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## JINAMAÑJARI

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## JAINA CONVENTIONS: AN OVERVIEW

In May of 1981, Los Angeles Jain Sangha, in conjunction with three Sanghas of New York, Washington and Cleveland, organized a Jain Convention under the guidance of Acarya Sushil Kumarji and Gurdev Chitrabhanu. They elected Lalit Shah as the President and agreed to meet again in two years in New York. When they met in New York in May of 1983, a constitution for JAINA was approved, and Dr. Manoj Dharamsi of Washington was elected as the first President of JAINA.

The 1985 JAINA Convention was held in Detroit, and at that time Dr. Tansukh J. Salgia was elected as president. *Jain Digest*, a Quarterly News Magazined was launched under the editorship of S.A.Bhuvanendra Kumar. The next Convention was held in 1987 in Chicago with 2,000 attendees. Dr. Tansukh Salgia was re-elected as President. The JAINA Convention has become a notable event for the North American Jain community.

The 1989 Convention was held in Toronto in the month of July and was attended by over 2,500 people. It was at this time that a permanent date of the July 4th weekend was established for the Convention. Also that year, the first "Jaina Ratna Award" was given to Dulichand Jain of New York. Dr. Suleck Jain of Cincinnati was elected as president.

The 1991 Convention in San Francisco drew 4,000 conventioners to the campus of Stanford University. Dr. Prem Gada of Lubbock, Texas was the recipient of the Jaina Ratna Award, and Dr. Suleck Jain was re-elected as president.

Pittsburgh was the site of the 1993 Convention, and this was the year that the Convention was first held in a Hotel/Convention Centre. This year over 5,000 people attended, and they elected Dr. Jagat Jain of Buffalo as president and Dr. Dhiraj Shah of Buffalo was recipient of the Jaina Ratna Award.

The 1995 Convention was held in Chicago, and coincided with their Pratistha Mahotsav held on the temple grounds. The total attendance was said to have reached 10,000 and set a new high water mark. At that Convention a lot of youth activity was organized,

including the first get-together for Matrimonia Alliances. Dr. Manoj Dharamsi of Washington D.C. was the recipient of the Jaina Ratna Award, and Dr. Manibhai Mehta was elected as president.

The 1997 Convention was again held in Toronto. It was at this time that the first Ahimsa Award was established in the memory of Acarya Sushil Kumarji, and was awarded to Dr. Bruce Costain (Bal Bhadraj). Dr. Dhiraj Shah of Buffalo was elected president, and Dr. Tansukh Salgia of Columbus was recipient of the Jain Ratna Award. The convention attracted over 7,000 attendees.

That brings us to the 1999 Convention being held in Philadelphia -- the birthplace of American liberty. Over 10, 000 people are expected to attend this four-day event. One highlight of the Convention will be the holding of a Siddha Chakra Puja by the specially invited team of *vidhikarak* and singers from India. There will be three keynote speakers at this Convention, and a host of scholars from India. A beautiful *caturmukha* temple of pink-coloured rock weighing nearly 5,000 lbs. will be displayed. This is going to be a spectacular presentation, and should be an inspiration for many of the small Jain communities within North America to build their own temples.

The JAINA Conventions held every two years in different cities are the most visible activity of JAINA. It brings together families, *sadhus*, *sadhvis*, scholars and our youngsters under one roof for a few days of festivities celebrating Jaina heritage. These conventions are attracting visitors and scholars not just from India, but also from the U.K., Kenya, Singapore and Australia. Many other Jain organizations also have their get-togethers at this time, and old acquaintances are renewed as well as new friendships being made. With such activities as the Marriage Information Service, these conventions have also become both family strengthening with a focus on Jain life. I for one cannot imagine life in this adopted land without JAINA or JAINA without its Convention.

Dr. Dhiraj Shah,  
JAINA President

## TIRTHAᅅKARA NEMI AND THE BHAGAVADGĪTĀ

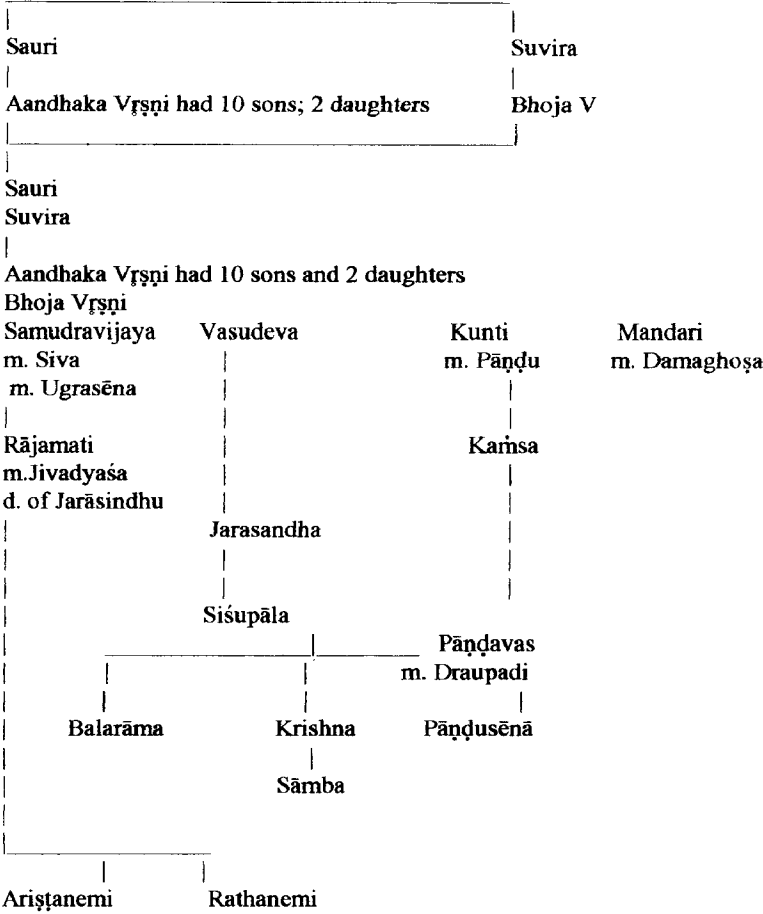
S.P. Kagwal M.D. and  
M.Y. Dharmapal, Bangalore, India

The *Bhagavad-GĪta* is not an interpolation in the *Mahābhārata*, but rather, the heart and soul around which is built an epic story. As such, it is considered one of the three fundamental works of Hinduism along with the Upaniᅅads and the Veda sutras. What is not well known is that the *GĪtā* is also an essential part of the Jaina tradition. According to the custom, it was during the time of twenty-second Tirthaᅅkara Neminatha that Vāsudeva, Baladeva and the Pāᅅᅅavas lived and the war of the *Mahābhārata* took place. The *Dhavalā Tikā*, quoting verses regarding the *vaᅅśas*, mentions Kuru *vaᅅśa* and Hari *vaᅅśa*, the Nārāyaᅅas, Baladevas and Pratinārāyaᅅas. Samudra Vijaya and Śivā were the adherents of Neminātha and his cousins were Krishna and Balabhadra. Therefore, in all the biographies of Neminātha, the story of the *Mahābhārata* has been related. But the majority of these *purāᅅas*, which are primarily in Sanskrit and Kannada, are more concerned with Ariᅅtanemi.

The *Mahābhārata* war was mainly a fight between Krishna, who was supported by the Pāᅅᅅavas, and Jarāᅅindhu supported by the Kauravas. Kaᅅsa's wife Jivadyasā on the death of her husband at the hands of Krishna complained to her father who attacked Krishna. The war ended with the death of Jarāᅅindhu at the hands of Krishna himself. The *Uttarāᅅhyayāᅅasūtra*, the *Prāᅅᅅa Vyākarana*, the *Antagaᅅᅅa Dasāo*, the *Nāyaᅅᅅhamma Kahāo*, the *Samavāyāᅅgasūtra*, the *Nirayāvali* give the story of Krishna, and the *Bhagavad GĪtā* has little or no place.

According to the Jaina tradition, the relationships of the Yadu-Kura-Pāᅅᅅu *vaᅅśas* were as follows:

## Yadu of Harivarṁśa



## The Story in the *Siribhūvalaya*

The most remarkable Kannada work, the *Siribhūvalaya*, was first published by the Sarvarthasiddhi Sangha of Bangalore (India) -- at least the first section -- and is attributed to the Jain saint Kumudendu. There can be little doubt that Kumudendu was a disciple of Virasena, and a contemporary of Jinasena and Amoghavarsa, the Rashtrakuta emperor of Mānyakheta. The *Siribhūvalaya* is composed in the form of mathematical tables assigning the numbers 1 to 64 corresponding to the letters of the alphabet. The author Kumudendu mentions the five *Dhavalas* - the *Jayadhavala*, the *Vijayadhavala*, the *Atisayadhavala*, the *Mahādhavala* and *Dhavala* in chapter 10.209-21, and these became the

title of Amoghavarṣa's Kannada work, the *Kavirāja Mārga* (chapter 9.169-172). As well, this author uses the title, *Atśayadhavala*. Kumudendu by the *ankākṣara* (mathematical table) method claims that the *Siribhūvalaya* work can be read in 718 languages and it includes 363 philosophical systems, 64 *kālā*, all arts and sciences. The *Siribhūvalaya* contains 600,000 verses according to the poet, and is nearly six times the size of the *Mahābhārata*. It is not merely a freak or curiosity like a cross-word puzzle, but a veritable compendium of Indian culture in general and of Jainism in particular.

Kumudendu mentions the *Angas*, *Angabāhiras*, the works of Kundakunda, Bhūtabali, Umāsvati, Samantabhadra, Pūjyapāda, Chūdāmani etc. Many of the works are not extant however, but are included in his work, the *Siribhūvalaya*. Similarly, he gives the real *Rāmāyana* of Vālmiki, the *Jayākhyāna* of Vyāsa (the nucleus of the present *Mahābhārata*) and the *Bhagavad Gītā* in five different languages. For a critical study of the *Mahābhārata* and the *Bhagavad Gītā*, therefore, the *Siribhūvalaya* seems to be indispensable.

### *Kumudendu and his Paramparā*

Kumudendu furnishes the list of preceptors of *Senagaṇa*, Puṣpa *gaccha* down to Prabhāvasena, Dharasena and Bhūtabali in the following Sanskrit *bandha*.

*Bhūtabali gurudhara Āryamindu, Nāgahasti,  
Yatīṣabha, Vir Senāmbhu  
viracitam śri štāra: sāvadhāntya śruravantu!*

It is known in the *Jayadhavalātika* of Jinasena, for example, that Kumudendu was a disciple of Virasena. However, the author Kumudendu in the *Siribhūvalaya* notes how and when he set out to compose the work. For example, we have the following:

*Odinalantar muhurtar siddhantādi antayava  
nelacītita  
sādīpa rāja Amoghavarṣna guru sādita śramasida  
kāvyava - 195*

King Amoghavarṣa - well read scholar and thinker of the  
siddhanta

(I am his ) guru who with utmost care has composed this  
work.



*Cariteya sāṅgatyavene munināthara guru  
parampare viracita  
Siri Virasena sampadita sadgrantha viracita  
vācaka kāvya - 196*

(I have read) works of all saints and gurus  
(And) the work of Virasena.

*Chhāyeyol ācāryanusarisida vāṇiya  
dāyavanariyuta nānu  
Āyamnagala pāhudada karmānkadāyadi  
Kumudendu muni - 197*

In the path of the words and works of those *ācāryās*  
Who has learnt and digested the meanings of those is  
Kumudendu.

*Migilādatiṣadelanura hadinentu aṅaṇidakṣara  
bhāṣe  
Ṣagnādhi paddhati sogasinum raciside miguva  
bhāṣeyu horagilal - 198*

Wonders are hundred and eighteen, mathematical  
language -  
I have composed it in style, including in it other  
languages.

As we see in these notes, it is no wonder that Kumudendu has  
presented not only the the idea and ideals of Jainism, but has also  
incorporated the entire Indian culture within the context of the  
*Siribhuvalaya*.

### *Gītā Tradition as Preserved in the Siribhūvalaya*

According to Kumudendu, the original *Gītā* was taught by  
Ṛṣabha to his sons Bharata and Bāhubali on their *upanayana*. Again  
according to the tradition, after the fight between the brothers,  
Bāhubali told the *ādi anādi Gītā* to Bharata in Prākṛit. Samudravijaya at  
the *upanayana* of Nemi, Krisna and Bala imparted the *Gītā* to them as  
*Brahmopadeśa*, and invested them with “*janavāra Jinavāra*.” Later,  
Neminātha taught the same to Krisna in Māgadhi. During the

*Mahābhārata* battle Krisna gave the *Gītā* to Arjuna in five languages at the same time. On the orders of Krisna, Vyāsa included the *Gītā* in Sanskrit, in his *Jayakhyāna* (the original *Bhārata*). The same tradition continued down to Lord Mahāvīra, who in turn taught it to Gautama Gaṇadhara. Gaṇadhara taught the story to Śrenika, and then finally, Kumudendu - like another Krisna - revealed it to Amoghavarṣa.

According to Kumudendu, the *Siribhūvalaya* begins with the Prākṛit *Gītā* in its first letters, and read from the top downwards. Similarly, the Sanskrit *Gītā* begins from the 27th read downwards. The Prākṛit *Gītā* seems to begin with *nirvāṇa gāthas* arranged in alphabetical order.

The rest of the *Gītā*, according to Kumudendu, has yet to be deciphered. Apparently, the verses look as if they were strung together without references to the context, and many new verses (distinctly Jaina, and to be hereafter identified by Jaina scholars) have been included as part of the *Gītā*. Before passing any final judgment, the entire work has to be closely scrutinized.

Kumudendu is not satisfied with this. Again and again he brings the same verses in various *bandhās*. For example taking the penultimate *akṣarās* only from line 53 of chapter 18, and in the *śreni* of chapter 15 again taking only the last letters in chapter 14 we get repeatedly in the Sanskrit *Gītā*. He has arranged the *Gītā* as the equivalent of *Tattvārthasūtra* and of *Rṣimandala* which can also be derived from the same text. In chapter 19, he has given a mathematical table for the letters of the *Gītā*.

Kumudendu translates into Kannada in the *sāṅgatyā* metre the *Gītā* for the benefit of Amoghavarṣa. Thus Kumudendu has shown in his astonishing work that the *Gītā* as also the voice of *ahimsa* which is an integral part of Jaina tradition from remote times transmitted by Neminātha to Krisna.

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The original paper, which first appeared in the bimonthly *The Voice of Ahimsā*, Jan-Feb. 1955, Aliganj, Etah, India. Edited by Dr. Kamta Prasad Jain, is by Dr. S. Srikanta Sastri has been re-presented here now with the transliteration of the text and its meaning.

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## JAINISM AND MAHĀVĪRA

Dr. Shashi Kant, Lucknow, India

With the arrival to South Asia of the “nomadic Āryan cattle-herd[ers] during the second millennium B.C.E.” came a tension between one philosophy steeped in a tradition of *nivṛtti mārga* -- for example, the Jaina philosophy of attaining *mokṣa* through self-reliance -- and another steeped in a tradition of *pravṛtti mārga* -- the path of *mokṣa* through attachment to earthly delights with a dependency on a deity.<sup>1</sup> For the most part, the philosophy underlying *nivṛtti mārga* became the Śramanic system -- a system of philosophical speculation and asceticism with an emphasis placed on abstinence and renunciation.<sup>2</sup> The philosophy underlying *pravṛtti mārga* was to develop into the Brahmanical system. Jainism, one of the oldest living religions of the world, represents the Śramanic tradition.

According to its tradition, Jainism has had a continuous history in the subcontinent -- a history that is divided into cycles of time that “consists of two main periods of some 600 million years, each subdivided into six parts.”<sup>3</sup> Of the two main half-cycles, one is a period of ascent when Jinās, also known as Tīrthaṅkaras, are born and the other is a period of descent and spiritual decay. In the last time cycle there were twenty-four Jinās from Ṛṣabha to Mahāvīra.<sup>4</sup> Prof. U.P. Shah observes that on the basis of Jaina sculptures this line of Tīrthaṅkaras was quite developed by the second or third century C.E. He notes that at the Mathura archaeological site Tīrthaṅkaras Ṛṣabha (1), Nemi (22), Pārśva (23) and Mahāvīra (24) have all been identified by the time of the Kuṣāna period, as well as Sambhava (3) and Munisubrata (20), who have been recognized according to inscriptions on them.<sup>5</sup> According to the latest scholarship, the hagiography of these Tīrthaṅkaras has been presented in the following three categories:

- Prehistoric, the first two namely Ṛṣabha and Ajita;
- Protohistoric (c.4000 - 1500 B.C.E), Sambhava to Munisubrata, and

- Historic (c. 1400 - 600 B.C.E.), Nemi to Mahāvīra.<sup>6</sup>

Therefore, twenty-two Tīrthaṅkaras belong to the ancient non-Āryan and semi-mythical Solar Dynasty -- from which Rāma [of the *Rāmāyana* fame] is supposed to have descended -- and the other two belonged to the Hari clan.<sup>7</sup>

Mahāvīra occupies an important place in the history of ancient subcontinent of India. As a literary tradition, this heritage obviously occurs prior to the Common Era, and we have a great deal of information that is both useful and informative.<sup>8</sup> For example, J.P. Jain points out that "historically the period from circa 1400 to 600 B.C.E. designated as the Later Vedic [period] is synchronized by a great revival of Śramanism and a consequent decline in Brahmanical Vedic traditions."<sup>9</sup>

Interestingly, Mahāvīra, in contrast to his contemporary Gautama 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. He was not the founder of a new ascetic community, but the reformer of an old one. He was not a teacher of a new doctrine, but is represented as having gained at the time of his illumination the *perfect knowledge* of something which both he and his community had only been partially aware.<sup>10</sup>

Some 2600 years ago the intellectual renaissance of the Indian subcontinent was involved in a further journey into the investigation of cosmological and sociologic aspects of life and the living. It is noted that the currents of thought were revolutionary in relation to the prevailing metaphysical and social conditions. It was during this period of upheaval that Mahāvīra was born on the 13th day of the bright half of *Caitra* corresponding to 30 March in the year 599 B.C.E. His place of birth was in Kundagrāma near Vaiśali -- the Capital of the Licchavis -- now Basarh (some twenty-seven miles north of Patna) in Vaiśali district of northern Bihar state. His father Siddhārtha was the chief of the Jñatri-kula which was one of the eight clans forming the Vajji Confederacy, a republican system of governance. His mother Trishalā was the daughter of Ceṭaka, the head of the Vajjis Confederation. Siddhārtha and Trishalā were both pious Jainas and, according to tradition, followers of Pārśva.

In his thirtieth year, Mahāvīra was initiated to the mendicant life with the usual Jaina rites (the 10th day of Mārgaṣira, corresponding

to 11 November of the year 570 B.C.E.). Thereafter, he spent the next twelve years, six months and fifteen days as a mendicant, traveling far and wide. He visited many countries: Anga, Magadha, Vaisali, Videha, Kosala, Ladha, Kalinga, Kosambi, Ujjai and even as south as the Krishna river. He is said to have traveled to Tosali in Orissa and from there to Mosali, the modern Masulipatnam in Andhra.<sup>11</sup>

Again according to the tradition, he followed severe self-mortification, and meditating under the *śāla* tree on the north bank of the river Ujjavaliyā near Jambhiya-grāma, and attained *kevalajñāna* -- enlightenment -- on the 10th day of bright half of *Vaiśāka* month (corresponding to 26 April of the year 557 B.C.E.). The Jaina *kevalajñāna* is known as *bodhi* in Buddhism.<sup>12</sup>

Three months later he gave his *samosaraṇa* (Skt. *samavasaraṇa* - first sermon) at Rajgir on the 1st day of the dark half of *Śrāvaṇa* month, (corresponding to 1 August of the year 557 B.C.E.).<sup>13</sup> On the elemental aspect of *samosaraṇa*, Folkert notes that it has two parallel elements that express two polarities, one is the Jain path as a-dharmic, a-social, anti-worldly; the other is the dharmic, social and worldly community that sustains the tradition.<sup>14</sup> It may be said, therefore, that it is a key to an additional vital dimension of the Tīrthaṅkaras, exemplifying the transcendence of the world and providing the focal point around which the world is constituted.<sup>15</sup>

Mahāvīra preached the Law for nearly thirty years and attained *nirvaṇa* at the age of seventy-two on the 15th day of the dark half of the month of *Kārtika* ( corresponding to 15th October of the year 527 B.C.E. ) in Pāvā. Prof. P.C. Chopra suggests that on this night of *nirvaṇa* Haley's comet appeared with the meteoritic shower of 'heavenly fire works' from midnight to day-break, and probably this explains the *nirvāṇostava* which starts from midnight.<sup>16</sup>

### *Mahavira in Buddhist and Brahmanical Literature*

The Buddhist literature mentions Ṛṣabha, Padma, Canda, Puśpadanta, Vimāla, Dharma and Ariṣṭanemi, the Jaina Tīrthaṅkaras. As regards Mahavira, the Pāli literature refers to Nigaṇṭha Nātaputta as an heretical teacher. However, it does not mention anything about his early life.<sup>17</sup>

The *Sutta Piṭaka* which comprises five *Nikāya* collections, three of them the *Digha*, *Majjhima*, and *Aṅguttara*, make reference to Nigaṇṭha Nātaputta and his teachings and to the Nigranthas. It is

suggested that the *Majjhima* throws light on the relationship of the Buddha to the Jinas.<sup>18</sup> The Pāli *Upāli Sūtra* refers to a very large number of inhabitants of Balakagrāma near Nalanda was headed by Upāli and they were lay disciples of Mahavira. The banker Mṛigāra of Śrāvasti, father-in-law of the Buddhist lady Visākhā was a disciple of Mahavira and supporter of Jaina recluses.<sup>19</sup>

The *Aṅguttara* makes reference to Prescription of Five Precepts as taught by Mahavira.<sup>20</sup> Several *suttas* of Diga refer to the life and thoughts of Mahavira; and the *Majjhima* contains references to *syādvāda* and other Jaina conceptions.<sup>21</sup>

### ***Mahāvīra Congregation and the Law***

In order to propagate his gospels, Mahāvīra institutionalized a fourfold congregation: monks, nuns, laymen and laywomen. It appears from a sociological point that he not only recognized the gender, but also assigned an equal status to all in each of the orders. As we see in the following, “He made no distinction between men and men, or between men and women. He did not enjoin one set of rules for male recluses and another for those of the fair sex, one set of rules for male lay disciples and another for female lay disciples.”<sup>22</sup>

His stress on individual freedom and thereby a free pursuit of happiness and prosperity in life was a declared guarantee. Individual freedom to conceive and formulate a view in one’s given state is proclamation of *anekanta* theory which Mahāvīra postulated to the world. He declared that ‘opposing predications may be made about the same object from the same point of view in the temporal and spatial circumstances. This epistemological investigation became the harbinger policy for the social harmony and tolerance towards difference in the social and societal realms.

The original features of Jaina system of religion and philosophy -- underlined by salient features such as non-creation theology, cosmological thought, nature of soul and substance, reincarnation in conjunction with karmic effects and liberation theology -- have been carried over from at least to time of Pārsva to the time of Mahavira. For example, what Pārsva had preached concerning the *Real*, Mahāvīra postulates in the doctrinal form of *utpāda-dhrauṃvyaya-vyaya*, genesis-permanence-destruction.<sup>23</sup> In light of this fine tuned and developed doctrine, the Vedic argument that God is everything and everything else is unreal -- a mere manifestation -- appeared self-contradictory. Because, Mahāvīra not only affirms the

ancient Jaina metaphysics, but also firmly repositions it by further clarification and explanation of the physical and the psychical aspects of the universe consisting of animate and the inanimate beings. In working out these physical and the psychical aspects, he has developed the theory of Seven Truths namely, *jiva*, *ajiva*, *asrava*, *samvara*, *nirajara* and *mokṣa*.<sup>24</sup> The life and the living wherein different variables such as the physical and psychical chemistry being played, Mahāvīra reconstructs the Jaina notion of the dual nature of soul with its functioning and the mechanics under which it moves upward, lateral or even downward. This results in the doctrine of Karman.

In order to function and eventually develop attributes towards the final liberation, he re-emphasizes and reaffirms the prescription of four precepts advocated by his predecessor Pārśva, and adds *brahmacarya* as his own. It must be noted here that according to A.B. Lathe that the Jaina Prescription of Five Precepts cover the same ground as the twenty-three chapters and 511 Sections of the British India Penal Code.<sup>25</sup>

What it meant was to equip the individual to be conscious of one's actions for one's own result. In other words one is the architect of his own deeds, as both an issue of ethos and a share in social and societal responsibilities.<sup>26</sup> This is best exemplified in the following example from the *Uttarādhyayana* (13.29):

*Na tassa dukkham vibhayanti naio  
Na mittavagga no suva na bandhava  
Ikko sayam paccami hoi dukkaam*<sup>27</sup>

Grief is unsharable -  
Either with son or relative,  
Only him must bear all.

The Jaina concept and investigation into the nature and the effects of *karma* were ushered a new dimension as a doctrine, and the detailed overview of it along with the introduction of *triratna* - *kevala-jñāna-darśana-cārīta* attribute by Mahavira fully bring about the completeness of the doctrine of karma. The *Uttarādhyayana* (4.4) which relates to Mahavira and makes the following reference:

*Evam payā pecca iham ca loe  
Kaḍāṇa kaman na mokkha athi*<sup>28</sup>

In this life or in the next  
One's actions cannot go unescaped.

Modern scholars therefore point out that the Jaina doctrine of *karma* occupies a unique position in the philosophical thought. They explain that *karma* is born of *pudgala* (matter); it is extremely fine and subtle and associates with soul. Its psychic state has the property of *samvara* (inflow) and *nirjarā* (shedding). This comparatively inflexible and particularly mechanical law adduces that *karmas* can be exhausted through physical austerities, the *tapa* being an important element which could expiate evil *karma* ensured that the Jaina *karma* doctrine has no relevancy of fatalism. And this '*tapa* element of the Jainas became the source of *prāyaścitta* in Hinduism and Hindu Law.'<sup>29</sup>

### *The Gaṇadharas: His Disciples*

Reformed and reshaped Jain tenets in the propagation of religion and philosophy by Mahavira must have conceived a lots of theoretical views expressed by him, inside and outside the church in support of his own tenets and against other existing thoughts. It is said that they did not get recorded in the canonical literature. However, Mahavira's eleven Gaṇadharas are said to be the equivalent to the 14 *Pūrvadhara*s.<sup>30</sup>

Indrabhuti Gautama was the first of the Gaṇadharas. His two younger brothers - Vāyubhuti and Agnibhuti; and Arya Vyaktā, Sudharma, Manditaputra, Mauryaputra, Akampita, Acalabhadra, Metrya and Prabhasa were the other ten Gaṇadharas of Mahavira. They were said to have understood what was preached by their master and import the preaching by *suttas* strung together in a systematic arrangement in sections and chapters, in order to communicate to the lay-votaries. The period of these eleven Gaṇadharas may thus be considered as the period of the systemization of Mahavira's teachings into philosophical classification.<sup>31</sup>

Bhadrabāhu I (433-357 B.C.E.) was the last of the Pontiffs in the order who had inherited the entire knowledge as preached by Mahavira through oral communication continued to have learnt all the Jain Scripture - the fourteen *Purvas* - which are said to have been transmitted from the time of Mahavira. Later Pontiffs were left with only ten parts of the *Purva* due to the migration of Bhadrabahu to the



South on account of the great famine in Magadha. In the beginning of the current era the church was most energized in the South and owing to this energy, Pontiff Arhadbali (38-66 C.E.) convenes the Great Council of Southern Jain monks at Mahima (identified with modern village Mahimnagar in Satara district of Maharashtra) and following that Council part of the Scripture was first committed to writing by Pushpadanta (c.50-80 C.E.) and Bhutabali (c.66-90 C.E.).<sup>32</sup>

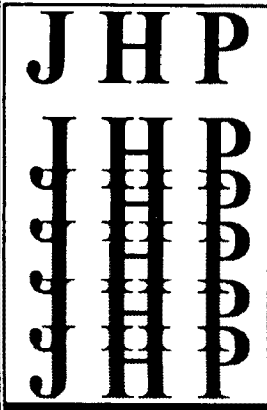
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## THE KALINGA EMPEROR KHĀRAVELA AND MUSICAL DEVELOPMENTS IN ANCIENT INDIA

Dr. Abhaya Prakash Jain, Gwalior, India

In the ancient Indian subcontinent the Kalinga kingdom played both an important part in the political domain as well as in Jain religion which entered the region in the sixth century B.C.E. According to the tradition, Mahavira, "in pursuit of preaching his gospel went to Srāvasti, and from there he traveled to Hathisa in Kalinga, the king being a friend of his father Siddhārtha. Further south he set out to Tosali, which is the same as Dhauli in the district of Puri in the eastern state of Orissa. The Hāthigumpha inscription, as Jaiswal explains, also validates Mahavira's visit to the Krishna valley."<sup>1</sup>

Recent archaeological findings from "Vaddamanu and its Jain cultural and religious movement [in Andhra Pradesh] appears to connect the periods from the time of the Magadhan Nandas to the Mauryas, the Sakas of Mathura to the Cedis of Kalinga and their later lineage in Ujjain and Andhra."<sup>2</sup> Therefore, Jainism was the national religion of Kalinga kingdom before its invasion by Asoka and this is corroborated by Shishupālgarh excavations in 1948. It appears that Jainism in Kalinga had a set back and partly eclipsed by Asoka's invasion and his propagation of Buddhism. In the years following the Asoka period, Jainism saw its zenith again in Kalinga. Under its emperor Khāravēla the yoke of Mauryan empire and the weak rulers of Magadha were thrown away. The bright illumination and resurgence of Jainism in Kalinga is a phase in the history of Jain religion and the history of ancient Orissa in India.

The history of Kalinga and its emperor Khāravēla is outlined in the lithic inscription of Hāthigumpha whose discovery was made in 1825.<sup>3</sup> In the view of Dr. Sashi Kant this lithic record is over two millenniums old and contains a good source of well-informed historical events.<sup>4</sup> The inscription is found in a low range of hills called the Khaṇḍagiri and the Udayagiri, situated some three miles to the north

and northeast of Bhuvaneswar, capital of eastern coastal state of Orissa. On the overhanging brow of the Hāthīgumphā natural cavern situated on the southern face of the Udayagiri are found inscriptions, seventeen in lines, covering an area of 15.1 ft length and 5.6 ft height.<sup>5</sup> Dr. Shashi Kant has assigned 172 B.C.E. as the date of incising the inscription.<sup>6</sup>

A close study of the inscription reveals matter about music, dance, dramatics and Khāravela's learning of various fine arts such as painting, dancing, instrument playing, dramatics, drafting, counting etc. This information is found in inscription line 2:

*Tato Lekha-rūpa-gaṇanā-vidhivisāradena  
Sava-vijāvādātena nava-vasāni  
Youvarajaṁ pasāsitaṁ*

The Emperor Khāravela, whose faith was Jainism, has developed his taste of music, dance and drama among his subjects.<sup>7</sup> As a tradition the kings in the past patronized the artistic activities in their domain reflecting their tastes and temperaments. Kalinga was no different; it contributed to the glorious art and architecture in its Jain temples and caves of Udayagiri, Hāthīgumphā, Bhuvaneswar and Puri, built at different times of his reign exhibit beautiful dance poses, panels of dancers, musicians, and varieties of musical instruments engraved on the walls of Jain temples and caves.

The inscription reveals that the emperor himself was a musician and a great patron of music and dance. However, a curtain of obscurity falls immediately after the reign of Khāravela, and lifts up only at the dawn of the seventh century C.E. with the heralding of another glorious era of temple architecture. Stepping away from the architectural discussion for a moment, the arts of music and dance which were popular with man and woman alike during the Khāravela period follow a special method of expression and style. This is seen from the Orissan architecture, and other historical documents and inscriptions that corroborate the assertion.

The description of Orissan dance, songs and instrumental music in the Hāthīgumphā inscription is found similarly in the inscription of Magheshwar temple of 1193 -1195 C.E. and the Ananta Vasudeva temple dated 1278 C.E. The latter informs its readers about the extraordinary dancing skill of Candrādevi, the daughter of Anangadeva. What these inscriptions reveal is a glimpse of high

esteem with which music and dance was held in the royal court of Orissa.

Krishnadeva (1559-1568 C.E.) wrote the *Gītāprakaśa*, a manuscript of which is preserved in Orissa State Museum Library at Bhuvanesvar. In it there are seven chapters, and the third and the seventh chapters mention Emperor Khāravēla, and the latter chapter is wholly devoted to dancing. Another author Haldhar Mishra (c.1623 C.E.) quotes Emperor Khāravēla in the *Sangeet Kalplata*, which is also preserved in the same Museum at Bhuvanesvar.

The oldest instruments that were said to have been used to accompany songs were called *varaṇa hastaka* and *ravaṇa hastaka*. Even the oldest Orissan Jain temple depicts musical instruments with a single string. The *veeṇa* was not a popular instrument, as it has been noted by the author of the *Sangeet Nārayan*, and it is clearly stated that the playing of the instrument should be confined to musicians who had mastered their performance in the South. Interestingly it was the *bakhawaj* and *mradang* that were used as the primary instruments for accompanying the performance of dance and music.

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## KUNDAKUNDA ON THE CONDUCT OF THE CLERGY AND THE LAITY

Colonel D.S. Baya, Udaipur, India

Ācārya Kundakunda (ca. early 1st century C.E.) was one of the foremost Jaina philosophical thinkers who was particularly known for his highly critical exposition of the soul and its functional mechanics. He was an enlightened scholar of the *Prathama Siddhānta* (the first canon) that highlights *Paryāyārthikanaya* (modal standpoint) based on the *Mahākarmapraṅkti* (the fifth *vastu adhikāra* of the *Agrāyani Pūrvā* and the *Dvītiya-siddhānta* (the second canon) that highlights *drvayaārthika naya* (absolute standpoint) based on the third Pāhuda (treatise) *Vastu Adhikāra* (the tenth chapter of the fifth) *Pūrvā Jnānapravāda* which comprises categorization of *jnāna* and its form, number, subject, effects, etc.<sup>2</sup> He was also a prolific writer who composed scores of scholarly treatises on Jaina philosophy, canonical knowledge and on the confines and boundaries of spiritual and socio-ethical path for the monastic order as well as laypeople. To this day his accomplishments, which date back two thousand years, command great attention from all folds of the Jain church.

On the subject of Jaina monastic moral mannerism, Kundakunda deals elaborately in his work the *Atthapāhuda* (Skt. *Aṣṭaprabhṛta*) -- a *Collection of Eight Treatises*. According to him, Jaina monastic moral mannerism must be met and observed under all circumstances without infractions or laxity. The various virtues of a monk, therefore, must be cultivated and practiced in a life system that leads to a progressively higher spiritual level. Thus Jainism, in no uncertain term, eloquently emphasizes that *dharma* must be pursued with a delicate balance of conduct.<sup>3</sup>

The *Atthapāhuda* in this regard is one of the most revered texts that deals with paradigm of precepts which embody various aspects of spiritual and moral mannerism. One particular aspect of this lifeway ethos is *cārittaṃ* - Right Conduct (Skt. *cāritra*). Kundakunda in fact has a complete *pāhuda* - treatise as chapter in the *Atthapāhuda*.

The *Atthapāhuda* consists of eight *pāhudas* (treatises) on Jaina monastic moral mannerisms, and embodies metaphysics as integral part of the journey of the soul. The text is a prescriptive code of conduct reminding the practitioner that any *sīthilācāra* (laxity) would hinder the journey of the soul in its path of purification. Each *pāhuda* deals with a particular subject as we see in the following:

1. *Dhamsaṇa Pāhuda* (Skt. *Darśana Pāhuda*) deals with Jaina faith in 36 *gāhās* (Skt. *gāthās*).
2. *Sūtta Pāhuda* (Skt. *Sūtra Pāhuda*) deals with Agamic literature in 27 *gāhās*.
3. *Cārīta Pāhuda* (Skt. *Cāritra Pāhuda*) deals with code of conduct in 45 *gāhās*.
4. *Bhoha Pāhuda* (Skt. *Bhoda Pāhuda*) deals about understanding of the faith in 62 *gāhās*.
5. *Bhāva Pāhuda* (Skt. as in Prākṛit) deals about right psyche or frame of mind in 165 *gāhās*.
6. *Mokkha Pāhuda* (Skt. *Mokṣa Pāhuda*) is about liberation dealt in 106 *gāhās*.
7. *Samaṇalinga Pāhuda* (Skt. *Śramaṇalinga Pāhuda*) deals with ascetic characteristics in 22 *gāhās*.
8. *Sīla Pāhuda* (Skt. *Śīla Pāhuda*) deals with moral ethos in 40 *gāhās*.

### *The Cārīta Pāhuda: A Treatise on the Code of Conduct*

The subject of Right Conduct for the ascetic and the layperson forms the third *pāhuda* in the text. Kundakunda dealing about this aspect introduces the section in this way:

*Ṇāṇaṃ dhamsaṇa sammam cārītaṃ sōhikāraṇam tesim  
Mokkhārāhaṇheum cārītaṃ pāhudum vohhe - 2.*

Right Knowledge Belief Conduct is the formula -  
Here I explain Conduct, *cārīta pāhuda*.

He identifies two types of Right Conduct: *sammattacaraṇa cā* - righteous (Skt. *samyaktvācaraṇa cāritra*) and *samjama caraṇaṃ* - restraint (Skt. *sanyamācaraṇa cāritra*).

*Jiṇaṇāṇaditta suddhaṃ phadhamam sammattacaraṇa cārītam  
Vidiām samjamacaraṇam Jiṇaṇāṇsadesiyam tam pi. - 5.*

Two kinds of Conduct - one based on Jainist wisdom;  
Other is of the restraint induced form.

These two types of Right Conduct are based on eight *dōsē* - flaws (Skt. *doṣas*) and eight *guṇas* - virtues. *Sammattacaraṇa cārittaṃ* is that which is devoid of eight *dōsē* explained in the Agama and *samjama caraṇaṃ* is based on the observation of eight *guṇās*.

### *Sammattacaraṇa cārittaṃ - Righteous Conduct*

This is characterized by flaws and virtues as explained: .

*Evam cia ṇāvuṇa ya savve michhattadosa saṃkāyī  
Parihara sammtamalā Jīṇabhaṇiyā tivihajōyeṇa - 6.*

Know all these dubious flaws -  
And follow the sayings of Jina to thaw .

*Ṇissamkiya ṇikkamkiya ṇivvidigimchā amūdhitti ya  
Uvagūhaṇa ṭṭidikaraṇaṃ vachhalla pahāvaṇā ya te aṭṭa - 7.*

Eight vapid thoughts  
The cause of eight passions.

The flaws are:

[a] *saṃkāyī* (Skt. *śaṃkā*) - doubt

[b] *kāṅkṣā* (desire)

[c] *vicikitsā* (aversion)

[d] *amudhadṛṣṭi* (noncomprehension of faith) *mudhadṛṣṭi* (comprehension of faith)

[e] *anupagūhana* (unprotection of faith)

[f] *asthitikaraṇa* (deviator from faith)

[g] *avātsalya* (piety to faithful)

[h] *aprabhāvanā* (non-advancement of faith) *prabhāvanā* (advancement of faith)

The *guṇās* are:

*ṇissamkiya* (Skt. *nihisaṃkīta*) -  
doubtless

*ṇikkamkiya* (Skt. *nihikāksīta*) -  
without desire

*nirvicikitsā* (non-aversion)

*mudhadṛṣṭi* (comprehension of  
faith)

*upagūhana* (protection of faith)

*sthitikaraṇa* (believer of faith)

*vātsalyā* (nonpiety to faithful)

*prabhāvanā* (advancement of  
faith)

Therefore the *sammattacaraṇa cārittaṃ* describes that it is necessary for the faithful to adhere to the right-faith at the mental level and to exercise all that is possible to protect and promote. In other words, it occurs at the mental-frame.



*Samjama caraṇam* - restraint induced type - however implies that observance of certain vows as well practicing of the faith in lifeways are preconditioned. It is said in the following *gāhā* that whatever rigorous exercise one is employed in observing one type of conduct, accomplishing spiritual salvation would not yield any result without the other type:

*Sammattacaraṇabhata samjamacaraṇam caranti jē vi ṇrā*  
*Aṇṇāṇā mūdā taha vi ṇ pāvanti ṇivvāṇam*. - 10.

To observe Restraint Conduct without righteousness -  
Difficult it is to achieve mokṣa.

Kundakunda has further classified *samjama caraṇam* - Restraint Induced Conduct into two categories:

*Duviham samjamacaraṇam sāyāram taha havē ṇirāyāram*  
*Sāyāram saggamthē pariggahā rahiya khulu*.

Restraint Conduct is of Possessive and Possessiveless types;  
Possessive type acquires whereas Possessiveless forsakes.

*Sāyāram* - possessing (Skt. *sāgāra*) and *ṇirāyāram* - possessionless (Skt. *aṇagāra*). Here Kundakunda explicitly separates the laity from the ascetic fold by attributing characteristic feature which based on the fourth basic Jain precept of *aparigraha*. The householder needs material acquisition, and the ascetic forsakes it altogether.

### *Sāyāram - Possessive Type - The Householder*

This sub-categorized Right Conduct, according to Kundakunda's explanations, is prescribed for the laypeople and is managed by two dimensional approach - 12 *vratas* - precepts and 11 *pratimās* - stages of spiritual progress.

### *The Vratās*

Kundakunda states twelve precepts in the following *gāhā* for laypeople:

*Pancēva ṇuvvayāim guṇavvayāyim havanti taha tiṇṇi*  
*Sikhāvaya cattāri ya samjamacaraṇam ca sāyāram* - 23.

Prescribed are - five of minor, three of quality, four of spiritual precepts;

The laity to observe in these aspects.

They are *aṇuvratas*, *guṇavratas* and *śikṣāvratas*. In the next three *gāhās*, Kundakunda expands all these categories of precepts. The *aṇuvratās*, when observed by ascetics in all severity, are known as *mahāvratās*. In other words, *aṇuvratās* become undiluted and more strict for ascetics.

*Thūlē tasakāyavahē thūlē mōṣē adattathūlē ya  
Parihārō paramahilā pariggahārambhaparimāṇaṁ - 24.*

Cause no harm to lives; speak no lie;  
Take only that is given; be not an adulterer.

*Disividiṣimāṇa phadhamāṁ aṇattadandassa vajjaṇaṁ bidiyāṁ  
Bhōgōpabhōgaparimā iyaṁēva guṇavvayā tiṇṇi - 25.*

Restrict walking, unnecessary violence and consumable -  
These are three precepts of quality in a preamble.

*Sāmāyiyāṁ ca padhamāṁ bidiyāṁ ca tahēva pōsahaṁ  
bhāṇiyāṁ  
Tayiyāṁ ca atihipujjāṁ cavutta sallēhaṇā antē - 26*

Meditate and fast on four holy days;  
Giving and *sallekhana* are happy ways.

### *The Pratimās*

These stages of spiritual progress comprise eleven stages that form a ladder upon which one is guided through while stressing and placing greater restrictions upon worldly activities. Kundakunda names them in the following *gāha*:

*Daṁsaṇa vaya sāmāyīya posaha sacitta rāyabhattē ya  
Bambhāraṁb apariggaha aṇumaṇa udditta dēsaviradō ya - 22.*

Have right views; fast and meditate; eat no vegetative growths or night meal;

Celebrate celibacy, curtail household activity and acquisition;  
To renunciate is real.

Progress through the higher *pratimas* involves an increased rigour in observing each and every step, and eventually they prepare conditions, if one chooses, to totally renounce household life and to enter ascetic fold.

### *Ñirāyāraṁ - The Ascetic - Possessiveless Type*

This is the other category of the Restraint Conduct type, *ñirāyāraṁ* - possessionless (Skt. *aṇagāra*), in the classification. *Ñirāyāraṁ* type is exclusively meant as code of conduct for ascetics only. Kundakunda deals about this in the next half of the treatise, in great detail.

*Pancēndiyasamvaraṇaṁ pañca vayā pancavimsakiriyāsu*  
*Pañca samidi taya guttī samjamacaraṇaṁ ñirāyāraṁ - 28*

Be cautious in five-senses, observe five *mahāvratās*, lead acts of piety,  
And together with five regulations, three restraints shape ascetic sanctity.

*Pancēndiyasamvaraṇaṁ* - five senses (touch, smell, hearing, sight and taste), *mahāvratās*, five *samidis* - self-regulations (Skt. *samitis*) and three *guttis* - restraints (Skt. *guptis*) are essential attributes of code of conduct for ascetics. Kundakunda expands various attributes in detail and describes them in the following *gāhās* - 29, 37 and 32:

*Amaṇuṇṇē ya maṇuṇṇē sajivadavvē ajivadavvē ya*  
*Ñ karēdi rāyadōsē pancendiya samvarō bhaṇiō - 29.*

He who neither has attachment nor revulsion to sentient or insentient  
Is one to be become a spiritual individual immediately.

*Iriyā bhāsā ēsaṇa jā ādāṇa cēva ñikhēvō*  
*Samjamasōhiṇimittāṁ khanti Jiṇā pañca samadēō - 37*

Walking, speaking, alms, handling objects, purity of restraint  
The Jinas have said of them as five-regulations.

*Vayaguttī maṇaguttī iriyāsamadī sudāṇaṇikhēvō*  
*Avalōyabhōyaṇāye ahimsayē bhāvaṇā hōnti - 32*

Restraint in speech, thought and body, pure alms -  
Unmistakenly are *ahimsa* values.

*Pancendiyasamvarō bhaṇiō* - one who practices restraint in five sensory activities - develops neither attachment nor revulsion to any and all objects. Furthermore becomes conscious of activities relating to walking, talking, seeking alms and having possession. This gives way to caution, and self-administering restraints and regulations are stressed and imposed as code of conduct in the daily spiritual lifeways. According to Kundakunda, these restraintive and regulatory attributes which form an ascetic ethos must be viewed from *vyavahāra* -- the conventional or practical points also. Turning to *niścaya* (absolute point of view) Kundakunda points to the moral and spiritual attributes the Jaina monks must exercise in their observance.

*Bhavvajaṇabhōhaṇattam̐ Jīṇamaggē Jīṇvarēhi jaha Bhaṇiyam̐*  
*Ṇāṇam̐ ṇāṇasarūvam̐ appāṇam̐ tam̐ viyāṇēhi - 38*

Listen, the Jina has explained knowledge and its conscious,  
Learn it from that soul which has precious knowledge.

*Jivājivavibhati jō jāṇyi sō havēyi saṇṇāṇi*  
*Rāyādidosarahiō Jīṇasāsaṇē mokkhamaggōti - 39*

To discern between sentient and insentient is knowledge  
indeed,  
With it emptying passions and flaws is the path to *mokkha* as  
Jaina deed.

Thus Kundakunda describes *niścaya* conduct in reference to knowledge and its conscious, in *gāhā* #38. In the next *gāhā*, he declares that he who discerns the difference between the sentient and insentient becomes knowledgeable of this fact, and affirms that the Jaina path of purification requires a complete relinquish of all passions and imperfections.

## *The Fruit of Right Conduct*

Having described and explained the general characteristics of *sammattacaraṇa cārittaṃ* -- Right Conduct and the distinctive and distinguishing prescriptions for the laity and the clergy -- Kundakunda dwells deeply about the rightful fruit to bear out of it. He concludes the treatise on the subject in forty-five stanzas, affirming the Jaina metaphysics in part to unfold interrelationship between the basics and exegetic and to experience the true nature of soul and its journey towards its final spiritual liberation.

*Damsaṇaṇāṇacarittaṃ tiṇṇi vi jāṇēha paramasaddhayē  
Jam jāṇivvūṇa jōyi ayirēṇa lahanti ṇivvāṇaṃ - 40*

Exercise perception, knowledge, conduct.  
To learn about liberation in short.

*Cārittasamārūdhō appāsu paramṃ ṇ ihaē ṇāṇi  
Pāvayi ayirēṇa suhaṃ aṇōvaṃ jāṇa ṇichayadō - 43*

One who dwells in knowledge good conduct desires  
no material,  
He enjoys in full bliss at the shortest period possible.

Thus Kundakunda concludes that the fruit of Right Conduct upon initiation at the level of the laity and the clergy is that of the beginning of the process to experience possible Eternal Bliss. Because of the process, the laity over a period of time diligently aligns consciousness within the intricate realm of Right Conduct and desires no other things in life and aspires to realize Blissful Liberation.

*Sammattacaraṇa Cārittaṃ* (Right Conduct) therefore assumes a formidable characteriological tool in Jaina lifeways for ethical and spiritual dispositions. In the life enactment, it is the ways and means that unfold to a path to spiritual salvation. From a sociological point of view, this Jaina process is a manifestation of the pious intentions and moral ethos prescribed in the religious context. Thus Jainism, unlike other eastern faiths, champions a complete and total responsibility of individual soul.

## REFERENCES

1. Jaina canonical knowledge is disseminated by Lord Mahāvīra to his principal disciples (*gaṇadhārās*) in the twelve *Angās*. The twelfth *anga* - *Dṛṣṭivāda* is divided into five chapters, the fourth being *Pūrvagata* which comprises fourteen *pūrvas*. *Agrāyani*, the second *pūrvā*, comprises seven hundred *sunaya* (logical) and *durnaya* (illogical) standpoints, knowledge of *ṣaḍraṅvya* (six substances, seven *tattvas* (fundamental verities), and nine *padārthās* (categories of existence) - *Aṣṭapāhuda*, Commentary by Chābrā Jaicandra, KKDJS Trust, Jaipur, 1994 ed.
2. *Ibid.*, p.43.
3. *Nāyādahammakahāṅga*, 5.

### Glossary of Prākṛit Words

*Adatta* Not given; *Ajivadavvē* Insentient Life; *Amaṇuṇṇ* Attachment; *Appānāṇa* Ignorance; *Aṇumaṇa* Refraining from household activities; *Bambhāraṇb* Celibacy; *Bhoha* Learn; Teach; *Cārittaṇ* Conduct; mannerism; *Darṇsaṇa* Intuition; perception; *Dōsē* Flaw; imperfection; *Ēsaṇa* Alms; *Heum* Activity targeted; *Gutti* Restraint; *Iriyā* Walking; *Maṇa* Psychical; *Maṇuṇṇ* Revulsion; *Nāṇaṇ* Knowledge; *Nikkarṇkiya* No desire; *Nirāyāraṇ* Possessionless; *Nissarṇkiya* Doubtless; *Nivvāṇaṇ* Definitely; certainly; *Panca* Five; *Paryāyā* Mode; synonym for bhāva; *Posaha* Type of fasting; *Rāya* Passion; attachment; *Sajivadavvē* Sentient Life; *Sammam*, *sammatta* Right; righteous; proper; correct; *Sammattacarāṇa cārittaṇ* Right Knowledge, a constituent of *triratna* doctrine in Jainism; *Samidis* Self-regulation; *Sarṇkāyi* Doubt; *Sāmāyiya* Equanimity; meditation on the self; *Samvarō* Spiritual Person; *Sila* Conduct; *Udditta* Renounce; *Vachhalla* Passion; *Vaya* Speaking

## SŌNĀGIRI

Ramjeet Jain, Gwalior

In his composition, the Ādipurāṇa, Jinasena I refers to the legend that Rṣabha and how he established the *janapada* system to facilitate administrative matters in his kingdom (e.g. two *janapādās* -- Cedi and Vatsa). These two *janapādās* were amalgamated into one under the name of Madhya Pradesh (the Central Land). This land appears to have stretched from the Himalayas in the north to the Vindhya in the south.

In the present era, Cedi forms the modern Bundelkand region and Vatsu forms the modern region of Bhadholkand. During the times of the *Mahabharata*, Cedi was part of Yaduvas and was administered by Sisupal with Canderi as its capital. In post Mahāvira times, Cedi was ruled by the ancestors of Emperor Khāavela. In later times, Candeli dynasty was established, and from thence onwards, it came to know also as Vindhya Pradesh.<sup>1</sup>

Ancient Bundelkhand was comprised of 13 to 14 districts, and five of these -- Hamirpura, Banda, Jalon, Jhansi and Lalitpur -- are situated in the mid-south part of modern Uttar Pradesh. The rest of the districts -- Datia, Guna, Tikamgarh, Chatarpur, Panna, Satna, Damoh, Nandla and Sagar -- are situated in the northern part of present state of Madhya Pradesh. Bhind, Morena, Gwalior and Shivpuri situated in the west, and Rewa in the east, Jabalpur in the south are also sometimes included as part of ancient Bundelkhand.<sup>2</sup>

Sonagiri Hill, known as Sonagiri Śramaṇagiri or Swarnaṇagiri in ancient times, is situated in the northwest part of Datia, and is located at about sixty kms from Gwalior in the Jhansi-Delhi rail section (the station is named after Sonagiri). The ancient name of Datia was Dilipnagar and it belonged to the Cedi kingdom under King Dilip, whose ancestry goes back to Ikṣvāsu lineage at Ayodhya<sup>3</sup>

Sonagiri is adorned with a beautiful, natural habitation and covered with thick green vegetation over which the rocky hill rises above. The sanctity has been attached to Sonagiri as it was visited by Lords Rṣabha, Candraprabhu, Pārṣva and Mahāvira during their respective spiritual wanderings.<sup>4</sup>

There are eighty-six *caityas* spread over Sonagiri. *Caitya* # 60 is in the form of “Meru” and is known as Pisanhari or Chakkiwala temple. *Caitya* # 59 is dome shaped and has large minarets situated in four corners and small ones in between. *Caitya* # 52 is of ancient type and is associated with two miracles. There is a tank which is shaped much like a coconut in a rock, and a rock called “Bajni shila” which, when hit with some force, makes the sound of a bell. On the flattened surface of the hill, there is a *caitya* dedicated to Candraprabha, the eighth Jina. The idol is 12 ft high, and cut out of the rock -- the characteristic feature of the sculpture being datable to the period of the 5th - 6th century C.E.

### *Historicity of the Sonagiri Name*

The ancient *janapada* of Avanti is presently situated in the district of Nimar of the Vindhya mountain region. The Vindhyaal stretches from Bihar to Gujrat and covers a distance of about 700 miles long. Its branches have been spread over Bhelsa, Chandei, Kolaras, Gwalior, Guna, Sardarpur, Nimach, Sagar and Shajapur. Gopagiri in Datia is one branch of Vindhyaal, and Sonagiri is a part of this section and situated over a granite formation.

The Vindhyaal has been identified by scholars with that of the Vijayārdha mountain as described in the Jain texts, and it is said to have many parts with names such as Narendra, Nalaya, Sahayalya, Shaktiwan, Rikshgawan, Vinolya and Pariyatra. Because Sonagiri was the place of the Jainas for their meditation in early times, it was known as Śramaṇagiri (Abode of the Jainas). The village, at the foot of the hill, which is presently called as Sanawal is another derivative of Śramaṇacal (Hill of the Śramaṇas).

### *Sonagiri in Puranic Accounts*

According to Puranic literature, Sonagiri is situated at the end of Nishad. In the *Mahabharata* story of Nala Damayanti, Nala was the king of Nishad and Damayanti was the daughter of Bhima, king of Vidarbha. Nala was a contemporary of King Rituvama of Ayodhya. Nishad has been equated with the modern Narwar, also known as Nalpur, which adjoins Sonagiri.

Another account comes from the story of King Sridatta and Queen Vijaya of Ujjain. The couple were saddened by the fact that they did not have a son. Once, two ascetics named Adigata and Prabhagata came to Ujjaini where they received alms from the royal couple. After attending to the ascetics, the couple expressed their concern of not



having a son. The ascetics, in response, advised the couple to worship Śramaṇagiri which is situated in the Badra country of the Bundealas. Accordingly, the royal entourage went to Śramaṇagiri. There they worshipped Lord Candraprabhu and returned home. As a result, a son was born and they named him Swarnabhadrā after the sacred Swarnḡiri.

Another account is that of King Sindhu who ruled Ujjain in the ninth century. The king had two sons, Munju and Singhal, who came to power after their father renounced life to become an ascetic. Singhal became the king and Munju became his Premier. Singhal had three sons, Subhacandra, Bharatrihari and Bhoj, who were appointed as governors of Ujjain, Vidisa and Dhara respectively.

In due course, Subhacandra and Bharatrihari became monks and went their separate ways. Subhacandra, in the meanwhile, became a nude Jain monk. Bharatrihari, having heard of the weakened physical condition of Subhacandra, sent to him a potion that could turn stone to gold, and which would assure him of a happy and normal life. The messenger went back to Bharatrihari and told him how his brother cast away the potion in the presence of his disciples. Saddened and angry, he rushed to Subhacandra and queried: "What is wrong with you? I accomplished alchemy after hard penance, and you squandered it away in a minute."

"Yes, I squandered it, just as I left behind all the riches and glory of kingdom. What I learnt from my penance was wisdom and also the power to turn stone to gold. See how my power to make gold is the same as yours. Look, as I make this hill turn to gold."

He thus picked up handful of dust and threw it around the four corners of the hill. The whole hill glittered gold.

### *Early Religious Tradition in Datia Region*

The history of religious meditation and its development in the region of Bundelkhand appears to be different from that of Northern India. It appears that many of its ritual and practices have traces to the Dravidian tradition, and suggests that the early culture and religious tradition of the region was prevalent for a long time before the introduction of the Vedic culture.

This is further evidenced by the Jain texts which show a common religio-cultural system practiced by the population both in the North and the South. The Harappa and Mohajadaro civilization, which is suggested to be a proto-originator of the Dravidian tradition (ca. 5000 B.C.E.), tends to support a view that a common Dravidian

religion and culture existed before the introduction of Vedic culture to Indias. If one is to accept the evidence of the Jain texts on the prevalence of a common Dravidian socio-religious tradition in the sub-continental ancient India, we can now focus on the nature and identification of these Dravidians.

According to Maj. Gen. Furlong, North-Western India was ruled by the Nuranis or Dravids during the period of 1500 to 800 B.C.E. During this time, protohistoric peoples like Nabhi and his queen, Marudevi of the Kulakārakas lineage, had an impact on the Dravidian socio-religious landscape. Rṣabha, the first Jina, was their son. He was said to have laid the foundation for a structural religion, incorporating prevalent thoughts and practices. He renounced the hosholder life, and became an ascetic who founded the Śramaṇa civilization and culture. According to Jaina textual references, Rṣabha became the first Tirthankara of the Jainas in present cycle of time, and this was the early Jain religious tradition prevalent in India (particularly the Datia region of Central India).

### *Sacredness of Sonāgiri*

During the times of Lord Candraprabhu, Yodeha was an important region of ancient India with its capital in Sripur. The king was Ariyai, and he had two sons, Nagakumara and Anangakumar. In the same period, there was King Dhananjaya ruling from Ariyapur (Arishtapur) in Malwa region, and King Amitavijaya of Tilangdesh (they were two old enemies vying for power over the other).

According to tradition, Amitavijaya attacked Arishtapur, and immediately, Yodeha sought help from Ariyai to repel the enemy. When Yoheda prepared to lead the army onto the battle ground in support of Dhananjaya, his two sons requested that their father dispatch the army under their command. The two brothers fought valiently against the enemy, and Amitavijaya was installed in submission at the feet of king Dhananjaya. Saddened and humiliated, Amitavijaya contemplated on the meaning of the *Self* in the face of total defeat. He wanted nothing more of the material world, but only to conquer desires and wage a war against them.

During this time, the *samosarana* of Jina Candraprabhu was being organized at Śramaṇagiri. Thus, the entorage of King Dhananjaya, along with Nanga and Anangakumars and the prisoner, Amitavijaya, reached the *samosarana*. Soon after, the whole entourage of Dhananjaya, inspired by the teachings of Jina Candraprabhu, followed the Lord as ascetics.

The *Tiloyapannati*, originally composed in 176 C.E., gives an account of Jainācārya Kālaka sending the Saka Chief to wage a war on Gardabhilla - of Khāravela lineage - at Ujjain in 66 B.C.E. Further, the *Avasyaka Nirukti*, the *Curnisūtra* and the *Śrutavatāra* of Bibudha Sridhara provide an account of the final days of the Saka chief, Nahapana. According to the last text, Nahapana abdicated the throne and was initiated to Jain asceticism by Jainācārya Arhadbali and he was named Bhutabali. During this time, the Great Council of Southern Jain Monks was convened on the banks of the river Veni (Krishnaveni).<sup>6</sup> The names of the Saka Chiefs that appear at the Vaddamānu archaeological site in Andhra are attributed to the period of Nahapana.<sup>7</sup>

The literary accounts and the archaeological records show, therefore, that Jainism was prevalent in the ancient Kalinga which included the northern districts of Āndhra. The decline of Buddhism and the rise of the Eastern Cālukyās however brought the fortunes to Jainism. Robert Sewell reports the existence of Jain antiquities and remains in almost all the districts of Āndhra.<sup>8</sup> Both the archaeological evidence and the tradition indicate that Jainism held firm ground in Āndhra as a widely popular religion for twelve centuries, or even more. Dr. K.V. Ramesh observes that Dānavulapāḍ in the Cuddapah district of Āndhra has a brick chamber with an image of Pārśva enshrined therein and has attributed it to the third century C.E.<sup>9</sup>

The early Jains (ascetics) were mostly highlanders and preferred natural caves situated on the inaccessible tops of hills. These caves, therefore, played an important role in the early history of Jainism in Āndhra. An attempt to explore this archaeological evidence is contained in the following.

Historically, Jainism was a contemporary of Hinduism. In other words, Jainism was already an existing tradition which was often fostered by Hindu rulers. Therefore, there was a commonality between Brahmanism and Jainism in their ritual architecture. Moreover, Āndhra Jainism had become a theological monody between Buddhism and Brahmanism. As Jainism progressed more or less with along side these two creeds, the architecture associated with each belief also has moved along parallel lines. Whereas the followers of Buddhism and Brahmanism had resorted to a rock-cut form of expression, the Jains likewise excavated their place of worship quarried out of the rock or built masonry. The general character of its architecture, particularly in Āndhra has been very similar to that of the Buddhists and Hindus of the same period and the same region.<sup>10</sup>

The early Jains in Āndhra made caves out of the living rock by means of the pick and finished off by the application of the chisel. After a few years, these rock-cut chambers eventually were developed into a much grandeur and more ambitious scale. The fashioning of architectural forms out of the living rock, therefore, occupies a prominent place in the development of Jain architecture in India.<sup>11</sup> Whenever these examples of rock architecture became a subject of study, it has been the custom of the scholars to refer to them as “caves” implying that they were natural grottoes in the mountain side.

### *Caves and Characteristics*

The Jain monuments of Āndhra consist of two main types, rock-shelters/natural caverns and structural shrines. As this paper is focused on early Jain caves, other caves with Jina images are omitted from the study. The early Jains being mostly forest recluses and wandering ascetics, the rock-shelters might have been served as sojourns, or temporary refuges. Moreover, these resorts are generally situated away from human habitation, and their settlements were modest.<sup>12</sup>

The rock-shelters are generally ascribable not only to Jains but also to the Buddhists, therefore it becomes a Herculean task to give names of their dwellers. At this juncture, the Jain records, as well as the rock-beds tradition, will come to our rescue in making this decision. From the fact that the Jain monks sought a place of solitude to perform their rigorous religious austerities established their modest habitats in the isolated mountain caverns, which are known as *śramaṇa pallis*. These “holy residences” were commissioned by lay-votaries during a period spanning from the second century B.C.E to the fourth century C.E., and it must be said that these caverns in Āndhra also must have been used by the Jain monks.<sup>13</sup>

Another point of interest is the characteristic ritual observance of the Jain monks and *sallēkhana-dīkṣa* ( a term employed to indicate the ending of the life with severe fasting, meditation and a singularly focused spiritual path in their final days).<sup>14</sup> These are the most genuine distinguishing factors that could be ascribed to the Jaina “holy residences” from the early beginnings of the caverns. The early Jain caves in Āndhra are free from any carvings and are simple in their construction.

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**Munulagutta Cave** (Hill of the Ascetics) is situated on a hillock near Kapparaopet in the Peddapalli *taluk* of Karimnagar district is the first known and reported natural cave settlement of the Jainas in Āndhra. It was brought to light by Dr. P.V.P. Sastry.<sup>15</sup> On the brow of a rock overhanging another rock are found four cut stone berths which form a bed-like appearance with one side slightly elevated to serve as head-rest or pillow loft. They do not have any labels which might indicated the date of the cave, or to whom they were meant or who commissioned them, but Dr. Sastry has reported some Śatavāhana coins from the site.<sup>16</sup> According to the *Kalpaprādīpa* of Jinabhadrasūri, he speaks of the patronage of Jainism by the Śatavāhana king.<sup>17</sup>

Further, it informs that the king became a Jain and built *caityās*, a term used for Jain temples, and fifty of his *vīras* or *śrīdars* also built *caityās* after their respective names. The account along with the discovery of the Śatavāhana coins push back the date of the cave to the early Śatavāhana period. Dr. N. Ramesan has rightly observed that the antiquity of the cave dates back to the early phases of the dawn of history.<sup>18</sup> In my view, the antiquity of this cave appears to date from pre-history and continued up to the Śatavāhana period.

The **Jilakaragudem Caves** are actually found in a small village of the same name, and are located at about seven miles away from Kamavarapukota *mandal* of West Godavari district. It can be reached only by bus from Eluru town, the district headquarters of West Godavari. Scholars had named the Jilakaragudem caves wrongly as Guntupalli caves. Until recently it was believed that the ruins there belonged to a Buddhist establishment that flourished in the second century B.C.E. For example, excavators such as Rea and Longhurst have observed a horse-shoe shaped ravine of the sandstone hill running east to west, a circular rock-cut temple containing a monolithic stūpa, a large rock-cut *vihāra*, a ruined brick *caityā*, the remains of a large pillared hall, and after examining the inscription, state that these remains indicate an early Buddhist settlement in Āndhra;<sup>19</sup> however, recent conservation work at the site revealed its Jaina origin.

The discovery of an inscription of the Mahāmēghavāhana Chief of Kālīṅga Sada<sup>20</sup> at Jilakaragudem caves clearly established their Jaina affiliations. It is common knowledge that the family of Mahāmēghavāhana -- to which the Jaina champion emperor Khāravēla as well as the Chief of Kālīṅga Sada belonged -- extended its full support to Jainism.<sup>21</sup> Further, it is known from the above inscription

that the ancient name of the hill at Jilakaragudem was Mahānagaraparvata, and not Pituṅḍ of Ptolemy as expressed by Prof. R. Subramanyam.

The above accounts, therefore, prove that the Jilakaragudem rock-cut monasteries were originally a Jaina settlement, and disproves the Buddhist affiliation. It is very important to note the observation of V.A. Smith in the context of identifying ancient religious monuments of India. He has noted that in some cases monuments which are really "Jain have been erroneously described as Buddhist." The Jaina Jilakaragudem site which was originally a Jain shrine was later appropriated by the Buddhists, and now it is being considered as a famous Hindu shrine.<sup>22</sup>

**Kondlakonda Cave** is situated in Kondlakonda village, which is on the roadside that leads to Uravakond from Guntakal in Anantapur district. It became famous as the domicile of the great philosopher-saint Kundakundācārya. He was not only the most important pioneer of the *Saraswati* or *Vakragacchha*, but also the earliest exponent of Jaina faith in Āndhra. His life and activities form an important landmark in the history of Jainism, particularly in Southern India. He lived in the first century C.E.,<sup>23</sup> and this is the first and the earliest Jain establishment headed by Kundakundācārya in the Rāyalaśima area of Āndhradesa.

Though no Jain antiquities of the Kundakunda period are found in the village, there is a spacious natural cave situated at the opposite side of the Zilla Pariśad High School. The cave is quite large and capable of accommodating seats for fifty disciple/students under its flat and horizontal rock roof. Kundakunda might have lived in this natural cave which possess no carvings; however, on the hillock which is known as Rasaśiddula Guṭṭa the antiquities belong to thirteenth century.

**Penicalapadu Cave**, in the village of the same name, is situated in the Muddanur *mandal* of Cuddapah district. The village is about four miles from Muddanur town and connected by bus-route only. Penicalapadu possess a natural rock-cut shelters on the hill, and one of the shelters called as *sanyāsiguṇḍu* is a cave dwelling that can accommodate ten devotees easily and contains an inscription written in early archaic Telugu characters. It informs that a great saint who is well-versed in all skills resided there. Presently, it is converted into a Hindu temple.



The early Jain caves in Āndhra did not resort to excavating residences in rocks as they were not intended for *caityāvāsa* or settled life. They were only shallow shelters under overhanging boulders. Other early Jain caves found at Hanumakonda, Chippagiri, Ramatirtham etc. are only recesses under huge boulders. The Jaina prescription of perennial wanderings to the ascetics and the stay - over were permitted only during the rainy season, these forest recluses and wanderers might have used these natural caves as sojourns or temporary refuges. Due to these circumstances, the early Jain caves of Āndhra have no carvings and free of any workmanship.

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## CHAUTA RULERS OF TULUNĀDU

M. Ganapati Rao

Tulunādu was a region that existed on the western coastal region of present-day Karnataka state in southern India. It lies between the sea of Arabia and the western Ghats that flatten to the old Mysore state on its western part. The first rulers who appear to have founded their land in the region were the Santa kings of Humcha who reigned from the early ninth century C.E. to the end of the twelfth century C.E.

According to an inscription of Halebid (1117 C.E.) the Hoysala king, Visnuvardhana, with his capital in Dwarasamudra, conquered the Tulu region. After Visnuvardhana, the Jain rulers of Tulunādu began their reign. Among these rulers, the Jaina Cauta king were one of the prominent dynasties. They began their rule from the capital of Ullala. Later, the capital was moved to Mudabidire. The following material outlines the details of the Jaina Cauta kings.

### Tirumalaraya I (1160- 1179 C.E.)

King Tirumalaraya regained his kingdom in 1160 C.E. and began to re-establish the Cauta dynasty within the region. He used to reside in the village Somesvara near Ullala and therefore adopted the deity of the village, Somanatha, as the god of the family.

It is said that during the reconstruction of the palace at Ullala, Tirumalaraya had found largess which he used to reassert the Cauta rule. He convened the assembly of his former subjects from Magane, Somesvara, Talapadi Ammembala. Balapuni and Kairanga, and declared the sovereignty of his rule once again. He died in 1179 C.E.

### Cennaraya I (1179-1219 C.E.)

Cennaraya was the son-in-law of Tirumalaraya after whose death he ascended the throne on Salivahana Saka 1101 Vicari samvatsara jeshtya ( fifth day). Cennaraya's son-in-law, Varadaiah, was an adroit administrator and ambitious person. While he was returning from his relatives, the Tolas of Surala, he stopped over for a rest at Puttige Magane and thought the place was a splendid place to construct a palace. Cennaraya consented to build the palace, which

became known as the 'Kayara Manja' palace. He also built a temple in this village to the deity Daivanti.

As time progressed, he contemplated the idea of assembling a small army in order to conquer surrounding counties. During this time, Brahmin political strategists such as Timmappiah, Venkatanarnappiah and Nagabhata approached Varadaiah about his plans. Timmappaiah Ballala of Saralimancha, suspecting Varadaiah's attempt to extend the Cauta rule, went into battle against him. Varadaiah won the battle and annexed the Ballala's principality. With this success, Varadaiah went into conquer Timmiah Banga of Bonnyad Betta and Yada Ballala. As the treasury became richer, Varadaiah commissioned the enlargement of the palace.

King Cennappa of Mijara Seeme, sensing a threat from the success of Varadaiah, decided to attack him. The information reached Cauta Cennaraya, and the combined Cauta army from Puttige and Somesvara defeated the enemy and annexed Mijara Magane. Following the enlargement of the Cauta rule, Cennaraya shifted to Puttige palace from Somesvara, and in order to strengthen the rule, put in place a structure for the smooth and efficient administration of the kingdom. He appointed Karnataka Brahmins such as Narsappaiah as Premier at Puttige, and had Narnappaiah as the revenue collector and Venkatanarnappiah as treasurer with their headquarters instituted at Mudabidire.

As well, Nagappaiah was made royal priest and Dravida Brahmin Ramabhadra was made personal assistant. Puttaiah and Laxminarayana were made the executioners of royal decrees, and Visnu was appointed commander-in-chief. Paduma Nayaka, Tammaiah Nayaka, Kolluru Nayaka and Timmaiah Nayaka were made army chiefs of different regions. He also issued a royal decree for the creation of army reserve with conscription of one male from each family at the time of a war.

Presently, the palace at Puttige is no more, but only the foundation can be seen in the woods. Similarly, the palace and the temple at Mudabidire can be seen in ruinous and dilapidated condition.

**Devaraya (1219 - 1245 C.E.)**

After the death of Cennaraya, Varadaiah became the ruler in Salivahana Saka 1141, Pramadi Samvatsara Sravana Shukla 7th and assumed the name of Cauta Devaraya.

### **Tirumalaraya II (1245 - 1283 C.E.)**

After the death of Devaraya in the year 1245, his son-in-law, Tirumalaraya I, came to the throne on 13th day of Salivahana Saka 1167 Visvasu Samvatsara Sukla. As he appeared to be religious, he established the royal flag with bull as the insignia, which represents the insignia of Tirthankara Rsabha.

### **Abbakkadevi I (1283 - 1316 C.E.)**

The daughter-in-law of Tirumalaraya II ascended the throne on the 1st day of Magha, Salivahana Saka 1205, and ruled for thirty-three years.

### **Bhojaraya I (1316 - 1335 C.E.)**

The son of Abbakkadevi I who came to the throne on 15th of Kartika Salivahana Saka 1238, and reigned for 39 years. He was married to Mulike Savanta's daughter.

### **Padumaladevi I (1335 - 1382 C.E.)**

The daughter-in-law of Bhojaraya who ascended to the throne on 5th of Caitra Shuddha Salivahana Saka 1277. She had two issues, a girl and an younger boy named Cennamma and Allappashekha.

### **Cennammadevi I (1382 - 1403 C.E.)**

She is the daughter of Padumaladevi, and ascended the throne on 9th of Ashada in 1304 Salivahana Saka.

### **Cennaraya II (1403 - 1470 C.E.)**

When Cennammdevi, his elder sister, died, Allappashekha was instituted to the throne on 5th of Sravana, Salivahana Saka 1325, and named Cennaraya. When a battle broke out between the Banga king of Nandavara and Mutarasa of Nilesvara, Cennaraya dispatched his army to fight along with the Banga king and they defeated Mutarasa.

According to two inscriptions (dated 1332 Salivahana Saka) found near the Banyan tree in the village Kariyangala, the Banga king gave gifts of land ( Manela, Pejavara, Mudakur) to Cennaraya. They also detail how that Banga king had three younger brothers, Bevarashekha, Birmanashekha and Hammanashekha. The king also ordered that the people of these gifted lands should respect Cennaraya and not revolt against his rule, and that the Cauta king will have complete oversight of the temple of in Manela. As well, his army

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defied them by not paying the revenue. Again she entered into an agreement with the Portuguese to make payments. In the year 1582 C.E., Abbakkadevi died.

Tirumaladevi (1582 - 1606 C.E.)

As the daughter of Abbakkadevi, Tirumaladevi came to the throne on the 3rd of Vaishaka Salivahana year 1504. At that time the Bahirava king Pandya Dhavani of Karkala waged a battle on Tirmalādevi, who, along with her army and children, was fighting defiantly in the Sanur valley. She was killed in the battle by Dhāvani.

A Cauta soldier by name Mangila and the prince Chikkarāya brought the body of the queen to Puttige for funeral service. According to an inscription found near the Nāyi Jain temple, it was constructed during the reign of this queen in the year 1605 C.E.

Chandrashekara Chikkarāya (1606 - 1628 C.E.)

On the 5th day of the month of Margashira 1528 Salivahana year, he came to the Cauta throne. Soon after, he wanted to take revenge on the Bhairava king of Karkala. He sought help from the Tolas of Surala, his relatives. Both the families decided to seek further help from Venkatappa, the king of Ikkeri. Hence, they dispatched their ambassador., Kashipathirāya to Ikkeri. The Tola king and the Honne king Kambali constructed the road along the Hosangadi valley for the Ikkeri army could easily reach Karkala. In the year 1608, Venkatappanayaka marched through the valley from Ikkeri and attacked Karkala. King Dhavāni was killed and Karkala was annexed to Ikkeri, while the village Sanur where Tirmaladevi, mother of Chandrashekara was killed, was given to the Cauta king.

Chikkarāya accompanied Venkatappa to Banga capital Mangalore, where Ajila king of Venur, and other minor chieftains from Vitla, Kumbale, Bailangadi assembled to pledge allegiance to Ikkeri rule. After Mangalore, both went towards Mulki. The Savanta king of Mulki stopped them crossing. So, Chikkarāya arranged a different route to Ikkeri army, and with his army, attacked the Patte village of Savanta, who in despair surrendered and agreed to Ikkeri sovereignty.

Then both Chikkarāya and Venkappa went to Bārakur and Surala. At Bhatkal, the capital of queen Bhairadevi, whose kingdom consisted of Karavur, Merabadi, Sālanadu, Bhatkal, Gerusoppe, Candāvāra, Govardhagiri, Vaddimedini, they extended their friendship to the queen. Thus, Chikkarāya built a strong relationship with Ikkeri

king, and for that he was awarded Patte village and Hejamadi Magane as gift. As the Cauta kingdom grew large, and the Portuguese threat was anticipated, Chikkarāya commissioned forts in various places.

**Chennammadevi II (1628 - 1630)**

She was the daughter-in-law of Chikkarāya. She came to the Cauta throne on 13th of Sravana, Salivahan year 1550. During her reign, Ikkeri king fixed a Cauta contribution of 3000 *varahas*.

**Bhojaraja III (1630 - 1644)**

He was the son of Chennamma, and came to the throne on 11th of Magha, Salivahana year 1552. As he declined to pay revenue to Ikkeri, Bhoja was summoned to Ikkeri and imprisoned him. However, he was released after payment was made by a Māgane chieftain named Ammembala.

The palace at Puttige had deteriorated in his absence and therefore, Bhoja constructed a new palace in Mudabidire and inaugural ceremony took place in the year 1643 C.E. During this time, Ikkeri king left the Somesvara village to the Cauta king and annexed the rest of the places. It was the beginning of the Cauta downfall in the region.

**Chennammadevi III (1644 - 1687)**

She was the daughter-in-law of Bhoja and came to the throne on 5th of Jeshta, Salivahana year 1566, and ruled for 43 years.

**Chandrasekhara Chikkaraya II (1687 - 1715)**

He was the son of Cennammadevi and ascended the throne on 5th of Pushya, 1609 Salivahana year. He ruled for 28 years.

**Padumaladevi II (1715 -1726)**

She was the sister of Chikkaraya. She ascended the Cauta throne on 7th of Phalgunā 1637 Salivahana year. She ruled for 11 years.

**Abbakkadevi III (1726 - 1749)**

She was the younger sister of Padumaladevi, and came to the throne on 5th of Kartika 1648 Salivahana year. The Ikkeri king, Somashekara, visited her in the year 1729 C.E. When he attempted to have her for himself, she escaped from his advances by appointing her minister and commander in charge of the kingdom. She boarded a ship



along with her daughter Chennammadevi and grandson Chikkaraya and headed for Charakallu in Malabar state.

In the year 1745, the Ikkeri king attempted to take control of Cauta kingdom after Abbakkadevi had seized the southern part of Tulunadu with the help of Calicut king's army. Meanwhile, the Ikkeri king, Somasekara, died in the year 1740 and Basavappa came to the Ikkeri throne. In the year 1749 she dispatched an ambassador to Basavappa to take charge of her kingdom, and on the way back from this assignment, the queen passed away. However, her daughter Chennammadevi and grandson Chandrashekara returned to Mudabidire. In the same year, Chandrashekara renovated the palace and celebrated his coronation on 2nd of *Caitra Salivahana* 1671.

**Chandrashekara Chikkaraya III (1749 - 1769)**

During his reign the Ikkeri kingdom became quite weak, and by the year 1763 the Mysore kingdom was under Hyderali, who had annexed the Ikkeri. The feudatories of Ikkeri were made to accept his sovereignty, as was Chikkaraya who was informed by Hyderali's man Bajape Krishniah. When Hyderali went to Karkala, Chikkaraya was asked to visit him, and then both returned to Mudabidire where it was agreed that the Cautas must pay a tribute of 14,000 *varahas* to Mysore.

Later, in 1764, the tribute amount was raised to 18,000 *varahas*. As these feudatories were under Mysore rule, Hyderali appointed an administrator to Cauta principality and increased the sum of revenue to 21, 215 *varahas*. Eventually, Chikkaraya was reduced to only a figurehead and a pension of 455 *varahas* was paid annually. The Cauta rule thus came to an end, except for those members who were living in the palace at Mudabidire.

**Chennaraya II (1769 - 1781)**

He was the son of Chikkaraya and had his coronation took place on the 9th of Sravana 1691 *Salivahana* year.

**Chandrasekhara Chikkaraya IV (1781 - 1783)**

He is the younger brother of Chennaraya, and he celebrated his coronation on 10th of Margashira 1703 *Salivahana* year.

**Chandrashekara Chikkaraya V (1783 - 1822)**

He was the younger brother of Chikkaraya IV and he celebrated coronation on 3rd of Jeshta 1703 Salivahana year. During his reign the Tulunadu region came under British rule.

**Chandrasekhara Chennaraya (1822 - 1833)**

He is the grandson of Chikkaraya V and he was given the crown on the 14th of Jeshta 1744 Salivahana year. He died without producing an heir in 1833. His queen therefore adopted a boy named Gummanna and celebrated coronation as Chikkaraya Cauta. He died in 1867.

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**Rendered into English from the book '*Dakshina Kannada Jilleya Prachina Ithihasa*, 1923.**

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## JAIN HISTORY OF KARWAR IN KARNATAKA

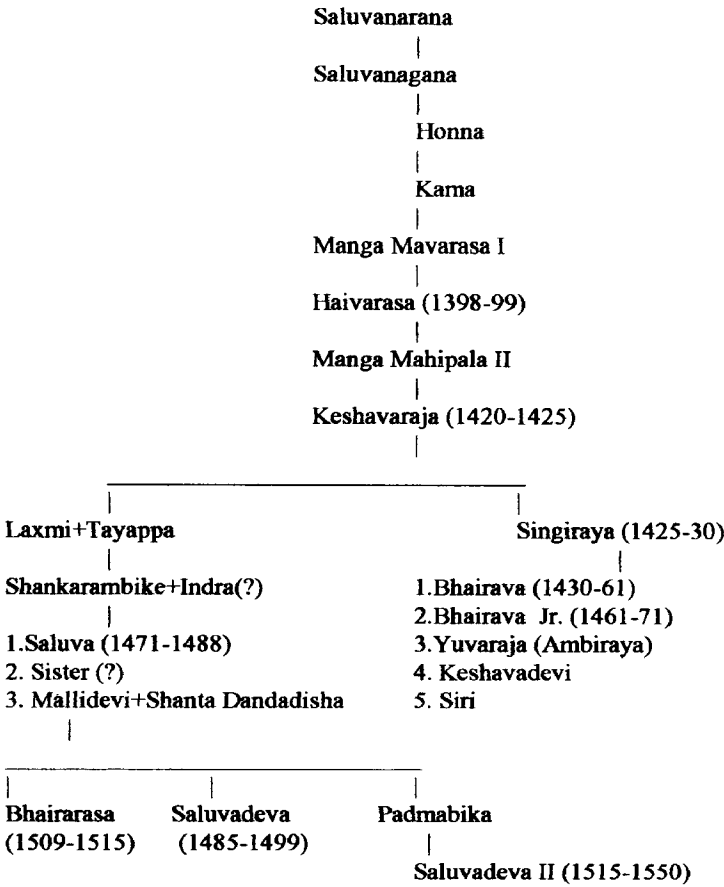
Dr. G.M. Hegde

During the time of Calukyas, after the Kadamba rule in Karnataka, it is known that a king named Honnama was ruling at Honnavara in the eight century. It is established that this northern coastal region lying south of Goa and north of Mangalore district in Karnataka was ruled by Jain kings, belonging to three families namely, the Saluvas of Nagire, the kings of Haduvalli, and the kings of Swadi. In fact, Swadi has many historical records such as memorial stones of Bhattakalanka and Akalanka, and Jain *matha*.

Saluva rulers reigned Gerasoppe (also known as Haivanadu) from 1350 to 1606 C.E., and their domain extended from Gerasoppe to Gangavali (Ankola) in the coastal region. Many records from Karwar district thus reveal their Jaina religious links with South Canara to the south. The richness and power of Jainism along coastal Karnataka in the historic period from seventh century to the sixteenth century reveals an extraordinary achievement under its Jaina rulers of Swadi, Nagire and Haduvalli.

The Saluvas were great Jain kings who reigned from about seventh to sixteenth centuries. During the period of King Saluvamalla, Salva was the first Kannada poet who composed the great epic Jain *Mahābharata* in Kannada. In it he wholeheartedly praises the Saluva kingdom and its kings, and describes the enchanting beauty of the region and the greatness of Jainism and its seers and sages. In addition, this poet who has been acclaimed as the greatest poet of the region has composed the *Rasaratnakara*, *Vaidyasangatya* and *Sharadavilasa*. Other Jain poets of this kingdom were Battaleshvara (circa 1630 C.E.) who composed the *Kaushikaramayana*, Timmana who composed the *Navarasalankara*, Aditappa who composed the *Dhanyakumaracarite*, and Payana who composed the *Ahimacarite*.

The Nagire kingdom located near Gerasoppe was the administrative centre of Saluva kings, and their genology is as follows:



### *Kings of Haduvalli and Their Genealogy*

The kings of Haduvalli belonged to the house of Nagire kingdom, and sometime in 1400 C.E. the House of Haduvalli appears to have come into existence under Haivarasa. Thus, the Haivarasa became the first king of Haduvalli. He was known for his valour on the battlefield and his able administration. It is known that Haivarasa extended assistance and help to Mangappa, the General in Vijayanagar empire and to some kings in Tulunādu.

Haiva (Paiva-Pai) is a stock of people who form a distinct group based on sociological and regional characteristics. During the time of Haivarasa, they developed their political and social status as administrators and rulers. The late scholar Govinda Pai, B.H. Sridhar and others are of the view that the Havyas of Karwar district in Karnataka belong to Haivanadu also known as the Haduvalli kingdom. The old Kannada words in the dialects used presently by Haiva

people supports the views of these scholars. The *Vaddaradhane*, the Jaina Kannada classic, has numerous words and phrases which could be identified with the present Haiva dialect and mannerism.

Prominent rulers of the Haduvalli kingdom known for their valour and administration against the Portugese were two queens - Bhairadevi (Chennadevi) and her sister Chennabhairadevi. The Portugese poet, Mikler, in his work *Luciad* describes the strength of DeSouza, the Governor of Goa who fought the battle against Chennadevi:

Bhatkala inflamed by treacherous hate!  
Provokes the horrors of Badalo's fate.  
Her streets in blood, Her skies enwrapt in fire,  
Confess the storm of Souza's fire.

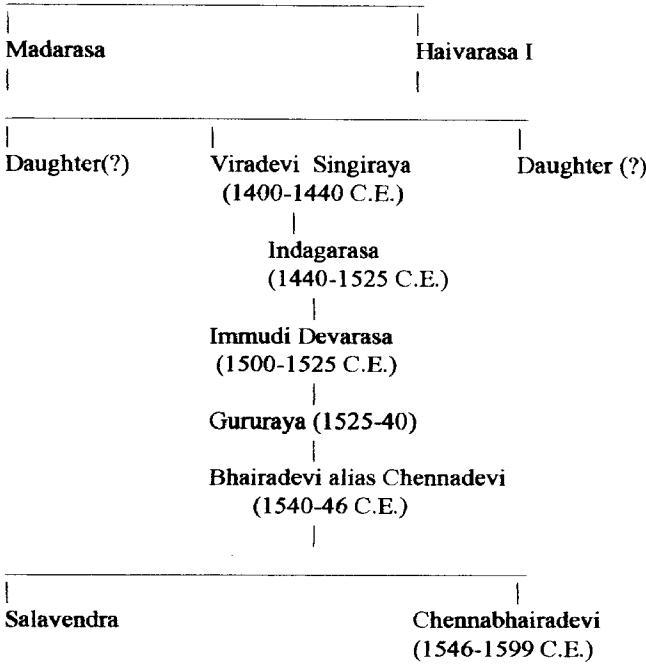
Chennabhairadevi succeeded the Haduvalli throne in 1546 C.E. She was a well versed in literature and music, and known for her valour and strong faith in Jainism. During her reign, she extended friendship to Portugese at Goa and developed a harmonious relation with the Naikas, the rulers of Keladi. She fully exploited the richness of the land and built a huge overseas market for its black pepper crop.

Quite generously, she used wealth to promote Jain religion and literature in her domain. She rebuilt Bhatkal which was demolished by the Portugese during her sister's time, and she consecrated Jina idols of Ananta, Chandranaatha and Parsva in the Jain temple known as Hirebasadi at Haduvalli and commissioned a *manastambha* to it. Her General Jattapanayaka commissioned a *manastambha* in the year 1536 C.E. in front of Ratnatraya *basadi* or the Bandabasadi temple dedicated to Jina Chandranatha, Ara and Malli. This pillar is one of the famous *manastambhas* known in Karnataka for its five pillar structure. As well, she patronised the poet Vardhamana in support of enriching literature in her kingdom.

Haivarasa I, who established the House of Haduvalli kingdom had two daughters, had a son and again a daughter. The name of the oldest daughter, who does not figure in any role of importance, and the name of the youngest daughter, who has an important role in the dynastic activities, are unknown. The name of the older daughter was Viradevi and the son was Singiraya. The younest daughter had a son by the name of Gururaya (1525-1540 C.E.)

Singiraya was in charge of the Haduvalli while his uncle Keshava was in charge of Nagirenadu. Indagarasa succeeded Singiraya in 1440 C.E., and ruled for sixty years.

House of Haduvalli Kings



Viradevi had three children - Immudi Devarasa, a son and Bhairadevi and Chennadevi, two daughters. Immudi Devarasa, the nephew of Singiraya, succeeded Indagarasa in 1550 C.E. and ruled for 25 years. He was followed by his first cousin Gururaya, son of the youngest daughter of Haivarasa I, who ruled only for 15 years.

Bhairadevi and Chennabhairadevi ruled the kingdom for a combined period of thirty-nine years. Thus, the reign of the House of Haduvalli from the time of establishment to its final days may be chronicled in the following fashion:

Hairvarasa I (1398-99 C.E.)

|

Singiraya (1400-40 C.E.)

|

Indagarasa (1440-1500 C.E.)

|

Immudi Devarasa (1500-25 C.E.)

|

Gururaya (1525 - 40 C.E.)

|

Bhairadevi (1540-46 C.E.)

|

Chennabhairadevi (1546-99 C.E.)

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## AJILA KINGS OF VEṆŪR

N. Maniratnakumari, Mudabidre, India

Veṇūr, which is situated along the coastal area of Karnataka in southern India, is a well known Jain shrine. It is about 55 km east of Mangalore; 13 km east of Guruvayanakere, and 20 km west of Mudbidre ("History of Venur" by Mahavir Shastri in *Prakrit Vidya*, p.78, Jan-Mar 1998, New Delhi).

The Ajila kings ruled Veṇūr for 632 years (1154 -1786 C.E.), and because of this, there are eight ancient Jain temples in the area. From historical point, the statue of Bahubali and the temple dedicated to Shanti *matha* are very important (*Prakrit Vidya*, Ibid, p.78).

Veṇūr was an independent kingdom ruled by seventeen Ajila kings. Among them, Timmanna Ajila IV was perhaps the most famous and his reign is considered as a golden era of the Ajilas. He came to the throne on the *Vaisak sukla Panchami* day in 1472 viz. 1500 C.E. and ruled to 1610. He had three queens, namely Pandyakkadevi, Mallidevi and Vinnanadevi (*PK*,79).

As well, he commissioned the famous sculptor Shambhukutti to create the statue of Bahubali. When the Pandya king of Karkala went to battle against Ajila in order to stop the installation of the statue, Timmanna sent his commander, Kantu Saminna of Naravi. The Bahubali statue was consecrated on Thursday, in the *Phalguna Shukla Dashami Salivahana* year 1525 which corresponds to 1 March 1604 C.E. (*PK*, 80).

### *Some Brief Notes on the Ajilas*

The Tulu region which is situated in the western coast of modern Karnataka has its historic records as far back as the twelfth century C.E. There were several ruling dynasties in the Tulu country, and a few of them were great Jain patrons and followed Jainism. Among these Jain kingdoms, the Ajilas of Veṇūr, the Bangas of Bangvādi, the Bhairavas of Kārkala, the Cautas of Mudabidre, the Mūlas of Bailangadi, the Sāvantas of Mulki and the Ṭōlas of Sūrāla were both prominent and important rulers of Ṭulu country ( their descendants still live in these respective locales).



Of the many Jain rulers of Tulunādu, which forms the western part of modern Karnataka in South India, Ajila was one of the prominent dynasties. As stated earlier, the Ajila capital was Veṅūr. The nearby town of Aladangadi was also an important place during their time. Ajila descendants presently live in the palace at Aladangadi, which now is just a small village in the modern administrative *taluk* of Beltangadi in the district of Mangalore.

Aladangadi which is also known as Aluvapura, Alvadangadi, and Āruva is located on the banks of river Phalguṇ. The political prominence of Aladangadi is first mentioned in an inscription from Belur, dated 1415 C.E. According to it, the Ajila descendant, Somanatha Birumanna, a feudatory king at Aluvapura, made a donation to Chennakeshava temple at Belur. From this inscription it may be noted that Aladangadi was an important political center in the beginning of the 15th century. The copper-plate inscription dated 1504 C.E. from *Hosa basadi* in Mudabidre also refers to Aluvadangadi as an important center of the Ajilas.

Another inscription dated 1537 C.E. from Shantinatha temple in Veṅūr refers to Aladangadi under the Ajilas. Further, it notes that the feudatory Somanatha, son of Honnammadevi, was ruling at Aladangadi when the Ajila king, Salva Pandya Devarasa, was reigning from Veṅūr. Honnammadevi was the sister of Ajila Pandya, and her son Somanatha was his son-in-law. The tradition of inheritance of the day was to pass on to the daughter and not to the son, Somanatha was at Aladangadi being groomed to take charge of the Ajila power after Pandyarasa.

Ajila country consisted of twelve *māganēs* (centers) - Venur, Aruva, Sulkeri. Kēla, Eradur, Bellur, Ajjibettu, Irvattur, Perinje, Savanālu, Nārāvi and Panjikallu. During the coronation of an Ajila, certain privileges were given to the elders from these centers. The elder from Aruva had the privilege to lead the prince to the throne; elder from Bellur had the privilege of handing coronation ring to the king; Perinje elder had the privilege of handing the sword and the premiership was given to the family member of Devunayaka of Veṅūr. This was the Ajila proclamation.

Although the Ajilas followed the Jain faith, they nevertheless adopted Mahalingesvara and Somanatha as their family deities. Their royal rings bearing these deities, and are still preserved at Aladangadi palace, which was built in 1904. The ancient palace, which was on the banks of Phalguni river, has not survived the ravages of time.

Although their capital was Veṅūr, the Ajilas also had built palaces at Aladangadi, Kela, and Baraya. Presently, the palace vestiges in Veṅūr are found between the Bahubali hill and the Mahalingesvara temple in the flat low land. There are vestiges of two carved stone elephants (three feet in height) which stand at the main entrance to the palace, and four *mukha mantapa* pillars. There are also scattered stones and slabs. The Phalguni river flows through between the palace site on the south side and Jain street on the north side (On other sides, Parai and Bakimaru farms and a place known as “*nadi kallu*” where the statue of Gommata was kept.)

Timmanna Ajila I ruled from 1154 to 1180 in Veṅūr where he repaired and renovated the palace into seven stories, and had control over the Veṅūr, Kela, Perinje and Ajjibettu areas (areas lost to the Hoysala Visuvaradhana during previous regimes). During the period from 1180 to 1186, Timmanna did not produce offspring except for his two daughter, Channamma and Madurakkadevi.

They were married to Govindarayappa and Camundaraya of Ghatta and they belonged to the Ganga dynasty. As they did not have male issues, and there was no chance for them to ascend to the throne, they traveled to Banavasi and complained to the Kadamba king, Kamadeva. During this time, Tulunadu was controlled by the Calukya emperor, Tribhuvanamalla Somesvara, and his feudatory was Kamadeva.

When these two sisters went away from Veṅūr, a *bhant* belonging to Punja family of Bitalabetta occupied Veṅūr and ruled for six years from 1180 to 1186. Unfortunately, the Ajilas lost their kingdom during this period to their general, Perinje, and Veṅūr became known as Punja and part of the Punja kingdom.

When the Kadamba king, Kamadeva, announced his campaign against Punja, Perinje ran to a village known as Saunalu. His burial place in the farm is now known as ‘Punjalatimaru.’ Madhurakkadevi was installed as the ruler at Veṅūr along with Aladangadi, Sulkiri and thirteen other *maganas*. Rayakumar I ruled from 1186 to 1204 C.E. During this period, Madhurakkadevi built a palace at Aladangadi, a Jain temple near the palace, and the Somanatha temple. In the year 1208 Parabhavasam Kartika IV crowned her son Rayakumara.

### *Ajila Art and Architecture*

Several memorials that are found at Aladangadi and neighbouring place presently are the only remnants of Ajila art and

architecture. Although it has been noted that there was a Ajila palace on the river bank at Aladangadi, no remnant is extant now. The Parsva *basadi* which is not far away from the present palace is an important architecture of Aladangadi. An inscription, consisting of seventeen lines located within the compound of the *basadi* makes reference to the gift of land made by Caturvarnakanta, mother of Mandalika Somanatha Pernamarasa. Based on this information, the *basadi* had been built sometime during the fifteenth century.

Two kilometers from Aladangadi there is a palace known by the name Barāya palace. Though this Ajila palace for most part is in ruins, it has its roof still in tact. Six pillars of this palace are decorated beautifully with many images, such as Hamsa, Gajalaxmi, Gandabegunda, elephant, horse, orchestra group, etc. On either side of the entrance to the palace, there are Krishna and Ganapati images. It has been reported that there were Ajila palaces at Kela and Veṅṅūr. Another important contribution of Ajilas is Krishna temple at Sulabetta constructed in 1714 C.E.

In memory of his ancestor Camundaraya who caused monolithic statue of Bahubali at Sravanabelagola in the year 981 C.E., Vira Timmanna Ajila built Bahubali statue at Veṅṅūr. He appointed the sculptor Shambhu, who had already carved a similar statue at Karkala for the Bhairava king, Vira Pandya, to carve a Bahubali statue from the rock at nearby place called Kalyani. When the time of the consecration of the statue arrived, preparations were made and the news spread throughout the realm. This news also reached the Karkala king, Bhairava IV, who thought that this event would minimize the importance of Bahubali statue that had been consecrated in his capital by his ancestor, King Vira Pandya. Therefore he dispatched his ambassador to Vira Timmanna Ajila asking him not to consecrate the statue at Veṅṅūr, but rather, to send it to him at Karkala.

On the other hand, he told the ambassador to return home and inform his king that he would proceed to consecrate the statue at Veṅṅūr. King Bhairava, having failed to stop the consecration of Bahubali statue at Veṅṅūr, decided to go to battle against the Ajila king, and attacked Nāravi, the border town of the Ajila territory. As the battle news reached the Ajila, he made preparations to fight the Karkala army as well as stop the carrying away of the statue from Veṅṅūr to Kārkala. He ordered his men to hide the statue in the banks of the river while he made reinforcement to the army battling under the chief Kāntusaṁṅṅ at Nāravi. King Bhairava was then forced to retreat back from Nāravi.

According to the inscription found at the left side of Bahubali statue at Veṅṅūr, Timmanna Ajila, whose ancestor was Cāmundarāya and the patron who erected the monolithic statue of Bāhubali at Sravanabelagola in the year 981 C.E., consecrated the Bāhubali statue at Veṅṅūr in presence of his preceptor, Cārukirti Bhattaraka of Mudabidre, on Thursday, 1 March 1604 C.E. Further, it mentions that king's mother Pāndyakadēvi and maternal uncle Rāyakumāra witnessed the consecration.

### *List of Ajila Rulers*

According to available sources, there were a total of seventeen rulers on the throne at Veṅṅūr and Aladangadi. The following is the list of Ajilas rulers:

1. Timmannajila I (1154 -1180) was the grandson of the Ajila king who ruled before.
2. Pūñjana II (1180 -1186) who ruled for a very short time.
3. Rāyakumāra I (1186 - 1204) was the son of Timmannajila I.
4. Timmannajila II (1204 - 1256) was the son-in-law of Rāyakumāra.
5. Pāndyappajila I (1256 - 1288) was the son-in-law of Timmannajila II.
6. Padumāladēvi I (1288 - 1345) was the daughter-in-law of Pandyappajila.
7. Sankaradēvi (1345 - 1382) was the younger sister of Padumāladēvi.
8. Timmannajila III (1382 - 1427) was the son of Sankaradēvi.
9. Madhurakkadēvi I (1427 - 1462) was the daughter-in-law of Timmannajila.
10. Pāndyappajila II (1462 - 1502) was the son of Madhurakkadēvi.

11. Rāyakumāra II (1502 -1550) was the son-in-law of Pāndyappajila.

12. Vira Timmannajila IV (1550 - 1610) was the son-in-law of Rāyakumāra.

13. Madhurakkadēvi (1610 - 1647) was the daughter-in-law of Vira Timmannajila.

14. Pāndyappajila III (1647 - 1683) was the son of Madhurakkadēvi.

15. Padumaladēvi II (1683 - 1721) was the daughter-in-law of Pāndyappajila.

16. Timmannajila V (1721 - 1765) was the son of Padumaladēvi.

17. Pāndyappajila IV (1765 - 1786) was the son-in-law of Timmannajila.

The list shows that Vira Timmannajila ruled over a period of sixty years, while Pūñja ruled for only six years. As noted from the inscription from Bellur, at the time of Timmannajila III the kingdom was well established with more defined and extended boundaries. According to the Veṅūr inscription dated 1537 C.E., Aladangadi was another important center of the Ajila kingdom, and it was under feudatory Somanatha, son of Pāndyappajila II's younger sister Hönnammadēvi. By the time of Vira Timmannajila, the kingdom appears to have become more prosperous and stronger in the Tulunādu region. He was able to defeat the Bhairava king of Karkala and also commission the sculpting of the Bahubali image and consecrate over the hill in the capital Veṅūr (he was under the influence of the preceptor Cārukirti Bhattaraka Of Mudabidre Jain Mutt).

The genealogy list indicates that the Ajila rule could have begun in the late tenth century or in the beginning of the eleventh century. These periods were very important in the Jain political history as the main rulers in the southern mainland of India were dominated by powerful Jain rulers, the Gangas and the rise of the Hoysalas in the later period. It is noted that the Ajilas descended from the Jain warrior

class which loyally served the Jain Ganga kings. Therefore, it suggests that this Jain warrior class, which had spread to the western coastal region in the South, had in fact become the ruling class after the fall of the Gangas and the rise of the another ruling Jain dynasty was founded by Hoysala under the patronage of the Jain monk, Simhanandi, and to the time of Bittivardhana, who later was converted to Vaisnavism by Ramanuja.

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## A HISTORY OF THE BAHUBALI STATURE IN KARKALA, SOUTH INDIA

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Karkala is a *taluk* headquarters of Mangalore district in Karnataka. On the western side of the town lies Sahyyadri hill which contains several ancient remnants such as inscriptions and *basadis* (temples). Karkala was the capital of the Jaina Bhairava kings over 600 years ago. However, remnants belonging to the Stone Age are found in neighbouring places. For example, in the center of Parpale hill located near Hiriyangadi there are stone memorials in a cave, and in the Ranjala area there are stones known as Pandavara Kallu and its nearby stone steps that are memorial stones from this period age.

The Kadambas, Calukyias and later Alupas ruled over Karkala. Belmannu copper inscription dating to the eight century C.E. and the Kadandale inscription dating to the ninth century support the data that these dynasties ruled over the region of Karkala. Even the Cautas of Mudbidre and the Kellas of Kellaputtige had Karkala under their rule, however, it was the Bhairavas who were to become known as the chief architects of Karkala for its grandeur and glory.

Who are these Bhairava kings? They are the descendants of the Santaras who ruled from Humcha, and then from Kalasa in Chikkamagalur district.. Bhairavas proclaim that they are the followers of goddess Padmavati of Humcha and their progeny was from Jinadattaraya. How then did they get their name? It is said that Jinadattaraya, who came from Northern Mathura and established the Santara kingdom at Humcha, had a son by name Parsvacandra. Since his mother was a Pandya princess and his father was the devotee of Bhairavi Padmavati, the story goes that they adopted Bhairava name. It is also said that as the mother belonged to the Pandyas of southern Mathura, they also referred themselves as Pandya kings.

Santara being referred as the founders of Tulu Rajya in the inscription, had matrimonial relations with the Alupa kings of Mangalore. The Alupas were defeated by the Cholas, then provided assistance to them. After the rule of Kulasekara I, the Alupa king, they were routed out and then their whole kingdom known as Alvakheda (the modern Mangalore district and neighbouring areas). Alvakheda

came under the direct rule in the eleventh century when the Santara king, Kundana, was on the throne (other important rulers who followed this line in Karkala were Lokanathadevarasa, Vira Pandyadeva and Vira Bhairarasa).

Vira Bhairarasa, also known as Bhairarasa I, ruled from 1390 through 1420 C.E., and had Keravase as his alternate capital. During this period he also commissioned the Nemisvara *basadi* of Hiriyangadi, the Kalasesvara of Kalasa, the Mahadeva temple at Kerevasa, and the Visnu temple at Hermunde.

Virapandya, who commissioned the Gommata statue at Karkala on Wednesday, 13 February 1432 C.E., is the son of Bhairarasa I. He also patronized literary figures and composed, in Sanskrit, the *Bhavyananda* on ethics. The Jain ascetic, Kalyanakirti, who was also a poet both in Kannada and Sanskrit, composed many works. Kalyanakirti influenced the Jaina Konna king, Manjana, to construct Anantanatha *basadi* at Nellikaru. He has also composed *Jnana Candrabhudaya*, *Nagakumara Carite*, *Kamana Kathe* and *Cinmaya Cintamani*, *Anuprekshae Tatvabedhastaka* and *Ananda Kandali*. Virapandya's brother Ramanatha is known for the construction of lake which has been named after him at Karkala.

The next ruler was Pandyadevappa who commissioned the *manastambha* in front of Nemisvara *basadi* at Hiriyangadi. Following Pandyadevappa, the next important ruler was Bhairarasa IV who had developed close friendship with Krishnadevaraya of Vijayanagara. This king was succeeded by Bhairarasa VI, who commissioned the *caturmukha basadi* in the middle of Anekere.

Bhairavendra IV came to the throne in 1573 C.E. and built the *caturmukha basadi* known as Tribhuvanatilaka Caityalaya located on the hill facing the Gommata statue in 1586 C.E. Near this temple there is a lithic inscription issued by the king. He also built Sravana *basadi* dedicated to the Jina Candranatha near Anekere. In addition, he built Sadana *caityalaya* at Koppa in the district of Chikkamagalur, and made donations to the *basadis* at Govardhanagiri in Shimoga district, and established a Jain theological school at Hiriyangadi. He issued orders to all Jains to send their children to the school including his own son, Pandyappa.

Pandyappa (1610-1660) celebrated the *mahamastakabhiseka* of Gommata at Karkala in 1646 C.E. He patronized a Jaina poet, Candrama, who in the later years composed Karkala's *Gommata Caritre* in *sangatyā* metre. The poet's guru was Srutasagara and his initiation guru was Mahendrakirti. During the same period, there were



three poets in Karkala history, the poet Candrama known as Cadura Candrama, Cadura Candiah, and Candrama (who lived at Aliyur in Karkala taluk and has composed two works, the *Lokaswarupa* and *Ganitavilas* in Kannada. These are as yet unpublished). Cadura Candiah was the disciple of Carukirti Bhattaraka of Mudbidre. He has composed *Jainacarya*, *Nandisvara Nompri Story*, *Trilokys Bhushana Caritre*, *Belli Beedina Caritre*, *Pane Mangalore Anantanatha Temple Renovation caritre*.

The fall of Vijayanagara kingdom and the rise of Keladi Nayakas was not very conducive to the Bhairava kings. They became the feudatories of the Nayakas, who in 1763 C.E. were defeated by Haidarali of Srirangapatna. In the same year, Pandyaraja died in a battle thus ending the Bhairava dynasty. From 1763 to 1799 Srirangapatna ruled Karkala before it fell into the hands of British.

### *Spiritual Preceptor of Bhairava Kings*

The Jain *matha* has played a very important role in defining the characteristics of Karkala citizenry. In the beginning Sri Lalitakirti Bhattaraka of Panasoge in Mysore district was their preceptor. He also headed the *mathas* at Vanganagara (Bangadi in Mangalore district) and Kalasa in Chikkamagalur district. Later in 1504 C.E. Bhairavadeva asked the Bhattaraka to establish the *matha* at Karkala itself. This happened due to the fact that the Bhattaraka of Mudbidre, who use to perform all things for the Bhairava kings, was not able to go to Karkala to perform festival of *sowbagya nompri* because the Cauta king of Mudbidre had arranged another festival on the same date. The king, upset by this, made a visiting Jain monk the Bhattaraka for the festival and thus the *matha* was established at Karkala.

The Bhattaraka of Karkala in the 17th century edited a dictionary in Kannada on Jaina Mahapurana and gifted it to the Bhattaraka of Mudbidre. The manuscript of this work still lies at Mudbidre *matha*. The author of Mahapurana dictionary was very well known for his support to literary people. He encouraged Nagacandra to compose the *Vishapahara Stotra tika*, and Yashakirti to compose *Sandehadvanta Dipika* in Sanskrit.

In Karkala there are a total of 15 *basadis* and a Gommata statue. In the enclosure of Gurubasadi a *nisidi* located in the west contains images of Neminaatha, Parsvanatha and Vardhamana Mahavira, and the names of the saints. In the upper line, the names found are: [i] Kumudacandra [ii] Hemacandra [iii] Carukirtipanditadeva [iv] Shrutamuni [v] Dharmabhushana [vi] Pujyapada. In the lower

line, [I] Vimalasuri [ii] Srikirti [iii] Siddhantadeva [iv] Carukirtideva [v] Mahakirti [vi] Mahendrakirti.

Karkalada Gurupita was established by Bhairadeva Sr. in the year 1504 C.E. Prior to that there was no *matha*. The spiritual leader of the Bhairava kings was the pontiff, Lalitakirti of Panasoge (now known as Hanasoge) near Saligrama town in Mysore district. When the Bhairava kings shifted to Karkala, they began to receive the Bhattaraka Carukirti of Moodabidre *matha*. However, all big events were sanctioned by their guru, Lalitakirti of Panasoge. This is supported by an inscription found at the right side of the statue of Bahubali at Karkala. When Vira Pandya king consecrated the statue of Bahubali in Karkala in 1432 C.E., the Pontiff of Panasoge was the principal spiritual guru who oversaw all functions for the event. The lithic inscription in Sanskrit reads thus:

Sa Sa 1353 (1432) virodhikrtu sam rada Phalguna su 12 yu  
Bhujabaliya [Bahubali] pratimeyannu Karkalada Arasara  
Gurugaladada Panasoge Lalitakirti Bhattaraka,s order  
Virapandya, son of Bhairava of the Candra dynasty.

On the left side, the same is inscribed in Kannada. This indicates that Lalitakirti Bhattaraka was of the Panasoge *matha*.

Bhairava Sr. who was ruling in 1462 sent a request to the Bhattaraka of Modabidre *matha* to undertake *sowbhagya nompi* in 1504. As the Bhattaraka was attending to the same festival in Modabidre for his king Cauta, dispatched a monk to Karkala. The disappointed Bhairava received the monk, but anointed him as the Bhattaraka represented by the Panasoge *matha*, and thus the Lalitakirti Bhattaraka line at Karkala began. This information is provided by a copper plate inscription. In conclusion then, the Jain *matha* of Karkala was institutionalized as a branch of Panasoge in 1504. The new Bhattaraka who was installed in 1988, and in 1990 the *mahamastakabhiseka* of Bahubali at Karkala was organized.

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- Journal of the Oriental Institute  
Baroda University, India.

## BOOK REVIEWS

*Jainism: A Pictorial Guide To The Religion of Non-Violence.* Kurt Titze. Delhi: Motilal Banarsidas (41 U.A. Bungalow Road, Jawahar Nagar, Delhi-11007, India) ISBN 81-208-1534-3, , pp. i-xi; 267, photos and sketches 351. Price: Rs.2500.00.

This sumptuous volume written by the German author Kurt Titze is a pictorial account of various Jain monuments in most of the regions of the Indian sub-continent. Along with the material presented by the author, there are significant contributions by such noted scholars as Vilas A. Sangave, Jyoti Prasad Jain, Klaus Bruhn, Noel King and others.

The book serves as an excellent guide for lay people who have the urge to learn about many of the Jain sites, caves, monuments, temples, etc. in India. Their distribution by state all along the subcontinent gives an integrated approach of the visible evidences of Jain *dharma* from the beginning up to the present. Besides, the Jain monuments the author has added three more chapters on social tradition, social and charitable organizations, symbols, mantras and parables, as well as music and dance in Jainism. To convince the readers about the impact of Jainism two more items have been included -- Jain temples in Europe and Jaina dawn in the West.

The treatise has a rich collection of photographs -- both black and white, and colour -- plans of sites, maps and land sketches of approachable roads numbering over three hundred and fifty-one. It is quite apparent from this presentation that Jainism did not lag behind in either the number or quality of sites in comparison to its Buddhist contemporaries.

Although the book is of archaeological import, it also contains a valuable message. To paraphrase Vilas Sangave's statements in the opening chapter, Jainism is not simply an *apuraseya* or belief in some god or the other, but one of human origin that had emanated from the mouth of the Jina, a victor who secured omniscience and liberation through his own efforts.

This book is a visual documentation of the voice of Mahavira as it was preserved through time. It is a beacon of light for flashing the message

of peace and *ahimsa* from the solid foundations of Bahubali in the land of Bharata.

Although the book does an excellent job of showing the appreciation of an eastern religion as voiced through a scholar belonging to a western tradition, it fails to throw light on any chronological or historical development of the documented evidences recorded. A chronological interpretation would greatly enhance this material, as would the inclusion of the early Jain monuments of Orissa and a more detailed study of the Krishna/Godavari river basin excavations such as Vaddamanu.

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(On North American Tour.)

*Jainism in Andhra (As Depicted in Inscriptions)*. G. Jawaharlal  
Hyderabad: Akhil Bharatiya Sri Suwarna Jain Seva Fund. 1994  
pp. 425.

Inscriptions are a very underutilized source for the study of the history of Indian religions. Dr. Jawaharlal has gathered 86 old vernacular, Sanskrit and Prakrit inscriptions which bear on the progress of Jainism in Andhra from ancient times to the 14th century. Based on these records, Dr. Jawaharlal has been able to report something of the history of many Jain centres, various Jain sects and a number of historical Jain teachers in the Andhra region. These inscriptions also report much about the relationship between the Jains and the various dynasties that ruled the Andhra country through the ages: while the Jains enjoyed the support of some royal families, they suffered persecution under others which all but destroyed Jainism in Andhra.

Half of the book is taken up with the transcription of the records in question, some of which are published for the first time or newly edited by the author. However, the book would have benefited from the inclusion of translations of these records, since old Telugu and Kannada are specialized fields.

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*History of Jainism in Bihar*. B.K. Tiwary. Gurgaon: The Academic Press. 1996. 233 pps.

*History of Jainism in Bihar* by B.K. Tiwary is an ambitious work, chronicling the development and subsequent fortunes of Jainism in the Bihar region from the 6th century B.C.E. to the 12th century C.E. The text is divided into chapters which focus on the life and work of Mahāvīra, Jainism before the Mauryans, Jainism in the Mauryan Period, Jainism before the Guptas, Jainism in the Gupta Period, and the Last Phase, which discusses Jainism between 600 and 1200 C.E. In each of these chapters, Tiwary discusses the significance of various place names, and provides archaeological, epigraphic, textual, and sculptural evidence illustrating the influence of Jainism in Bihar. The position of Jainism in each of these historical periods is discussed relative to the larger socio-political climate, enabling Tiwary to suggest reasons for variations in Jaina influence. In addition, the text provides the reader with helpful maps, illustrating the towns and areas significant to his study. Tiwary's attention to detail, although informative and compelling for the specialist, may overwhelm the general reader. Although he occasionally sacrifices argument in favour of detail. Tiwary's *History of Jainism in Bihar* nonetheless provides readers with a detailed account of the legacy of Jainism in this region.

Tinamarie Jones  
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## **NEWS DIGEST**

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### **ENCYCLOPEDIA JAINICA PROJECT OFFICIALLY LAUNCHED AT NEMAWAR SIDDHAKṢETRA IN MADHYA PRADESH.**

The Encyclopedia Jainica Workshop, which was organized by Jain Vidyāsansthana at Nemawar on 22 April 1999, was held in presence of Ācārya Vidyasāgarji. The workshop was opened by Mr. Ajit Kumar Kasliwala of Indore, and Moolchand Lohadia and Ratanlal Benadi of Agra outlined the scope and importance of the Encyclopedia Jainica Project. Dr. V.P. Jain, Project Co-ordinator, gave a detailed account of the task that lies ahead when he noted that project must be carefully addressed with the administrative and technical skills so that Encyclopedia Jainica would meet with international academic standards. He also announced that Encyclopedia Jainica will be brought out in two languages, English and Hindi, as well as in a multimedia CD ROM format.

The Workshop was attended by a large number of scholars such as: Drs. Bhagchandra Bhaskar, Kusum Patoria, Pushpalata Jain of Nagpur; Dr. Shitalchandra Jain of Jaipur; Drs. Ratanchand Jain, Jinendra Kumar Jain and S.K. Jain of Bhopal; Dr. Nandalal Jain of Rewa,; Pandit Shivcharan Lal Sastri of Mynapuri; Dr. Phoolchand Premi of Varanasi; Dr. Narendra Kumar Jain of Sravasti; Dr. Anupam Jain of Indore; Drs. Abhay Prakash Jain and Devendra Kumar Jain of Gwalior; Mr. Virendra Prasad Jain of Aliganj; Dr. Vrasabh Prasad Jain, Sandhya Jain, Patrika Jain, Avakash Sinha and Pavan Kumar of Lucknow.

Ācārya Vidyasāgarji -- under whose initiation and spiritual direction Encyclopedia Jainica is taking shape -- gave a short discourse on the importance of the project. He also gave benediction to the assembled scholars and declared that the project Encyclopedia Jainica indeed would become an illuminating authority on varied aspects of Jainism. He concluded that Jainism is a religion which encompasses all sentient and insentient beings in the universe, and has an important message of universal hope, peace and happiness for all.

- Pavan Kumar, Asst. to Project Coordinator.

## DISCOVERY OF ṢATAVĀHANA AND RĀṢTRAKUTA TABLETS AT JEEVARGI IN KARNATAKA INDIA.

A team of researchers headed by Dr. M.R. Shadakshriah of the faculty of History and Archaeology Karnataka University has made a discovery of Jaina artifacts belonging to the Ṣatavāhana and Rāṣtrakuta dynasties who ruled in early and medieval periods respectively.

In the vicinity of Jain temple in Jeevargi city, a tablet belonging to Ṣatavāhana times, and measuring 99 by 77 cm. was discovered. It depicts a picture of a standing man along with an horse in the lower part, and in the broken upper part, the legs of important people are seen. In the same city, six Rāṣtakuta artifacts - a stone pillar, *torana* and door jambs - have been discovered near the Māruti temple which is situated opposite to Ṣaṇmukha *matha*. At the bottom of the pillars, are pictures of lying lions and a meditating Jina. Next to the Jina, there is a picture of three men playing instruments.

*Gurudeva*, Kannada Jain Fortnightly, 15 April 1999

## VARŠITAPAS HONORED AT CHINTAMANI PARŠHWANATHA TEMPLE HARIDWAR INDIA, APRIL 14 TO 19, 1999.

*Varsitapa* (alternate day fasting throughout the year) is just one important feature of the Jaina spiritual path of purification. Their *pāraṇa* (breaking of the fasting) at the close of this undertaking is widely recognized by the community as a celebratory event. Such events are held every year under the blessing and guidance of *ācārya* Padmasagarasuriji at Chintamani Pārṣanātha temple, Haridwar, India. An event for the year 1999 was organized place from April 14 to 19, 1999. The event attracted 3, 000 *varsitapis* from all over India.

- N.P. Jain, Temple Trustee, Delhi.

## JAIN PHILANTHROPIST, THE LATE U.N. MEHTA OF AHMEDABAD, WAS REMEMBERED AT A GALA WITH THE RELEASE OF HIS BIOGRAPHICAL MONOGRAPH.

The First Death Anniversary of U.N. Mehta, the founder and CEO of Torrent Group of Industries of Gujrat, was held at Ahmedabad. Paying their respect and remembering his various

philanthropic endeavours were such eminent personalities as Deepchand Gardi, Dr. L.N. Singhvi, Chinubhai Shah, Dr. Kumarpal Desai and Mukesh Patel. A monograph -- *Aafato ni aandhi vachche samruddhi nu shikar* -- was written in Gujarati by noted professor of Gujarati Literature and Jainologist, Dr. Kumarpal Desai.

A TWO-DAY CONVENTION FOR A DISCUSSION ON KARNATAKA JAINA LITERATURE WAS ORGANIZED AT HUBLI IN SOUTHERN INDIA BY THE JAIN EDUCATION FOUNDATION, ŚRAVAᅇABELAGOLA, INDIA, 29 - 30, 1999.

The two-day event began on Saturday morning with the release of *Aravantige* -- a scholarly Jain journal written in Kannada by Dr. S.S. Settar, the noted Professor of Art History of the University of Karnataka. In the afternoon, there were two sessions. In the first session, three research papers on Karnataka History and Jainism were presented: Dr. B.V. Sirura's paper covered from the early period of Indian history to the tenth century C.E.; Prof. Jeevandhara K. Hotapeti presented his paper on the period from the tenth century to the fourteenth C.E., and Dr. Vasanta Kumari covered the period from the fourteenth century to sixteenth C.E. The Session was presided by Dr. Hampana, Professor Emeritus, Bangalore University.

In the second session, three papers relating to Karnataka and Jain Literature were presented: Prakrit Jain Literature and Karnataka by Dr. B.S. Suresh Kumar of Mysore University; Jain Sanskrit Literature and Karnataka by Prof. M.A. Shubhachandra of Mysore University and Special Features of Kannada Jain Literature by Prof. B.P. Virendra Kumar. The Session was presided over by Dr. M.A. Jayachandra of Bangalore University.

Sunday's sessions were:

[a] Dharwar and Jainism had three papers: Literary Contribution by Dr. Shantinatha Dibbada, Religious Contribution by Dr. B.B. Sheegihalli and Art and Architecture by Dr. S.V. Padigar.

The Session was presided by Dr. S.P. Patil of Karnataka University.

[b] Poets Circle presentations were made by messieurs. P.G. Kempannavanar, T.R. Jodatti, Na Ujire, B.C. Nirmal Kumar, B. Praveen Kumar, Balasahib Lokapura, R.N. Koti, Ravi Upadhye, Vajrakumara Kivada, Sandesha Surapura; and Mrs. Dharinidevi, Sujata J. Hadagali and Kusuma. The Session was presided by Prof. Dharanendra Kurakuri.

[c] Jain Society -- Issues and Unity. Three papers were presented: Current Issues by S. B. Patil; Issues Concerning Women by Shanta Sanmati Kumar, and Actions and Solutions by S.B. Vasantarajiah. The Session was presided by S.N. Ashok Kumar, Editor of *Gommatavani*.

The Closing Event, which took place in the evening was presided by Dr. Kamala Hampana, Professor Emeritus in Prakrit and Jainology, University of Mysore. The Valedictory Address was made by Professor G. Brahmappa. Special invitees present on the occasion were: Dr. M.M. Kalburgi of Hampi University, and Karnataka Legislators - M.R. Tanga, M.D. , Virakumar Patil and Abhayachandra.

- *Gommatavani*, 15 May 1999.

A Kannada Jaina Fortnightly from Śravaṇabelagola.

THE GODDESS PADMAVATI OF HUMCHA JAIN SHRINE (KARNATAKA, INDIA) WILL BE THE MAIN THEME OF A KANNADA FEATURE FILM.

The history and mythology of the Jain shrine at Humcha and its *yaksi* Padmavati are chosen as a centre theme for the making of a feature film in Kannada language. The film, which began shooting in and around Humcha, is produced by Tukkoji Rao and is written and directed by K Manjunath. The leading roles will be played by Kalyan Kumar and Padmavasanti. Recently, the whole film crew was at Humcha to seek the blessings from Devendrakirti Bhattaraka, the spiritual head of the Jain *matha* there.

- *The Gurudeva*, Kannada Fortnightly, 15 April, 1998

JAIN MILAN BANGALORE NORTH, INDIA EMBOLDENS TO ESTABLISH CENTRE FOR JAIN STUDIES AT BANGALORE UNIVERSITY.

The University of Bangalore has considered to establish Centre of Jain Studies in the forthcoming academic year, pending administrative and financial arrangements. The city of Bangalore, which is situated about 140 km northeast of Mysore city and where

there already exists a faculty of Prakrit and Jainology in the Mysore University, has a Jain population of about 150,000 with nearly 50 inter-denominational Jain temples.

The proposed Centre For Jain Studies at Bangalore University will have a professor, library, endowment lectures, international student exchange program and visiting professorship. Jain Milan Bangalore North has established a non-profit tax-exempt organization, the Jain Research Foundation, for the purpose of this project.

For further information and or participation, contact; Mr. Kiranraj Jain, 29 East Park Road, Malleswaram, Bangalore - 560055. Tel:011-91-(80)334-8602. Fax: (80)334-9486 or e-mail: prakire giasbga.vsni.net.in

- Mr. Chagan Lunia, Toronto

## MS UNIVERSITY AT BARODA INDIA HAS LAUNCHED JAIN ACADEMY: EDUCATION & RESEARCH CENTRE


The family trust of Kalidas Sankalchand Doshi of Bombay has established a Jain Academy: The Education and Research Centre at Maharaja Sayaji Rao University, Baroda, Western India. The centre was inaugurated by Kirtilal K. Doshi, a trustee of the Doshi family Trust, on 13 October 1998. The event coincided with the Golden Jubilee year of the University.

- *Young Jains*, an International News letter, Mar. 1999.

## MAHATMA GANDHI KASHI UNIVERSITY AWARDS DOCTORAL DEGREE TO SADHVI SADHANAJI, DISCIPLE OF ACARYA SUSHIL KUMARJI.

Sadhvi Sadhanaji was awarded a Ph.D. for her thesis "Contribution of Acarya Sushil Kumarji to Hindi Literature and Philosophy." Dr. Sarvajit Roy, Professor of Hindi, is the supervisory guide. The thesis contains ten chapters in total: 1) Historical backdrop of Parsva and Mahavira in the field of human society; 2) Sushil Kumarji's contribution to Jaina asceticism in India and the West; 3) Sushil Kumarji's contribution to New Hindi literature; 4) Sushil

Kumarji's political engagement in the Ayodhya Affair; 5) Sushil Kumarji: A Poet and a Writer; 6) Leading Jainism in World Religions Movement; 7) Sushil Kumarji at Rio and UNO Earth Summits; 8) Founding and Activities of International Mahavira Mission; 9) Contribution to the Ahims Paramo Dharma Message, and 10) Environmental Vision on Many Fronts.

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