 1568 वर्षे वैशाख शुदि 7 दिने गुरुपुष्ययोगे राहुल-
श्रीकुम्भकर्णविजय [राज्ये]
- (2) श्रीविमलनाथप्रसादे श्रीतपागच्छनायकभट्टारकश्रीहेमविमल-
सूरिशिष्य पं० चारित्रसाधुगणी-
- (3) नामुपदेशेन श्रीवीरमपुरवासिसकलश्रीसंघेन कारापितो रङ्ग-
मंडपः । सूत्रधार हेलाकेन कृतः चिरं नन्दतु । श्रीरस्तु ॥

No. 53

Virampur inscription

- (1) ॥दं०॥ संवत् 1637 वर्षे शाके 1502 प्रवर्त्त[माने] वैशाख
सुदि 3 दिनः । गुरुवारे रोहिणीनक्षत्रे (राउल) श्रीमेघराजजी-
विजयराज्ये श्रीविमलनाथप्रसादे
- (2) श्रीतपागच्छे गच्छाधिपतिप्रभु श्रीपरमभट्टारकश्रीहीरवजयसूरि
विजयराज्ये आचार्यश्रीविजयसेनसूरिः उपाध्याय श्रीधर्मसागर
ग[णीनामुपदेशेन (?)]
- (3) श्रीसंघेन कारापितं । श्रीरस्तु । कल्याणमस्तु सूत्रधार घडसी
पुत्र सुत्रधार राउत

राजस्थान प्राकृत भारती संस्थान, जयपुर

—अद्यावधि प्रकाशित ग्रन्थ—

1. कल्पसूत्र सचित्र	(मूल, हिन्दी एवं अंग्रेजी अनुवाद तथा 36 बहुरंगी चित्रों सहित)	200.00
	सम्पादक एवं हिन्दी अनुवादक: महोपाध्याय विनयसागर; अंग्रेजी अनुवादक: डा० मुकुन्द लाठ	अप्राप्त
2. राजस्थान का जैन साहित्य	(राजस्थानी विद्वानों द्वारा रचित प्राकृत, संस्कृत, अपभ्रंश, राजस्थानी, हिन्दी भाषा के ग्रंथों पर विविध विद्वानों के वैशिष्ट्य-पूर्ण एवं सारगर्भित 36 लेखों का संग्रह)	30.00
3. प्राकृत स्वयं शिक्षक	लेखक—डा० प्रेमसुमन जैन	15.00
4. आगमतीर्थ	(आगमिक प्राकृत गाथाओं का हिन्दी पद्यानुवाद) अनु० डा० हरिराम आचार्य	10.00
5. स्मरण कला	(अवधान कला सम्बन्धित पं० धीरज-लाल टो० शाह लिखित गुजराती पुस्तक का हिन्दी अनुवाद) अनु० मोहन मुनि शार्दूल	15.00
6. जैनागम दिग्दर्शन	(45 जैनागमों का संक्षिप्त परिचय)	सजिल्द 20.00
	ले० डा० मुनि श्री नगराजजी	सामान्य 16.00
7. जैन कहानियाँ	ले० उपाध्याय महेन्द्र मुनि	4.00
8. जाति स्मरण ज्ञान	ले० उपाध्याय महेन्द्र मुनि	3.00
9. हाफ ए टेल (अर्धकथानक)	(कवि बनारसीदास रचित स्वात्मकथा अर्धकथानक का अंग्रेजी भाषा में अनुवाद, आलोचनात्मक अध्ययन एवं रेखा चित्रों सहित) सम्पादक एवं अनुवादक: डा० मुकुन्द लाठ	150.00

10. गणधरवाद	(दलसुखभाई मालवगिया लिखित गुजराती गणधरवाद का हिन्दी अनुवाद) अनु० प्रो० पृथ्वीराज जैन सम्पादक—महोपाध्याय विनयसागर	50.00
11. जैन इन्सक्रिप्सन्स ऑफ राजस्थान	(राजस्थान के प्राचीन ऐतिहासिक एवं वैशिष्ट्यपूर्ण जैन शिलालेखों, मूर्तिलेखों का परिचयात्मक वर्णन) रामवल्लभ सोमानी	70.00
12. एग्जेक्ट सायन्स फ्रोम जैन सोर्सिज पार्ट I बेसिक मेथेमेटिक्स	प्रो० लक्ष्मीचन्द जैन	15.00
13. प्राकृत काव्य-मञ्जरी	डॉ० प्रेम सुमन जैन	16.00
14. महावीर का जीवन सन्देश: युग के सन्दर्भ में	आचार्य काका कालेलकर	20.00
15. जैन पोलिटिकल थोट	डॉ० जी० सी० पाण्डे	25.00
16. स्टडीज् ऑफ जैनिज्म	डॉ० टी० जी० कलघटगी	35.00
17. जैन, बौद्ध और गीता का साधना मार्ग	डॉ० सागर मल जैन	
18. जैन बौद्ध और गीता का समाज दर्शन	डॉ० सागर मल जैन	

1. एक हजार रुपये से अधिक प्रकाशन खरीदने पर 40% कमीशन और संस्थान के प्रकाशनों का पूरा सेट खरीदने पर 30% दिया जाता है।
2. डाक-व्यय एवं पैकिंग व्यय पृथक् से होगा।

प्राप्ति स्थान :

राजस्थान प्राकृत भारती संस्थान

यति श्यामलालजी का उपासरा,

मोतीसिंह भोमियों का रास्ता,

जयपुर-302 003

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