

## SPREAD OF JAINISM IN ANCIENT INDIA A GEOGRAPHICAL ANALYSIS

*(Some of the outstanding research papers of Mr. Singh have been published in Geographical Review of India, the journal of Geographical society of India, also one in 'EKISTICS' an interdisciplinary Journal of the U.S.A. and Athense Greece. He had been invited to attend International Geographical Congress session, Moscow, former U.S.S.R. His paper was published by the University of Waterloo, Ontario, Canada. An article similar to the present one was published in the Golden Jubilee volume (Geography of Early Jainism) of this Vidyalyaya and the present one is also an important work of its kinds. It is hoped that it will enrich the literature of Indological studies in general and that of Jainological literature in particular— Editor.)*

The field that historical geography is to cultivate is almost virgin. The field of Geographic-cum-Indological investigation remains unearthed and unexplored to a greater extent, if not totally. The Historical Geography is a geographical study of any period in the past which studies and describes the geographic aspect of the historical process. The

present work is an attempt to depict the historical and cultural geography of Jainism from the earliest time approximately covering the period from 800 B.C. to 1000 A.D.

Jainism which is definitely older than Buddhism, originated some 800 years before the birth of Christ. It is extremely difficult to have a correct idea about the progress of Jainism during the centuries preceding the Christian era in different parts of India. The available inscriptions give us some information regarding the places of Jainism in some parts of India, specially the Mathura region and Orissa. The early canonical texts give us some idea about the progress of Jain religion in different parts of North India.

The rapid analysis of the names of the **sakhas** of Theravali, a part of Kalpasutra give some idea about the spread of Jainism in different parts of India.

Almost all the religions of the world have laid great emphasis on the sacredness of certain localities. The Jainas regarded certain places to be sacred and constructed temples in honour of Tirthankaras there. These places in Jain traditions are called 'Tirtha' or 'Tirtha Kshetra' i.e. the place which shows the ways as to how to cross the transmigrations of life, in other words, it reminds us how the great personages led a virtuous life at this spot (Jain, 1943).

According to the Digambara, these holy places may be regarded into two categories viz. **siddhakshetra**, the places where the Jinas or other ascetics achieved liberation, and **Atisyakshetra**, the place which is sacred for other reasons. Such a type of division of the Tirthas, how ever is not known to the Svetambaras. the Vividha tirtha kalpa, a famous swetambara texts of 14th century A.D. does not refer to any such divisions, although it contains an extensive account of the Jain Tirthas located all over India. (singh, 1982).

The Jains regard the following places as their Tirthakshetra :

1. The places where Tirthankars were born.
2. The places where Tirthankaras first renounced the world and initiated a religious life.
3. The places where Tirthankaras practised great austerities.
4. The places where Tirthankaras achieved omniscience.
5. The places where Tirthankaras attained liberation.

6. The places where the great ascetics lived and achieved liberation;
7. The places famous for their beautiful temples or wonderful idols; (sangave, 1959).

### Jainism in North India :

Jainism originated by 800 B.C. at **Varanasi**, one of the greatest cities of ancient India. The penultimate Jain Tirthankara Parsva, the real founder of Jainism was the son of Asvasena king of Varanasi, the cultural and religious centre of India from time immemorial. The seventh Tirthankara Suparsha was born here. The eleventh Tirthankara Sryamsnath is said to have been born in **Kasi** and obtained Salvation. The religious system established by Parsva gradually spread towards the east and by the time, Mahabira was born became one of the dominating force in the religious life of eastern India. The Acarang Sutra, one of the oldest Jain religious text informs us that the parents of Mahabir who were followers of Parsva lived near Vaisali in North Bihar.

Lord Mahabira made Jainism one of the most popular religious system in North India. For thirty years after his enlightenment he spared no pains to make the Nirgrantha religion an all India religious system. Bhagavati tells us that he personally preached even in Western India. His rival Buddha never went farther than the Kuru Country, However, Mahabira, it appears, spent the major part of his life in modern Bihar and Uttar Pradesh, Magadha and Kosala being the Janapada, received his maximum attention.

The Jain Kalpasutra gives us the names of the places where Mahabira spent one or more rainy seasons since he become ascetic after renouncing the world. It gives a comprehensive and fair idea of the areas over which Lord Mahabira wandered for the propagation of his faith. It should be noted that there areas roughly covered modern state of Bihar and some part of Bengal and U.P.. After attaining Kevalgyan, during the thirty years of his carrer, Mahabira spent thirty rainy seasons at different places. He spent four rainy seasons in Vaisali, and Vanijyagrama, fourteen in Rajgriha and Nalanda, six in Mithila, two in Bhadraka, one in Alabhika, one in Sravasti and one in the town of Pava which was his last rainy season. In the fourth of the that rainy season in the town of Pava the venerable ascetic breathed his last, cutting asunder the ties of birth, decay and death.

**Rajgriha**, which was intimately associated with the activities of Mahabira was a flourishing Jain centre during Yuan Chowang's time.

After Mahabira his followers made every effort to carry his messages to millions of Indians living in different parts of the subcontinent. The Jain literaray evidences suggest that the existence of Jain temples in almost all principal cities of North India. During the time of Mahabira Jainism was popular at Vaisali, Rajgriha, Sravasti, Kausambi, Ahichhatra, Takshashila, Simbhapura and a few places of western India. Archaeological and epigraphic sources give some idea about the state of Jainism in such places.

**Saketa** was the early centre of Jainism. it was connected with Muni Subrata. The Temple of Subrata at Saketa was in all probabality, built before 300 B.C.

**Kausambi** was one of the early centre of Jainism. It is still looked upon as a holy place by the devout Jains. It was the birth place of Padmaprabha, the sixth Tirthankara.

The greatness of **Sravasti** was associated with Jainism from pretty early times. It was believed to be the birth place of the third Tirthankara viz. Sambhavanatha. The city was very intimately associated with the life and activities of both Mahabira and Buddha. It was the flourishing capital of Kosals in Mahabira's time. It is indentified with **Sahet-Mahet** on the Bank of Rapti. It was at this town that the first Nindhava Jamali declared himself a Jina (Chatterjee 1978). Sravasti was in great ruins when Fa-hien visited this city in about 400 A.D.. The original temple of Sambhavantha was still there when Chinese pilgrims came to India but finally it was destroyed during the reign of Ala-Ud-din. Later on it became a famous centre of Digambara sect. It is evident from the Brihat Katha Kosa of Harisena (93 A.D.)

**Ahichhatra** (mod. Ramanagar in Bareilly dist. U.P.) the ancient capital of Panchala was an important seat of early Jainism. According to Swetambara Jain tradition, it was sacred to Parsvanath. Epigraphic evidences support the Jain traditions regarding the existence of shrine dedicated to Parsva at Ahichhatra.

**Kampilya** (mod. Kampil in Farukhabad dist. U.P.) was intimately connected with Jainism in pre-Gupta period. The city was visited by both Parsva and Mahabira. It was the birth place of thirteenth

Tirthankara Vimala. The fourth Nindhava Asamitta, who flourished in the 3rd century B.C. was associated with this town.

**Sankasya** (mod. Sankasiya in Farrukhabad dist. U.P.) was the capital of Kusdhvaja Janaka, Sita's parental uncle. It was one of the noted town of pre-Buddhist India. The Theruvali refers to the Sankasiya sakha under Caranagana i.e. Varanagana established in the third century B.C. It proves its relation with the Nirgrantha religion.

**Mathura** had been a great Jain centre from 2nd century B.C., if not earlier. The account of Fa-hien the Chinese traveller may be mentioned here, "The people of this region killed no living creature, drank no wine and ate no garlic or onion. There were no butchers or wine seller in the market." The account smells of profound Jain influence in this region. The literary texts and a few Jain inscription of that period prove that Mathura retained its popularity as a Jain centre between 600 A.D. and 1000 A.D. (Chatterjee 78) observes that popularity of Jainism gradually diminished with the migration of Jain monks towards Rajasthan, Gujrat and Karnataka. The ruling dynasties of North India did not patronise the Jainism like the three above states.

Several places of modern Uttar Pradesh were directly connected with Jain religion. Devagarh Temple (see Siddhant Bhaskara vol. 8, pg 67-73) in Jhanshi district on the river Betwa may be referred here. It should be noted that Devagarh continues to be a sacred place for the Jain as even to-day.

We find only a few evidences regarding the existences of Jainism in the extreme Northern India, i.e. Punjab, Hariyana, Himachal Pradesh and Kashmir. It was looked upon only as one of the minor religious sect in these states. An inscription (see E.I. vol. 1, p.120) from Kangra, Himachal Pradesh, discloses the names of two Jain saints. We note that one Sravaka Ratna from Kashmir founded a 'Manibimla of Neminatha (see Vividhatirthakalpa, P-9) in 932 A.D. on the sacred hill of Raivataka. A few Svetambara and Digambara Jain images belonging to the 8th century A.D. have been discovered from Punjab (All India Radio news Bulletin, 30-6-75).

**West Bengal** - Under Mahabira Jainism became one of the major religious sects of Eastern India. Undivided Bengal was one of the greatest centre of Jainism from the days of Mahabira. It was his religious conquest that western Bengal came under the

influence of Jainism. It may be noted that Bengal accepted Jainism before Buddhism as only a few places of this province figure in Pali texts.

According to Kalpasutra (P-264) Mahabira had spent a year of his missionary career in Puniyabhumi which was actually included in Ladha or West Bengal. The Acaranga, a very old text, informs us that Mahabira had visited both western and southern Bengal.

The great Bhadrabahu (4th Century B.C.) who was a Brahmin and the first genuine Jain philosopher, was a native of Northern Bengal.

Among the four Sakhas, originating from Godas, a disciple of Bhadrabahu there are three significant names—Tamraliptika Sakha, Kottvarshiya sakha and Pundravardhaniya sakha (see sacred Book of the East. vol. 22 p. 288). All the three sakhas were evidently connected with the three well known geographical units situated in Bengal. Tamraliptika (modern Tamuluk in Midnapur District) was a port. Here the merchant Tamali Moriyaputta became a Jain recluse during Mahabira's life time (Bhagavati P.572). Kottivarsa, according to Pannapanna, a canonical text was the capital of Laddha country and Pundravardhana was Northern Bengal.

The account of Yuan Chowang shows the tremendous popularity of Jainism in Pundravardhana and Samatata, the two provinces of ancient Bengal. The discovery of a large number of Jain temples and coins particularly from Bankura and Purulia proves the popularity of Jainism in West Bengal during the Pala period. (Banerjee, R.D.).

A copper plate inscription of the Gupta year 159 from Paharpur (Bangladesh) is one of the most interesting Jain records of the Gupta period. This earliest Jain records from Bengal refers to an endowment for the worship of Arhats to a Vihara in Vatagahali near Paharpur.

In Eastern India Jainism maintained its existence till the end of the 10th century A.D. However no Jain inscription has been found from either West Bengal or Bangladesh which can be assigned between 600 A.D. and 1000 A.D. (Chatterjee, 78).

**Orissa** :- Jainism was probably introduced and popularised in Orissa by zealous Jain monks of Bengal during the closing years of the 5th Century B.C. The Acaranga (P.85) a very old text informs us that Mahabira had visited areas of both Western and

Southern Bengal which were not far from borders of Orissa. The Avasyakaniryukti records that Mahabira more than once had visited Tosali prominent city of Orissa. A large number of inscriptions (Ludes list No.1346, 1348-53) prove that the Jainism was much popular in Orissa. The popularity of Jainism in Kalinga during the days of the Nandas show that even before the birth of the Sakhas and Ganas, the Jain religion made some converts in Orissa and during the rule of Mahameghavahana kings Jainism became the principal religion of Orissa (chatterjee, 78). Some later inscriptions of Udayagiri and Khandagiri cave and a few inscription of 10th and 11th century A.D. prove that Udayagiri and Khandagiri hills remained a popular and favourite place of pilgrimage for the Jain monks (see A.S.I.A.R. 1922-32,P.130).

From Orissa a number of Jain inscriptions belonging to the post Gupta period have been found. We have 7th century inscriptions (Indian Archaeology, 1955) which refers to the installation of Jain images and points to the existence of an early Jain establishment on these hills. These inscriptions discovered from different places in Orissa prove that Jainism continued to flourish in Orissa as late as the 10th century A.D.

**Madhya Pradesh :** - All the available sources indicate that by the beginning of the 4th century A.D. Jainism became an all India religion. In North India the Svetambar as and in south India Digambaras were predominate. Literary evidences and discovery of a number of Jain sculptures, belonging to the Gupta Period prove the popularity of Jainism in the different places of Madhya Pradesh.

The Vasudevahindi (Part I, P-61) composed in 5th century A.D. refers to the temple fo Jiyantasvamin Mahabira at **Ujjayini**. During the Gupta period **Vidisa** was strong hold of Jainism and received patronage.

**Dasapura** (modern Mandsor, M.P.) also was a strong hold of Jainism. Quite a good number of Svetambara monks of the early 1st century A.D. were connected with Dasapura.

From the well known Jain Temple complex at Sonagiri (Datia district, M.P.) has been discovered an epigraph of the 7th century A.D. which proves the antiquity of the Jain centres. Among the few Jain inscriptions from Madhya Pradesh, the most important is **Khajuraho** inscription (see E.I. vol I. P. 35-36) of

the reign of Chandilla (955 A.D.). This inscription and the beautiful temples at Khajuraho prove the popularity of Jainism in Chandilla Dominion.

The literary sources give us more meaningful and extensive information regarding the state of Jainism in M.P. before 1000 A.D.

There is a mention of a temple dedicated to Parsvanath at **Dhara**, the famous capital of Paramaras in Darsanasara of Devasena, a work of 933 A.D.

Eight Km. from the town of **Barwani** in Madhya Pradesh is **Bawan Gaja** (52 yards) hill, a place of considerable sanctity among the Jains. Its name is devived from the popular ideas or the hight of the Jiagantic figure of the Jain teacher Gomateshwar.

**Maharashtra :-** Quite a few places of modern Maharashtra were connected with Jainism from early times. Most probably Jainism was introduced in Maharashtra by the Mauryan period. Literary and archaeological evidences show that Tagara (modern Ter) was a popular Jain centre in the early century of the Chiristian era. Discovery of Jaina images from Ellora, Pattur of the Gupta period prove that Jainism was slowly emerging as an important religious seat in Maharashtra. Surparaka according to Jaina literary tradition was connected with Jainism. During the rule of the Western Chalukyas and the Rastrakutas Jainism was tremendously popular not only in the lower Deccan but also in the modern Maharashtra state. According to Jinapprabha (P.85) Tirthankara Chandraprabha was worshiped from very early times as Jivitsvamin at **Nasik**. At **Pratisthan** (mod. Paithan) another old city of Maharashtra there was a famous shrine dedicated to Muni Suvrata (Vividhatirthakalpa, P-59).

The popularity of Jainism is proved by the beautiful Jain caves of Ellora, most of which were excavated by 800 A.D. (See the Classical Age P-499). There is a reference to the Sparious Alten Copper Plate discovered from Kolhapur district. The inscription proves the existence of great Jain temple in kolhapur district of Maharashtra in the ancient period.

**Gujarat :-** Gujarat is not the native place of Jainism. No Jain Tirthankara is known to have been born here. Yet the association of Jainism with Gujrat

is traceable to very early times. Adinath the first of the twenty four Tirthankara is said to have delivered a sermon on Mt. Shatrunjaya (Hema chandra, Trisastisalaka Purusacharita, vol. Eng. translated by Bhattacharya, 1931). At Raivataka Neminath, the 22nd Tirthankara renounced the world, obtained omniscience and emancipated together with a large number of sages.

During the historical period the first wave of jainism seems to have passed over Gujarat in the fourth century B.C., when Bhadrabahu, the head of Jain Sangha visited Girinar, during his migration from Magadha to South. (Jain, K.P. P. 185).

Rsi Gupta, a disciple of Suhastin, originated a number of Sakhas among which the most significant name is that of Saurastrika (sacred Book of the East, P.292). This indicates that before the end of the 3rd century B.C. the Jainism reached country of Gujrat.

Gopani observes that Jainism in Gujarat was prevalent in the 1st century B.C. The popularity of Jainism is indicated by the fact that Vikramaditya, the founder of Vikram era, himself went on pilgrimage to the celebrated jain site of Shatrunjaya.

Gujarat possesses both the types of Tirthas. Of all the Siddhakshetras enumerated by Hiralal Jain (1962) three, viz. Shatrunjaya, Girinar, and Taranga are located in Gujarat. Except for Bihar no region in India is as rich as Gujarat in so far as the Siddha khetras are concerned (Jain, 1939). These three Tirthas situated on the hill tops and among the midst of the forests became sanctified places and in course of time there were erected temples in honour of the Tirthankaras.

**Shatrunjaya**, a hill lying beside the town of Palitana in the Bhavanagar district is the holiest Jain Tirtha in Gujarat. It is sacred to the memory of Adinath, who patronised it more than anyother place.

**Girinar** is one of the most sacred hills of the Jainism lying four miles East of Junagarh, Gujarat. This is the highest hill in Gujarat. **Taranga**, a sacred hill of jainas, is situated 35 miles north east of the Mehsana dist. of Gujarat.

The sites, likely Ghumly, Than, Bhadreshwar, Kanthkot and Vadnagar were important political

centres with Jain temples. Kumbharia, Maini, Sejakpur, Sarotra were noted centres in Gujarat where Jain merchants had erected temples.

**Brigukaccha** (mod. Broach) one of the oldest port of India was a popular Jain centre in the early centuries of Christian era. In the Gupta period **Vallabhi** became an important centre of Jainism.

**Somanath**, situated in Jungarh is also a sacred place of Jainism. It is also known as Chandrabhasa. Vallabhi and Srimal were great seat of Jain religion and learning. Srimal was the first capital city of Gujars who gave the name Gujrat to the province.

**Rajasthan** :- An interesting Sakha connected with a definite geographical name is that of Madhyamika originated from a disciple of Suhastin. The town of Madhyamika is mentioned in the Canonical texts (see Vipaka sutra, Kota, 1935, P.369). Creation of this sakha before the end of 3rd century B.C. proves that Jainism reached Rajasthan before that time.

In 1912, a stone inscription was discovered by G.H.Ojha from Badali, a place in Ajmer district, Rajasthan. According to him inscription should be regarded as old as 400 B.C. On this basis some scholars came to conclusion that Jainism was introduced in Rajasthan before 400 B.C.

The Jain monks of Mathura used to visit Gujrat in early centuries of Christian era, had to pass through Rajasthan. **Abu**, the celebrated Jaina site on Aravali range is situated 18 miles north west of Abu Road in Sirohi district of Rajasthan. It is one of the five most sacred hills of Jainas. From Pindwara (Sirohi distt) was discovered a brass image of Risabhanath with an inscription of Sambat 744 (687 A.D.)

**Binamal or Bhinamal** (Jalor distt.) capital of Capa dynasty was a great Jain centre from the 7th century if not earlier. Jinaprabha (Vividhatirtha Kalpa P.86) refers to this place as sacred to Mahabira. **Javalipur** (mod. Jalor) was a well known jain centre. Osia and Ghatiyala inscriptions prove the popularity of jainism in Jodhpur area of Rajasthan from the days of Vatsraja (2nd half of the 7th century A.D.).

The famous Chitor or Citrafluta the native town of the celebrated Jain Savanta Haribhadra (middle of 8th century A.D.) was a well known Jain centre

of pilgrimage. Epigraph from Rajorgarh (Alwar distt.) with the date V.S. 979 or 925 A.D., discloses the existence of a temple dedicated to Shantinath.

G.H. Ojha, in his monumental work on the history of Rajaputana (vol. II P.428), has referred a large number of Jaina inscription found in different old Jaina temples of Rajasthan. Vividha-tirtha-kalpa of Jinaprabha also mentioned the flourishing state of Jainism in Rajasthan.

**Western India :-** It may be noted that Jainism succeeded in penetrating into the extreme North West and Western India at a quite early date. According to Bhagavati Mahabira visited sindhu-sauvira. There are definite evidences to show that even in pre-Christian era Jainism became quite popular in Western India.

**Takshasila or Taxila** one of the greatest city of ancient was associated with Jainism from early days. The Jain literary traditions associate Taxila with Bahubali, a son of Rasabha.

**Simhapura** (mod. Ketas in the salt range, Punjab, Pakistan) was another Jain centre from early times. According to canonical texts it was the birth place of Sreyansa, the eleventh Tirthankara. It was visited by Yuan Chowang, who saw swetambara Jains there.

The ancient town of Kapisi (mod. Opian in Afghanistan) had a Jain population. It shows that Jainism penetrated this sizeable part of North Western India (original Indian sub-continent included the whole of Afghanistan) in early centuries of Christian era.

According to the Jains the twenty second Tirthankara Neminath Aristnemi was born in western India.

**South India :-** Regarding the spread of Jainism in different parts of South India, it may be noted that wandering Nirgrantha monks of Bengal and Orissa carried the message of Mahabira to South India specially to the land adjoining the Bay of Bengal within a few decades of the demise of Lord Mahabira. Evidences of Pali texts indicates that Jainism reached the land of Tamils before the end of 4th century B.C.

According to Buddhist Mahavamsa, a work of 5th

Century A.D., the King Pandukabhaya constructed houses and temples for the Nirgrantha ascetics at Anuradhapur (Shree Lanka). This king was placed in the 4th Century B.C. It proves the presence of Jaina ascetics in Shree Lanka as early as fourth Century B.C. It appears that these Jainas migrated to Shree Lanka from Tamil speaking areas of South India. The Digambara Jains of 2nd Century A.D. from North India popularised Jainism in Karnataka (Chatterjee'78).

The Silappadikaram, the most important sangam work from the point of view of Jainism and one of the two Tamil Epics, gives a very valuable account of Jainism in the three Dravidian States of Cola, Pandya and Cera. This work tells us that there were Jain Shrines in the capital of all these three kingdoms. At Kaveripattan, the ancient city of Colas, there was a temple of Nirgrantha (Dikshitar, P-152).

The present Madura District of Tamilnadu was the most important strong hold of Jainism. Maduraikkanchi, a sangam text of great antiquity, gives a beautiful and graphic description of the big Nirgrantha temple of Madura. This Jain temple of Madura city was built at a very high cost. There is an exhaustive list of Jaina sites in Madura district which are mostly on hills.

In the district of Tinnevely, there was an extremely important strong hold of the Jaina religion in a place called 'Kalugamalai' (Desai, p-77). Among the other noted Jaina sites may be mentioned as Patalipura (south Arcot), Colavandipuram (S. Arcot), Panchapandavamalai (N. Arcot). There is a reference of 'Vardhansvara Tirth', a sacred Jain place near Kanchi, named after the last Jain Tirthankara, may be identified with the celebrated Jina-Kanchi.

Jainism was also popular in Kerala. There is reference of Nirgrantha temple in Vanji, which has been identified with a place near Cochin and it was like Madura and Kaveri-Pathanam a very ancient city.

We notice two famous places now included in Karnataka associated with Jainism from early times. One is **Sravanbelgola** (64 Km. north of Mysore city) in Hasan District. It is one of the holiest places of Pilgrimage in south India. Attributed by some to a date as early as 309 B.C., a community of Fugitive Jain settled here, where their leader Bhadrabahu becomes martyred Saint by Starving himself to death.

This assured the sanctity of that place. Sravan-belgola is now a town between the hills Chadrabetta and Indrabetta. It was an ancient seat of Jain religion and learning. The second holy place of Jainism was **Kopana or Kopbal** in the modern Raichar district. A large number of Jaina inscriptions prove that from 7th Century onward this place was a celebrated Jain Tirhta.

Ajjanandi, a great saint of South India, did everything to make his religion popular among the masses. He was responsible for fashioning a number of images in different parts of Southern States of India. His name is mentioned in short epigraphs found from Vallimalai in Chittoor district of Andhra Pradesh, and from Anaimalai, Aivarmalai, Alagarmalai, Karunga, Lak-pudi and Uttampaliyan in Madurai district of Tamilnadu. His name is also found in the natural cavern at Eruvadi in Tinneveli district and near Chitral in Kerala.

So three present states of south India Viz. Andhra Pradesh, Tamilnadu and Kerala were traversed by this great saint Ajjanandi. From Palaeographical consideration he should be placed around 800 A.D. Quite a few other Jain Saints are also mentioned in the epigraphs found from the different Jain sites of South India (Chatterjee'78)

A very good number of places associated with Jainism from the different parts of these states have been discovered. It should be noted that inscriptions discovered from these Jaina holy places are of somewhat later date, mostly after the 7th Century A.D. There is a little doubt that most of these places were centres of Jainism from a much early period. Brahmi inscriptions datable from 3rd Century B.C. and 1st Century A.D. discovered from the hills were connected with Jainism in Tamilnadu and Kerala.

## CONCLUSION

The above discussion makes it obvious that Jainism was more popular in Southern states than those of the north with the exception of Gujarat and Rajasthan and a few selected pockets elsewhere, Jainism was fighting loosing ground in North India. In Rajasthan and Gujarat it was because of the enthusiasm of the 'Traders that Jainism managed to retain its hold.' In other parts of India Shavism and Vaishnavism were dominating. In Eastern India the

Palas patronised the Buddhism. In Central India, as Chatterjee(78) observes, Kings and other dynasties did practically nothing to promote and popularise the Jainism. In most part of northern India, the ruling dynasties did never care for the Jainism, Kashmir was a citidal of Shaivas. In Punjab Shaivas and Vaishnavas both were dominating. But the picture was some what different in south India, specially in Karnataka, where the ruling dynastic were active to be friend and popularise Jainism.

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