

JINAMANJARI

International Journal of Contemporary Jaina Reflections

Volume 17 Number 1 April 1998 ISSN 1188-0287

**This
Issue
Explores**

**JAINA HISTORIC ASPECTS
OF INDIA**

**Bi -annual Journal from North America
BRAMHI SOCIETY PUBLICATION**

Jinamanjari

*for the expansion and diffusion of
Jaina knowledge and reflection*

a bi-annual Journal published
every April and October

Editor-in-Chief
Dr. S.A. Bhuvanendra Kumar

Associate Editor
S.N. Prakash

Production
Siri P. Kumar
Mikal A. Radford

*Papers for publication
must accompany with notes and references
separate from the main body.*

Send to the Editor
4665 Moccasin Trail,
Mississauga, Ontario
Canada L4Z 2W5
Tel : (905) 890 - 3368
Fax : (905) 890 - 7797

© Copyright of Articles is Reserved

Publication Council

President

Dr. Dilip K. Bobra
Tempe, Az. USA

Members

Dr. Pradip Morbia
Port Neches, TX, USA

Mr. Jitendra A. Shah
Edmonton, ON

Mr. S.N. Prakash
Sylvania, OH

Prof. Srinandhar Kumar
Bangalore, India

Dr. C.K. Khasgiwala
Andover, MA

Dr. Jagat S. Mehta
Rochester, NY

Dr. Mahendra R. Varia
Martin, KY

Dr. Narendra Hadpawat
Woodmere, NY



IN THIS ISSUE

1 Editorial

3 Mūlasangha: Earliest Ecclesiastical Institution of Jain religion
- Dr. T.V.G. Sastri

7 Tamil-Brāhmī Script of Madurai
- Dr. T.V.G. Sastri

12 Jaina Caves of Madurai
- Dr. A. Ekambaranathan

21 Jaina Caves of Osmanabad
- Dr. T.V.G. Sastri

30 Kundakunda: Saint Scholar and Philosopher
- Dr. Bhuvanendra Kumar

44 Niṣādi Inscription at Kundadri
- G.K. Devarajaswami

47 Saint Scholar Puṣyapāda: As Recounted by Poet Devacandra in his work
Puṣyapādacarite.
- Prof. S.A. Srimandhar Kumar

51 Gyaspur Jain Temple, Madhya Pradesh
- Gulab C. Jain

54 Jagḍcherla Jain Inscription From Andhra Pradesh
- Dr. G. Jawaharlal

59 Jain Shrines of Tamilnadu
- S.N. Prakash

71 Society for Jaina Studies, Japan
- Drs. Tshiya Unebe and Sin Fuginaga

75 News Digest

EDITORIAL

Historical records show that the Jaina church was split into two major traditions - the Digambaras and the Svetambaras in 82 C.E. Later divisions within these traditions, although have no major philosophical differences, reflect a lesser degree of importance given to worship and rituals. Thus, these two major traditions exclusively have been able to maintain and control administration of certain holy places for many many years. One such holy site is Pārṣvanātha Hill, which all Jainas have sanctimoniously rever it as Mount Sammeda, 'Mountain of the Liberators,' from where twenty-one Tīrthaṅkaras have attained nirvāṇa. The ownership of this shrine held exclusively by the Svetambaras has been hotly disputed by the Digambaras for over several decades. The challenge and counter challenge to the exclusive ownership and administration of Mount Sammeda have been in legal courts, and it had remained an unresolved dispute till recently.

The Ranchi Bench of the Patna High Court of Bihar state passed judgment that no particular sect can claim exclusive right over Mount Sammeda as this religious institution belongs to the Jain community as a whole. The news of the judgment appeared in *The Times of India*, Sunday, July 6, 1997 edition:

Disposing of five appeals, Justice P.K. Deb, in his 132-page verdict, dismissed all claims of ownership and management laid by Seth Anandji and Kalyanji of Ahmedabad representing the Svetambara idolatry sect. The Judge has passed several directions setting at rest the dispute over the ownership and management of the shrine between the Svetambaras, the Digambaras and the state of Bihar.

Citing the abolition of the *zamindari*, the mountain stood vested in the state of Bihar, and the mountain being a religious institution, the court holds the view that the mountain has continued to be in possession and management of the Jain community as a whole.

The Bihar government, therefore, should form a committee that consists of its representative and of the Jain community.

The court declares the agreement - entered between the Svetambaras and the Bihar government in 1965, and the claim of the rights over the shrine as void.

Anandji and Kalyanji trust appealed the Supreme Court of India to hear the case against the judgment of Patna High court. The Supreme court heard the case by F.N. Nariman and U.N. Bachawat, representing the Svetambaras, and by Soli, J. Sorabji, R.K. Jain, Harish Salai and D.K. Jain on behalf of the Digambaras. On November 6, 1997, the Supreme Court Justices M.M. Purni and M.V. Srinivasan declared that the judgment of the High Court of Bihar is valid on the grounds of the land act of that state, and therefore the case is been dismissed. (*Gommatavani*, a Kannada Jain fortnightly, 15 December 1997).

North American Jains as a whole have had an interest in this affair of Mount Sammeda, since they possess a deeper desire to establish the undivided Jain community here in the West.

Indeed this occasion where all Jains as a whole community would share the sacredness and the sanctity of the Mount Sammeda certainly heralds a new spirit of cooperation and harmony among all the Jains world over. □

CORRECTION

The last issue of Jinamanjari October 1997 in its Front Cover has an error in its Volume, reading as 14. Please note that it should read instead as Volume 16 October 1997.

MULASANGHA

EARLIEST ECCLESIASTICAL INSTITUTION

Dr. T.V.G. Sastri, Hyderabad, India

Introduction

‘Dr. Heinrich Zimmer regarded Jainism as the oldest of the non-Āryan group [and] believed that [Jain] religion goes back to a remote antiquity, the antiquity in question being that of the pre-Āryan, so called Dravidian period, which has recently been dramatically illuminated by the discovery of a series of great Late Stone Age cities in the Indus Valley, dating from the third and perhaps even the fourth millennium B.C.E.’¹ Pārśva, who was born about in 872 B.C.E. and gained nirvāṇa in 772 B.C.E., is reckoned as predecessor of Mahāvīra,² who in contrast to the Buddha, is never declared to have received through his enlightenment the understanding of any new philosophical principle or any special insight not already familiar to his period.³ The Buddhist historical records, then, would seem to support the traditional Jaina representation of Mahāvīra as the last- not the first [Jina]⁴

Preceding Pārśva, stands Ariṣṭnemi who by ‘Jaina tradition breaks beyond the bounds of recorded history into the reaches of the mythological past.’⁵

The historic records of the establishment of the ecclesiastical institution of Jainism, known as mūlasangha is attributed to Mahāvīra. According to the *Kalpasūtra* of Bhadrabāhu I (433-357 B.C.E.), the last śrutakevalin,⁶ the mūlasangha consisted of 14,000 monks with Indrabhūti as the chief and 36,000 nuns with Āryikā Candanā as the head.⁷ The eleven gaṇadharas with Indrabhuti Gautama as the chief thus became the first pontiff of the mūlasangha instituted by Mahāvīra. These gaṇadharas, who formed an important part of Jain history as well as Indian, were said to have understood the philosophy and preaching of Mahāvīra, and imported the preaching by sūtras strung together in a

systematic arrangement in sections and chapters for the benefit of the lay-votaries.⁸ Indrabhuti Gautama (607-515 B.C.E.) was said to have composed the 12 Āṅgas and 14 Pūrvas, and was the interlocutor of the third Upāṅga, *Jivājivābhigama*. The fifth gaṇadhara Sudharma (607-507 B.C.E.) had actually taught the second section of *Nyādhammakaha*, *Suhāvivaga* and *Anuttarovaiyādāsa* to his disciples Jambu and Prabhāsa at Campa.⁹ The name of Prabhāsa, which is a Sanskrit form, is found in Udayagiri caves of Orissa and its original Prākṛit form, Prabhara occurs at Vaddamānu.¹⁰

According to *Āvassaya* (Skt. *Āvaśya sūtras*),¹¹ Mahāvīra himself took up the task of spreading his gospel in different parts of the country. As the names of places were associated with wanderings of Mahāvīra during his missionary work in Magadha region,¹² correspondingly names of a number of places of Jain origin like Nandigama, Hathigama (Attili), Vaddamānu etc., in the coastal region between the rivers of Godavary and Krishna substantiate that Mahāvīra with a band of followers set on his missionary work at Tosali in Orissa and Mosali in Andhra, after leaving Bhoganagara near Vaisali. Other names of villages like Bhogapura, Bhohanagara in Andhra indicate the evidence of vestiges of Bhoganagara missionaries in Vaisali established by Mahāvīra.¹³ Recent excavation in the ancient Jain site of Vaddamānu in Guntur district in Andhra has yielded two potsherds with Brāmhi inscriptions reading as Bhogasangha.¹⁴ Though the letter characters are not very early on paleographic grounds, the inscriptions suggest a period not later than the beginning of C.E..

In working out a datable sequence of the above events, one prominent datum was the *nirvana* of Mahāvīra,¹⁵ which took place in 527 B.C.E., the date corroborated by historical record. Thus, it certainly can be stated that the mūlasangha was established by Mahāvīra as the ecclesiastical institution of Jainism in sixth B.C.E.

In the line of this monastic order, Gautama, Sudharma and Jambu who attained the highest knowledge of *dharma* - were identified as kevalins, and they transmitted their full knowledge to their disciples: Viṣṇu, Nandisvara, Aparājita, Govardhana, Sthulabhadra and Bhadrabāhu-I.¹⁶

Bhadrabāhu-I was the last of this lineage who maintained the complete knowledge of 12 Āṅgas and 14 Pūrvas transmitted from the

time of Mahāvīra. He was preceptor of Candragupta Maurya, the grandfather of Asoka, who reigned between 324-300 B.C.E.¹⁷ His migration to the south along with his sangha and his emperor disciple is supported by historic evidence at Vaddamānu and the megalithic culture represented by 'dolemnoid cists' that are prevalent in parts of Andhra and Kumbakonam in Tamilnadu and in northern Karnataka.¹⁸

After the migration of Bhadrabāhu to the south, this first ecclesiastical institution established by Mahāvīra had undergone metamorphosis with good response, and after 300 years. the mūlasangha became a force in the south.

After Bhadrabāhu, there hailed ten-Pūrvins, eleven-Aṅgins and three minor-Aṅgins over a period of 314 years. It was in 53 B.C.E., the last-Aṅgin Bhadrabāhu-II held the pontifical chair of the mūlasangha. He was followed by Guptigupta, Māghanandin-I and Jinacandra-I.¹⁹ Kundakunda became the fourth in the line after Bhadrabāhu-II.

Division of the Mūlasangha

Not long after the pontificacy of ācārya Kundakunda, Arhatbali at the behest of Dhraśena of Gujrat, the last repository of the full knowledge, summoned the assembly of the monks of north and south at Mahima on the banks of the river Venya in Andhra. During the official deliberations, the mūlasangha was divided into Digambaras and Svetambaras, and then the groups resorted to the compilation of knowledge each on its own way.²⁰

Although the mūlasangha under the banner of Nandisangha continued in the south, it was split further around in 66 C.E. into splinter groups - Sena, Deva and Bhadra.²¹

The ecclesiastical institution established by Mahāvīra thus lasted for over 600 years and despite the fact that it got splintered into groups headed by respective ācāryas, the mūlasangha maintained its hold continuously with a singular religious and social structure till it was divided into irreconcilable Svetāmbara and Digāmbara traditions in circa 82 C.E. □

NOTES AND REFERENCES

1. Heinrich Zimmer, *Philosophies of India*, p.60, Princeton University 1989.
2. *Ibid.*, p.183.
3. *Ibid.*, p.224. 4. *Ibid.* 5. *Ibid.*, p.225.
6. *Kalpasutra*, pp.xxv-xxvi, Prakrit Bharati, Jaipur, 1984
7. *Ibid.*, verses 133-134.
8. Bhuvanendra Kumar, *Jainism in America*, p.68, Jain Humanities Press, 1966.
9. *Ibid.*, p.71. 10. *Ibid.*, p.73.
11. *ArhatVacana*, p.61, December 1988, Indore
12. K.C. Jain, *Lord Mahavira and His Times*, p.52.
13. *Ibid.*, p.54.
14. *Op. Cit.*, p.56.
15. J.P. Jain, *The Jaina Sources of History of Ancient India*, pp.32-54
16. Gopalakrishna Murthy, *Jain Vestiges in Andhra*, p.10.
17. *Age of Imperial Unity*, p.54, Bahariya Vidya Bhavan, Bombay.
18. *Jainism in America*, p.78.
19. A. Chakravarti, *Pañcāstikayasāra*, pp.iii-v., Bahariya Jnanapith, 1975.
20. J.P.Jain, *Op. Cit.*, p.107.
21. *Ibid.*, p.268.

O self ! awake, how long will thou,
Serve dictates of alien rule,
And feel proud with names and forms,
Like a fool who works as a tool. verse. 69.

Delay not throw the foreign yoke,
And busy thyself with own welfare,
Rule thyself with thy own self,
For self rule is the best for self. verse. 70.

Self alone is foe and friend,
He has all the keys of betterment,
So one should look to one's own self,
For all his failures and success. verse. 76.

- *Istopadeṣa* of Pūjyapāda.

TAMIL BRĀMHI SCRIPT OF MADURAI

Dr. T.V.G. Sastri, Hyderabad, India.

According to one estimate, it appears there are 26 ancient caves in Madurai district.¹ But, Dr. I. Mahadevan has reported only 12 of them with Tamil-Brāmhi inscriptions from the hill ranges of Madurai.

Dr. Mahadevan has collected seventy six inscriptions in all from twenty one caves of Tamilnadu. Besides the study of inscriptions in-situ, he has taken the estampages and photographs supplied by the Chief Epigraphist of India. Of these, he has recorded as many as fifty-two inscriptions from Madurai caves alone.

Some inscriptions are seen engraved on the upper and lower brows of the caves; a few of them on the rocky beds sculpted inside the caves. Some of them are found on the natural rock outcrop, outside the caves. Most of the inscriptions have been deciphered and are written in the local Tamil language but with Brāmhi script. Sometimes, the Prākṛit forms like *tavira*, *upāsan* may be said to have been brought into the popular Tamil language. Symbols are at the end of an inscription, in contrast to the early inscriptions where they appear at the beginning. Such peculiarities in inscriptions are found even in the potsherds from the contemporary Jaina site, Vaddamānu in Andhra.²

The facsimiles of the inscription estampages of Dr. Mahadevan show some details in the following table below:

Cave No.	Name	Insc. No.	Total	Period
I.	Mankulam	1-6	6	All archaic
II.	Tiuvatavur	7,8	2	Archaic

III. Kilavalavu	9	1	Early
IV. Konkarpuliankulam	10,11	2	Archaic
V. Vikkirmaaankalam	13,17	5	Early
VI. Mettupatti	18,26	9	"
VII. Karunkalkutti	28	1	"
VIII. Alakarmalai	30-44	15	Archaic(2)earlymid(13).
IX. Varichiyur	45,46,47	3	Early Middle.
X. Tiruppankunram	48-51	4	Early (3) Mid (1)
XI. Muattupatti	52,53,54	3	Early
XII. Anaimalai	55	1	Middle.

Out of 52 inscriptions from Madurai caves, Mahadevan has illustrated the text of 47 in the corpus. On paleographic considerations, he classifies them into four categories.

Archaic and early	Second B.C.E - First C.E.
Middle Period II	First to Second C.E.
Late Period III	Third to Fourth C.E.
Transitional Period IV	Fifth to Sixth C.E.

The table above and the plates of the inscriptions thus indicate that most of the inscriptions belong to the first two periods, the antiquity ranging between Second B.C.E to Second C.E. The caves were thus active for 400 years.

Tamil-Brāmhī means that it is written in Brāmhī script while the language used is Tamil, and the distinctive feature is the scriptization of Tamil dialectical expression. In this context, although *da* could be very well written in Brāmhī, *ta* was used. It is mainly because *ta* is the letter used for *da* in Tamil language. Thus, it has to be understood that *tana* refers to *dāna*, the gift.

The scriptization process shows changes as displayed in Mankulam: 1 and 2 are almost the same, but the spellings are made different as shown in the example below.

Marikulam 1 *paali iya, asiriya ikku*

Mankulam 2 *paali ya, asiriya ku*

The *dirgha* of the letter *a* is shown as seen in Brāhmī medial, and the consonant *ya* is shown with another vowel *i* as in the case of (*asiri*) *yia* Mankulam (1.1), but it is differently shown in Mankulam (1.2) as *ya*. Again as regards the characters of the letters used in the script, the vowels *a, i, e, u* and the consonants *ka, cha, ta, na* are constant in most of the caves. They have a strong resemblance with Asokan letters, indicating that the Asokan characters in general did not have changes. However, in the case of *ra* of Mankulam inscriptions (1.2), the typical Asokan wavy vertical line is shown as a short straight line where as in Tiruvataur (II.2) Asokan character is seen retained in letter *r* in the word *paracu*.

The personal as well as the common names we come across in the inscriptions have Tamil feature in the nominative singular. They are shown as *Kasapan, Koluvanikan* (iron monger) with characteristic *an* at the end. No Prakrit case endings have been used. In the case of genitive singular for names like *tavira* (*stavira*), *tavirasa* does not find place, instead *tavira ke* is represented (Alakarmalai X.4).

The context of the inscriptions have similarity with those found in peninsular India. The gifts given to the monastery were mainly by the kings, wealthy merchants, goldsmiths etc.³ From the inscriptions found on the railings of Amarāvati stūpa we find mention of merchant *nigam* (guild) - perfumeries, leather workers etc., as early Ajanta cave inscriptions also do indicate such merchant guild.⁴

Art and Architecture of Madurai Caves

There are two kinds of caves on the hill ranges in and around Madurai: Natural and Excavated caves.

Natural caves are found on the slopes of hills and in the valleys. Geologically, they are formed by the hard rocks abutting each other on the top and widely separated at the base. The soft and central loose portion of the soil separating them wears away due to exfoliation and the natural cave is formed. Around Madurai hills, they are formed in quartzite hills and in volcanic tuffs.

In the field, there is an evidence of human association with the caves, as indicated by the fabricated tools of prehistoric stone, scrapers and hand axes in and around the hill of Vikkiramakalam.

Excavated caves are located on the slopes of the hill containing rocky outcrop and the selected space is subjected to horizontal and

vertical cutting - firstly at the bottom, secondly along the wall. Cutting is extended sideward, and in the interior, cutting is done at either side of the central opening to make a spacious hall within. Above the wide opening, drip ledges are provided to drain off rain water, and often overhanging rock project to serve as umbrella rock at the entrance. Some caves have external vertical walls with latticed windows - *pinav*, on either side of the entrance to allow light and wind into the interior hall. Early cave monasteries were provided with regular narrow stepway and one or two landings between the foot of the hill and the portico.

Architecturally and artistically, Madurai caves are more primitive when compared with the contemporary period caves of Bihar in eastern India. Although the structural norms of cave cutting in the far away Nagarjuni and Barbar hills of Bihar had emanated from the south Indian Toda huts under the aegis of Jain missionaries, it appears that the craftsmen of Madurai caves were not quick to translate their traditional hut constructions in stone. This demonstrates that the concepts have emanated in the South while the experimentation was done in the North.

Some resemblance in script and contents of Madurai inscription may be noted in the Jain site at Vaddamānu in Andhra. In addition, some symbols represented at the end of the inscription as seen in inscription at Konkarpuliyankulam and Alakarmalai in Madurai caves have similarity with Vaddamānu potsherds. Similarly, some letters were inverted or written to a side, as at Vaddamānu. The inscription of Muttupatti (XIII.52) cheyal etc is written like a pendent or garland, and this feature could be seen in the Somaka rock inscription at Vaddamānu.⁵ Besides, there is a reference to one *asiriyar* at Vaddamānu. The word in the inscription is a Dravidian adaptation of *bhikkū*, and is found on a fragmentary triangular lime-stone piece.⁶ This is also found in the Mankulam inscriptions (1.1, 1.2), a reference to the revered saint (Kaniyanantha) *asiriyar* (*aku*). Thus, the contemporary evidences of Madurai and Vaddamānu prove the Jaina monastic activities at both these places.

The Jaina literary source makes reference to one Kanakabhikshu, also known as Kanakabhuta. Jinasena (834 C.E.) informs that Kanakabhikshu was an earlier writer of stories in *bhūtabhāsa*, which formed the basis of Gunadhya's work.⁷ It is well known that the Jain story works began in the beginning of Common

Era, as seen in the composition of the *Painnas* and the *Bhagavati Ārādhana* of Sivarya. From this data, the author Kanakabhikshu could be shown as one who could be no other than Kaniyanata of the Mankulam cave.⁸

REFERENCES

1. *Arhat Vacana*, p.30, Vol.2, No.1, 1989.
 2. Vaddamanu shows the symbols at the end of the inscription, but in Hathigumpha they are shown at the beginning.
 3. *Bul. of the Madras Govt. Museum General Section*, (New Series), pp.271-272. Burgess, *Archaeological Survey Reports of Western India*, I, pp.126-138.
 4. See also A. Cunningham's *Stupa of Bharhut*, pp. 127-143.
 5. *Dharanikota*, p.39.
 6. J.P. Jain, *The Jaina Sources of the History of Ancient India*, p.225.
 7. The missionary work of Madurai caves according to some is attributed to Visakacarya. But if are to consider the association of caves between Second B.C.E to Fourth C.E., Visakacarya cannot come in the period. He possibly belonged to the period of Kulottunga Chola. Thus, he cannot be taken to the priest associated with the early Jaina caves. See *Arhat Vacana*, Vol.2, No.2 and *Bharati* (Telgu), March 1990.
 8. Gingee is a possible derivation of the word Jainijee. The cave of Tirunatakunram might have been the seat of a Jaina seer who was possibly locally called Jainijee.
-

Tamil Brahmi Inscriptions

ತುತೇವು ತುತೇವು ತುತೇವು ತುತೇವು ತುತೇವು

ತುತೇವು ತುತೇವು ತುತೇವು ತುತೇವು ತುತೇವು
ತುತೇವು

Ki|ava|avu

ತುತೇವು ತುತೇವು ತುತೇವು ತುತೇವು ತುತೇವು
ತುತೇವು ತುತೇವು ತುತೇವು ತುತೇವು ತುತೇವು

Vikkiramakalam

ತುತೇವು ತುತೇವು ತುತೇವು ತುತೇವು ತುತೇವು

ತುತೇವು ತುತೇವು ತುತೇವು ತುತೇವು ತುತೇವು

Tamil Brahmi Inscription
Mankuiam

†.IIEAAYWtE
bUyS WIFU
FbKtWfS KtHt
HVKIYIEtSbK I

†IKPKI FbKtK I

bUyS WIFU

Tiruvātavēr

G E FbKtK I F C S C K I

E U d I U H d

E K F C C U K I

Koṅkarpūḷiyāṅkuḷam

† S F S K d I

E U H I E U C b

JAINA CAVES OF MADURAI

Dr. A. Ekambaranathan, University of Madras, India

The habitats where the Jain monks sought a place of solitude to perform their rigorous religious austerities in the isolated mountain caverns of Tamilnadu are locally known as Śramana *pallis*. Such *pallis* associated with epigraphic records are located predominantly in the promontories of many districts in the state, and Madurai district is considered as one of the earliest extant Jain religious monuments in the south-east region of India. Paleographically, the *pallis* “indicate that the majority of the chronicles, which primarily contain the names of the resident monks and the Jaina laity who helped establish the ‘holy residence’ were composed during a period spanning the Second century B.C.E to the Fourth C.E.

The occurrence of Śramana *pallis* in Madurai district, which situated at about 180 km southwest of Madras city, has one of the largest concentrations of the hill caverns. Geographically, Madurai city is nestled in a ring of hilly ranges. The river Vaigi with its source in northwestern hills flows through the city, passes through the eastern border of Ramanathapuram district and enters the sea near the gulf of Mannar.¹ Detailed description and location of the caves are:

ARITTAPATTI is a hill-village in Madurai *taluk* and at about 0.8 mile northwest, there is a hillock called Kalinjamalai. On its eastern face, we find a cavern with a drip-ledge cut into the outer face of the rock. On the brow of it is a Brāhmī inscription dated between Second and First B.C.E. It states that the cave was donated by Chalivan Attananviliyan of Nelveli,² which has been identified with Tirunelveli, a small town situated on the northern bank of Tamraparani river.

Arittappatti continued to be a flourishing Jaina center until the Ninth C.E. This is confirmed by the rock-carved seated Tīrthaṅkara, canopied by a triple umbrella over his head, an icon commissioned by

the renowned preceptor Ajjanandi, on behalf of the accountants of Nerkodu. The image was protected by the people of Vaniyakkudi village and in their honor, the sacred hill was renamed as Tiruppinaiyanmalai.³

ANAIMALAI, a village about five miles from Madurai, is considered to be one of the eight sacred Jaina hills. Situated a short distance from the village is a natural cavern which measures roughly 22 ft in length and 18 ft. in width and 3 ft in height at the entrance. The height diminishes towards the interior. The cavern contains three carved double-berths, one single berth which is slightly lower than the others, and four other consecutive berths covered with soil. Eight more berths are found outside the cavern. The dimensions of the berths range from 6 to 7 ft. in length and 1.3 ft to 2 ft. in width. All the berths are chiseled smooth, and each has an elevated 'pillow loft.' Above the cave entrance, the overhanging rock is cut to a depth of 2.3 ft in width and 15 ft in length. Below this drip-line cutting is a solitary Brāmhī inscription which can be dated to the First to Second C.E. It records that the stone berths found in the *palli* were the gift of Nathan of Kunrattur and that they were made for the merit of the monks Er Aritan, Attuvay and Arattakayipan.⁴

Although the relics, in the form of stone berths and Brāmhī inscription, indicate an earlier date for the establishment, Anaimalai did not become a prominent Jaina center until the Ninth Century. During the later period, a number of stone sculptures representing Tīrthaṅkaras, yakṣas and yakṣīs were carved near the cave on the vertical surfaces of the rock-face by a number of pious devotees hailing from several surrounding villages.

According to inscriptions, some of them were made by lay devotees such as Enadinandi, Saradan Ariyan of Venpurainadu, Koyyan (...) of Mallattirkai village and Eviyampudi of Vettanjeri. These images, again according to inscriptions, were to be protected by the community; more specifically, the *karanattar* (accountants) of the village (Porkadu) and the revenue officials of Venbaikudi.⁵ Another image was cut by preceptor Ajjanandi, while Narasinghamangalam *sabha* (village assembly) maintained and protected the image.⁶ Also of note is the elegant sculpture of an yakṣa on one side of the Tīrthaṅkara image. The inscription indicates that Cheduliyapandi from the village of

Peruvembarrur was the śravaka who was responsible for the image carving.⁷

MANGULAM, a village near Arittapatti, is adjacent to the range of hills known locally as Kalugamalai. Atop the rocky slopes there are a total of five caves; four of which have Brāhmi inscriptions and roughly chiseled berths, and three of which have smoothly chiseled berths cut on the bottom rocks. One feature of particular interest is that the berths of these caves do not run parallel to one another, but run in different directions. They are also bigger than those at Anaimalai. As for inscriptions, they are written in bold characters on a boulder over the main cavern, and also on a boulder of the lowermost cavern; the latter forming the back wall of the northern portion of the cave complex. Unlike the other cave areas, the northern portion has an unsheltered, sandy courtyard implying the absence of berths.

The southern portion of the cave complex extends to a depth of 49.5 ft, and runs between two boulders serving as walls. The cavern is 58 ft in length and is roughly 11.6 ft in height at the opening. On the platform, there are 31 berths. In the last cavern, situated on a raised surface measuring 7.8 ft by 5 ft, is a centrally located berth which may be, as indicated by its apparent position of honor, the berth-bed meant for a person of higher position among the śramanas.

Inscriptions inform that the cluster of caverns which formed the monastic establishment at Mangulam was presided over by a praiseworthy monk called Kaninatha. Other inscriptions indicate that several stone berths were commissioned by Kadalavaluti, an officer of the Pandya king, Nedunjeliyan, and Chatikan and Ilanchatikan, the brother-in-law and nephew of king Nedunjeliyan. Similarly, the members of the merchant guild of Tiruvellarai also demonstrated a keen interest in this particular monastic complex, and commissioned a lattice-work structure for Kaninatha.⁸ It should be noted that the Mangulam inscriptions are the earliest epigraphs mentioning the name of the Pandyan king Nedunjeliyan.

MUTTUPATTI is a hamlet in the Vadapalangy region of the Madurai taluk. Nearly one quarter of mile east of Muttapatti is a large overhanging boulder with a carved drip-ledge, and is sheltering 30 berth-beds. The cavern itself measures 43 ft. along the east-west axis,

and at its deepest point on the eastern extremity is 26 ft deep and about 5 ft in height. There are Brāhmī inscriptions on the pillow-side of three beds within the stone shelter, but they are quite damaged and difficult to decipher. In a better state of preservation were the two Brāhmī inscriptions located on the rounded margin of the sheltering rock. A detached boulder within the large cavern area also contains a berth with a third series of Brāhmī inscriptions cut into it, but unfortunately, they have been coarsely engraved on a rough surface area. Therefore, the translation of the inscriptions has become difficult.

The records at Muttapatti are of later date than the epigraphs from Mangulam, Arittapatti, Kongarpuliyankulam and Kilavalavu. Based on the style, it has been assigned to the First to Second C.E. One of the epigraphs refers to a resident monk who was the son of Cattan Antai of Nagaperur, and another mentions that the cavern was inhabited by Caiyalan of Vintaiyur. The name Caiyalan, according to Dr. Mahadevan, denotes a person from Srilanka.⁹ Although more work is needed on the theory, the use of this name could imply that in early times there existed a network of continuous communication between the Jainas of Srilanka and Tamilnadu.

Around Ninth Century, two Tirthaṅkara images were sculptured on a boulder nearby the caverns. The first image was consecrated Kuyirkudi by ascetic Kanakavira-Periyadigal, a disciple of Gunasenadeva, in the name of the inhabitants of the village.¹⁰ The second image was commissioned by Maganandi, the ascetic disciple of the great acārya, Kurandi Ashtopavasi.¹¹ As indicated by inscriptions, carvings and other artifacts, Muttapatti continued to be an important center of Jainism from the early century up until Ninth Century.

KONGARPULIYANKULAM, situated nine miles south-west of Madurai, has a total of eight caverns within the area of a single rock formation. On the rounded edge of the roof of one of these caverns, there are three Brāhmī inscriptions in the bold-style characteristic of Second B.C.E. They mention that Uparuvan, a lay devotee, provided a canopy to the monastery; Ceruatan plaited the tassels for that canopy, and the canopy was thatched by Paratn Pitan, a native of Pakanur.¹²

The three remaining caverns are situated below this solitary cave. One contains a total of six berths positioned along a north-south axis. Of these, only four berths remain in good state of preservation,

and none have the characteristic pillow-loft. Other caverns contain ten, six, eight, four and three berths respectively. The last cave chamber contains six berths, but they are badly damaged. The dimensions of the berths vary; the largest is 8 ft in length and 1.6 ft in width, and the smallest proportions are of 5.7 ft in length and 1.6 ft in width.

Another important archaeological feature situated near the complex is a rock with a bold relief sculpture of a seated Tirthankara. Its stylistic features belong to Ninth C.E., and the inscription incised below the image is assigned to the same period based on its paleography. It records that the revered monk Ajjanandi commissioned the image.¹³

TIRUPPARANKUNRAM hill located just outside Madurai has a cave on its western slope and contains six chiseled rock-berths. Of these, four are small; parallel to each other and roughly equal in size. However, they are separated by a very thin band of stone. Above their pillow-loft area, four Brāmhī inscriptions are found. The other two berths are slightly larger and lie along an east-west axis. Their pillow-lofts are severely damaged. The remaining portion of the cave is a spacious vault measuring 56 ft along the north-south axis, 20 ft in depth and 5.10 ft in height. There are two cell-like holes in the overhanging rock, and may have been designed to prevent exposure to wind. A few inches higher on the border of the sheltering rock and across its full breadth, a narrow drain is chiseled out of the rock to carry water along the roof, away from the interior walls. Similarly, a groove is cut into the floor of the broad entrance, draining water from the slope on the south side of the cave.

Other features include footholds leading to the cavern. Round and square holes cut deep into the rock by the side of these footholds suggest that there might have been a wooden hand-rail system at one time. On the northern side of the cavern are crude steps leading to a perennial water-spring and two berths with smoothly dressed pillow-lofts. A peculiar feature of this part of the cavern complex is the presence of two low benches - one measuring 5 ft by 1.95 ft, and the other, 6.3 ft by 1.92 ft. On the northern side of the hill is a smaller cave with two beds, but without inscriptions.

Of the four Brāmhī inscriptions located within the complex, three are badly damaged, and only the personal name, Antuvan can be

deciphered.¹⁴ The fourth inscription is in a much better condition, and it has been assigned to the First or Second C.E. Its importance is that it reveals the existence of a cordial relations between the Jaina adherents of Iilam (the island of Srilanka) and Tamilnadu during early C. E. It states that Polalaiyan of Erukkattur, a śravaka from Srilanka (Ilakkudumbikan), was instrumental in creating rock berths in the cavern. It also reveals three names - Ay, Cayan and Naducatan, who were probably stone masons.¹⁵

VARICCIYUR village and hamlet of Kunnattur are both located a short distance east of Vilattur, a town eight miles east of Madurai. A large geologic formation near these villages has a spacious cavern in the easternmost part. It contains a number of ill preserved stone berths. The overhanging boulder which forms the roof is 30 ft. in height and has two inscriptions. Although obliterated, it does appear that they refer to the cutting of stone berths.¹⁶

ALAGARMALAI is a range of hills in the village of the same name situated at about twelve miles northwest of Madurai. It contains a huge cavern with beds. The way to the cave is along a precipitous rock ledge and a narrow set of steps with holes by the side suggest that there might have been wooden hand-rail.

The cave is voluminous - 50 yards wide along eastwest axis and contains an excellent spring in the corner. There are berths of varied size, some being single and some are configured. The largest size is 8.7 ft by 3.1 ft, and the smallest is 6.4 ft by 2.3 ft. The rock pits found in the cave are believed to have been used by resident mendicants for pounding medicinal herb.

There are eight inscriptions - one being in the pillow-loft of the smaller berths, and the rest are located in the lower surface of the overhanging rock, which has a chiseled channel to drain water from the roof to the outer walls of the cave. The inscriptions detail the chronology of berths and their patrons: Kaninakan and Kaninantan, the sons of Ravi; Atan, a gold merchant of Madurai; Viyakankantikan, a salt merchant; Nedumallan, a sugar merchant; Elacantan, an iron monger; Elavan Atan, a cloth merchant from Vanpalli; Kalumaran and Tiyaantan. A nun, Sapamita and a monk, Kasyappan have a place of honour.¹⁷ Situated just below the cave is a massive boulder with an image of seated Tirthankara and an inscription of Ninth Century. It

mentions that Ajjanandi was responsible for the creation and consecration of the sacred image.¹⁸

KARUNGALAKKUDI lying about eight miles north of Melur has several caverns on the hillock. In the lower side, a cave 33 ft in eastwest axis contains a short inscription datable to Sccond and Fist B.C.E. It was the monastery presided over by a monk Ariti, a native of Elaiyur.¹⁹ The adjunct caves contain several carved berths which are severely damaged. At the higher elevation of the hill, there are three caves, each with a row of beds cut into the floor. It appears that this *palli* enjoyed its importance as a religious center well into the Ninth and Tenth Century.²⁰ Adjacent to the complex, a boulder has an icon of a Tirthankara which was commissioned by Ajjanandi.

KILAVALAVU village also lies about six miles from Melur. It contains an ancient *palli* approximately one mile southwest. The hill comprises several large boulders with narrow bases that gradually spread towards their tops. A number of berths with pillow-lofts have been carved under the concave slopes giving them the appearance of the budding petals of a lotus. An inscription engraved directly below the chiseled portion mentions the name of a pious devotee, Ilavan, a native of Tondi, and he was responsible for the cutting of the berths.²¹ In the Ninth C.E., Sankaran-Srivallavan commissioned an icon of a Tirthankara and gave thirty sheep for a perpetual lamp to be lit for the Jina. Two more images of Tirthankaras have been sculpted on the same rock by Srilokabhanubharata, a monk and Srikatti, a lay devotee.²²

VIKKIRAMANGALAM village has a hill known as Nagamalai, one mile from it. Except at the entrance of the cave, it is diminutive in size with a low ceiling. Narrow stone berths cut into the rock floor are in rows of two and eight. No pillow-lofts, but there are three inscriptions, containing names like Antaipikan, Kuviran and Cenkuviran, who in all probability were instrumental for the beds. Kuviran was a native of Petalai village and Cenkuviran was a member of the family.²³

SIDDHARAMALAI is located at approximately one mile north of Mettupatti, and five miles south of the town Nilakottai. Not quite halfway down the southern slope of the hill is an enormous cave, 97 ft

in length and 6.8 ft in height. It has two rows of five beds, each with a pillow-loft. Inscriptions dated Second and First B.C.E. are found in the head-side of the beds, and they refer to personal names such as Antai Ariti, Antai Iravatan, Antai Visuvan, Antai Sentan, Kavira Antai, etc. The names being prefixed with *antai*, which means respected father, they may be taken to refer to resident monks of the monastery. One of the records mentions that the stone bed was the gift of the people of Tidiyil, the modern Tidiyan, a hamlet near Dindgul in Madurai district.

24 □

Condensed from the author's book *Jainism in Tamilnadu: Art and Archaeology*, Jain Humanities Press, Canada and USA, 1996.

REFERENCES

1. *Arhat Vachan*, June 1990, Indore, India.
2. K.V. Raman and Y. Subbarayalu, 'A New Tamil-Bramhi Inscription in Arittapatti' in *Journal of Indian History*, Vol.XLI, 1971.
3. *Mukkudai*, pp.13-14.
4. *Annual Report on Epigraphy*, 457'1906.
5. *Ibid.*, 67-74.
6. *South Indian Inscriptions*, Vol.XIV, No.102.
7. *Ibid.*, Vol.XIV, No.103.
8. I. Mahadevan, *Corpus of Tamil-Bramhi Inscriptions*, Mangulam, Nos.1-6., Madras, 1968.
9. *Ibid.*, Muttupatti, Nos. 1-3.
10. *ARE*, 61/1910.
11. *Ibid.*, 62/1910.
12. I. Mahadevan, Konkarpuliyankulam, Nos. 1-3.
13. *ARE*, 54/1910.
14. *Ibid.*, 140-142/1951-52.
15. T.V. Mahalingam, *Early South Indian Paleography*, pp.251-255.
16. *ARE*, 38-A, B & C/1908.
17. I. Mahadevan, Alagarmalai, Nos. 1-13.
18. *ARE*, 396/1954-55.
19. T.V. Mahalingam, *Op Cit.*, pp.212-213.

20. *ARE*, 562 /1911.
 21. *Ibid.*, 135/1903.
 22. *SII*, Vol.VIII, Nos. 419-20.
 23. *ARE*, 621-623/1926.
 24. T.V. Mahalingam, *Op. Cit.*, pp.258-255.
-

Pleasures, pains of earthly beings,
Are mere self's imagery things,
They exist nowhere but in mind,
Engendered by fantastic whims.

- *Istopadeṣa* of Pūjyapāda. verse 14.
By J.B. Jain
Paramsrut Prabhavak Mandal Publisher
Srimad Rajcandra Ashram, Agas-388130,
Gujrat

JAINA CAVES OF OSMANABAD, MAHARASHTRA

Dr. T.V.G. Sastri, Hyderabad, India

Osmanabad is the smallest district in the state of Maharashtra, and one of the most important places of the district is Ter, a moderate town about 25 km from Osmanabad on the bank of river Telivaha.

At the outskirts of Osmanabad in northwest direction towards Hyderabad road on the left, there is a wide terrain of rock outcrop, a km long. The rock dips to a wide ridge punctuated by small valleys. On the other side of the ridge, there is a crescentic steep valley which houses the caves, in two arms - northeast and southwest.

The geological set up of the caves is not different from those of Ajanta and Ellora caves, cut in trap formed out of lava flows. However, these Jaina caves are formed out of volcanic tuff, brittle and flaky. As a result, front porches of the caves have collapsed, and sculptures are defaced due to exfoliation and the water channels within are a threat to the cave cuttings.

The water channels, the scenic beauty of the lofty terrain and the crescentic valley suggest that the area was the habitation of man. This is further supported by the occurrence of microlithic blades and burins in chert and agate in the area. The terrain above the caves having stone walls and remains of habitations indicate a late Stone Age period.

Northeastern Caves

There are four caves - 1 to 4. Cave one is blocked in the front portion with huge chunks of the fallen roof, corresponding to the front *verandah*. As such, the improvised passage on the left side leads to a dark interior that has a cutting of a closed squarish *mandapa* built over 20 pillars. Enclosed within is another square *mandapa* supported by 12 pillars, and it measures 6 m. in length and 5.75 m. in width. In the

back walls of *verandhas*, there are three shrine chambers. The central one has an imposing figure of seated Pārṣva carved out in basalt.

Pārṣva is in the padmāsana position on a pedestal of over one meter, with folded legs and the hands are placed one over the other in the lap. It does not have the usual diamond symbol of śrīvatsa on the chest. The figure is painted in blue, and the paint has flaked off on the left shoulder and the legs. Pārṣva is attended by yakṣas bejeweled with crowns holding chāmaras, placed above the heads of lions. They are painted in red, brown and black. The sevenhooded serpent over the head is also painted. The sculpture shows an advanced iconographic features of the Mahayana period.

On the left side of the main shrine, there is another Tīrthaṅkara carved in basalt. It has *chhātra* overhead and two yakṣas with chāmaras on either side. Over the pedestal, there are images of homage paying śravakas.

Along the *verandah* in one of the shrines, there is a blue painted image of Saraswati. The sculpture raises to an height of one meter over a pedestal, carved in basalt. She holds the musical instrument *veena* over the thigh with one hand while the other is shown in *varada mudra*.

With the *mandapa* away from the improvised passage, a free standing *sarvatobhadra* about one meter in height is seen. This seems to be in limestone. On the four sides, standing Tīrthaṅkaras with *chhātra* overhead are carved. The iconographic features indicate the Rāṣṭrakūṭa period.

Cave number two lies to the left of cave one. Traces of cutting are available, and the three doors lead to the squarish four meter *mandapa* on four pillars.

To the right of this cave, there are two water cisterns, with internal water channels arranged to trickle into them. The cisterns are square, one meter in size. The back wall to the north of the cisterns have two seated Tīrthaṅkaras figures, carved in relief, and another seated figure near the floor level. On the north side of the wall, there is a standing Jina between the two relief while a loose sculpture of *sarvobhadra* is planted near. It contains the standing figures of Tīrthaṅkaras on the four sides.

Cave number three is bigger than number two. It is divided into two parts by a rock wall, the right part having a projected front in the

natural rock, which contains seven entrances. The rectangular plinth of the *mandapa* in here measures 6 m. in length and 5 m. in width, and supported by 20 pillars. The back wall is carved into five shrines. The entrance to the central shrine is divided into *ṣakhas* as seen in the early caves of Ajanta. It is rectangular and measures 2.5 m in length and 1.5 m. in breadth. Pārṣva figure in the central shrine appears as seated from near and away from it towards the *mandapa*, it appears as standing. A line of cleavage across below the thighs is more appreciated from a distance.

Cave number four lies left to the third one. Above the entrance to the *verandah*, there is a semicircular arch resembling the facades of Ajanta. The back of the wall of the cave has a central shrine in elongated chamber, containing a very faint image of Pārṣva in natural rock. The hoods of the snake and the face of the figure are clearly visible, suggesting that the original figures were carved in natural rock.

Southwestern Caves

There are three caves, and their excavations and architectural features are similar to the northeastern type.

Cave one has three cells which are mostly covered with water.

Cave two contains 5 entrances to the interior. The *mandapa* inside is now indicated by only one pillar, and it could have been built over 20 pillars. The central shrine on the back wall contains a faint sculpture of Pārṣva, and on either side of the *mandapa*, there are three niches.

Cave three has eleven entrances giving access into the *mandapa*. On one of the side walls, the figure of a dvārapāla with a bovine head is faintly seen.

Legend Associated with Osamnabad Jain Caves

Two ancient Jain works - the *Brhat Kathakosa* of Harisena and the *Karakandu Cariyu* in Prakrit - give an account of the association of the Osmanabad caves.

The narration is that long ago, there was a king named Dadhiwahana ruling the country of Angadesa with the capital Champanagara. The queen Padmāvati who was in the advanced pregnancy stage had dreamt that she took the tour of the capital garbed as a man over the royal elephant.

The next day, she narrated her dream to the king and wished her desire to make it real. The king and the queen in man's attire went on the elephant ride. As the ride was going smoothly, the elephant all of a sudden went amuck despite the mahout's attempt to control the elephant. Running wildly, the elephant entered into the fields and the forests. Trying to escape from any possible misfortune, the king attempted along with the queen to hang on to the tree branch. While the king made it to safe, the queen was stuck behind on the elephant, which after sometime, became calm and entered a nearby pond. No sooner the elephant entered the pond, the queen hurriedly swam out and sought refuge in the forest, and eventually reached a burial ground. By this time, she was ready to deliver a baby boy on her own. Then a vidyādhara appeared before the queen. He paid homage and how grateful he was for his freedom arrived at last from the curse he had as the chandāla of the burial ground. The curse was that he would be reverted back to be vidhyādhara when a lady gives birth to a son in this burial place.

Consequently, the vidyādhara gave protection to both. The boy was named Karakāndu as he was delivered by his own mother. He was brought up under the care of the vidhyādhara, and became well versed in various arts and sciences.

The king of the country had passed away without an heir, and the minister thus decided to find the heir to the throne by choosing the royal elephant sent in search of the future king. If the elephant garlands any one in the town, he would be chosen as the king. The elephant followed by the officials strolled all over the town, but it did not garland any. Instead, it went to the forest unguided to the surprise of the officials, who nevertheless followed the elephant. An young and bright lad resting under a tree was woken as the elephant garlanded him. The news was immediately relayed to the minister who instructed that the young man must come to the palace.

Karakāndu was thus became the king of the country. Sooner he occupied the throne, built up the army to a level that he could go to war to expand his empire. He was very victorious in all his exploits. His conquering campaign marched southwards to the region of Ter, whose king acknowledged Karakāndu's lordship. During this sojourn, he was informed that an elephant regularly goes to the nearby hill to

worship the image of god. Unbelieving Karakāndu was asked to witness the elephant's rites himself. He was surprised to see that the elephant bathed the image with waters brought through its trunk, offered a wreath of flowers and then moved back to the forest.

The incident he witnessed was such an astonishing one that he seriously began to consider the meaning behind the action of the elephant. The wisdom of the elephant in worshipping the image made him to think that the place where the image is located must have some kind of powerful sanctity. He foresaw that there could be a sacred sanctuary underneath the place. He got it excavated, and there he found an ancient temple dedicated to Tīrthaṅkara Pārṣva. On close examination of the image, he noticed a deep scratch on its pedestal. To erase it, he brought in a sculptor, who was unable to erase the scratch, saying that the work would bring bad luck to him. When the king insisted that he should carry out the work, the sculptor attempted to work on the scratch when the image began to ooze out water, and the continuing flow could not be controlled. At this juncture, the vidyādhara appeared on the scene and narrated the story of the temple:

“Two *vidyādharas* - Nila and Mahānila belonging to Rathnapore were once defeated in a battle, and took refuge in Ter, where eventually they were successful in reestablishing their kingdom. In course of time, they waged war against Srilanka, which they conquered. On their victorious return, they camped during the night in this temple of Pārṣva. Enamored by the beauty of the image, they wanted to remove the image to capital Ter. The next morning, they attempted to remove the Pārṣva image. As they could not succeed in their attempt, they thought there is a curse for their action. In order to overcome the curse, they caused a new temple by its side.”

Hearing the account of the temple, Karakāndu realized his mistake in attempting to erase the scratch on the pedestal of the Pārṣva image. Instead, he attended to its beautification and got it excavated two more caves by its side.

The story of *Karakāndu Cariyu* ends with the unification of the family of the king, who in military campaigns against Angadesa, encounters against his own father. With the intervention of the Vidhyādhara, his guardian angel, an end to the battle was put immediately, and thus the whole royal family was reunited.

Dating of the Caves

The dating can be tackled in two ways - sourcing available archaeological data and related religious information. Close examination for inscriptions along the walls and the shrines did not reveal any, and therefore, a scientific study of cave cutting and their architecture was taken up to trace the traditions involved in the activity which in turn would give an insight into the period and the historical background.

It was pointed that the caves were excavated in crescentic valley. Both the site selection and the cave cuttings at Ajanta have similar topographical features as in the Osmanabad Jain caves. This suggests a common tradition between the two sites, whatever be the period. Besides, architecturally the caves in both the sites have common features:

- i) Front *verandah* or the portico with entrances is on the back wall.
- ii) *Mandapa* is supported on pillars.
- iii) Central and subsidiary shrines are at the back walls.
- iv) Inner *verandahs* are along the aisles of the *manadapas*.
- v) Division of door jambs or *dvarasākhās* and the semicircular arches in the facade are similar.

These elements which represent a tradition that continued for a long time may be said to have existed for about 500 years in Western India under the name of Satavahana tradition. The same technique had been adapted in Eastern India caves of Mogularājapuram, Undawalli and Bhairavakonda, where they continued up to the seventh century common era. By this time, the Satavahana idiom disappeared. The *dvarasākhās* showed marked changes, and more sculptural techniques had developed in portraying the main deity vis-à-vis, the representation of *mulabheras*, the pillars, and the *chajjas*. This tradition lasted up to the seventh century common era in the coastal region.

The sculptural art of Osmanabad caves shows the deity in human form; all the Pārśva images have similar iconography features, sometimes reconditioned with paints of different colors in subsequent periods. This sculptural art with human form is the tradition that has come during the Mahayāna period of Buddhism. Since Nagarjuna, the

propounder of Mādhyamika *pratīpat* belongs second C.E. , and in this group of caves there is nothing of earlier than second C.E., this period comes under the rule of Satavahanas attributed to those kings of the later period.

From the data of religious sources, the orientation of the caves appears to follow certain norms of the Jain *vastusastra*. This could be understood from the relative set up of other Jaina establishments at different places.

In the crescentic valley, four caves are located towards northeast - *iṣānya* while three are located towards southwest - *nirutya*. Similarly, the Udayagiri and Khandagiri Jain groups in Orissa are oriented towards northeast and southwest. Two stupās excavated at Vaddamanu in Andhra have similar orientation. These constructions having taken place within a period of two hundred years, the parallels indicate a common practice in *vastu* norm in these Jaina sites.

Jain literature records the construction of buildings and religious activities specially during the Satavahana period. The *Avaśyaka sūtras* mention that the Satavahana kings of Paithan were the devotees of Jina *deva*. Jinaprabhasuri mentions the tradition that in the Satavahana court there were 52 warriors who built Jain temples each in his own name. According to Haribhadrāsuri, a Satavahana king induced Nahapana (Naravāhana) to spend on Jain religious activities. The *Prabhāvika Carita* describes that Siri Satavahana (third king) built a Jain *tīrtha* for which Padaliptāsuri set up a *dhyajastambha*. As an ardent devotee, one Satavahana king requested a Jain pontiff to postpone his religious discourse for he could attend later.

According to the *puranic* sources, the number of rulers range from 18 important kings to 30 individuals covering a period of nearly 300 years. Thus, the Satavahanas ruled from the first B.C.E. to the end of the second C.E.

The Osmanabad Jain caves with their architectural and sculptural traditions indicate later features. The Naneghat inscription refers to prince Saktikumara (Haksuri, son of Siri Satakarni) as a patron of Jainism. Thus, it is possible that the first group of caves 3 and 4 might have been excavated during his time, or even slightly later. The other Satavahana kings from Pulumavi onwards were more patrons of Buddhism rather than Jainism. Therefore, the earliest Osmanabad caves

cannot go later than Pulumavi who would have reigned about the close of the Second C.E.

The meager difference in columns of the *mandapas* and slight variation in the *dvāras* of the central shrine of caves 1 and 2, it appears that caves 3 and 4 were excavated earlier. Other architectural features hardly give any chronological difference. In the southwest wing, it is clear that there were some additions and beautification of sculptures. This suggests the excavation of the second wave of cave cutting have been completed by about Eighth C.E. Though the time gap between the earlier and later caves was nearly five hundred years, the study of the caves indicate that the tradition of the technique of cave cutting remained the same.

Conclusion

It is noted that the excavation of the Osmanabad Jain caves was done in two out-bursts. First it was attributed to a Satavahana king of Paithan who lived around Second C.E. According to some historians, Saktikumara was not a regular king, but was hailed as a greatest member of the royal family. He may be dated to the last half of the Second C.E. The second out-burst of the constructional activity in the cave may be attributed to Rāshtrakuta king Dhruva after whom the entire religious complex of the crescentic valley was named. Thus, the excavation may be dated to the closing years of Dhruva (780-793 C.E.). □

REFERENCES

1. *Dharmayug*, 15 January 1989.
2. *Bharatiya Digambar Jain Tirtha Kdstras*, Vol 4, Baratavarshiya Digamber Jain Tirthakestra Committee, Hirabaug, Bombay.
3. *Encyclopedia of Religions and Ethics*, Vol.1, p.258.
4. Douglas Barret, *Aurangabad* 1957 (Bāhubali Memorial Institute, Bombay)
5. James Burgess and James Ferguson, *The Cave Temples of India*.
6. K.V. Soundararajan, *Architecture of Early cave Temples of Andhradesa*, Dept. of Archaeology, Hyderabad.

7. Commoraswamy A.K., *Study of Indian and Indonesian Art*, London 1927.
 8. Kimura, R., *Mahayana and Hinayana*.
 9. Mitra D., *Khandagiri and Udayagiri*.
 10. Sastri, T.V.G., *Vaddamanu*, BACRI, Hydrabad.
 11. *Journal of Bihar and Orissa Research Society*, XVI.
 12. *Journal of Bombay Branch of Royal Asiatic Society*, Vol.X.
 13. Motichandra, Presidential Address, *Ancient History Section*, 17th Session, 1954.
 14. Ramarao M., *Satavahana Sanchika*.
 15. *Indian Antiquary* XI.
 16. Yazdani, *Early History of Decan*.
 17. Gopalakrishna Murty, S., *Jaina Vestiges In Andhra*.
-

The Law of action and reaction
Though Patent in the realm of life,
But strange it is they fly in passion,
When paid are in their own coin.

- From

Istopadesa of Pujiyapada (1986) verse 22.

By J.B. Jain

Paramsrut Prabhavak Mandal Publisher

Srimad Rajcandra Ashram, Agas-

388130, Gujrat.

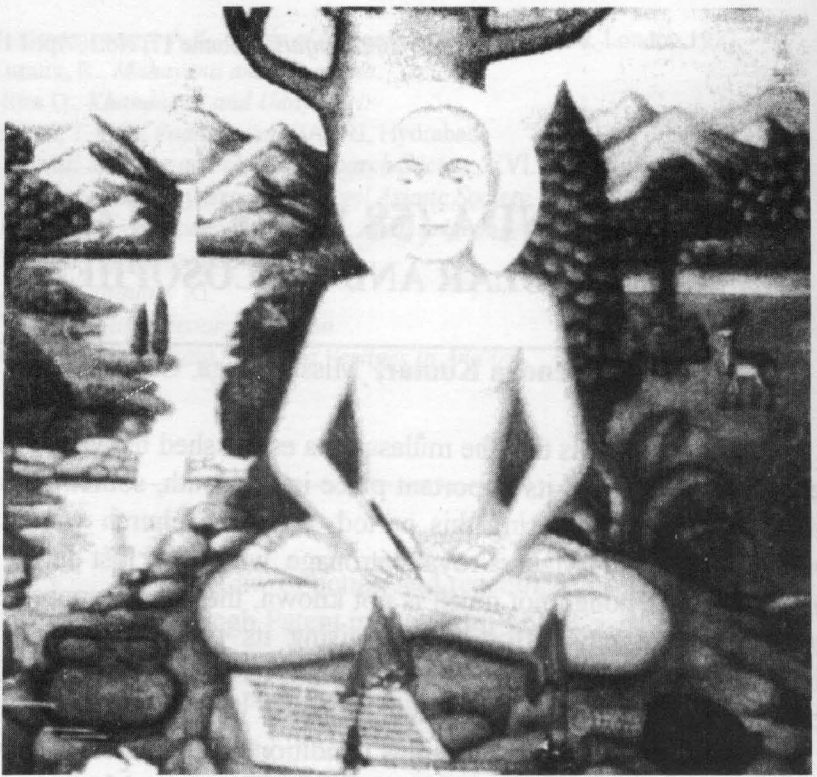
KUNDAKUNDA (58 B.C.E - 44 C.E.) SAINT SCHOLAR AND PHILOSOPHER

Dr. Bhuvanendra Kumar, Mississauga, Canada

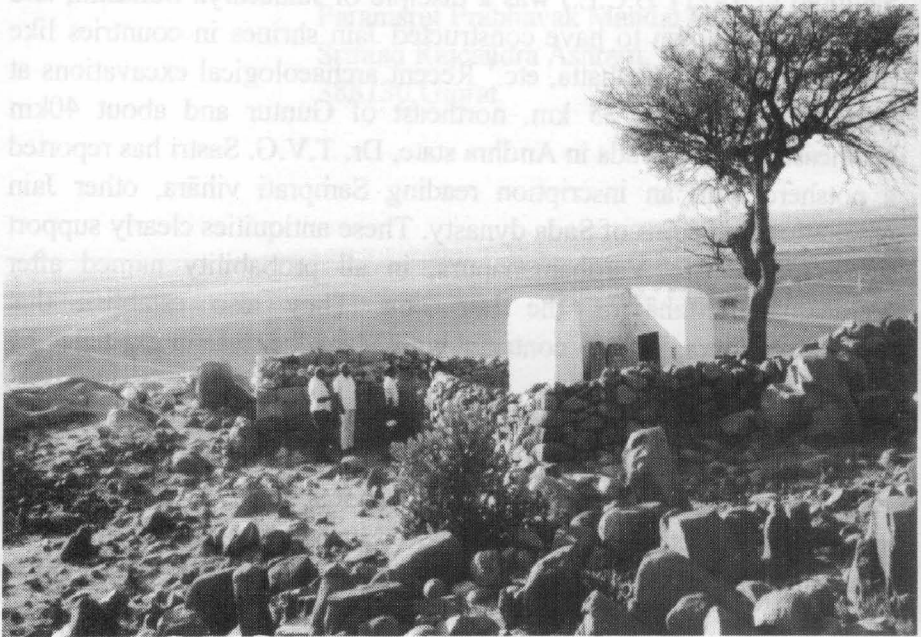
History records that the mūlasangha established by Mahāvīra in the Sixth B.C.E. found its important place in the south, sometime after three hundred years. During this period, the Jaina church was in a position to regain the Maurya royal patronage, which had lost during the time of Asoka. Though not much is not known, the church appeared to have made a substantial effort in reenergising its philosophical horizon with a detailed exposition of life, soul and its travail, under the able stewardship of the southern saints and scholars.

What was the socio-religious conditions that existed in south, particularly in Andhra, after 300 B.C.E.? The great Mauryan king after Asoka was his grandson Śaṃprati. Historical records show that Śaṃprati (220-211 B.C.E.) was a disciple of Jainācārya Suhastin, and he has been known to have constructed Jain shrines in countries like Andhra, Dāmila, Marahatta, etc.¹ Recent archaeological excavations at Vaddamānu village 35 km. northeast of Guntur and about 40km southeast of Vijayawada in Andhra state, Dr. T.V.G. Sastri has reported a potsherd with an inscription reading Śaṃprati vihāra, other Jain antiquities, and coins of Śāta dynasty. These antiquities clearly support the existence of Vardhamanapura, in all probability named after Vardhamāna Mahāvīra, the last Jina. They also establish that Vardhamānapura, having contacts with Magadha, was in existence by about third B.C.E.²

Considerable epigraphic evidence is available now, according to Dr. Hanumatha Rao, to show that there occurred Jain socio-religious activities in ancient Andhra. An inscription in the characters of Second B.C.E., found on the steps leading to the caves of Guṇṭupalli near Ellore in West Godavari district, records the construction of steps



Kundakunda depicted in picture at Sonagir, M.P.



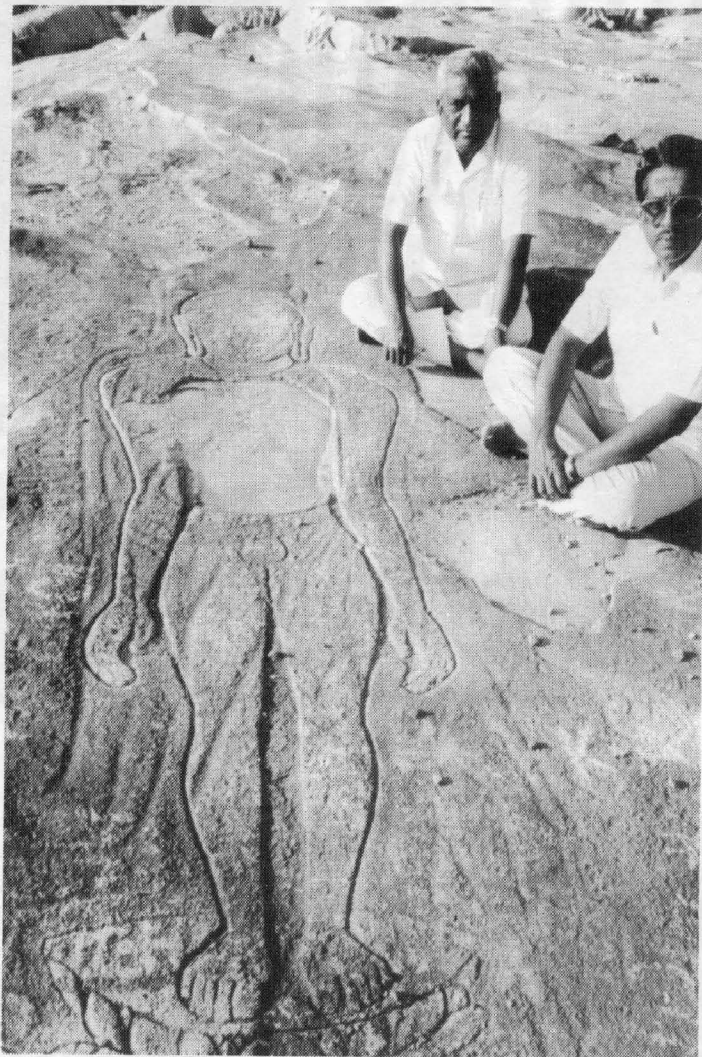
Kondlakondia hill top.



Frontal view of the cave where Kundakunda lived



Internal view of the cave.



Carved image of nude Jain ascetic

by a lady disciple of a teacher by name Sūyāṇanātha, a resident of the cave. Another inscription from the same place belonging to almost to the same period records the gift of a *maṇḍapa* by an officer of king Sri Sada who is described as Kalinga Mahīṣakādhīpati and Mahāmeghavāhana. It is known that this king was a successor of King Kharavela. Thus, the caves were excavated some time before the Second B.C.E., and in them resided Jain preceptors like Sūyāṇanātha. In subsequent time, the caves were occupied by the Buddhists till about the Tenth C.E.³

Dr. T.V.G. Sastri points that the appearance of Saka chiefs' names on potsherds at Vaddamānu may be attributed to the period of Nahapana, and the inscription of Dhamuti and his family clearly indicates, based on Jain literature, that he was none other than the father of Saka Castana.⁴

The Satavāhana dynasty which began the rule as feudatory under the Mauryas from circa 270 B.C.E., became independent in 27 B.C.E. overthrowing their overlord Susarman, the Kanva king.⁵ A Jain inscription - the Pala cave inscription of the First B.C.E., is perhaps the earliest epigraph of the Satavahana period, and it begins with *namo arihantanam* and records the gift of one Bhadanta Idarakhita.⁶ During their time, Prākṛit was the dominant language, and the Kannada, Telugu and Maharashtra were still to be born.⁷ A terra-cotta seal from Karimnagar district in Andhra has, within the incuse, Bramhi letter 'sa' and a low relief *śrivatsa*, swastika symbols and *triratna*. Based on the characters, the seal is assigned to early first C.E.⁸

The above Satavahana evidence that Prākṛit was the dominant language of the period prove, in conjunction with the Pala inscription of the Jaina origin and terra-cotta, that the Jaina literary source has historic, cultural and religious value, beyond any doubt. The discovery of the coins of Sātavāhana Simuka in a Jaina cave on the top of the hill called Munulagutta - mound of the monks - near the Kapparaopet in Karimnagar district of Andhra further validates the Jaina literary source on the Sātavāhanas. The Sātavāhanas, according to Jain literary sources, of Paithan were devotees of Jinas. The *Kalpaprđipa* of Jinaprabhasuri refers to 52 warriors at the Sātavāhana court who built 52 Jain temples in their own names.⁹ All these evidence

certainly show that some of the Sātavāhana kings had patronized Jainism during this period.

The evidence thus clearly establishes the fact that the Jain socio-religious activities continued after Maurya Samprati followed by Kalinga kings who also wielded power over Andhra, and then, under the patronage of some Saka Chiefs as well as some Sātavāhana kings.

From the Time of Maurya Samprati through the kings of Kalinga and the Sātavāhanas, Jainism appears to have found a very conducive environment to develop its doctrinal principles into an exhaustive interpretive analysis and explanation by its ascetic scholars. Saint Kundakunda being one of the most noted celebrities among those Jaina ascetic scholars, and as the historical account noted earlier, Kundakunda must have thus enjoyed a large patronage under Sātavāhana rulers of the ancient Andhra country and the Pallava kings of Conjeevuram in the ancient Tamil country.

Emergence of Ācārya Kundakunda : Date and Place

According to Prof. A.F. Rudolf Hoernle's List of Pontiff Genealogy, Kundakunda was born in the year 52 B.C.E. and died on the fifteenth day of the month of October in the year 43 C.E.¹⁰ Prof. A. Chakravarti observes that Pallava king Śiva Skandavarman of Conjeevuram belonging to First C.E., was a patron of Jain religion or was himself a Jaina by faith. To this royal disciple, Kundakunda composed *Prābhṛta-Traya*.¹¹ Hence, Kundakunda must have lived up to the middle of the century. The eminent historian and scholar Dr. J.P. Jain, however, assigns him to 8 B.C.E. to 44 C.E.¹²

Based on the voluminous works he composed and the fame and position he achieved in the Jain history of South India, and as Peterson calls him a "teacher of great antiquity and renown," it is not improbable to suggest that Kundakunda must have had enjoyed a long life, 95 years as indicated by Hoernle in the genealogy list. This incidentally falls rightly with the date Dr. J.P. Jain assigns his death to 44 C.E. Therefore, the popular tradition which assigns him to 52 B.C.E. to 44 C.E. may not out rightly be disregarded, although some scholars in the recent give an indication - on the basis of theological interpretation of Kundakunda and Umasvati - that Kundakunda might belong to a later period.¹³ However, in light of Dr. A.N.

Upadhye's chronology of different authors and their works certainly refutes such an assumption.¹⁴

This view is supported by Dr. T.V.G. Sastri, who cites that Umaswami appears to have Kundakunda's *Pancastikayasara* as the source for his work the *Tattvarthathigama Sutra*.¹⁵

According to the *Srutāvatāra* of Indranandi, the great preceptor Padmanandi who is also known as Kundakunda hailed from Kuṇḍakundapura. An inscription from Bastihalli refers to the pervading fame of this eminent sage, hailing from Kuṇḍakunda, graced by the *Cārṇas*. A damaged inscription from Konakoṇḍla itself mentions that the place was renowned all over the world as the birth place of eminent teacher Padmanandi Bhaṭṭāraka. Another inscription from the same place mentions it as *Koṇḍakundeya Tirtha*.¹⁶

The account of literary and epigraphic evidence thus clearly establish that preceptor Padmanandi who hailed from and lived on the hill near Konakoṇḍla became known and famous as Kundakunda. The village is identified with present Konakoṇḍla, which is located four miles towards south from the Guntkal railway station in Anantapur district of Andhra state.

The Ascetic Lineage

Kundakunda belonged to the ascetic congregation which was presided over by Bhadrabāhu-II, the last of the minor-Aṅgins. The *Paṭṭāvalis*, although of later period, preserved by both the Digamabaras and the Śvetāmbaras show that minor-Aṅgins - Subhadra, Yaśobhadra, Bhadrabāhu-II were the consecutive pontiffs of the Jain church. Subhadra was pontiff for only six years, and Yaśobhadra was pontiff for eighteen years. According to the Digamabara *Paṭṭāvalis*, the genealogy of the pontiffs is:

1. Bhadrabāhu-II was a Brahmin by caste and was born in 107 B.C.E and died in the month of November in the year 31 B.C.E. He was a house holder for 24 years, a monk for 30 years and became pontiff in 53 B.C.E. presiding for over 22 years.

2. Guptigupta was born in 87 B.C.E. in a Panwār caste and died in the month of July in the year 21 B.C.E at the age of 65. He led a householder life for 22 years, and ascetic life for 34 years, becoming pontiff in 31 B.C.E. for nine years.

3. Māghanandin-I was born in 85 B.C.E. in a Sāh caste and died on the fifth day of the month of April in the year 17 B.C.E. He became the pontiff in 21 B.C.E. and held the position for over four years.

4. Jinacandra -I was born in 73 B.C.E. and died on the ninth of September in the year 8 B.C.E. He was a householder for over 24 years and practiced asceticism for thirty-two years becoming the pontiff in the year 17 B.C.E.¹⁷

The socio-religious activities of the Jains in South India during the middle of the First B.C.E., appeared to be well patronized, as noted earlier, by kings, feudatories and the merchant class alike. Kundakunda, the fourth of the lineage after minor-Aṅgin, Bhadrabāhu-II, emerges marking the dawn of an reenergized philosophical activity in the history of Jainism in the south. Thus, Kundakunda was the most important and influential person in decent to preside over the mūlasaṅgha, before its split into Digambaras and Svetambaras.

From the *Paṭṭāvalis*, we learn that Kundakunda was the youngest and the junior contemporary of Bhadrabāhu et al in the mūlasaṅgha. Thus, he had a very good opportunity for an astute studentship under the able training of his teachers, Bhadrabāhu to Jinacandra-I, who had *samadhi marana* (pious death) in the year 13 B.C.E. We also learn that Kundakunda, at an young age of 11, entered the Jain ascetic order in the year 41 B.C.E. when Jinacandra-I was the pontiff of the order. He underwent rigorous training in the study of scriptures, penance and other ascetic practices for 33 years under the watchful eyes of his revered ascetic congregation.

Accession to the Pontificacy

Becoming an acārya, Kundakunda was made pontiff of the mūlasaṅgha by his immediate teacher Jinacandra in 8 B.C.E. According to the *Paṭṭāvalis*, he was forty-four years old at the time. According to Prof. A. Chakravarti, Kundakunda became the chief of the mūlasaṅgha or the Dramilasāṅgha at Tiruppappuliyur, a suburb of Cuddalore which is famous as Southern Pāṭalīputra.¹⁸ During the Pontificacy, he successfully established the superiority of Jain scriptures, and thus, he has been meritoriously immortalized as a highly

respected and revered theologian in later inscriptions from the hills of Śravanabelagola, dated from 1115 to 1176 C. E.

“In that ocean the groups of excellent jewels, the mighty and illustrious *munis*, Gautama and others endowed with the seven great supernatural powers ... in their line was born Padmanandi, also known as Koṇḍakundācārya, who, by his lofty character, acquired the power of moving in the air.¹⁹

Kundakunda pontificated for 41 years, and he was also known by other names viz., Vakragrīva Gṛdhrapiccha, and Elācārya.

Dravidian Origin

The early kingdoms of South India known at the time of Asoka were the Cheras, the Colas and the Pāṇdyas - historically all being Jains and promoters of their faith. They changed their faith and became Śivaite only in the later period.²⁰ The Pallava rulers were patrons of Jain religion, or were themselves Jainas by faith, and they belonged to the indigenous race. Their kingdom was Thonda Mandalam, which lay east of the *ghats*, and covered the region between South Pennar in South Arcot district and North Pennar in Nellore, and a part of the Telugu country up to the river Krishna. Their capital was Conjeevuram. Epigraphic records show that the language of their court was Prakrit.

According to all the commentators of *Pañcāstikāya*, *Pravacanasāra* and *Samayasāra*, Kundakunda composed the works for the benefit of his royal disciple Pallava Śivakumāra. This is supported by the Jaina inscription - Mayidavolu inscription - of Pallava king Śiva Skandavarman, whose another form is Śiva Kumāra.²¹ Thus, the Pallava king was a contemporary of Kundakunda. This leads to the fact that Kundakunda must have also been in the Pallava kingdom.²²

Scholars are of the opinion that scattered facts of traditions and literary remains from the Tamil works such as the *Kural* and its anterior *Śilappadikāram* and *Maṇimākhala* provide cumulative evidence that Kundakunda was of Dravidian origin and leader of the Dravida sangha, and he was highly cultured in more than one language.²³ The *Kural* or *Tirukkural*, the most popular Tamil classic, is attributed to Kundakunda, his another name being Elācārya. Thus,

Kundakunda was associated with the early literary activity in Tamil also.²⁴

Kundakunda's Dravidian origin is also supported by an unpublished manuscript - *Mantra Lakṣaṇa*, which deals with a female disciple of Elācārya. It mentions that at Hemagrama which is located in Malaya in the south, Kundakunda cured the illness of this disciple, with the help of Jwālāmālīni *mantra*. In the historic sense, Hemagrama is the Sanskritized form of Ponnur village near Wandwash *taluk*, which with other two *taluks* - Kalla Kurichi and Tiruvannamalai, formed the central track of Malaya. The North and the South Arcots districts of old Madras Presidency traversed by eastern *ghats* was formerly known as Malay. The association of Kundakunda with Ponnur and its hillock Nilagir is highlighted by his foot prints, as Elācārya was said to have performed *tapa* on the hill.²⁵

Another Kundakunda vestige in the south is found in Kundadri hill in the western *ghat* area of Karnataka. The hill is known to have his foot-prints, and Jains make visit to the place as a *tirtha*, though it is being lost to recent mining activity.²⁶

Kundakunda: Philosopher and Scholar

Kundakunda was a very famous philosopher and theologian as well as a great organizer of religious institutions, and who was venerated by many great religious teachers and who claimed it an honor to trace their lineage. Sakalabhūṣaṇa, the author of *Upadeśartnamālā*, Vasunandi, author of *Upāasakādhyayanam*, Brahmanemidatta of *Ārāḍhanā-Kathākośa* are some of the important authors who show the important position Kundakunda occupies in the hierarchy of Jaina teachers.²⁷

After Mahavira, the Jain church was headed by Gautama, Sudharma, Jambu who were the *kevalins* for a total period of 62 years, and were followed by Śrutakevalins - Viṣṇukumāra, Nandimitra, Aparājita, Govardhana, Bhadrabahu-I for a period of 100 years. Then came the ten Pūrvins - Viśākha, Proṣṭhila, Nakṣatra, Nāgasena, Jayasena, Sidhārtha, Dhṛtiṣeṇa, Vijaya, Buddhiliṅga, Deva-I, Dharaśena for a period of 177 years. They were followed by Eleven *Āṅgins* - Nakṣatra, Jayapālaka, Pāṇḍava Dhruvasena Kaṁsa for a total

period of 123 years. Then came the minor *Āṅgins* - Subhadra, Yassobhadra and Bhadrabāhu-II for a total years of 24.²⁸

In the line of these great men in the Jaina ecumenical history of Jainism, Kundakunda's emergence as all important person for the propagation of religiosity and faith is a milestone in itself.

The pre-preparatory stage in which Kundakunda was trained in the ecumenical theology appears to show a shift away from theodicy towards a practical approach to the problem of austerities and religious experience. In all probability, he seems to find that the traditional theodicy was inadequate for its inattention to the dynamics of austerity and for its rational construal of theism. Focusing thus on experience, he has investigated a practical method of approach to the problem of austerity.

Applying Jina language in the texts, Kundakunda recommends that the philosophical equation for the final release lies in austerity which can function normatively as a critical and constructive source for *moksa* diction. The reciprocal relationship between austerity and *moksa* language thus, he argues, may address the challenge and the commitment the austerity poses to theological method. In the term of true experiencing what the word liberation is all about, he declares one must transcend all bonds - even the closest of all possible ties - in the manner implied by the religious term, the rebirth. In conclusion, to be reborn, what Kundakunda explains, is that the demand of a certitude must come into one's own as a full person, psychically and spiritually.

The Jaina doctrine of atonement with its tendency to affirm austerity and divine death as salvific, and the Jaina liberation theology which makes reference to the event of *moksa* is as crucial in the dimension of Jina's liberating activity. Notwithstanding other factors, the Jaina liberation theology, as Kundakunda seems to suggest, reveals divine presence and compassion in the very midst of suffering and injustice. Atonement, therefore, based on the view of Kundakunda, is validated by both austerity and liberation.

Ascetic exercises are part of the vital practices of Jainism, and however, the thesis is that various practices and rituals described as asceticism also make sense outside the context of Jaina religiosity since its religious expression is to understand non-religious meaning in the context of human reality. Based on his Jaina experience and ascetic exercise, Kundakunda appears to espouse the view that human reality,

before it can make sense of its religious expression, must search for authentic human existence. This existence in the human form which Jainism cherishes most for the final liberation thus becomes a part of the philosophical discourse on which Kundakunda explains in his works. According to Prof. A. Chakravarti, Kundakunda appears to have acquainted with the Upaniṣadic thought,²⁹ and the famous Vedantist Śankara was acquainted with the works of Kundakunda and Amṛtacandra as he uses distinction between the vyāvahārika and paramārthika point of view. Furthermore, the adhyāsa, a technical term used to denote the confusion between self and non-self - a confusion due to avidya, is not found in any of the philosophical writings prior to Śankara, and probably he used this concept of Amṛtacandra, who was senior to him and who freely used it in his commentary called *Ātmakhyāti* on *Samayasāra*. More over, Śankara's *Śārīraka Bhāṣya* is similar to the language of *Ātmakhyāti*.³⁰

The Works

Kundakunda is known for revolutionizing earlier literary concepts through his work. In his works, he does not mention any of the previous Jain writers, but his works contain allusions to non-Jain matters and these points only establish his antiquity. The most well-known works are:

Samayasāra, *Pravacanasāra*, *Pañcāstikāyasāra* - these three together are also known as *Prabhṛtatraya* or *Sāratrya*. These three major works have been commented upon in Sanskrit by Amṛtacandra (close of 10th C.E.), Jayasena (1150-1200 C.E.) and in Kannada by Bāḷacandra (1176 C.E.). Other Sanskrit commentaries by Prabhācandra (980-1065 C.E.) and Malliṣeṇa are reported on some or the other of the *Prābhṛtatraya*. Amṛtacandra is concerned more with the exposition of the contents in a high-flown style while Jayasena interprets the text word for word and adds some observations here and there. Bāḷacandra mostly follows Jayasena.³¹

1. *Samayasāra* is the most important philosophical work dealing with the nature of the self, the term *Samaya* being used synonymously with Ātman.³² Amṛtacandra has a commentary called *Ātmakhyāti* on this

BUSINESS REPLY CARD

Please
affix
Stamp

DILIP K BOBRA
2072 E LAVIEVE
TEMPE, AZ 85284

BUSINESS REPLY CARD

Please
affix
Stamp

DILIP K BOBRA
2072 E LAVIEVE
TEMPE, AZ 85284

All are Hard Bound Books

1. ***Jainism in Tamilnadu*** PP. 119 Price \$.19.95

Art and Archaeology

Includes Bibliographical References

ISBN-09699978 -1-7

1. Jainism-India-Tamilnadu-History

2. Inscriptions-India-Tamilnadu

3. Art, Jaina-India-Tamilnadu. I.Title

BL1325.9.T34E43 196 294.4'0954'82 C96.900845-7

The book explores Jainism in the southernmost Dravidian region of India through art and archaeology. It contains several photographs of ancient Jain caves, of art and map of important Jain centres

2. ***Jainism in America*** PP. 221 Price \$.24.95

Includes Bibliographical References

ISBN-0-9699978-3-3

Please
affix
Stamp

DILIP K BOBRA
2072 E LAVIEVE
TEMPE,AZ 85284

1. Jains--Canada. 2. Jains-- United States. 3. Jainism. I.Title
BL1327 A54 K85 1996 294.4'0971 C96-900844-9

It presents a first social study of Jains in America. It also briefly sketches Jain religion and its history. It also contains map of the Parsva and Mahavira period, documents pertaining to Jaina immigration, population data and temple photographs.

An ethnographic and Social Study of American Jains bring out statistical data, characteristics, features of identity from other South Asian religious communities, and give a general picture of Jaina rituals and festivals as observed by the faithful.

3. *Canadian Studies in Jainism* PP. 127 Price \$.19.95

Includes Bibliographical References

ISBN-0-9699978-2-5

1. Jainism. I.Title

BL.1320.K85 1996 294.4 C96-900843-0

This anthology is a rich collection of Jain studies which originated from Canada. The papers throw light on different aspects of Jainism from early to medieval and recent times.



International
Journal of
Contemporary
Jaina Reflections



JINAMANJARI

Bramhi Jain Society Publication

BRAMHI JAIN SOCIETY
a non-profit organization in USA & Canada

Name :

Address :

City/zip :

Signature:

Please tick one and mail your check

☐ Life Subscription \$ 251.00

☐ Annual Subscription \$15.00

☐ Donation \$.....

Subscriptions and donations are tax-exempt

work.³³ Amṛtacandra's commentary on the work is full of religious fervor and the verses composed in the commentary are replete with spiritual appeal.³⁴

2. *Pravacanasāra*

3. *Pañcāstikāyasāra* is the Sanskritization name of the Prākṛit *Pamcatthiya-saṃgaha*. It is one of the important works dealing with Jaina Metaphysics, or Ontology and Ethics. In other words, it is the exposition of the Path leading to liberation. Commentator Jayasena has noted some various readings and also has given some additional gāthās that are not found in Amṛtacandra's text.³⁵

Kundakunda in the work mainly deals with the central idea of Jaina system which revolves around soul which by its own activity is able to make or mar its own destiny. This metaphysical theory of Karma caused by the soul unravels several facts of psychological importance.³⁶

Some verses may be cited from text for what it makes of:

Ātma with the manifestation of guṇa and paryāya - attributes and modes - loses its existing nature and assumes a new state of existence according to the paryāyārthika naya (saṃsāra). - V.21

Soul has the attributes of life, consciousness and upayoga (knowledge and perception) and is potent, performs actions and is affected by their results, is conditioned by his own body, is incorporeal and is ordinarily found with Karma. V.27.

Soul which is free from the defects of karma gets to the highest point of universe, knows all and perceives all, and obtains the transcendental bliss everlasting. V.28.

This everlasting heavenly bliss is secured by the soul; by his own efforts without extraneous help [other than the path shown]. V.29.

The soul is of the same dimension as its own body which is acquired through karmas. Just as the lotus-hued ruby when placed in a cup of milk imparts its luster to the milk, so soul residing in its own body imports luster or intelligence to the whole body. V.33.

This nature of coextensiveness with the body is true in its present as well as its past and future states. V.34.

The soul which obtains the benefit of *triratna* is able to realize its true nature through its Lordship over its own career. V.70.³⁷

4. **Nimayasāra** is a collection of eight works; some of them contain bits of historical information.³⁸ There is the Sanskrit commentary by Padmaprabha Maladhārideva, who died on Monday, 24 February 1185 C.E.)³⁹

5. **Rayanasāra**

6. **Ṣaṭpāhuḍa**. Kundakunda is reputed to have written 84 Pāhuḍas, all in Prakrit. Dr. J.P. Jain views that some of these are found to contain useful bits of historical information. Some of the names are:

*Joṇisāra, Kriyāsāra, Ārahaṇāsāra, Baṃdhasāra, Tattvasāra, Aṃgasāra, Karma Pāhuḍa, Paya Pāhuḍa, Vidya Pāhuḍa, Ughāta Pāhuḍa, Drṣṭi Pāhuḍa, Siddhānta Pāhuḍa, Samvāya Pāhuḍa, Naya Pāhuḍa, Prakṛti Pāhuḍa, Cūrni Pāhuḍa, Paṃcavagga Pāhuḍa, Karma Vipāka Pāhuḍa, Vastu Pāhuḍa, Payodhara Pāhuḍa, Utpāda Pāhuḍa, Divva Pāhuḍa, Sikkhā Pāhuḍa, Jiva Pāhuḍa, Ācāra Pāhuḍa, Sahāva Pāhuḍa, Ālāpa Pāhuḍa, Cuti Pāhuḍa, Ṣaṭ Darśana Pāhuḍa, Nokamma Pāhuḍa, Saṃthāna Pāhuḍa, Nitya Pāhuḍa, Eyaṃta Pāhuḍa, Vihāya Pāhuḍa and Sālami Pāhuḍa.*⁴⁰

It is noted *Darśana Pāhuḍa, Sutta Pāhuḍa, Cāritta Pāhuḍa, Bodha Pāhuḍa, Bhāva Pāhuḍa*, and *Mokṣa Pāhuḍas* have been published to date.⁴¹ Commentary on Six Pāhuḍas has been written by Śrutasaṅgara who flourished at the beginning of the 16th C.E.⁴² The Prakrit dialect used in *Pāhuḍas* of Kundakunda is more archaic and many words are common to the language used in the Brahmi records of the early common era.

7. **Barasa Anuvekkha**. It is an ethical and didactic work which delineates rules of conduct and proper ways of behavior both for the ascetics and the laypeople. As the title goes, it is twelve reflections or contemplation to cultivate the necessary religious attitude. They are:

- i. Adhrūva or anitya - Transitoriness.
- ii. Ashāraṇa - Helplessness.

- iii. Ekātva - Absolute aloneness.
- iv. Anyatva - Separateness of soul and body.
- v. Samsāra - Cycle of rebirths.
- vi. Lōka - Universe.
- vii. Aśuchitva - Karma impurity.
- viii. Aśrva - Karma inflow.
- ix. Samvara - Cease of karma influx.

- x. Nirjara - Karma shedding.
- xi. Dharma - Nature of religion.
- xii. Bodhi Durlabha - Rarity of Right Knowledge.

These reflections are the portals of final liberation in the path and process of the soul trying to go in upward move. In other words, they may be called Path and destiny of the soul for its eternal bliss.⁴³

8. **Daṣabhaṭṭaisaṅgaho**. Its Sanskrit name is *Daśabhakti*. This is also an ethical and didactic work.

9. **Mulācāra** is one of his most earliest authentic texts in Prakrit on the theory and practice of Jain asceticism.⁴⁴

Conclusion

Through his writings, Kundakunda gave a clear exposition to the theory of soul and advocated it as an important element to the path of vitarāga, non-attachment.⁴⁵ However, Kundakunda in his *Pañcāstikāyasāra*, without total discard acknowledges that:

The attitude of worship towards Arahanta and others, though it interferes with the immediate realization of perfection is not altogether valueless, for it may lead to Nirvāna.⁴⁶

In all certainty, Kundakunda not only explores the horizon of liberation philosophy, but examines in great detail laterally and in zenithal form. Liberation being the *summum bonum* of life in Jaina theology, Kundakunda's exposition and examination of his philosophical thoughts are rich and varied, and a milestone in the history of developmental aspects of Jainism, specially by saint scholarship to whom South India provided a developed socio-religious condition that blossomed it into a remarkable grandeur in

the philosophical horizon where man must heed at last to his soul for his earthly end, and a beginning of the eternal bliss. □

NOTES AND REFERENCES

1. Dr. Jyoti Prasad Jain, *The aina Sources of the History of Ancient India*, p.11.
2. Dr. B.S.L. Hanumantha Rao, *Religion in Andhra*, p.150, Govt. of Andhra, 1993.
3. *Ibid.*, pp.148-149.
4. Dr. Bhuvanendra Kumar, *Canadian Studies in Jainism*, pp.8-9, Jain Humanities Press, Canada 1996.
5. *Satavahana Seminar*, p.29, Dept. of Archaeology, Andhra, 1981.
6. *Ibid.*, 48.
7. *Journal of Archaeology*, Satavahana Special, p.64, vol.III, 1990.
8. *Ibid.*, p.71.
9. *Ibid.*, p.76.
10. Prof. A. Chakravarti, *Pancastikayasara of Kundakunda*, p.v, Bharatiya Jnanpith, New Delhi, 1972.
11. *Ibid.*, pp.xi-xiii.
12. J.P. Jain, *Op. Cit.*, p.125.
13. *Jinamanjari*, pp.72, 74, Vol.15, No.1, April 1977.
14. *Arhaat Vacan*, p.75, Vol.3, July 1991.
15. Prof. A. Chakravarti, *Samayasāra of Kundakunda*, editorial p.4, Bharatiya Jnanpith, New Delhi, 1979.
16. Hanumantha Rao, *Op. Cit.*, pp.160.
17. *Pancastikayasara*, pp.iv-v.
18. Hanumatha Rao, *Op. Cit.*, p.162.
19. *Epigraphia Carnatica*, p.425, Mysore University, 1973.
20. *Pancastikayasara*, p.ix.
21. *Ibid.*, p.xi.
22. *Ibid.*, pp.xii-xiii.
23. *Ibid.*, pp.viii-ix.
24. J. P. Jain., *Op. Cit.*, p.126.
25. *Pancastikayasara*, p. vii.
26. See *Jinamanjari*, p. 39, this issue Vol.17, April 1998.
27. *Pancastikayasara*, pp.iii-IV.
28. *Ibid.*, p.i.
29. *Samayasāra*, Pref., p.8.
30. *Ibid.*, Introd.p.113.
31. *Ibid.*, editorial p.5.

32. *Ibid.*, Pref.8.
 33. *Ibid.*, Introd., p.113.
 34. *Ibid.*, Editorial, p.5.
 35. *Ibid.*, Pref., pp.7-8.
 36. *Ibid.*, Intod., p.xxxiii.
 37. *Ibid.*
 38. Hanumantha Rao, *Op. Cit.*, p.162.
 39. *Samayasāra*, Editorial p.5.
 40. *Pañcāstikāyasāra*
 41. *Ibid.*
 42. *Samayasāra*, editorial p.5.
 43. M.K. Dharmaraja, *Barasa Anuvekkha of Kundkunda*, Kundkund Bharati, New Delhi, 1990. It gives a detail account of the work in English along with Prakrit text.
 44. Hanumatha Rao, p.162.
 45. *Ibid.*, p.163.
 46. *Pañcāstikāyasāra*, verse 170, p.135.
-

He who kills a lot of creatures
Consumes honey, meat and liquor,
Continues to roam about in the travails of existence.

- *Bārasa Anuvekkha* (1990) verse 33.

By M.K. Dhramaraja, Kundkund Bharati
Institutional Area, Delhi-
110067.1990.

Niṣadhi Inscription At Kundādri Hill In the Western Ghāt of South India

G.K. Devarajaswami, Shimoga, India.

Kundādri hill situated 3300 feet above the sea level in the western ghāts of India in the south is named after ācārya Kundakunda, who visited the place during his travel, and spent some time meditating and doing penance. The hill which runs in northeast direction is located 32 km from Tirthahalli village in the northwestern part of Karnataka. There is a temple with a mānastambha dedicated to Tīrthaṅkara Pārṣva. Near the mānastambha, there is a granite boulder which measures about 4'9" high and 2'6" wide. It contains an unpublished inscription along with images. and consists of 15 lines.

On top of the inscription, there are two raised images of men; a meditative ascetic in padmāsana posture with a *kamandala* and a *pincha*, and a layman on to his right. The layman is well attired and has well groomed hair and has a chain around his neck. He is in standing position with his right palm rested over the left at the waist level. In addition to these men, there are carved images of sun and moon.

The Inscription

1. Aravinda priyām tejārajovrṣabha sa
2. Rūparmarmā niṣvarbharama vyāstuta padarambūjaga
3. Rappārī divya vraṭṭōndhāreyōl kīrtimadhūma
4. Nam priyāragha dvesigal sṛī Diwākarana
5. Nid vṛati mūkhyar negavḍirasidhānta cūdāmaṇi
6. Intēnisinegahābdi sṛimandḍhivākaranandi siḍḍhipa
7. Dēdhar swasthām svastyāṇēka guṇagalāṅkkrata

8. Satya sadācāra nayavinayaṣila sampannanum
9. Aharabhaya Bhaishajya ṣāṣṭrādāṇiyum
10. Jinasnāpana gaṇḍhodhaka pavitri kratōtammāṅga
11. Nu mappa seimat Ṣāntiah pattanasva
12. Mi Panca Parameṣhti samakṣadhōlarādha
13. Na vidhiyam samādhiverasimūḍipidam
14. Magamnāgiah pattana svāmiyu ālli
15. Ya Nemiah Ṣattiyu kallamnimmisidar

Inscription Summary

It has two parts - first part mentions monk Diwākaranandi and the second part mentions Ṣāntiah Pattanaswāmi, a ṣravaka.

Praising the sun and the moon and Rṣabha Tīrthaṅkara, the *bhavyās* [lay people] eulogize their spiritual preceptor Diwākaranandi as famous Siddhānti Cūdāmani. *Siddhi padedhar svastam* which means to state that monk Diwākaranandi had his spiritual and pious death by following the *sallekhana* path.

The second part eulogizes that Ṣāntiah was a man of truth, good conduct, philanthropist and was a pious Jaina. He observed *sallekhana* after worshipping *Panca Parameṣhtis* and other spiritual undertakings. Upon this, his son Nāgiah and son-in-law Meniah Ṣetti caused the *nisadi* (memorial) and incised the inscription.

The language of the inscription is Kannada. It does not mention the date, but characters of *ji*, and *vi* letters and their style suggest that it belongs to Eleventh Century.

The name of Diwākaranandi occurs in other eight inscriptions apart from the one from Kundādri. In addition, Poet Ṣhāntinātha in his work *Sūkāmāra Cariṭe* and Poet Nayasena's the *Dharmāmṛata* mention Diwākaranandi. The genealogy of Diwākaranandi and the *sangha* to which he belonged have been worked out by Dr. N. Hampana - a noted Kannada professor, linguist and Kannada Epigraphist of the University of Bangalore University.

Bettada Damana(Na)ndi

I

Sridhara

I

I

Maladhārideva Candrakīrti Bhaṭṭāraka

I

Elācārya

I

I

Nayanānadi

I

Vardhamānamūni

(disciple of Śaṅṭinātha)

Diwākaraṇānadi

I

Accordingly, Diwākaraṇānadi held a high position among the Jain ascetics in Karnataka, and he was a scholar of high repute in Prakrit, Sanskrit and Kannada. He has translated saint Umāswami's (also known as Umāsvatī) the *Tattvāratasūtra* into Kannada. □

The article was originally first appeared in Kannada in *Gurudeva*, a Jain fortnightly, dated 15 February 1997. It is an organ of the Humcha Jain *Matha* in Karnataka India

REFERENCES

1. Dr. N. Hampāna, Bhaṭṭāraka Diwākaraṇānadi, *Kannda Sahitya Parishat Patrike*, Issue 70, Number 1, p.12., Bangalore.
2. Anantaḡouda Patil, Koppala, in *Sadhane*, a Journal of the University of Mysore.

SAINT SCHOLAR PŪJYAPĀDA

AS RECOUNTED BY POET DEVACANDRA
In His work *Pūjyapāda Carite*

Rendered into English

Prof. S.A. Srimandhar Kumar, Bangalore, India

In the state of Karnataka in southern India, there is a place called Hadinādu, which is known for its beauty and riches. There runs a stream and not far from it, there is a town called Kollegāla with a temple dedicated to Lord Ṛṣabha. Very close to this temple, there are dwellings exclusively meant for the Jain monks.

The town's people were simple folks, quite ethical and well behaved. Mādhava Bhaṭṭa of was one of the residents of Kollegāla. He was well versed in the Vedās and grammar. His wife was Śridevi. The couple did not have issue for a long time.

In the course of time - one early morning before rising from the bed, Śridevi had a dream, in which she saw an *Irāvata*, a bull and lotus flower. Following this auspicious dream, Śridevi became pregnant. From then onwards, she began to think of follow Jain religion and performing its *nompi* festival, which in the faith is undertaken by women when material things are to be achieved. When she conveyed this to her husband, Mādhava Bhaṭṭa vehemently opposed, but on her continuing request, he agreed that she could incorporate Jaina principle for nine month period. In order to undertake the *nompi*, the couple went to the Jain temple and after bowing to the Jina, they approached the Jain monk there seeking instructions on how the *nompi* should be carried and followed. The monk advised the couple that to do so that they should know the Jaina

path before he could instruct them. Accepting the condition, the couple said: "Venerable monk, here we are. Please teach us the Jaina path."

The monk thus explained the path. "The principle of *samyaktva* - equanimity - is the basis upon which all other vows are to be incorporated in life. The study of *Prathāṇuyoga*, *Karunāṇuyoga*, *Caranāṇuyoga* and *Dravyāṇuyoga* would equip one to incorporate *samyaktva*." Further, the monk added: "You both would get to hear the Jaina principles by your own son to be born soon, for he would become a great saint."

The couple went home with their good news. In due course of time, Śridevi delivered a baby boy. In jubilation, Mādhava Bhaṭṭa performed an *yagna* on the tenth day of the birth. The astrologer foretold, after examining the horoscope, that their son would become a great person. Having their desire fulfilled, the couple felt that their life now has become *pujya*, worthy and honorable. Hence, they named their son as Pujyapāda.

As Pujyapāda was growing, Mādhava Bhaṭṭa taught him writing, reading as well as religion. As the time passed, Śridevi became pregnant again and delivered a baby girl. She was named Kamalini. Mādhava Bhaṭṭa and Śridevi were delighted, and chose to marry the girl Kamalini, when time came, to Guna Bhaṭṭa, son of Mādhava Bhaṭṭa's sister whose husband was Paniya.

Pujyapāda became well versed in the *Āgamas*, Jaina *Purāṇās*, logic, mathematics and medicine etc., all in all 64 kinds of education. As he grew, he lived in Jaina principles, and his practices were so great that he became known for all his virtues. In the meantime, his sister Kamalini had stepped into the marriage age, and as her parents had already chosen to whom she would be married to, she was wedded to Guna Bhaṭṭa, on an auspicious day. In due course of time, Kamalini gave birth to a baby boy, whom they named Nāgārjuna.

Pujyapāda remained bachelor engaged deeply in the practice of 53 śravaka vows, and successfully incorporating them in life, he expressed to his parents that he would like to follow the life of a mendicant. Being their only son, the parents attempted to explain that there would be a time for him to become a monk, only after he leads the life of a *samsāri* - householder. Persuasion after persuasion by his

parents that he must lead a householder's life before becoming a monk such that he would continue their progeny, nothing deterred him from his path. When nothing convinced him, his parents allowed him to become monk.

Pujyapāda chose the hill located south of Kollegāla to undertake severe penance, and as time passed, the news of his ascetic power and virtues were spread in the region and many people began to flock to the hill, and pay respects to the monk.

In the Vikrama era 556, Pujyapada traveled to East Videha where he studied Siddhāntasāra, Āgamasāra, Pratiṣṭhasāra, astrology, medicine etc under great ascetics. From there, he went to visit Jain shrines at Kailāsa, Sammedashikara, Campāpuri, Ujantagiri, Satrunjaya hills and returned to Kollegāla.

During this period, Paninyācārya, his maternal uncle and father-in-law of his sister Kamalini, had become an accomplished scholar and *guru* of the Brahmins. Desirous of writing about grammar, Paninyācārya began the work, but realizing that he may die very soon and not be able to complete, he approached Pujyapāda to complete his unfinished work.

In honour of Pujyapāda, Nagarjuna, his nephew constructed four wells in the four directions of the hill where Pujyapada meditated, and named the hill as Kanakagiri. He also built a temple there dedicated to Lord Pārśva.

According to an inscription dated 10th century, Pujyapāda was known as Devanandi. He is referred in Śravanabelagola inscription (*Epigraphia Carnatica* Vol.II 1973) mentions that Devanandi was his first name, and later he acquired the name Pujyapāda.

Poet Devacandra mentions that Pujyapāda was born in 378 C.E., and traveled to East Videha in 498 C.E. Late Jain scholar A. Shantiraja Sastri seconds the date provided by Devacandra. He proposes that based on the facts that:

[1] He was junior to Samantabhadra who lived in the second century

[2] He was senior to his disciple Vajramuni who established Dravida sangha

[3] *Pujyapada Carite* mentions his date as 300 Salivahana year

[4] Again it is repeated by Devacandra in his *Rajavali Kathasara*

[5] Barrister Jugmandar Lal Jain in his book *Tathvarthasutra* introduction mentions that the birth of Pujyapāda as stated in the *Paṭṭāvalis* is the 10th *Jestha Sudi Saka* year - the date of Pujyapāda is the last quarter of the fourth century, 378 C.E.

Literary references of Pujyapāda are many. He is mentioned by Harisena in his Sanskrit work *Harivamsa*, Jayakeerti in his *Candonusasana*, Shubhacandra in *Pāndava Purāna* and *Jnanāvarna*, Indrabhuti in *Samaya Bhushana*, Somadeva in *Yasatitilaka*, and Devasena in *Darsana Sāra*. It is well noted that from the first Kannada poet Pampa to the eighteenth century poets make references and praise Pujyapāda in all their works.

Works Of Pujyapāda

Sixteen works have been attributed to Pujyapāda. They are:

1. *Jainendra Vyākaraṇa* 2. *Nyayākumada Candrodaya* 3. *Mughdhabodha Vyākaraṇa* 4. *Shabhāvatāra Tika* 5. *Chanda Śāstra* 6. *Sarvārthasiddhi* 7. *Vaidyasāra* 8. *Ishtopadeśha* 9. *Samādhi Śataka* 10. *Sāra Sangraha* 11. *Jainabhisheka* 12. *Jnānāchandra Carite* 13. *Dashabhakti* 14. *Śāntyashtaka* 15. *Pancakavastu* 16. *Svapnāvali*. □

Based on Devacandra's *Pujyapada Carite*, edited by K.R. Sheshagiri Rao, University of Mysore, 1988.

GYRASPUR JAIN TEMPLE, MADHYA PRADESH

Gulab Chandra Jain, Savarkar Path, Vidhisha 464001, MP.

Rendered from Hindi to English
Kirti Khandor, Canada

Gyarapur is a village situated on the Vidhisa - Sagar road in Madhya Pradesh, Central India. The village is 34 kms from Vidhisha town. The Gyrapur Jain temple is popularly known as Malādevi temple. As one proceeds towards the village, the temple can be seen from a far distance, as it is situated on the southern end of the slope of the hill. The hill itself forms the southern end of the Vindhyan system.

In the valley below the temple, there flows a stream whose water has a bluish tinge of colour. In the south side of the temple, a solid wall has been erected. The temple is situated on a base of insitu rock cut and thus, to the south, there is solid wall. The construction of the temple however falls within the norms of Jaina *vastuśāstra*.

Some important features of the temple are found in the entrance part itself, featuring *sabha mandapa* and the shrine. The ceiling of the *sabha mandapa* is octagonal in shape. The shrine with circumambulation area around has two openings on its wall that permit light to pass through, and illuminate the inside of the temple. Above the shrine, there stands an artistic *shikar*.

The Pratihara rulers established the temple, and its architectural style is Nagari. This style and the period during which it was constructed can be compared with the Khajuraho temple, dated to Ninth and Tenth Centuries.

The temple faces east and has a large main *shikar* along with eight smaller *shikars*. In the southern side of the main *shikar*, there are image of *yakṣi* Cakresvari seated on the bird, *garuda*. To her right, there is an image of Ambika.

The *mandapa* is supported by four pillars with an octagonal ceiling in the Nagari style. The bottom and the top of the pillars have same quadrant shape, and the top end has serpents depicted. The

entrance has *yakṣi* Mānasi of Tīrthaṅkara Śhanti. She is seated on *garuda*, holding *cakra*, fruit and lotus in the left hand and on the right, she holds stem of a lotus flower.

In the right side wall of the *maha mandapa*, there is an image of Jina Śhanti, 10 ft tall in *kayotsarga* position. Under the image, there are two standing devotees. An image - 3 ft 2" - of Jina Pushpadanta in *padmasana* position with *prabhavali* behind; two seated images and three standing images are also found. One of these is Tīrthaṅkara Śhantinatha which is 5.3" in height. In the middle, there are two saluting images of Indras.

The *mandapa* is 18 sq.ft in size. The entrance of the *garbhagraha* contains a row with nine Tīrthaṅkara images in seated position. To the left side of this image, there is a Tīrthaṅkara figure measuring 3 ft 3 in. There are also two Sarasvati images - one seated with *veena* instrument in her left hand; one standing with book and *kalas* in one hand and the other hand is *varadha mudra*. There are also two figures of garlanded couples. There are two *dwārapālakas*, one in the east has *gadha* in the hand. The *garbhagraha* is 13ft wide and 15ft long. The image in the *garbhagraha* is Jina Śhanti, in seated position with an umbrella over the head. On the right side, there is an image 5 ft 6 in with an umbrella, flaunted by umbrella holding Indra, *yakṣa* and *yakṣi*. There are also some small images of Tīrthaṅkaras.

The circumbulation of the *garbhagraha* has two entrances - one in the south and one in the north. Above the southern entrance, there are three rows of images:- the bottom row contains 9 images of Tīrthaṅkaras, middle row has four images and the top row has seven images. The north entrance at the top has images of dancing damsels.

To the left side of the temple, there are images of *dikpālas* and *yakṣa* and *yakṣis*. In the southeast corner, Padmāvati image is found sitting over the cock-headed serpent. The *yakṣi*, Purusadatta of Sumatinatha is in sitting position. In the center of these two, there are small images of Padmāvati and other *yakṣis*. In the western corner, there is an image of the *yakṣi*; in the north, there is an image of *yakṣi* Manovega, of the sixth Tīrthaṅkara Padmaprabha. To the west of the temple, there are images of *yakṣis*: Atija or Rohini of Lord Ajita; Shvetavara or Kandarpi of Lord Dharmanātha; horse image which indicates the sign of Śhambhavanātha.

Because of the location of these deities surrounding the temple,
the name Māladevi is given to the temple. □

Shodadarsh, July 1997 from Lucknow, India published by Tirthankara Mahavira Smriti
Centre and Kendra.

Whatever is inherent in a seed,
Is sure to grow up in the field,
So ignorance gropes in darker zones,
And light leads to cherished home. verse. 44.

While one who clings to earthly things,
And claims the same as his own,
He mourns and groans with sorrowful pangs,
Deserted when he is left alone. verse. 47

All the things of the outer world,
Inherited and acquired by us,
Are wholly separate and others,
There is no love lost between us. verse. 53.

- *Istopadeśa* of Pūjyapāda.

JAGDCHERLA JAIN INSCRIPTION FROM ANDHRA PRADESH

Dr. G. Jawaharlal, Director of Museums, Nellore, Andhra.

This inscription has been unearthed recently when the villagers constructed the culvert of a tank which lies in between Jagdcherla and Bādepalli in Mahbubnagar district. It is now preserved in the premises of the *Panchāyat Samiti* office of Jagdcherla. It is a Jaina inscription - Jinaśāsanam. The record comprises of 42 lines, and the state of writing has preserved good throughout.

The emblems at the top of the stone are: a Jain figure in cross-leg squatting, two attendants on either side with *chowries* in their hands. Over the head, there is a trilinear umbrella with sun on to its and on the proper left of the Jain figure, there a cow with the moon above it. Thus, the record exhibits some of the Jain *prātihāryas*,¹ if not all.

The characters of the record are of the old Kannada script commonly found in the inscriptions of Twelfth century. They are round in shape and well executed. They own no peculiar features deserving special attention. The use of spirals instead of stroke for making their punctuation may be noted in some places. The orthographic traditions of the age, such as the doubling of the consonant in a conjunct after 'r' are generally maintained. A noteworthy feature of phonetic transformation wherein the consonant 'r' is changed to 'l' may be traced in a few instances. They are *śarṇṅgaḷdir* in line 13 and *ēnisineḡldi* in line 14. The language is Kannada, prose and verse. One benedictory verse in the beginning and another imprecatory verse at the end are in Sanskrit.

The benedictory verse is in praise of the doctrine of Lord Jina, overlord of the three worlds - *trailōkyaṇātha*, and which bears the glorious and supremely profound *syādvāda* as its infallible

characteristic mark. It refers itself to the reign of the Cālukya king Bhūlōkamalla, who bore the title *sarvajña cakravarti* and who was also stated to have been ruling from Kalyāṇa. The record then states that Tailapadēva, the younger brother of the king was ruling over Kandūrnāḍu.

The inscription is dated *Śaka* 1047, *Krōdhana*, *Phālguṇa* *śu.* 15 (*Pourṇamāśi*) *Brīhaspativāra Sōmagrahaṇa*, corresponding to C.E. 1125-1126, February 19, Thursday. The date that is given in the present record seems to be spurious in light of following two epigraphs:

1. According to the Duggavaṭṭī epigraph of Tribhuvanamalladēva Vikramāditya VI, which is dated *Śaka* 1049, *Parābhava Pausha*, *śu.* 1, *pāḍva*, *Ādivāra* and corresponds to 1126 C.E., December, 16 Thursday (not Sunday as stated), it is obvious that Vikramāditya VI was still on the throne upto 1126 C.E. December 16, if not further.

2. The Patancheru grant³ of king Bhūlōkamalla Sōmeśvara III states officially that the king's coronation took place on *Phālguṇa* *śu.* 7 Sunday, in the Chālukya Vikrama year 51, *Parābhava*. The C. E. equivalent of this date would be 1127, February 20.

From these records, it is clear that Vikramāditya VI was still on the throne upto C.E. 1126 December 16, and Bhūlōkamalla's coronation took place in 1127 C.E., February 20. Since, the present record informs that Bhūlōkamalla has already been ruling from Kalyāṇa, it must have been issued only after Patancheru grant, which states specifically that Bhūlōkamalla's coronation took place on February 20 in 1127 C.E. Besides, the present record is also incorrect in its details, as there was no lunar eclipse in the *Krōdhana-Samvatsara* as stated. In the reign of Bhūlōkamalla, there occurred only two lunar eclipses in *Phālguṇa*. One is on *Phālguṇa* 15, in *Ś.1053 Virōdhin* which corresponds to 1132 C.E., March 3, Thursday and another on *Phālguṇa* *śu.* 15, *Parīdhāvi* in *Ś.1054* which is equivalent to Tuesday, 21 February 1132 C.E. Perhaps, the present record might have been issued in *Ś.1053, Virōdhin* (March 1132 C.E.), as the details of the present record tally (to some extent) with the above particulars except with the *Samvatsara* (i.e. *Virōdhin*) on which date the lunar eclipse took place. The engraver of the present record seems to have

written *Krōdhi* for *Virōdhi*; even then the *Śaka* year 1047 is definitely incorrect.

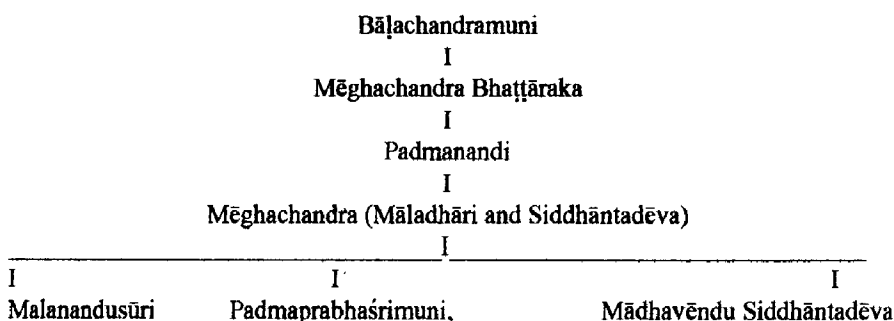
The present record further informs that when the prince Tailapa was ruling over Kandūrnāḍu in the year Ś. 1047, a certain merchant Bammiseṭṭi of the Vīrabalañjiga community, was said to have constructed a *basadi* for Lord Pārśva at Gangāpūra (line 22) after washing the feet of Mēghachandra Siddhāntadēva.⁴ It is further stated that the merchant guild endowed the *basadi* with certain levies collected from each shop and business transactions for the maintenance of the activities of the temple. Additional grants in the form of grain, ginger, oil and betel leaves etc.⁵ were to have been made by Bammiseṭṭi himself and other merchants and residents of Gangāpūra, and as well as inhabitants of the neighboring villages.

While introducing a particular teacher, it was the common practice to mention the *sangha*, *gaṇa*, *gachchha* to which he belonged. It is also observed that the terms *gaṇa* and *gachchha* are sometimes treated as synonymous. This practice was widely prevalent in Karnataka as well as in Andhradesa. Similarly, the present record introduces the illustrious *mūlasangha* before introducing Mēghachandra. The *mūlasangha* seems to be the most predominant monastic order of Jain Church in South India, as it figures prominently in the Jaina epigraphs.⁶ In an inscription from Sravanabelagola (No.254)⁷ dated 1398 C.E., Arhadbali was said to have divided the *mūlasangha* into four subdivisions, viz., Sēṇa, Nandi, Dēva and Sirṇha. Besides, Kānūrgana was another branch of the *mūlasangha*. It arose out of the ascetic line of Kundakunda.⁸ The renowned Meshapāshāṇa-*gachchha* might have been an off-shoot of Krānūr or Kānūr-*gaṇa*. In this illustrious *gaṇa* and renowned *gachchha* hailed the preceptor Mēghachandra Bhaṭṭāraka who bore the epithet Siddhāntadēva (master Philosopher). Here, we may turn to the Govindapuram inscription of Mēdarāja dated 1129 C.E.⁹ where we come across for the first time the line of preceptors belonging to the Kānūr-*gaṇa* and Meshapāshāṇa-*gachchha*. In that inscription, we are told that Bālachandramuni's disciple was Mēghachandra Bhaṭṭāraka, whose pupil was Padmanandi. His disciple was again Mēghachandra Siddhāntadēva. A peep into the contents of the Kōlanupāk inscription¹⁰ dated 1125 C.E. also discloses the pedigree of the preceptors of Kānūr-*gaṇa*.

According to Kōlanupāk inscription, _ Mēghachandra who bore the epithets Māladhāri and Siddhāntadēva, was said to have the following pupils - Malanandisūri, Padmaprabhaśrīmuni and Mādhavēndu, who was also Siddhāntadēva. Here, I am inclined to think that Mēghachandra Bhaṭṭāraka of the present record is identical with Mēghachandra of _ Kōlanupāk inscription and _ Mēghachandra Siddhāntadēva of the Govindapuram epigraph, as they belong to the same _ Kānūr-*gaṇa* and _ Meshapāshāṇa-*gachchha* and the same period, 12th century. Moreover, it is also evident that Mēghachandra Siddhāntadēva of three above records was said to have installed Lord Pārśva images only.

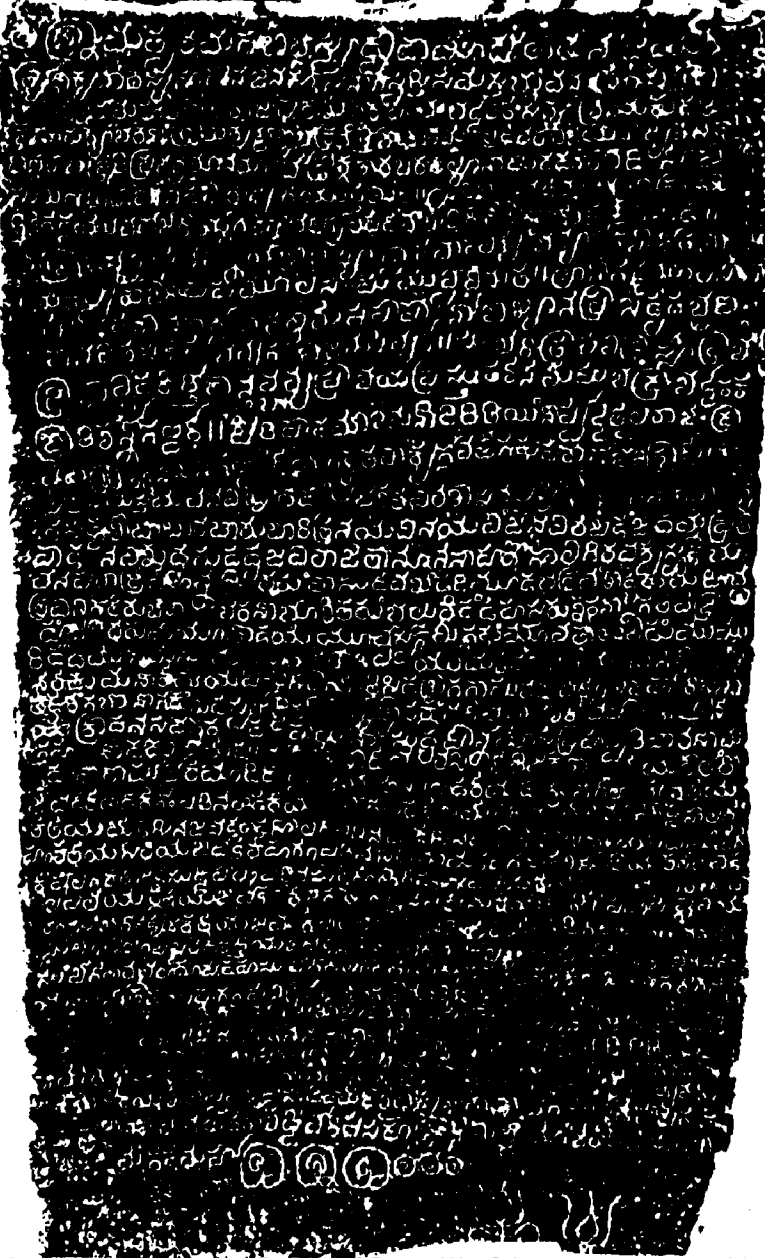
Relying on the three records - Govindpuram, Kōlanupāk and the present epigraph, the pedigree of the preceptors of the Kānūr-*gaṇa* and _ Meshapāshāṇa-*gachchha* may be arranged tentatively as follows:

Teachers of Kānūr-*gaṇa* and Meshapāshāṇa-*gachchha*



I may also suggest here that the ascetic Mēghachandra appears to have been chosen by the merchant guild as the presiding head of the *basadi* of the record.

Before concluding this study, I venture to say that the *basadi* of Gangāpur which was dedicated to Lord Pārśva is identical with the *basadi* of Gollathaguḍi, which is adjacent to Gangāpur record. If the above identification is correct, it throws light on the antiquity of Gollathaguḍi where the department of Archaeology and Museums of Andhra State has been conducting excavations. It is now clear from this record that the *basadi* of Gollathaguḍi was known to have been constructed in the 12th century C.E. by Bammiśēṭṭi.



A few names bearing geographical significance are met in this inscription and all of them can be identified with their modern survivals. The rājadhāni Kayānapura (line 5) is modern Kalyāna in Gulbarga district of Karnataka state. Goṅgāpura (line 22) is identified with modern Gangāpur, 3 km away from Jaḍcherla in Andhra State. Kandūranāḍu is identified with Kandūr-1000 region which, according to several inscriptions of the Chālukya period, seems to have extended upto Pānugallu in Nalagṇḍa district in Andhra.

The Chālukya kings of the record have thus extended their unremitting zeal and exemplary devotion towards Jainism also.
□

REFERENCES

1. Dr. D.N.J, *Vastuśāstra* Vol.II, p.8. According to Jaina iconology, the *prātihāryas* are eight in number, - *divyataru* or Asoka tree, a throne, trilinear umbrella, aura of a beautiful radiance, *divya-dhavanī*, showers of celestial blossoms, 2 *chowries* and heavenly music.
 2. *South India Inscriptions*, IX, Part I, No.215 & AR. No.229 of 1918.
 3. *APGAS* No.3,p.17.
 4. Line 25 of the inscription
 5. Dr. E. Ramachandra Rao of Osmania University helped me in understanding some Kannada terms of the record.
 6. P.B. Desai, *Jainism in South India*.
 7. *Indian Antiquary*, XXI,p.73.
 8. *Jainism in South India*, p.280, NO.6
 9. *Inscriptions of Andhra Pradesh*, Warrangal District.
 10. *APGAS*, No.3, p.53.
-

Jain Shrines of Tamilnadu

Abridged version by
S.N. Prakash, Sylvania, OH.

The visiting of Jain shrines - *Ṭirṭha Darśan* is an important functional transaction in the life of Jainas, laity or the saint. Prof. Padmanabh S. Jaini of University of California at Berkeley, observes in his *The Jaina Path of Purification* (pp.205-207) that "Jainas place great value upon pilgrimage to shrines; indeed, the lay [person] considers it an important goal of life...thus far focused upon the external aspects of the practice .. fundamentally intended as a means of withdraw from worldly occupations and dwell for a time in the peaceful presence of the holies."

The pilgrimage sites or shrines to which Jains go are indeed many in India, and as such, the paper concentrates on the sites in state of Tamilnadu in South India. There are several such shrines, dating back to Second and Third B.C.E. to the recent. The paper also provides some data about the Jaina population that might live in such places.

In the year 1981, Tamilnadu consisted of sixteen districts, and its Jaina population being a very small had scattered in the districts of Madras, Chengalpattu, North Arcot, South Arcot and Tanjavur. The estimated Jain population in 1981 was about 50,000. They are invariably rural dwellers, and in about one hundred villages they live. About sixty of these villages contain ancient Jain temples serving as their religious and spiritual centers.

The Tamilian Jains are mainly agriculturists or small landholders and in the recent time, they have entered other profession, as business men and civil servants. Their level of education is moderate, except in individual instances some of them have gone into higher education and accomplished a position of social status, both within their

fold and in the mainstream. Their social and cultural activities, though resemble Jains in other parts of Southern India, the language and architecture they follow are purely indigenous. Generally speaking, Tamil Jains are socially conservative and they are indigenous people belonging to Digambara tradition.

The Jaina holy hills and the *atiśaya kṣetras* in Tamilnadu are conservatively placed in the order of five to six hundred. And the places presented here are the temples which are still worship-worthy

Of the four ancient Jain *mathas*, only one at Jina Kanchi has survived. It is presided over by Bhaṭṭāraka, who is referred by the name of Laxmisena. He is the spiritual and religious head of Tamil Jains.

Survey of the Shrines

The District of Chengalpattu

Arugkulam: The village is located 88 km from Madras, and the nearest town is Tiruvellore, on the bus route between Madras and Tiruttani. It is an ancient Jain center, dating back to ninth century. The Tamil text *Choolamani* was composed here by Thola Mozhi Devar, dedicated to fourteenth Tīrthaṅkara, Dharma.

The temple has a unique architecture. On the birth day of Tīrthaṅkara Dharma, the rays of the rising sun fall at the feet and slowly rise to the face of the idol.

There are no Jains living, except for the *purohit*.

Aarpakkam: It is about 25 km from Kanchipuram to Uthiramerur. It is a small ancient village. The temple is dedicated to Rṣabha, locally referred as Athi Pattarakar. A local poet, Udiche Devar has composed a work called *Thiru Kalampakam*.

Except for the *purohit*, there are no Jains living in the village. However, Jains from North Arcot visit the shrine for ear-piercing ceremony of their children.

Jinakanchi: It is just four km from Kanchipuram, located on the southern bank of the Vegavati river. The antiquity of this place can be traced back to the time of Samanthabhadra (120-185 C.E.) who had visited the place.¹ The earliest epigraphic record, the Pallankoil copper plate issued by Pallava king Simhavarman (556 C.E.) refers to saint

Vajranandi of Nandisangha.⁴ The temple is dedicated to Tīrthaṅkara Mahāvīra, and the temple architecture style is composed of three periods, namely Chola, Pallava and Vijayanagara. In the eighteenth century, mural paintings depicting the life of Tīrthaṅkaras have been created. The temple which is about 1500 years old has undergone renovations over the period. There are two foot-prints of the celebrated Jain saints, Mallisena and Puspasena, located under a small tree.

The place became a Jaina holy shrine as early as sixth century, and the Nandisangha raised to fame in Tamilnadu when the South Indian original monastic order of ācārya Kundakunda was divided into four sanghas - Nandi, Sena, Deva and Simha. The presiding saints of the sangha thus suffixed their names with the epithet Nandi.

The Nandi monastery of Kanchi prospered for a long time under many patrons. Candrakirtidevar, the preceptor in the last quarter of the twelfth century, and in the fifteenth century, Puspasena, the preceptor of Vijayanagara Prime Minister Irugappa was in charge of this monastery. According to Col. Mackenzie, the *matha* was once honored by such pontiffs as Samanthabhadra, Sivakoti, the king of Kanchi who became a convert to Jainism and later a mendicant who wrote the *Ratnamala*.

After Vijayanagara rule, the *matha* was closed and the pontifical seat was transferred to Chittamur in South Arcot.. Only in the sixteenth century, Virasenacarya re-established the *matha* here from Chittamur.³

Mamallapuram: Several centuries ago, this small village was a famous harbor under Pallava kings. It is well known for its sculptural excellence. There were many Jain sculptures and images, but only one remains. It is the bas-relief on its rock face, an eastern vertical length of 96 feet and 43 feet high, depicts the story of emperor Sakara, as referred in the work *Ajitanathar Puranam*.

NORTH ARCOT DISTRICT

Agarakorakottai is a small village, 20 km south of Wandawasi on the road to Tindivanam. The temple is only about 80 years old, dedicated to Tīrthaṅkara Pārśva.

The Jain population of the village is about twelve families.

Birudur is an ancient village located 2 km east of Wandawasi town, and has a Jain population of 100 families. The temple is about 700 years old, and is dedicated to R̥ṣabha.

Elangadu is about 10 km southwest of Wandawasi. It is a small village with an ancient Jain temple, dedicated to R̥ṣabha. The temple also houses two metal Jain images of Tīrthaṅkara Neminatha and the other is of Dharmadevi. There is an inscription at the bottom of Neminatha image stating that the image belonged to Mylapore. Hence, the image was said to have been carried to this temple when the Jain temple in Mylapore was subsiding in the sea.

There are about 25 Jain families in the village.

Gudaloor is located about 25 km south of Wandawasi, and the temple is dedicated to Tīrthaṅkara Kunthu is about 300 years old.

The village was the place where the Pallavas and the Colas met each other in the ancient times, and presently, there are about 30 Jain families in the village.

Kappalur is about 10 km south of Polur, in the main road axis of Tiruvannamalai and Polur. The Jain temple was constructed only in 1968 and is dedicated to Tīrthaṅkara Kunthu. The Jain population of the village is only 15 families.

Kattumalayanoor is a village about 16 km east of Tiruvannamalai. There is no Jain temple, but there about 29 Jain families.

Kilnelli is a small village located 12 km northeast of Cheyyar town. There is only one Jain family. This is an ancient village dating back to 700 C.E. with a flourishing Jain population. There is now a dilapidated Jain temple with Tīrthaṅkara Mahāvīra, placed on a platform.

Kilpennathur is a small village about 20 km east of Tiruvannamalai, and has 5 Jain families, but no Jain temple.

Kilsathamangalam village is located 5 km west of Wandawasi. There are 60 Jain families and the temple is very ancient one, estimated at

1400 years old. The *mānastambha* is monolithic and is 33 feet high. Near the village, there is a hillock with an inscription belonging to Pallava ruler Nandivarman.

Kilvillivalam is located 15 km southeast of Wandawasi, and the Jain population is about 25 families. The temple which is about 150 years old is dedicated to Vardhamāna Mahāvīra.

Kozhappaloor is a village located about 22 km south of Arni. The village has 60 Jain families and the Jain temple is about 300 years old, and is dedicated to Ṛṣabha.

Mandakolathur is an ancient Jain village, located on the Polur Wandawasi bus route at a distance of 10 km. Now there is no temple. Once it had a large Jain population, but presently, it has only 5 families.

Manjapattu is about 25 km south of Wandawasi. The village has 26 Jain families and the temple which is about 200 years old. It is dedicated Malli Tirthaṅkara.

Mudaloor is only 5 km south of Wandawasi and has a Jain population of 46 families. The temple is a very ancient one and is dedicated to Ṛṣabha. The village is the birth place of the Bhaṭṭāraka Laxmisena of the Jain *matha* in Kolhapur, Maharashtra state.

Mullipattu is a small village, about 3 km west of Arni. A 316 year old temple dedicated to Mahāvīra is found in the village. The village has 9 Jain families.

Nallavanpalyam is a village 5 km south of Tiruvannamali. The temple is fairly new, about 70 years. It is dedicated to Ṛṣabha. The village has 65 Jain families.

Nallur is about 16 km southeast of Wandawasi and has 50 Jain families. The temple is about 80 years old and is dedicated to Ṛṣabha.

Naval is a small village 7 km southwest of Cheyyar. The village has 27 Jain families and the temple is about 85 years. It is dedicated to Tīrthaṅkara Vāsudeva. This village is known for producing several notable and learned Jain *pandits* in the past 65 years.

Nelliangulam village is about 25 km south of Wandawasi. It has about 150 Jain families and the temple dedicated to Tīrthaṅkara Neminatha is about 165 years old.

Nethapakkam village is about 8 km east of Arni. The Jain population of this village has moved out to nearby towns. The temple which is dedicated to Neminatha is located on an acre land, and it caters to the Jain families in the four villages - Mottur, Kalpoondi, Molgampoondi and S.V. Nagaram.

Othalavadi is an ancient Jain village located about 22 km from Arni. Presently, the village has 65 Jain families. The temple which was built in the tenth century is dedicated to Ṛṣabha. There are inscriptions in the temple, dating back to 1271 C.E. They refer to the endowments made to the temple.

Peranamullur is 35 km west of Wandawasi and it has 37 Jain families. The temple is a recent one, about 80 years old and is dedicated to Ṛṣabha.

Ponnur is an ancient Jain village which has connections to *ācārya* Kundakunda. It is located about 12 km southwest of Wandawasi. Its Jain population is about 70 families. There is a 12th century temple over the hill Kanagagiri and it has *garbhahraha*, *antarala* and *ardhamandapa*. It is dedicated to Ṛṣabha. During a later period, it was enlarged with an addition of a *maāmandapa*, an *yakṣi* shrine and an enclosure wall.⁴ Inscriptions from the village reveal that Cola chieftains and Pallavas made endowments to this temple. One of the inscriptions reveals that the idols of Pārśva and *yakṣiṇi* Jwalamāla were taken out to nearby Nilagiri (Ponnurmalai) for pūja celebrations.

Sitharugaavoor is an ancient Jain village, but now has only 12 Jain families. It is located 3 km south of Desur and 19 km southwest of Wandawasi. There is an ancient temple dedicated to Ṛṣabha. Near the village, there is a monument with an inscription dated 885 C.E., which reveals that the nearby town Vedal had a Jain University exclusively meant for women and was managed by the nuns. It was a unique establishment with more than nine hundred pupils on its roll.

Solai Arugavoor is about 30 km southwest of Wandawasi and 6 km from Desur. The village has 35 Jain families and their temple is just about 116 years old. It is dedicated to Ṛṣabha. The brass bell in the temple is quite unique in the sense that it produces musical sounds.

Somasipadi is an ancient Jain village located 8 km east of Tiruvannamalai. The village was said to have been established by the Jains when they were persecuted by the chieftain of Gingee. The temple is not ancient; it is just about 116 years old and is dedicated to Tīrthaṅkara Śhānṭhi. It is to be noted that this is the only Jain temple that was dedicated to this Tīrthaṅkara in the Tamil country. The present Jain population consists of 94 families.

Near the village, there is a rock with inscriptions and sculpture of Mahāvīra.

Thatcur is another ancient Jain village which is more than 800 years old. It is 10 km south of Arni. The present Jain population is about 60 families. The temple was built in circa 12th century and dedicated to Ṛṣabha. The temple architecture is unique as it permits the sun rays - every year on the last 3 days of the month of February and the first of March - which splash over the feet of the idol.

Thenesenthamangalam is 5 km west of Wandawasi. It has an ancient temple dedicated to Pārśva. The Jain population is 19 families. The Pallavas and later, the Muslim Nawabs sanctioned grants to the temple.

Thirumalai was an ancient Jain center having the temples, both structural and cave types. It is about 40 km from Arni on the bus route to Polur. The different part of the temple complex was constructed

during the Cola times. The Cola queen Kundavai was credited with the commissioning of two Jain temples, one at Dadapuram and the other one at Tirumalai. The former could not withstand the ravages of time and had disappeared completely, but, the Tirumalai one which stands at the foot of the hill, has undergone extensive renovations and repairs over a period of time. However, the pillars of the interior *mandapa* and the original image of Neminatha bear the best of Cola workmanship. During the same period, the neighboring rock-shelter was commissioned to carve exquisite relief represented by Ambika, Bāhubali, Adinātha and Pārṣvanatha. By the twelfth century, a colossal image of Neminatha, who is locally known as *Sikhamaninatha*, was carved measuring sixteen feet in height. The later temple dedicated to Mahāvīra was constructed within the complex.

Presently, there is only two or three Jain families in Thirumalai.

Tirupanamoor is 19 km from Kanchi and 20 km from Cheyyar. It is an ancient Jain village boasting a 14th century temple which is dedicated to Tirthaṅkara Puspadantha. According to an inscription, the village is well connected with ācārya Akalanka, whose picture is found in the Kunthunatha temple of Karanti.⁵

Akalnaka's association with this village is illustrated by his foot-prints in the *mandapa* located on the bank of the local tank. An annual float festival is an highlighted activity of the Jains here. Moreover, the village boasts of the births of two celebrated Jain saints - Dharmasagar and Sudharmasagar.

Veliyanallur is an ancient village about 5 km east of Cheyyar, and has 30 Jain families. The ancient temple is dedicated Mahāvīra.

Vangaram is located at about 8 km southwest of Wandawasi and lies close to Ponnur hills. It has a recent Jain temple built over 120 years ago. The temple is dedicated to Rṣabha. The Jain population is about 30 families.

Vellai is located 6 km southwest of Cheyyar. It has a temple dedicated to Rṣabha and is about 170 years old. There are about 11 Jain families.

Venkundram is a village located 1 km northwest of Wandawasi and its history extends back to Cola period, 1150 C.E. The village was a seat of Jain administration of its *sangha*. The temple is dedicated to Pārṣva. There are inscriptions in nearby hills.

SOUTH ARCOT DISTRICT

Agalur is 12 km northeast of Gingee. The village is not very old and its Jain population is currently 40 families. The temple is just about 90 years old and is dedicated to Ṛṣabha.

Alagramum is an ancient Jain village 20 km southwest of Tindivanam. However, the temple is only about 170 years old. It is dedicated to Ṛṣabha. The temple has an attached *dharmasala*. There are about 50 Jain families.

Eyyil is a small village near Gingee. It has an ancient temple dedicated to Chandraprabha. There are about 50 Jain families in the village.

Kallakolathur is about 22 km south of Tindivanam, and has an ancient temple, which was renovated in 1942. The temple is dedicated to Ṛṣabha. Closer to the village on the north side is a small rock which contains foot-prints of *nirvana parama Jina deva*.

Kallapuliur is 16 km south of Gingee. There are about 70 Jain families and there is a temple dedicated to Pārṣva.

Kattusithamoor is a small village, 35 km west of Gingee. It has 17 Jain families. The village has no temple.

Kiledayalam is a small village 12 km south of Tindivanam. The temple is quite ancient, dedicated to Ṛṣabha. Near the village, the lake bund contains foot-prints of saint Vāmana. There are only 8 Jain families.

Melsithamoor is about 10 km from Gingee and 20 km from Tindivanam. This is the religious headquarters of Tamil Jains. The Bhaṭṭāraka Laxmisena resides here. There are two temples - ancient

one built on the rock with an inscription, and the other is a temple complex with biggest *garbagriha*, and the complex is built around in fourteenth century. The temple is dedicated to Pārśva.

Mozhiyanoor is 25 km south of Tindivanam. There are 11 Jain families and they have a temple built around 1850 C.E. It is dedicated to Pārśva. There is an inscription in the temple.

Peramundur is one of the ancient Jain villages of Tamilnadu in the region. It is about 20 km from Tindivanam. There are two temples - ancient and the newer. The inscriptions found in the ancient temple are dated 11th Century. The R̥ṣabhanatha temple was considerably enlarged in 1192 C.E. by Rajaraja Sambuvaraya, a vassal of Kulottunga III.⁶ The Chandranatha temple is an eleventh century edifice which had its expansion in the subsequent centuries, and yet has retained its originality.⁷ There are 50 Jain families in the village.

The author of the *Śrīpurāṇa*, the Tamil version of the *Mahāpurāṇa*, hailed from this village.

Perumpungai is located 6 km from Gingee, and there are 30 Jain families. The temple is just 217 years old and is dedicated to Tīrthaṅkara Mallinatha.

Uppu Vellore is an ancient village located 23 km east of Tindivanam. The village was known for the early settlements of Jains there. There is a temple dedicated to R̥ṣabha. There are 40 Jain families in the village.

Ācārya Jinasena, the celebrated saint scholar, is said to have died in this village.

Thirunarugkondai is one of the ancient Jain shrines in Tamilnadu. It is located 250 km from Madras on the road to Tiruchchirapalli. The hill bears the same name. There is a cave temple belonging to circa last B.C.E. on the hill at about 600 feet elevation. There are inscriptions.

Atop the hill there is a temple locally known as Appandainatha temple, dated to ninth century and dedicated to Pārśva. It belongs to early Cola style.

The temple dedicated to Chandraprabha is located on the southern bank of river Cauvery. It was caused by Vijaynallulan, a native of Talakkudi. The lithic record found in the temple refers to endowments made to the temple by Rajaraja I, his military chief Mummadi Cola - Brahmarayan; his elder sister Kundavai who commissioned a lake at the site, and an wife of an officer of Rajaraja; and king Kulottunga III who personally took interest in the temple.

Once there flourished the Jain *sangha* known as Vira *Sangha* under the leadership of saint Gunabhadra. Presently, there are only three Jain families in the village.

Valatti is an ancient Jain village surrounded by hills on the western and southern sides. The village is located 13 km from Gingee. The natural cavern has *darsana bimbas* of Pārṣva carved on the overhanging walls and it belongs to tenth century Cola style architecture.⁸ The temple which is dedicated to Ṛṣabha belongs to circa 16th century. There is a cave on the outskirts of the village. It is known as *Nalgnana Kundru - samyagnan* hillock, where there is a bas-relief of Pārṣva.

There are 30 Jain families.

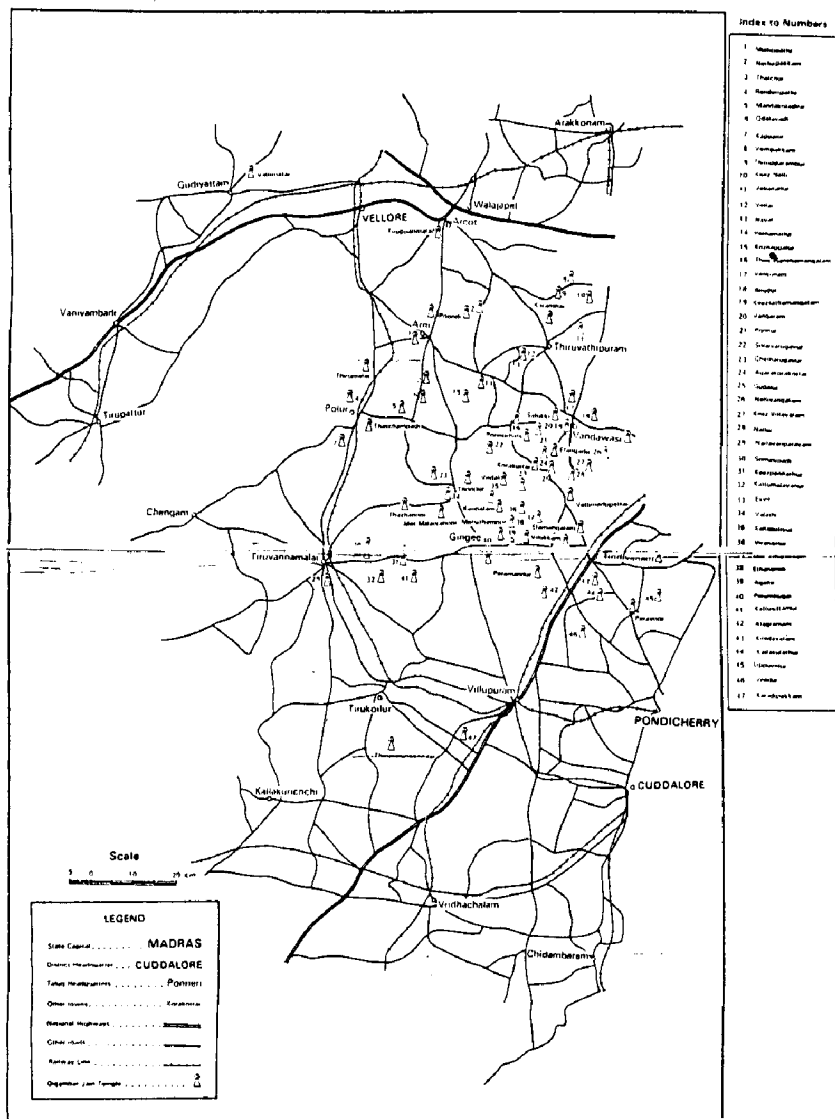
Vidur is a hamlet situated 24 km southeast of Tindivanam. The village was known for producing many philosophers who wrote on Jaina philosophy. The temple was built for Ṛṣabha in circa 10th century, and a lithic record - a slab built into the floor of the *mandapa* in front of the central shrine - of the Rashtrakuta king Krishna III (939-968 C.E.) has come to light. It reveals his patronage to the temple and also his sway over Tondaimandalam for about a quarter of a century.⁹ There are 51 Jain families.

Veeranmoor is an ancient Jain village located 20 km north of Gingee. This village produced the Bhaṭṭāraka for the Jain *matha* at Melsithamoor and that too from the same family. The temple was built in circa 14th century, dedicated to Ṛṣabha.

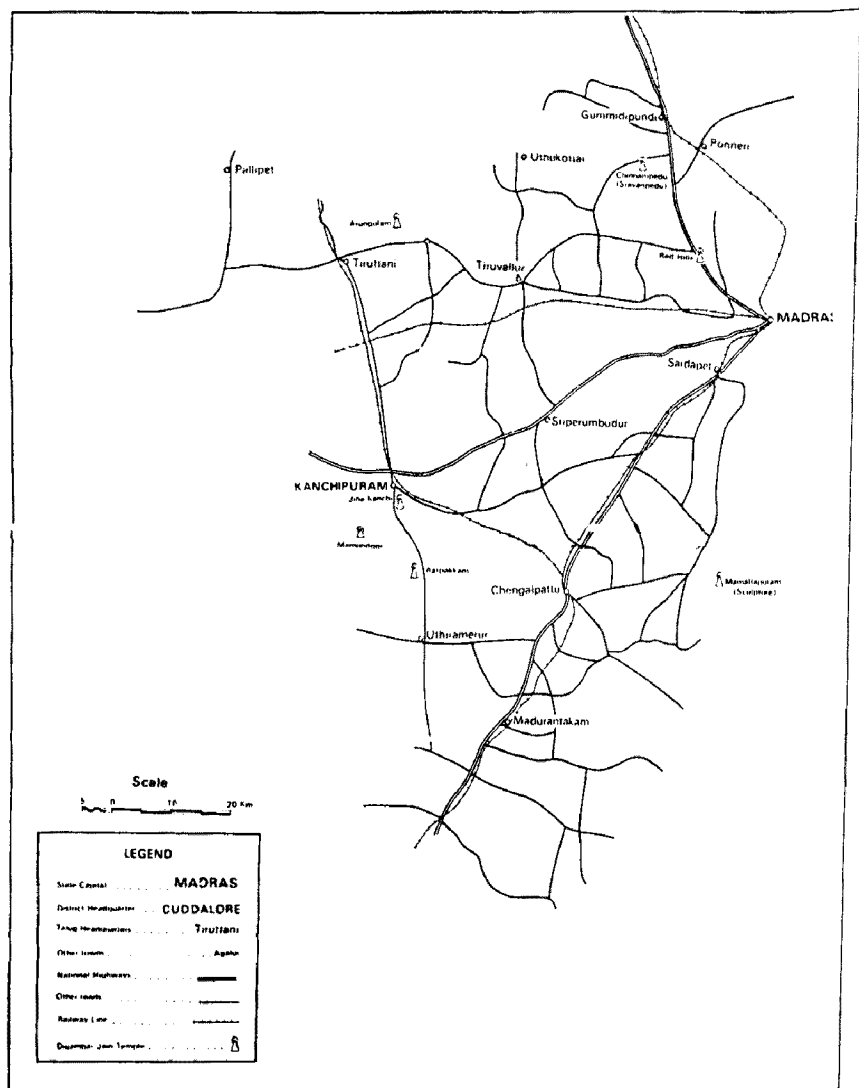
The village has 41 Jain families.

Vellimedupettai is 10 km north of Tindivanam. The temple here is about 220 years dedicated to Tīrthaṅkara Anantanatha. There are 30

DIGAMBAR JAIN TEMPLES IN SOUTH ARCOT AND NORTH ARCOT DISTRICTS



DIGAMBAR JAIN TEMPLES IN CHENGALPATTU AND MADRAS DISTRICTS



Jain families. Near this village at Anandamangalam, the hillock contains Jain sculpture. □

This is a condensed version of *Jain Shrines of Tamilnadu* published by Digambar Jain Youth Forum, 3 Boag Road, Madras - 600017, February 1981.

REFERENCES

1. Dr. A. Ekambaranathan, *Jainism in Tamilnadu*, p. Jain Humanities Press, Canada and USA, 1996.
2. *Ibid.*
3. *Ibid.*, pp.99-100.
4. *Ibid.*, p.80.
5. *Ibid.*, p.111.
6. *Ibid.*, p.74.
7. *Ibid.*, p.73.
8. *Ibid.*, p.70.
9. *Ibid.*, pp.79-80.

Union of self with physical things,
Is perennial source of pains and ills,
With all thy force of thought, word and deed,
Give up thy greed for outer things. verse. 54.

I am not the death, nor disease,
Neither young, adult, nor old,
All these things belong to flesh,
Nothing is there to fear and mourn. verse. 56.

Ages have past and era rolled,
Still no rest from outer quests,
Now let me turn to inner self,
For tried old things, no use of quest. verse. 61.

- *Istopadeṣa* of Pūjyapāda.

SOCIETY FOR JAINA STUDIES, JAPAN

Profs. Unebe Tshiya and Fujinaga Sin, Japan.

Society for Jaina Studies was founded in 1986 by Dr. Atsushi Uno, Professor Emeritus, Hiroshima University, Prof. Hojun Nagasaki of Otani University, Kyoto and others. It is the only academic society devoted to the study of Jainism in Japan. Its principle mission lies in Jaina studies. The Society thus fosters exchange of views and information and camaraderie among Japanese scholars who have expertise and interest in the study of Jain religion.

The Society for Jaina Studies when launched in 1986, it had only eleven members, and now it boasts of about ninety members, who are not only academic scholars but also graduate students and individuals with interest in any field of Jaina studies. Prof. Uno was not only one of the principal founders of the Society but also served as its first chairperson, and its secretariat is established at the office of Prof. Nagasaki at Otani University, Kyoto.

The Society has an annual academic conference at Otani University, and is usually held at the end of September. In the annual conference, members or invited guest(s) present their research papers related to Jainism: topics may encompass philosophical, philological, literary study, and ethnological research and field work. The Society for Jaina Studies, therefore, occupies a unique position in Japanese Indological academic circles, as it is being limited only to the field of Jainism and related subjects.

Up until 1994, the Society published annual newspaper distributed among scholars as a means of information exchange. However, beginning 1995 which marked the 10th Annual Conference, the newspaper has become the *Journal of Jaina Studies*. Most of the articles in the journal are written in Japanese with a summary in English.

The most recent volume III, published in September 1997, has the following contents:

1. A Study of *Pramāṇanayatattvāloka* - An Annotated Japanese Translation By Uno Atsushi.

25. The *Nyāyāvatāra*: *anyathānupapatti* and *ūha* By Kano Kyo.

53. Study of *Anekāntavādapraveśa* By Fujinaga Sin.

79. The Report on the Jaina Section in the 10th World Sanskrit Conference, Bangalore, India, January 1997 By Yamaguchi Eiichi.

93. Book Information for Jaina Study By Fujinaga Sin.

This volume contains two annotated translations of important Jaina treatises. Prof. Uno continues his annotated Japanese translations of the *Pramāṇanayatattvāloka*, a well known primer of Jaina logic which was composed by Vādi Devāsūri. Prof. Fujinaga's translation is a pioneering work in the study of the *Anekāntavāda*, the doctrine propounded by Mahāvīra, the last Tīrthaṅkara. The *Anekāntavādaprveśa* is a digest and introduction of the *Anekāntavādajayapatākā* of famous Jaina scholar Haribhandra.

Prof. Kano's article on *Nyāyātāra* and Prof. Uno's translation inquire into the epistemological tradition of Jainism. The *Nyāyātāra* of venerable Siddhasenadiwākara is regarded as the earliest full-fledged treatise on logico-epistemology in Jainism. Both articles refer to the concept of *antarvyāpti* which plays a very important role not only in the Jaina theory of logic but also in the history of Indian epistemology as a whole, and should open new vistas for the study of this field.

Prof. Yamaguchi's report on the Jaina Section in the World Sanskrit Conference and Fujinaga's brief book review provide invaluable information for Japanese Jaina scholars for whom such information is hard to come by.

Prof. H. Nagasaki is the Chief Editor of the journal, and he is assisted by an editorial board based at Otani university. Annual academic conference papers are usually published in the journal, the following year. Contributions are welcome, if articles are related to Jainism. The address is: Society for Jaina Studies C/O Prof. H. Nagasaki's Office, University of Otani, Koyama-Kamihusacho, 603 Kyoto, Japan. The journal may be purchased by sending international postal money in U\$. 20.00.

The 12th Annual Conference Report

It was held on 27th of September 1997 at Otani university.¹ Nearly 50 scholars from all over Japan attended the conference; their interest mainly lying in Jainism itself or its relation with Buddhism. Four scholars read their papers concerning various fields of Jaina studies.

Mr. Sato Hiromue discussed the Jaina epistemology according to Yaśovijaya's *Jaina Tarka Bhāṣā*. Sato observed that the Jaina theory of perception is believed to have been influenced mainly by Buddhism but a closer study of the object of avagraha shows that the orthodox Nyāya school on perception is similar to that of Jainism.

After living in Ahmedabad, India for a year and his socio-ethno study of Jains there, Yamaguchi presented lives of Jains in India through a religious ceremony. His participation in Paryuṣaṇ ceremony, wherein Bhadrakasūri and Jambūvijaya and their disciples delivered religious discourses and recited the Kalpasūtra, was presented through some 40 slide films.

The third paper, Textual Problems in the Āgama, was presented by Mr. Watanabe Kenji. Pointing to a verse in an Āgama which describes a Jaina monk wearing garment, Watanabe said that this contradicts the Jaina tenets of *acelatā*, nudity. He attributed such problems to (i) the existence of various recessions before the Āgamas were put to writing, and (ii) the chronological standard of the Āgamic texts is not always correct in the sense that a written portion with śloka not necessarily older than other part.

Mr. Yamazaki Moriichi presented - Internet Application for the Study of Jaina Āgamas. He explained some of his published verse indices and reversed verse indices of the Āgamas and about home page containing Jaina textual resources compiled with the help of personal computer. He also gave home page address: <http://www.sendai-ct.ac.jp/~ousaka/>. According to Yamazaki, using electric devices and the resources, a questionable verse can be corrected by comparing other verses which are similar in metric.

Lastly, some of the participants expressed the hope to publish Japanese translations of main Jaina Āgamas.² □

ENDNOTES

1. For the preceding annual sessions, see Recent Jaina Scholarship in Japan by Prof. Uno Atsushi in *Jinamanjari*, Vol.14, No.2, 1996.
2. Among the translations, the *Tattvartha Sūtra* will be included though it does not belong to Āgamas.

Wealth hard to earn, and retain,
Unstable most, and most unsafe,
One is never safe and sound with it,
As fever patient with use of *ghee*. verse.25.

Every thing can be had in life,
By force of concentrated thought,
Both the precious and the worthless,
Philosopher's gem, or piece of stone. verse. 35

- *Istopadeṣa* of Pūjyapāda.

NEWS DIGEST

JAIN STATUES OF LORD PARŠVA IN TWO POSTURES WERE DISCOVERED AT MURUMA VILLAGE IN MAHARASHTRA.

This small village which once was a part of the Nizam of Hyderabad is located presently in the *taluk* of Umaraga in the district of Osmanabad in Maharashtra. In its hey days the village was said to have a large Jain population with five *caityas* for their worshipping. Nizam's army when occupied the region, it destroyed four *caityas* and only one was safely secured by the faithful. Nevertheless, when the remained *caitya* was about to be destroyed, the *śravakas* removed the temple's main idols which measured five feet tall. It was hidden underground behind the temple. A small idol of Lord Candraprabha was placed in the temple, in lieu of the buried one, and thus, it became known as Candraprabha temple. Thus, the idol in the ground stayed unknown from then onwards.

The earthquake tremors that occurred in Decan India in the year 1994 destroyed this temple, and the reconstruction of the temple was envisaged. The foundation laying ceremony was held on tenth of February 1997 in the spiritual presence of *kṣhūllak* Ajita Sagara, who is in the second stage before he could become a monkhood of the Digambara tradition.

As the excavation began for foundation and was dug to about seven feet deep, the discovery of the buried idols of Lord Pārśva was made, and recovered on Sunday, 23 March 1997.

The excavation revealed a tunnel leading to two idols of Pārśva - one in *padmāsana* and another in *kāyotsarga* positions, and a plan of the temple.

Recently, local newspapers from Śolapur like *Kēsari*, *Sanchāra*, *Lōkamata* and *Pudāri Taruna* have reported about this discovery with photographs.

Recently, local newspapers from Śolapur like *Kēsari*, *Sanchāra*, *Lōkamata* and *Pudāri Taruna* have reported about this discovery with photographs.

- Dr. S.R. Patil, Muruma Post, Umaraga Taluk, Osmanabad, MR.
In *Gurudeva*, A Fortnightly Jain Newspaper, 15 September 1997.

PROF. H.M.S. RAO, AN EDUCATOR AND SCHOLAR OF KANNADA LITERATURE, IS DEAD.

Prof. H.M. Shankaranarayana Rao who hailed from a small town in the family of Brahmin priests in Karnataka rose to a position of power and prominence in the early sixties as educator, writer and publisher of academic books in Kannada language. He has published over 30 works to his credit. The well known Jain works - the *Vaddarādhnē* and the *Yashodharana Kathē* - published by him were graduate text books of the universities of Mysore and Karnataka.

Prof. H.M.S. was an ardent advocate of the promotion of Kannada literature all his life, and equally supported Prakrit and Jain studies that were part of the Kannada classics. He died on Wednesday, 17 September 1997 at the age of 84.

- Prof. H.S. Harishankar, University of Mysore.

DR. P. B. BADIGER, PROFESSOR OF JAINALOGY AND PRAKRIT, UNIVERSITY OF MYSORE PASSED AWAY.

Dr. Badiger, who hailed from Maharashtra and a student of Dr. A.N. Upadhye, was a very well known Prakritist and has over seventeen publications to his credit. It may be noted here that in the last issue of *Jinamanjari*, October 1997, his paper - The *Vajjālaggaṃ*: A Prakrit Work of Jayavallabha has appeared.

Dr. Badiger died recently in Mysore, India at the age of 67. He was a well wisher of *Jinamanjari*, and whole heartedly supported it.

- *Gommatavani*, Sravanabelagola, 15 January 1998.

JAIN VIDYA SHODH SANSTHAN, LUCKNOW ORGANIZED A TWO-DAY SEMINAR ON JAINISM APRIL 20-21, 1997. SCHOLARS FROM VARIOUS PARTS OF INDIA ATTENDED.

Seminar inauguration was done by Barkandeya Chanda, minister of Civilization, Sport and Youth of the Govt. of Uttar Pradesh. It was presided over by M.C. Joshi, former Director General of Archaeological Survey of India. Dr. Maruti Nandan Prasad Tiwari gave a concise view of the various topics presented:

* R. C. Agarwal, Jaipur - Vikram Samvat 1237 Mahishasura Mardhini image from Jodhpur Museum and Junagad Sachikadevi temple in the Jain pantheology.

* Dr. Harish Chandra Jain of Puri in Orissa: Beginning of the Jain Art in Orissa based on art at Jaganath, Avanti and Hathigumpha.

* Dr. A.L. Srivastav, Allahabad: Jain Ashtamangalik figure in the Buddhist tradition with the signs of fish, conch, lotus, wheel and srivatsa found in Bhutan.

* Dr. Amar Sinha, Lucknow: Neminatha in the Middle Age Art.

* Dr.(Mrs) Kamala Gir, Benaras: New Light on Kashi Jain Art in Relation to Art of the Ghat, temple, wall, lakes and buildings.

* Dr.(Mrs) Usha Tiwary, Benaras: A Study of Jain and Buddha Images of Mathura.

* Dr. Anand Krishna, Benaras: Study of Jain Paintings based on Jain and non-Jain experience as found in *Visu Dharmottara Purana*

* Dr Kamlesh Jain, Delhi: Study of *Aptamimamsa* and *Laghiyastraya*.

* Dr. Shashikant Jain, Lucknow: Emperor Kharavela and Hathigumpha inscription.

* Sramani Chaitanyapragna, Ladnun: Color Testing in the *Uttaradhyana*.

* Mr. Ramakant Jain, Lucknow: Application of Jain Sources in the Indian History Reconstruction.

* Dr. Pandeya, Rajasthan: In the Name of Mahavira.

* Dr. Ashok Kumar Sinha: Karmavada.

* Dr.(Mrs) Sashibala Srivatsav: *Bhagavad Purana* Concerning Lord Rsabha.

* Dr Vijay Kumar Jain, Dr.(Mrs) Rakha Jain, Dr. Bhag Chand Jain Bhagendu (Bhopal), Dr. Phool Chand Jain Premi, Varanasi also presented their papers.

- Dr. Arvind Kumar Srivatsav in *Shōdādarśh*, July 1997.

INDIAN NATIONAL SCIENCE ACADEMY TAKES JAINALOGY PROJECT

“Subjectwise Classification and English Translation of Prakrit Canons of Digambara and Svetambara Jainas Upto Fifth Century” is the project title that has been recently approved by INSA, New Delhi. The study will be pursued by Dr. N.L. Jain, a retired professor of chemistry and a Jaināgamaśāstri.

The project will include contents on physics, chemistry, botany, zoology, food science, medical science and mathematics.

Dr. N.L. Jain has recently published two books - *Glossary of Jain Terms* and *Scientific Contents in Prakrit Canons*. He can be contacted at 12/644 Bajrangnagar, Rewa - 486001, India.

ACADEMIC PRESS INDIA RELEASES JAIN WORK - HISTORY OF JAINISM IN BIHAR BY PROF. B.K. TIWARY.

A carefully researched work by Prof. Tiwary deals with several salient and controversial facts prevalent in the time of Lord Mahavira, who brought renaissance in the gospel of Jainism that was preached before by Lord Pārśva in the period 949 - 849 B.C.E.

About two and a half thousand years have rolled away since Lord Mahavira brought renaissance in Jain religion, and the thick mist of time has failed to hide the luster of this magnanimous reformer. Mahavira is still being held in all his glories and with all reverence. His set in motion a set of socio-economic-religious reforms have continued for centuries and paved the way for upholding the principles of non-violence, social justice, economic balance, brotherhood, morality and tolerance.

History of Jainism in Bihar covers a period, from 600 B.C.E through 1200 C.E., and sheds light on the governance of Bihar by various ruling dynasties. Equally, it sheds some light on some important aspects of the Jaina history.

The Academic Press, one of India's foremost publishers of academic titles, has recently published this book, *History of Jainism in Bihar*. Professor B.K. Tiwary, the author of the book, teaches history in Rosera College in Bihar, and is a noted historian specializing in ancient history of Bihar. He has also published numerous papers in many professional journals. In fact, a couple of papers have been published in our journal, *Jinamanjari*.

The price of the book is Rs. 300.00 or \$60.00, and can be obtained directly from the publisher. Write to: The Academic Press, P.O.B. # 13, Patel Nagar, Gurgaon 122001, Haryana, India.

JAINISM: A PICTORIAL GUIDE TO THE RELIGION OF NON-VIOLENCE IS A PLANNED PUBLICATION OF MOTILAL BANARSIDASS, DELHI, INDIA.

Mr Kurt Titze of Germany is the author of the title. In addition, the book has contributing articles by eminent South Asian scholars, Drs. Vilas A Sangave, Jyoti Prasad Jain, Klaus Bruhn and Noel King.

The book runs into 280 pages, and 352 illustrations: photos, maps, plans and figures. Prof. Sangave has two articles - Meaning of Jainism and Jaina Culture; Prof. J.P.Jain's paper 'The Genesis and Spirit of Jaina Art' is seen from the historical perspective; Prof. K. Bruhn dwells on 'The Jaina Art of Gwalior and Deogarh, and Prof. N. King of California looks into 'Jaina Dawn in the West'.

The rich pictorial Jaina presentation covers almost all of India and runs into 157 pages: Bihar (5), Central India (31), Delhi (2), Gujrat (22), Karnataka (28), Maharashtra (19), Rajasthan (36) and Tamilnadu (14). In addition, maps and site plans of these sites are provided.

The Jaina social and philanthropic tradition as seen in the current time are depicted through institutions at Veerayatan in Rajgir, Dharmasthala in Karnataka, Bahubali in Maharashtra, Womens Ahsram and Kindness to Animals.

Mr. Kutz Titze is about 70 years old, and has spent many years traveling to India and to these Jaina sites. The product of his hard and

interesting work is the outcome of this book, which has been undertaken by Motilal Banarsidass. [Perhaps] the book being considered unecomomic, there is an appeal to support the publication monetarily by individual sponsoring whose name will appear in the publication and free copies provided corresponding to their contribution.

Monetary support may be sent directly to Mr. N.P. Jain, Director, Motilal Banarsidass, 41 Bungalow Road, Jawahar Nagar, Delhi - 110007. Fax: (0 11- 91) (11) 293-0689. Please earmark: Titze, Pictorial Guide to Jainism.

Mr. Kurt Titze, In der Grube 7, 88416 Bellamont (Steinhausen), Germany. Tel: (49) 7358-1406.

- Ajit K. Benadi, Hamburg, Germany.

While the unruly ways of life -

Denying equal rights to all,
Are ever a menace to this life,
Because they lead to hellish broil.

- From

Iśtopadeśa of Pūjyapāda (1986) verse 10.

By J.B. Jain

Paramsrut Prabhavak Mandal Publisher

Srimad Rajcandra Ashram, Agas-388130, Gujrat

Jain Quarterlies from India

Jain Journal

Editor

Dr. S. R. Banerjee

P-25 Kalakar Street, Culcatta - 700007

Annual Subscription US \$ 10

Arhat Vacan

Editor

Dr. Anupam Jain

584 M.G. Road, Tukoganj, Indore - 452 001

Annual Subscription US \$ 15

Bramhi Jain Society

1331 Clinton Street

Buffalo, N.Y. 14206



Dr Lalit Shah
21 Samaya Apts
Ahmedabad-380014
INDIA