

a comprehensive history of jainism



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The volume continues the history of JAINISM from 1000 A. D. to 1600 A. D. It not only gives an authentic and connected history of this particular religious sect of India, but also contains chapters on the extensive literature of the Jains. There is also a very useful chapter on the Jain Tirthas.

A COMPREHENSIVE HISTORY OF JAINISM

[1000 A.D. to 1600 A.D.]

VOLUME II

By

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DEDICATED

To My Wife Smt. Shila Chatterjee

PREFACE

The first volume of this work was published in 1978 and was generously received by the scholars, interested both in Jainism and the early Indian history and religion. In that volume, the history of Jainism from the earliest times upto 1000 A.D., was given. In the present volume, an attempt has been made to write the history of this Religion from 1000 A.D. to 1600 A.D. In the last chapter, of this volume, we have given a descriptive account of the well-known Jain Tirthas (sacred places) in the alphabetical order and nearly three hundred places have been discussed. A third volume on Philosophy and Art will be published in due course.

We, once more, thank our readers both for their good and adverse criticisms of the earlier volume.

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By the same AUTHOR

- 1. POLITICAL HISTORY OF PRE-BUDDHIST INDIA (Calcutta, 1980).
- 2. A COMPREHENSIVE HISTORY OF JAINISM—Vol. I (Calcutta, 1978).
- 3. ANCIENT INDIAN LITERARY AND CULTURAL TRADITION (Calcutta, 1974).
- THE CULT OF SKANDA-KĀRTTIKEYA IN ANCIENT INDIA (Calcutta, 1970).
- 5. RAVINDRANATH (Calcutta, 1970).

ABBREVIATIONS

A.B	Aitareya Brāhmaņa,			
A.B.O.R.I	Annals of the Bhandarkar Oriental Institute,			
	Poona.			
A.S.I.A,R	Archaeological Survey of India, Annual			
	Report.			
C.H,I	Cambridge History of India.			
C.I.I	Corpus Inscriptionum Indicarum (six			
	volumes published so far).			
D.H.N.I	Dynastic History of Northern India (2			
	volumes).			
E.C	Epigraphia Carnatica.			
E.I	Epigraphia Indica (38 volumes published			
	so far).			
G,O.S	Gaekwad's Oriental Series.			
H.I.L	History of Indian Literature (by M.			
	Winternitz).			
I.A	Indian Antiquary.			
I.C	Indian Culture.			
J.A	Journal Asiatique.			
J.A.H.R.S	Journal of the Andhra Historical Research			
	Society.			
J.A.O.S	Journal of the American Oriental Society.			
J.A.S.B	Journal of the Asiatic Society, Bengal.			
J.B.B.R.A.S	Journal of the Bombay Branch of the Royal			
	Asiatic Society.			
J.D.L	Journal of the Dept. of Letters, Calcutta.			
J,I,H	Journal of the Indian Society of Oriental			
	Art.			
J.O.I	Journal of the Oriental Institute, Baroda.			
J.R.A.S	Journal of the Royal Asiatic Society			
- -	London,			
J.S.B.I	Jain Sāhitya kā Brhad Itihāsa (6 vols.).			
- · · · · · · · · · · · · · · · · · · ·	-			

J.S.L.S Jaina Silālekha Sangraha.

M.A.R Mysore Archaeological Report.

M.B.H Mahābhārata.

M.D.J.M Manikchandra Digambara Jaina grantha-

māl**ā**.

N.I.A New Indian Autiquary.

P.H.A.I Political History of Ancient India.

P.H.N.I Political History of Northern India by

G. C. Chowdhury.

RV. Rgveda.

S.B. Satapatha Brāhmaņa.
S.B.E Sacred Books of the East.

Sel.Ins Select Inscriptions etc., by Sircar.

S.I.I South Indian Inscriptions.

S.J.G.M Singhi Jaina grantha-mālā.

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CHAPTER I

JAINISM IN NORTH INDIA

(1000—1300 A.D.)

Jainism, as we have already pointed out in the first volume of this work, was quite popular in the post-Gupta period in Gujarat, Rajasthan and parts of Bengal and Orissa. However, in other parts of Northern India, this religion was fighting a losing battle for existence. The ruling dynasties, except in Gujarat and Rajasthan did nothing for the promotion of this religion. And even in these two states, only a few kings did something for the welfare of this religion. In this chapter, we will review the history of this religion in different states of Northern India and we will take up Gujarat first.

SECTION A: JAINISM IN GUJARAT

The tremendous popularity of Jainism in Gujarat during the period under review, is fully proved not only by a remarkable number of inscriptions, but also by numerous literary works, which were composed or copied during this period. A great number of Jain savants, of this period, were inhabitants of Gujarat. Let us first discuss the condition of this religion in Gujarat in the eleventh century.

The Varunāsarmaka grant of 975 A.D., proves that Cāmundarāja, the son of Mūlarāja, had a soft corner for the religion of the Jinas. However, this grant was issued by him as a yuvarāja during the reign of his father. No inscription, issued during the actual reign of Cāmundarāja, (996-1008) is known. However, the evidence of the Varunāsarmaka grant, regarding Cāmundarāja's weakness for the Jain religion, is corroborated by the evidence of the Prabhāvakacarita's, which represents one Jain muni Vīrasūri as his guru. We further learn from the same

source that king Cāmuṇḍarāja, who was childless, became the father of Vallabha and other princes, because of the spiritual power of that Jain muni. His minister called Vira was also a devoted follower of this great Jain savant. Hemacandra, however, in his celebrated Dvyāśrāyakāvya describes this king as a devotee of Siva. His pilgrimage to Vārāṇasī, described by Abhayatilaka (1254) also supports Hemacandra's evidence. It therefore appears that this particular king, in spite of being a Saiva, had some genuine passion for the religion of the Tīrthankaras.

The next king Vallabha (1008 A.D.), who had a very short reign of only six months,7 was probably a good Saiva. His younger brother Durlabharāja, who also ascended the throne in 1008 A.D., had a total rule of 14 years. This king, undoubtedly, was favourably inclined towards the Jain religion. From several sources8, we learn that during his reign, a great debate took place in the Vikrama year 1080, corresponding to 1024 A.D. The debate was held in the court of this king at Anahilapātaka. In this debate, the celebrated Svetāmbara savant Jineśvara, who was the chief disciple of the great Vardhamānasūri, defeated the Caityavāsins⁹ (a prominent Jain Sect). As a result of this victory, Jinesvara came to be recognised as the leading exponent of the Jain philosophy in Northern India. The literary activities of Jinesvara will be discussed in the chapter on the Svetambara literature, After this debate, the group led by Jinesvara, came to be known as the Kharatara sect. That Durlabha had definite passion for the religion of the Jinas is also conclusively proved by the very valuable evidence of Hemacandra, who describes him in his Dvyāśrāyakāvya10 as a disciple of Jineśvara.

After Durlabha, the throne passed to his nephew Bhīma I, who had a pretty long reign of nearly 44 years. The magnificent temple of Abu was built during his reign in the Vikrama year 1088, corresponding to 1031 A.D. This is known from several literary and epigraphic sources. 11

original temple of this place, which was dedicated to Rṣabha, was built by Dandādhipa Vimala, as we learn from our sources. Vimala's father Vīra was a minister of Durlabharāja and was a disciple of the saint Vīrasūri, as we learn from the *Prabhāvakacarita*. This Vimala was one of the greatest patrons of Jainism in the first half of the eleventh century in Northern India. He had also great deference for Ambikā, who was the popular Jain mothergoddess. The earliest known Jain inscription of this temple complex at Abu has the date V.S. 1119, corresponding to 1062 A.D., which falls within the reign-period of Bhīma I. A very good number of inscriptions belonging to the 12th and 13th centuries A.D., are preserved in this great temple-complex, some of which will be noticed later in this chapter.

A recently-discovered Jain inscription of the time of Bhima I definitely proves that this distinguished Caulukya monarch was a patron of the Jain religion. The inscription. known as the Poliyad plates, are now preserved in the Rajkot Museum of Gujarat. It has the date V.S. 1112, corresponding to April, 1056. The inscription records a grant made by the king himself in favour of the Jain monastery, situated in the city of Vayada. It also mentions a merchant called Sādāka. The grant is addressed to the Brāhmanas and the people of 116 villages, attached to the city of Vavada. Lines 11-15 state that the grant made in favour of the Jain temple-complex (Vāyadādhişthāna) should be protected by the descendants of kings and others. The writer Vațesvara of this inscription is also the writer of another copper-plate of the same king,16 and the Dūtaka of this inscription viz. Mahāsāndhivigrahika Bhogāditya is also mentioned in the Palanpur plates17, of the same king.

The inscription, mentioned above, does not say to which Tirthankara, the Jain, temple of Vāyada was dedicated. But we know from Jinaprabha's Vividhatīrthakalpa¹s that Vāyada was well-known for the temple of Mahāvīra. This

is also confirmed by the evidence of the Kharataragaccha-Bṛhadgurvāvalī¹³, according to which Vāyaḍa was quite well-known for the temple of Jivanta Svāmī Mahāvīra (Lord Mahāvīra before he became a recluse). That work further informs²° us that this temple was visited by the great Jina-candrasūri, the head of the Kharataragaccha in the Vikrama year 1368, corresponding to 1310 A.D. This temple is again mentioned²¹ in connexion with the activities of the monks of the same gaccha in the Vikrama years 1380 and 1381, corresponding to 1322 and 1323 A.D. On the Vāyaḍatīrtha, we will have something more to say in the chapter on the Jain Tirthas.

The Prabhāvakacarita,²² composed in Vikrama Samvat 1334, corresponding to 1276 A.D., by Prabhācandra, gives the interesting information that the Svetāmbara saint Sūrācārya was a friend and cousin of Bhīma I. The same king also patronised Abhayadeva, the well-known commentator of the Anga texts.²⁸ A few other Jain writers of this time also received patronage from Bhīma I and this will be discussed elsewhere in this book.

Bhīma I was succeeded around 1064 A.D., by his youngest son Karņa.²⁴ He had a total reign of nearly thirty years, and Jainism continued to flourish in Gujarat during his time. Although no Jain inscription of his reign is known, we have a few dated Jain manuscripts of his reign. At least two of them mention him by name. A manuscript of Nisūhasūtracurņi²⁵ of Jinadāsagaņi was copied at Kūrlyāgrāma in the Vikrama Samvat 1145, corresponding to 1087 A.D. Another Jain manuscript viz. Yogadrstisamuccaya²⁶ of 'Švetabhikshorācārya Haribhadrasya' was copied at Anahilapāṭaka in the 'anspicious reign' of Karnadeva in the very next year i.e. 1146 V S., corresponding to 1088 A.D. Quite a few other Jain manuscripts²⁷, were also apparently copied during his reign; but the ruling king is not mentioned in the colophons of those manuscripts.

According to the statement of Rājaśekhara (1424 A.D.),

the commentator of Śrīdhara's Nyāyakandali, Karņa was a patron of Abhayadevasūri and conferred on him the biruda of Maladhāri.²⁸ We further learn from the Prabandhacintāmaņi²⁹ that at Karņāvatī (the town founded by Karņa) there was a well-known temple of Ariṣṭanemi. However, the tradition³⁰ that represents Karņa as the disciple of Vardhamānisūri must be wrong, as that Jain muni died during the reign of Bhīma I on mount Abu, long before Kṛrṇa's accession. Hemacandra, who flourished only a few years after Karņa, states in his Dvyāsrāya³¹ that Karņa was a devout Vaiṣṇava.

The next king Jayasimha Siddharāja, who had a long reign of nearly fifty years (V.S. 1150-1200)⁸² was one of the greatest Hindu monarchs of Northern India of his time. Althogh a devout Śaiva⁸³, he was at the same time, a sincere friend of the Jains and this religion reached the zenith of popularity during his long and prosperous reign. Let us first take note of some of the important dated Jain manuscripts, which were written or copied during his reign.

A manuscript of Nisithasūtracūrņi³⁴ was copied in V.S. 1157 (1098 A.D.) in the 'victorious reign of Sri Jayasingha' by a monk named Devaprasada at Bhrgukaccha (Broach). In the Vikrama year 1164, corresponding to 1106 A.D., was written Jivasamāsavṛtti85 by Maladhāri Hemacandra, who must be distinguished from his junior and more famous contemporary, viz. Kalikālasarvajāa Hemacandra. Maladhāri Hemacandra, according to a few contemporary sources 36, exercised great influence on Javasimha. We are tolds7 that, at his suggestion, Jayasimha restored the annual grant to Jain temples. We further learn³⁸ that the great Caulukya king set up golden knobs on the Jain temples out of deference for Maladhari Hemacandra. This king also had attended the funeral procession of this great Svetambara monk. 39 Two other works 40 of Maladhari Hemacandra were written in V.S. 1170 and 1175, during the reign of Jayasimha Siddharāja.

Another celebrated Jain philosopher of the early 12th century, who was patronised by Jayasimha, was the great Devasūri, who became a thorn in the flesh of the non-Jain philosophers, for his great debating skill. The career of this savant has been described in several Jain texts including Prabhāvakacarita41. Prabandhacintāmani42. prabandhasangraha48 and also the well-known play Mudrita-According to the Prabhavakacarita48, kumudracandra.** Devasuri (also simply called Srideva) scored several victories over his opponents in different towns of modern states of Rajasthan, Madhya Pradesh and Gujarat. At Satyapura, he defeated Sagara of Kashmir; the Saiva philosopher Dhandha was vanquished at Dhavalaka; at Nāgapura (Nagaur) he succeeded in defeating the Digambara philosopher Gunacandra. At Citrakūța he disposed of the Bhagavata philosopher Śivabhūti and at Gopagiri. Gangādhara. Devasūri, according to the same text, also scored victories over Brahmin philosophers Padmākara at Puşkarinî and Krşna at Bhrgukşetra. At least one of these successes of Devasuri, mentioned in the Prabhāvakacarita, is confirmed by Mudrita-Kumudacandra. 46 That play informs us that the Digambara Gunacandra was defeated Devasūri in the court of Arnorāja of Sapādalaksa, who was the patron of Yasascandra, the author of this drama.

However, the greatest achievement of Devasūri was his victory over Kumudacandra, the great Digambara dialectician of Karnāṭa country and the preceptor (guru) of Jayakeśin, the maternal grandfather of Jayasimha.⁴⁷ The debate was held in the Vikrama Samvat 1181 at Pattana in the court of Siddharāja. It appears that several savants of Gujarat, including the poet Śrīpāla and Kalikālasarvajāa Hemacandra, were present during this debate between the two great giants, belonging to the two major Jain seets.⁴⁸ Before the debate, a mutual agreement was made that if Devasuri was vanquished, the Śvetāmbaras should adopt the views and practices of the Digambaras, but if the

Digambaras were beaten, they should leave the country. According to the Prabandhacintamania, the Svetambaras had lest no stone unturned to humiliate and unnerve Kumudracandra before the actual debate. Devasuri even did not hesitate to send his head pupil called Ratnaprabha to disturb Kumudcandra in his sleep. 50 We further learn from the relevant sources that the queen-mother Mayanalladevi, who was at first a patron of Kumudacandra, as the latter was her father's guru, ceased to favour the Digambara monk, because of the machinations of Devasūri Hemacandra. There is little doubt that Kumudacandra found himself surrounded by his wily opponents in the court of Siddharāja. The result was a foregone conclusion; we are told that Kumudacandra died a few days after this debate. Had this debate been taken place in Karnātaka, the result would have been certainly different.

King Jayasimha, we are told by our authorities 51, honoured Devasūri in various ways after this great event. According to the Prabhavakacarita⁵², the minister Asuka, with the permission of the king, built a magnificent temple of Nabheya i.e. Rsabha at Pattana, which was conscerated by four saints (including probably Devasūri himself) two years after that remarkable victory over Kumudacandra i.e. in V.S. 1183. According to the Pratandhacintamani the king, after this victory of Śrideva (this form of the name is used everywhere in the Frabandhacintāmaņi) accompanied him to his house, after he had performed his adorations to the temple of the Lord Mahāvīra, built by the rich merchant Thahada (who had distributed there lakh coins among the beggars of the town immediately after this victory The king also, according to the same text, Devasīīri). 58 gave the learned doctor, by way of reward, twelve villages and a shawl and other presents, though he was not willing That this victory of Devasūri was them. considered very significant, is proved by the following words of the great Hemacandra-54

"If truly the snowbright Devasûri had not conquered Kumudacandra, not a single Svetāmbara in the world would have worn a covering on his loins".

Among other achievements of Devasūri was the consecration of the temple of Simandhasvāmin (a mythical Tirthankara of the Mahāvideha region) at Dhavalaka, built by Udayana. The temple of Lord Mahāvīra of Pattana, built by Thāhaḍa, which has already been referred to, was actually consecrated by Devasūri in V.S. 1178 i.e. 3 years before that famous encounter.

Ouite a few celebrated Jain saints and literary figures were also respected by Jayasimha. We should at first refer to the celebrated Abhayadeva Maladhāri, the guru Hemacandra Maladhāri. We have already seen that the biruda of Maladhāri was conferred on this saint by Karna, the father and predecessor of Jayasimha. This Svetāmbara saint was indeed one of the most august religious personalities of Western India of the eleventh century. An authentic account of his achievements has been preserved in the voluminous poem of Srivandrasuri, the pupil of his pupil Hemacandra Maladhāri, composed in V.S. this nearly contemporary According to Abhayadeva was one of the most dominant religious figures not only of Gujarat, but other neighbouring states. are told that he never owned more than one suit of clothes (in two pieces) at a time, and that he was as dirty without, as he was pure and purifying within. Hence his name 'Maladhārin', the Filthy one. He was held in high honour by the chief men of Amana and Anahilavada cities, and at his request king Bhuvanapala remitted the taxes, levied on the worshippers in Jain temples. This Bhuvanapāla is evidently identical with the Gwalior Kacchapaghāta king Mūladeva (1035-55 A.D.), who was also known as Bhuvanapala. 58 This shows that even the Gwalior area came under the influence of this teacher. We further learn from Śrīcandra that at his request, king Jayasimha ordered that throughout all his dominions, no living being should be put to death on these five days—the 8th and the 10th of the bright and light halves of the month and the 5th of the light half. This shows that Jayasimha was very deeply influenced by the teachings of this particular saint. Another king, who was influenced by this great Svetāmbara teacher was Pṛthvīrāja. Śrīcandra tells us that it was at his suggestion, that sovereign, adorned with a golden pot the Jain temple at Raṇastambhapura (Raṇasthambore, near Ajmer). This king is identical with the Cāhamāna Śākambharī king of the same name i.e. Pṛithvīrāja I, who is not only mentioned in the Pṛthvīrāja-Vijaya⁵⁹ but also in an inscription of V. S. 1162.

Srīcandra also gives a long and very poetic description of Abhayadeva's self-imposed death. We are told that even king Jayasimha, accompanied by his court, stood at the western battlements of Anahilavāda, to watch the funeral procession of this monk. After the cremation, the ashes were distributed among the eager people standing around, for protection against fever and evils of every sort. Those who could not get part of the ashes, were fain to be satisfied with part of the soil, on which the pyre had stood. Peterson also records a tradition, according to which Abhayadeva had converted one thousand Brāhmanas to the Jain faith and afterwards caused a temple of Lord Mahāvīra to be built in the city of Medatā (near Ajmer).

Quite a good number of other Śvetāmbara saints and authors were also honoured by Jayasimha. The most prominent among such saints was Vīrācārya, whose, career has been narrated in the *Prabhāvakacarita*. According to this account, he was almost a personal friend of Jayasimha Siddharāja; in his successful career, spanning over a number of years, he scored victories over the Buddhists, Digambaras and some philosophers of orthodox school. A number of celebrated Jain poets and dramatists

were also contemporaries of Jayasimha and they will be discussed in the chapter on the Svetāmbara literature.

We have already seen, that according to Hemacandra's Dvyāšrāya, which is a contemporary work, Jayasimha was basically a Saiva. This is fully confirmed by the epigraphs, and contemporary manuscripts where he has been given the title of paramesvara. We have also the contemporary evidence of Hemacandra's $D\nu y \bar{a} \dot{s} r \bar{a} y a$, 64 which not only describes him as a worshipper of Siva and also his excavating of Sahasralinga tank.68 The Prabandhacintāmani⁶⁶ gives a detailed description of the great temple of Rudramahālaya, which was Jayasimha. But both the Dvyāšrāya67 and the Prabandhacintāmani68 also speak of Siddharāja's deference for the religion of the Jinas. According to Hemacandra, Jayasimha built at Siddhapura a temple of Lord Mahāvīra and he served the Sangha there. A number of ministers officials of this king were directly involved in the propagation of the religion of the Jinas. The most prominent of such officers of Siddharāja was Sajjana,69 appointed by the king as the governor (dandadhipati) of Surāstra. This gentleman, who had an inveterate faith in the Nirgrantha doctrine, we are told, devoted the proceeds of the taxes for there years, to building on the holy mountain Girnar, a new stone temple of Neminātha in place of the old wooden one. In the fourth year, the summoned him to Pattana and asked him for the money collected in three years. He offered the king money equal in amount, which he had obtained from the merchants. This greatly pleased the king. Afterwards, Sajjana presented silken banners to the temples of both Urjayanta (Girnar) and Satruñjaya (Palitana). According to the author of the Vividhairthakalpa. To the new temple of Neminātha Girnar, also called Raivataka, was built by him in the Vikrama year 1185. Indraji⁷¹ refers to a Jain inscription of Sajjana at Girnar dated in the year 1176, the existence of

which has been denied by Parikh⁷² and which has apparently not yet been published.⁷⁸ We have, on the other hand, an undated Jain inscription⁷⁴ of Jayasimha from Girnar, which does not mention Sajjana. It should here be pointed out that Jayasimha had made Sajjana the governor of Surāṣṭra after killing Khaṅgāra.⁷⁸ We will have to say something more on Sajjana in connexion with Kumārapāla.

Another important Jain minister of Jayasimha was Udayana. From the relevant sources we learn that he was associated with Hemacandra from the latter's childhood. He was a fabulously wealthy merchant and is represented in the Jain Prabandha literature as the builder of several temples. One of his most magnificent achievements was the building of the temple called Udayanavihāra at Karņāvatī, which contained the icons of all the Tirthankaras. Regarding his famous sons, who played a vital part in the propagation of the Jain religion, we will have something to say in connexion with Kumārapāla.

Another important Jain official of Jayasimha was Muñjāla.78 He was also associated with King Karna's administration. He is mentioned as mahāmatya in a Jain manuscript copied in Vikrama Samvat 1146 during the reign of Karna. 19 However, regarding his pious activities, we do not learn much. Another influential Jain administrator of this time was Santu, also known as Sampatkara. He was associated like Muñjāla, with both Karna and Jayasimha. The Prabandhacintāmaņiso not only depicts him as a skilful minister but also as a devoted Jain layman. At Anahilapura he had built a temple81, which was named after him. Merutunga82 also tells us a beautiful story, according to which he had converted a corrupt Svetambara monk, who under his influence received ordination at the hands of Maladhari Hemacandra. That this minister used to visit Jain Tirthas is also proved by the evidence of the Prabandhacintamani.88 It is also of great interest to note that this particular Jain minister is mentioned as the administrator

of Lāṭadeśa in a Jain work, written in Vikrama Samvat 1179, during the reign of Jayasimha. Yet another influential administrator of this time, who took a keen interest in the activities of the Jain church, was Āśuka. But We have already seen that he was present during that famous debate between Kumudacandra and Devasūri. He is mentioned in the colophon of a copy of the *Uttarādhyayana* made in V. S. 1179 as a mahāmātya of Jayasimha. With his advice and assent, Jayasimha visited Śatrunjaya and gave a grant to the temple of Ādinātha. But another influential was a mahāmātya of Jayasimha.

Siddharāja, therefore, according to the above discussion, was a true friend of the Jains and had a great number of ministers, who were the followers of this religion. However, his greatest and most intimate companion, in the later days, was the great Hemacandra, who was popularly known as Kalikālasarvajña 'omniscient of the Kali Age'. Regarding the date of Hemacandra's first meeting with Siddharaja, there is some confusion. According to Merutungaes, the first meeting between the two remarkable men took place after Jayasimha's conquest of Mālavas in Vikrama Samvat 1192. As Bühler^o has noted, the verse with according Merutunga, Hemacandra first greeted Jayasimha, during their first meeting, is actually found in the 24th pāda of Hemacandra's grammar. It is, however a fact, and as we have already noted. Hemacandra present in Jayasimha's court during the debate between Kumudacandra and Devasūri in the Vikrama year 1181. But it is quite probable that Hemacandra was then not officially introduced to Jayasimha. The account of Hemacandra's first meeting with the king, as narrated in the Prabhāvaka:arita91 of Prabhācandra and Kumārapālacarita92 of Jinamandana (V.S. 1492) appears to be somewhat fanciful and Bühler too, doubts the veracity of their statements. 93 In any case, it appears, that it is only in the later period of his reign that Jayasimha came to be aequainted with Hemacandra.

Hemacandra wrote his monumental work on grammar entitled Siddhahemacandra during the closing period of Jayasimha's reign. We learn from the verse No. 35 of the Prasasti of the grammar' that this work was compiled at the request of Siddharāja who was "tortured by the mass of the Sciences of words, which were too long, to difficult to be studied and scattered". The names of both the royal patron and the author are preserved in the very title of this great work on grammar, which is undoubtedly the most practical work on this very dry and abstruse subject. In the chapter on literature, we will have to say something more on this monumental work on Hemacandra.

Probably in the last year of his reign, Siddharāja visited the Jain Tīrthas, situated on Girnar and Satrunjaya. He granted twelve villages for the temple of Adinātha at Satrunjaya. According to all the available accounts, he died in Vikrama 1200 and was followed by Kumārapāla, a greatgreat-grandson of Bhīma I.

Kumārapāla, who ruled from the middle of the 12th century A.D., up to the beginning of the last quarter of that century, was one of the most colourful personalities of that age. According to the Jain literary sources, es he was almost fifty at the time of his accession. Probably in his early career, he could not even dream of becoming the successor of Siddharāja, as he was only a very distant relation of that illustrious monarch. But the impossible became possible, partly because Jayasimha had no son, and more probably because of Kumārapāla's own mesmeric personality. We are, however, not concerned with his earlier career, about which they are so many stories, 97 but with his life as the king of Gujarat. There is no proof that he had any special love for the Jains, when he became the successor of Jayasimha. However, the relevant sources indicate that he had few genuine Jain friends, including Udayana and the great Hemacandra, who probably helped him to secure the throne of the Caulukyas. The role played by these two remarkable persons in shaping the career of Kumārapāla, cannot be overlooked. All the authorities including Prabhācandra, 8 Merutunga, 99 Jayasimha 100 and Jinamandana 101 assert that the rich Jain minister Udayana and the illustrious Hemacandra did everything to make Kumārapāla realise his supreme ambition. Hemacandra, himself, however, has not said anything on his earlier intercourse with Kumārapāla, which is not unnatural. In any case, there is no sufficient reason to disbelieve the stories, according to which, Udayana, Hemacandra and a few other persons belonging to the Jain religion, 102 made Kumārapāla, the king of Gujarat.

Kumārapāla, who was a great conqueror, is uniformly described as a devoted Saiva in the earlier inscriptions and colophons of Jain manuscripts. The inscription 108 of Bhava Brhaspati found at Veraval (Somnath) and dated 1169 A.D., describes Kumārapāla as the foremost of the Māheśvara kings. According to his earlier Chitorgarh stone inscription104, dated 1150 A.D., Kumārapāla after worshipping Samiddheśvara (Śiva) donated a village near Citrakūţa. The Nadol grant, dated 1156 A.D., directly confers on him the title Umapativaralabdhaprasada. 105 This particular title, showing Kumārapāla's actual religious belief, is repeated in a number of contemporary colophons 106 of Jain manuscripts, beginning from V.S. 1208. In a manuscript of the Prthvīcandracaritra¹⁰⁷ we get a new title viz. Pārvatīpriya varalabdhaprasada. His contemporary Hemacandra also in his Dyvāsrāva testifies to his zeal for the Saiva religion. 108 Merutunga. a staunch Jain, also refers109 to his love for the Saiva religion and his building activities, including the restoration of the famous Siva temple of Somanātha.

But this great Saiva monarch, in his later years, gradually came under the influence of the Jain religion. According to the account in the *Prabhāvakacarita*¹¹⁰ it was Vāgbhaṭa, the son of Udayana, who first requested Kumārapāla to

worship Ajitasvāmir, the Jain Tirthankara, when he was engaged in war against Arnorāja, the Cāhamāna king of Śākambharī. But we should remember that Arnorāja was humbled before V.S. 1208, the date of a Jain manuscript entitled Pūjāvidhāna, 111 which refers to his victory over the king of Śākambhari. Kumārapāla continued to assume Saiva titles, long after his victory over the Sakambhari king. Therefore, it is difficult to accept the claim of the author of the Prabhāvaka that Kumārapāla became a Jain before his final victory over the king of Śākambharī. Much more important and significant is the statement of Yasanpala, the author of the play Moharajaparajaya, 112 who gives the exact date of the conversion of this monarch to the Jain faith viz. Vikrama Samvat 1216 or 1160 A.D. The passage containing this date of the Moharajaparajaya, a play written in the short reign of Ajayarāla (V.S. 1229-32) is quoted in Jinamandana's Kumārapālacarita. 118 Since this work was written by a contemporary of both Kumārapāla and Hemacandra, its evidence cannot be questioned. It should further be remembered that in a Jain grant of the time of Kumārapāla,114 dated V.S. 1213, found from Nadol in Rajasthan, Kumārapāla is not given any Jain title. In the Jain manuscript entitled Prthvicandracaritra115, dated V.S. 1212, Kumārapala is also given Saiva titles. Therefore, it would be quite reasonable to accept the surmise of Bühler that Kumārapāla accepted Jainism only after his conquests were over.116

Before we make a detailed discussion regarding Kumāra-pāla's religious activities after his conversion to Jain religion, we should reproduce the relevant passages of Hemacandra's Mahāvīracarita, 117 which is the 10th parvan of his celebrated Triṣaṣṭiṣalākāpuruṣacaritra. These verses give a short yet authentic account of Kumārapāla's religious activities. Hemacandra here makes Lord Mahāvīra deliver a prophecy on Kumārapāla's reign. We are reproducing below the passage:—"when, O Abhaya, 1669 years will have passed after my Nirvāṇa, then there will live in that city

(Anahilapura), the long-armed king Kumārapāla, the moon of the Caulukya line, a powerful lord of all. This largehearted one, a hero in the fulfilment of the law, generosity and in the battle, will lead his people to the highest prosperity, protecting it as a father. Very clever and yet of upright mind, is his majesty, fiery as the sun and vet filled with the peace of the soul punishing arrogant attacks, and yet always ready to forgive, he will protect the world for a long time. He will make his people like unto himself, firm in the fulfilment of the law, even as a wise teacher trains a good pupil. Granting protection to those, who seek it, and like as a brother to the wives of other men (paranarisahodarah), he will esteem the sacred law above riches and as life. On account of his bravery, his fulfilment of the law, his generosity, his mercy, his might and manly virtues, he will stand without a rival. He will conquer the region of Kubera, as far as the kingdom of the Turuşkas, that of Indra, as far as the river of gods, that of Yama, as far as the Vindhya, and the west, as far as the ocean. Once this prince will see, the teacher Hemacandra, who has arisen from the race of Municandra, in Vajraśākhā. Delighted at the sight of him, as the peacock is delighted at the appearance of the clouds (taddarsanat pramuditah kekivāmbudadaršanāt), this good man will hasten to do honour daily to that monk. This king will go with his minister of the Jaina faith to honour that Sūri, whilst the latter is preaching in the temple of the Jina about the sacred law. There he will, though ignorant of the truth, pray to the god, and honour that teacher with a naturally pure heart. After he has heard with delight, the noble sermon about the law from his lips, he will take the minor vows and will then strive after the vow of perfection. After enlightenment has come to him, he will learn to live the life of the faithful, and resting in the audience-chamber, will ever delight himself with the speeches about the sacred law. He will keep everyday to the vows, particularly to those relating to rice, vagetables, fruits and others, and will generally practise chastity. This wise man will not only avoid courtesans, but will admonish his lawful wives to practise chastity. According to the instruction of that monk (Hemacandra), he, who knows the general principles (of the faith), the doctrine of that, which has soul, and of that, which has no soul, and so forth, will, like a teacher, precure enlightenment for others also. Even the Brahmanas of the Panduranga (sect) and others, who hate the Arhat, will, at his command, become equal to those, who are born in the faith. This man, learned in the law, will, after having taken the vow of a believer, not take his meals, without having worshipped in the Jaina temples, and without having bowed before the teachers. He will not take the property of men, who have died, without leaving sons (aputramrtapumsām sa dravinam na grahisvati). That is the result of right insight, for (only) those without insight, are never satisfied. He himself will give up hunting, which even the Pāndus and others did not give up; and all other people will give it up, at his command. As he has prohibited the harming of living creatures, there can be no thought of injury and other things like that; even a man of the lowest birth, will not kill even bugs, lice and the like. After he has forbidden hunting, game of all kinds will chew the cud in the forest, undisturbed as cows in the cow-shed. who equals Indra in might, will always insist upon the care of all living beings, whether they live in water, or land or in air. Even the creatures, which eat from their birth, will, as a result of his command, forget the very mention of meat like evil dream. Spirituous drinks (the enjoyment of which) has not been given up by the Dasarhas, though they believe in the Jina, will be prohibited everywhere by this (prince) with the pure soul. So thoroughly will he stop the preparation of spirituous drinks throughout the world. that even the potter will no longer make liquor jugs. The drunkards, who are impoverished because of their passion

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for intoxicants, will prosper again, after they have given up drink at his command. He will destroy the very name of dice, which Nala and other princes had not given up, like the name of a personal fee. So long as his glorious reign lasts, there will be no pigeor-race and no cock-fights. In almost every village, he, whose wealth is immeasurable, will adorn the earth with temples of Jina. On the whole earth, as far as the ocean, he will cause the statues of the Arhat, to be borne in procession on cars, in every village, in every town. After he had continually given away money, and redeemed every one's cebts, he will introduce his era on the earth. Through his devotion to the Gods, king Kumārapāla will resemble thy father; O Abhaya, in the Bhārata Land.

We should remember that the above-quoted verses were written in the very life-time of Kumārarāla, by a person who was looked upon as the greatest literary figure of that day. We have also seen that, according to the very reliable account of the Moharajoparajaya, Kumārapāla became a Jain in the Vikrama 1216, correponding to 1160 A.D. He was then an old man, being in his late sixties. 120 According to the unanimous testimony of all Jain writers, he embraced Jainism under the influence of Hemacandra. As noticed earlier, both the works viz the Trişaşţi Śalākāpuruşacaritra and Mol arajaparajaya represent Hemacandra as the preceptor of Kumārarāla. Another work of Hemacandra viz. the Yogašāstra pointedly refers to the fact, that it was written at the request of the Caulukya king Kumārapāla121. This is also confirmed by the colophon of the Trisastisalakapurusacaritra122.

A careful analysis of our long quotation from Hemacandra's *Mahāvīracarita* would confirm the statement of Bühler¹²³ that Kumārapāla did his best to make his kingdom a 'model Jain-state'. The emphasis on *Ahimsā*, as outlined in the above-mentioned work, shows that this king in the later part of his life, fully renounced his ancestral Saiva religion and became a diehard Jain. In the earlier Dvyāsrāya¹²⁴ also, we are told, that Kumārapāla completely forbade the sacrifice of life. Even the Brāhmanas were not allowed to sacrifice lives in yajñas. The trade of those, who sold flesh was stopped; but they were given adequate compensation. This account of the Dvyāśrāya (which was apparently written¹²⁵ after V. S. 1216, the year of Kumārapāla's conversion), is fully confirmed by all works, beginning with the Mahāvīracarita. Even the men of lowest birth (antyaja) were not allowed to kill lice, bugs and the like. All living beings were taken care of and hunting was totally forbidden. The voluminous Kumārapālapratibodha¹²⁸ also refers to the amāri, promulgated by Kumārapāla. This particular work was written only a few years after the death of Kumārapāla. The Prabhāvakacarita127 informs us that one Laksa, the bearer of betel-bow (sthegidhara) of Kelhana, the prince of Naddula, was put to death for placing meat before the Lolarka Caitya a dish of raw Anahilapura. According to another interesting story, told in the Prabandhacintāmani. 128 a rich man of Sapādalaksa once killed a louse, which was made over to him by his wife, while she was brushing hair. The official whose business it was, that no harm was done to living creatures (amārikāripañcakula) dragged the merchant to the king, who on the advice of Hemacandra, was deprived of all his wealth. which was used for building a temple called Yūkāvihāra. Such ridiculous stories occur almost everywhere in the Jain literature. It should further be noted that the author of the Moharājaparājaya¹²⁹ also pointedly mentions that injury to living creatures was forbidden for twelve years. But according to Merutunga¹⁸⁰, it was forbidden for fourteen years.

A Stone inscription¹⁸¹ dated in the Vikrama Samvat 1209, corresponding to 1153 A.D., of the reign of *Rājādhirāja* Kumārapāla, found from Kiradu (the ancient Kirātakūpa) in western Rajasthan, records that Mahārāja Alhaņadeva, on

Sivarātri Caturdaśī and certain specified dates (including Aṣṭamī ad Ekādaśī) gave security for the lives of animals (prāṇināmabhayapradānam). The expressin amāri is used in this connexion. No life was to he taken, under penalty of fine, for persons belonging to the royal family, and of capital punishment for others. We should remember that at the time of the engraving of this epigraph, Kumārapāla was a Śaiva (he is actually given here his usual Śaiva epithets). It appears that Alhanadeva himself took this vital decision regarding amāri. But it was surely approved by his overlord Kumārapāla. We will have something more to say on this feudatory king, elsewhere in this chapter.

There is another epigraph 182, found from Ratanpur in W. Rajasthan, of the reign of Kumārapāla, which records an order of Girijādevī, wife of Punapākşadeva, the successor of Rāyapāla (Naddula Cāhamana) prohibiting slaughter of animals on some specified dates. The violation of the order was to be punished with fines. On the Amavasya day, even the potters were ordered not to burn their pots. It is interesting to note, that like the inscription of Alhanadeva, this epigraph also prohibits killing of animals on the 11th and 14th day of both the dark and bright halves of the The edict was made public through Pūtiga and Sāliga, the two sons of the Jain (suśrāvakah) gentleman a resident of Nadulapura, belonging to Śubhańkara. Pragvata lineage. The inscription unfortunately is undated; but the opening lines prove that it was engraved during the rule of Kumārapāla. It should, however, be remembered that this is a Saiva epigraph. We should further note that the epigraph of Alhanadeva, prohibiting animal-slaughter. was also made public by these two brothers viz. Pūtiga and Sāliga, the sons of the Jain gentleman called Śubhankara. That both these amari epigraphs were made public through these two brothers, was overlooked by all the previous scholars. It is surely a fact that these two Jain brothers. who were residents of the old town of Naddula in the

Marwar area of Western Rajasthan, took active part in the movement against killing of animals, during the early period of the reign of Kumārapāla.

One of the most important reforms of Kumārapāla, after he became a Jain, was to abolish the ancient custom183 of forfeiting the property of childless persons. In the long passage from the Mahaviracarita of Hemacandra, quoted above this particular reform of Kumārapāla has been Moharājaparājaya184, pointedly mentioned. The play composed only a few years after the death of Kumārapāla¹³⁸, also gives details regarding this particular reform of Kumārapāla. In the comprehensive and the voluminous work of Somaprabhācārya called Kumārapālapratibodha186 (or more correctly 187, Jinadharmapratibodha), written in the Vikrama year 1241, i.e. only some eleven years after the death of Kumārapāla, this particular act of Kumārapāla is mentioned. Needless to say, in the later works also, this particular reform has been referred to.

Immediately after his conversion, the old king started constructing temples, dedicated to the Tirthankaras. magnificent temples, dedicated respectively to Pārśvanātha and Neminātha, were built, at a huge cost, in the capital Pattana. Tha temple, of Parsvanatha, consisted of a large inner (containing the white marble icon of Lord Parśvanatha) and 24 adjoining smaller temples, dedicated the Tirthankaras. A good description of this particular templecomplex, known as Kumāravihāra, will be found in the works of Somaprabhācārya188 and Prabhācandra189. It is mentioned also by Merutunga¹⁴⁰. According to Prabhācandra¹⁴¹, the opening ceremony of this large temple was performed by Hemacandra. This particular temple has also been mentioned by Hemacandra in his Dvyaśraya142. The learned pupil of Hemacandra viz. Rāmacandra, wrote a grand description on this particular shrine called Kumāravihārasataka143. Another pupil of Hemacandra viz. Vardhamanagani also wrote a poem, in praise of this temple called Kumāravihāraprašasti¹⁴⁴. The second magnificent Jain temple in the capital, called Tribhuvanavihāra, was probably built a year or two after Kumāravihāra. It was named after Kumārapāla's father Tribhuvanapāla. The centre shrine was dedicated to the 22nd Tīrthankara viz. Neminātha and there were seventy-two smaller shrines in that large temple-complex. A useful description of this temple will be found in the voluminous work of Somaprabhācārya¹⁴⁵. We are told by the author of the Moharājaparājaya¹⁴⁶, that this temple was built for the expiation of the sin of flesheating, to which Kumārapāla was much addicted, before his conversion. This temple is also mentioned by Prabhācandra¹⁴⁷.

The Jalor stone inscription 148 discloses the fact that in the Vikrama year 1221, Kumārapāla had built a Jain vihāra containing an image of Pārśvanātha on the fort of Kāncanagiri, belonging to Jāvālipura. We further learn from the same epigraph that it was built by the king, at the request of Prabhu Hemasuri. We have here an epigraphic confirmation of Hemacandra's close association with Kumārapāla, who is significantly given here the title of paramārhata (a devout Jain). According to this epigraph, the temple of this place was known as Kumāravihāra, which shows that it was named after this great Jain monarch. It should here be pointed out that this epigraph is the earliest dated record in which Kumārapāla is given Jain titles. However, this particular epigraph was incised a few decades after the building of Kumāravihāra at Jāvālipura. The colophon of a Jain manuscript entitled Jñātādharmakathā tathā Ratnacūdakāthā¹⁴⁹ is dated in the Vikrama year 1221. This particular colophon gives Kumārapāla two important titles, which fully confirm the evidence of the Jalor inscription. The titles are Jinasāsanaprabhāvaka and Paramasrāvaka. Two other Jain manuscripts dated respectively in the Vikrama years 1227 and 1228 also give Kumārapāla typical Jain epithets. The manuscript, dated V.S. 1227, is entitled Santinathacaritra 150 It was written at Anahilapāṭaka during the reign of susrāvaka Kumārapāla. The other manuscript, containing the texts of the two works viz. Yozasāstra and Vītarāgastotra gives Kumārapāla, the epithet paramārhata 151. It is highly interesting to note that, according to the Moha ājaparājaya 152, Hemacandra composed these two particular works, exclusively for Kumārapāla. In a manuscript of the Yogasāstravrtti 153, written in the Vikrama year 1251, we get the following information—"Śrījinasānaprabhāvaka Śrī Kumārapālabhūpā avidhāpitasya Śrī Hemacandrasūriracitasya Śrīyogasāstrasya Vrttipustakam lekhitam ti." The internal evidence of the Yogasāstra and its vrtti also indicate that this great philosophical text was composed for Kumārapāla 154, by that great master.

A temple dedicated to Tirthankara Ajitanātha, was built by Kumārapāla, on Tarangā hills, some 26 miles north-east of Siddhapura. Several works like the Prabhāvakacarita¹⁵⁵, Prabhandhacintāmaņi¹⁵⁶ and the Purātanaprabandhasangraha¹⁵⁷ pointedly mention the fact, that the famous Ajitasvāmin temple on this picturesque hill, was built by Kumārapāla. In the well-known Tīrthakalpa¹⁵⁸ of Jinaprabha, we come across the expression Tārane visvakotistilāyām Śri Ajitah. This famous shrine was visited by the great Kharatara Āzārya Jinešvara¹⁵⁹, in the Vikrama year 1326, corresponding to 1270 A.D. His successor Jinaprabodha visited it in V.S. 1333, corresponding to 1277 A.D.¹⁶⁰ The next Ācārya of this sect viz Jinacandra¹⁶¹ visited the temple in V.S. 1347, corresponding to 1290 A.D.

Like all devoted Jains, Kumārapīla made pilgrimages to the two great Jain *Tirthas* viz. Girnar (Raivataka) and Palitana (Śatruñjaya). Somaprabhūcārya in his *Kumārapala-pratibodha*¹⁶² refers to the fact that during his pilgrimage to Saurāṣṭra temples, he first halted at Girinagara; however for bodily infirmity he could not reach the top and sent his minister Bāhaḍa to perform worship on his behalf. The same author informs us that thereafter Kumārapāla ordered

his governor at Saurāṣṭra to build steps for Girnar, which according to the *Tirthakalpa*¹⁶³, was completed in V.S. 1220. Kumārapāla's pilgrimage to Śatruñjaya is recorded both in the *Moharājaparājaya*¹⁶⁴ and *Kumārapālapratibodha*¹⁶⁵, not to speak of other later works. According to the latter work, Bāhaḍa repaired the temple of Rṣabha, on behalf of the king at this place

From a short episode, recorded in the Puratanaprahandhasangraha¹⁶⁶, we can have an idea about some of the brilliant Jain contemporaries of this great monarch. We are told by its author that during his religious tour of the sacred Jain places of Gujarat, he was accompanied by the following persons—the son of Udayana viz. Vagbhata, who is given the epitheat caturvimsati prasada karapakah (the builder of 24 great temples), Abhada (the merchant), Śrīpāla of the Pragvata family (who is given the epithet Sadbhāsācakravarti), his son Siddhapāla (the great poet), Kapardin (the treasurer), Prahladana of the Paramara family (the founder of the town of Prahladanapura), Pratapamalla (the dauhitra of the king), Chādāka (the billionaire tycoon), Jinacandra (of the Kharatara gaccha), Dharmasuri of the Caitra gaccha, Hemacandra himself and a few other prominent nuns. Some of these personalities will be discussed elsewhere in the present work. However, a few words should be recorded on the poet Śrīpāla. This gentleman was one of the greatest literary figures of Gujarat of that age. He was the author of the Vadnagar Prasasti¹⁶⁷ of Kumārapala, dated V.S. 1238 (c. 1151 A.D.). From this epigraph we learn that he was the adopted brother of Siddharaia. This is confirmed by the evidence of Somaprabhācārya, who wrote his work in V.S. 1241, in the vasati of Śrīpāla¹⁶⁸ This particular work also gives a good deal of information about his son Siddhapāla, who was very close to Kumārapāla. The son of this Siddhapāla was the playwright Vijayapāla, the author of the two-act play Draupadisvayamvara169. We should also mention here another very prominent Jain

literary figure, who was a contemporary of Kumārapāla viz. Rāmacandra, the great disciple of Hemacandra, popularly known as the author of one hundred treatises. Regarding his tragic death, we will have something more to say, later in this chapter.

Let us remember that Kumārapāla became a Jain only in the second half of his reign; but in these fourteen years, he succeeded in turning Gujarat, into a model Jain state. Like Aśoka, he became an apostle of peace, after achieving glory in the battlefield. He was, however, extremely fortunate in having a guru like Hemacandra, whose achievements will be discussed in the chapter on the Śvetāmbara literature.

Kumārapāla was succeeded in 1173 A.D (V. S. 1229) by his son¹⁷⁰ Ajayapāla, who is generally represented in the Jain literature as an enemy of the religion of the Arhats. Although, he had a short reign of only three years, he succeeded in destroying a large number of Jain edifices in that short rule. Let us here try to assess the authenticity of the sources, which depict him as an arch-villain.

Merutunga, the celebrated author of the Prabandhacintāmaņi, has uniformly represented Ajayapāla as a great enemy of Jainism. According to him171, Ajayapāla destroyed a large number of Jain shrines. The Puratanaalso supports the testimony prabandhasangraha¹⁷⁸ Merutunga, Rājašekhara in his Prabandhakoša¹⁷³ practically says the same thing The most heinous crime, committed by Ajayapāla, according to Merutunga, was the execution of the great Svetāmbara saint Rāmacandra, the famous disciple of Hemacandra, popularly known as the author of 'a hundred treatises (prabandhasatakarta), who was placed by that 'low villain of a king' on a heated plate of copper. The same treatment was meted out also to Kapardin, who was, however a Brahmin. The Jain works175, however add, how a few clever Jains succeeded

in saving the famous Ajitanātha temple, built by Kumārapāla at Tāranga hills, from that iconoclast.

However, it should not be supposed that all the Jains of those days, were against Ajayapāla. We have the evidence of the Moharājaparājaya¹⁷⁶, a contemporary work, and written long, long before the Prabandhacintāmaņi, which describes its author as a 'swan to the lotus feet of Ajayadevacakravarti'. This shows that Yaśaḥpāla, who was such an admirer of Kumārapāla, was also a great favourite of his successor. Another Jain author, called Māṇikyacandra, tells us in his Pārśvanāthacaritra, 177 composed in Vikrama Samvat 1276, that one Vardhamāna, was the ornament in the courts of both Kumārapāla and Ajayapāla, and brightened the courts of these two monarchs by his talks on the Jain philosophy.

That Ajayapāla was a devout Hindu and a believer in the Brāhmanical religion, is proved by the testimony of the Surathotsava, composed by the great Brahmin Acarya Someśvara. According to Someśvara, 178 - during the reign of Ajayapāla, there was daily worship of Siva and the Brahmins were well-rewarded. We further learn from the same source that Somesvara's father Kumara, a devotee of Siva, was a hot favourite of Ajayapala. It was apparently during Ajayapāla's reign, that the paternal uncle of Someśvara viz. Sarvadeva, had immersed the remains of Kumārapāla in the sacred Ganges. 179 It appears that immediately after the succession of Ajayapala, there started a Brahmanical revival, and this is also suggested by a line of Śridhara's Devapattana prašasti, 180 according to which Ajayadeva caused the tree of the Vedic religion (Naigamadharmavrksa) to grow again. The implication of this passage in quite clear. Apparently during the reign of his immediate predecessor viz. Kumārapāla, the Brāhmaņical religion had received a setback, an inference, which is also supported by a number of slokas of the Brahmakhanda¹⁸¹ of the Skanda Purana. A crucial passage of this work 188 pointedly mentions the fact, that Kumārapāla had renounced

Brāhmanical religion, because of his hatred for bloody sacrifices, performed by orthodox Brahmanas. He started patronising the Jains and neglecting the Brahmanical rites. An absurd story is told in this connexion; that Purāņa further asserts that afterwards, Kumārapāla once embraced Brahmanical faith and began patronising orthodox Brāhmanas. It appears that this story of Kumārapāla's renunciation of Brāhmanical faith, and his readmission to that religion, was added to this section of the Skanda Purana, some time after the demise of that king, and probably during the very reign of Ajayapāla, a sworn enemy of the Jains, during whose time 'the tree of the Vedic religion' started growing again, to quote, once more, the words of Sridhara. The very fact that the remains of the Jain Kumārapāla were immersed in the Ganges by an orthodox Brāhmana, also indirectly shows that there was some sort of religious revolution after the death of that king. Jains once more, became vulnerable after the death of that intellectual giant viz. Hemacandra, whose Vitarāgastotra183 is actually referred to in a passage 184 of that Purana, mentioned above. There is reason to suppose that Hemacandra and his disciples were actively engaged politics of the kingdom, during the later period of Kumārapāla's rule. 188 They were against Ajayapāla's nomination, as the successor of Kumārapāla. This explains why he gradually became anti-Jain. He was however murdered after a reign of only three years in 1175 A.D. 186 significant to note, that although, a few dated Jain manuscripts of his reign are known, he is not mentioned by name We should also note, that Ajayapāla, killed another Jain gentleman, called Amrabhata, the son Udayana, a minister during Kumārapāla's time. 188

After Ajayapāla, his son Mūlarāja II ruled for two years. We have at least one Jain work, which was definitely written during his reign. The Digambara writer Śrīcandra wrote his Apabhamśa work, called the Kathākoša, during the

rule of this king. Formerly, scholars were of the opinion that this text was written during the rule of Mūlarāja I. Hiralal, 189 who first brought this work to the notice of the scholarly world, erroneously ascribed it to the reign Mūlarāja I, forgetting that Śrīkirti, one of the earlier spiritual predecessors of the author Śrīcandra, is described in the praśasti, as being honoured by Bhoja and Gāngeya, both flourishing after Mūlarāja I. Therefore, Mūlarāja in whose reign, the Kathākoša of Śrīcandra was written, is none other than Mūlarāja II, who ruled from 1175 to 1177 A.D. We will afterwards see that Śrīkīrti and monks of his line are mentioned in a Jain inscription of the time of Bhīma II.

During the long reign of nearly sixty years, of the next king viz. Bhīma II (I178-1241 A.D.), the Jain religion, once more, received a fresh impetus. We not only have a number of dated Jain inscriptions of his reign, but also a good number of Jain works, which were either written or copied during his rule. Let us first take note of the dated Jain manuscripts, which mention him by name. A manuscript of the Paryuşanākalpa190, was written in the Vikrama Samvat 1247 at Bhrgukaccha during the reign of 'Samastarājāvalīvirājita mahārājādhirāja Umāpativaralabdhaprasāda jangamajanārdana Pratāpacaturbhuja Śrīmad' Bhīmadeva. Next we have a dated manuscript of the Yozaśāstravrtti191, copied at Darbhavati, in V. S. 1251, during the reign of 'Mahārāia Śri Bhimadeva'. The third manuscript of his reign, which mentions him, is a copy of the Sadasitiprakaranavitti192, which was written at the capital Anahilapataka during the 'reign of samastarājāvalīvirā jita mahārājādhirāja Śrī Bhīmadeva' in the year V. S. 1258. Three years afterwards (V. S. 1261), was copied a manuscript of the Jayantīvṛtti198 at Anahilapātaka during the reign of Mahārājādhirāja Bhīmadeva. A manuscript of the Upadešakandalīvrtti, written by Balacandra, was copied in V. S. 1295 during the reign of samastarājā. valīpūrvam maharājādhirāja Śrī Bhīmadeva194. In the same year (i.e. V.S. 1296), was copied a manuscript of the

Samgrahaṇiṭikā¹⁹⁵ of Malayagiri at Vidyutpura, the capital of Mahāmaṇḍaleśvara Rāṇaka Viramadeva, during the auspiciously victorious reign of 'rājāvalīsamalamkṛta mahā-rājādhirāja Śrīmad Bhīmadeva'.

We have a number of Jain inscriptions, in which Bhīma II is mentioned by name. It should, however, he pointed out that, with the exception of Kumārapāla, no Caulukya king was Jain by religion. However, unlike his father Ajayapāla, he was not an intolerant man and in spite of his Brāhmanical leanings, 196 he did not prevent the devout Jains from following their own religious practices. Among the two important Mount Abu inscriptions of his reign, only one mentions him by name. 197 The other inscription of the same date 198, indirectly refers to him. However, as both these well-known Abu inscriptions of V.S. 1287 are connected with the religious activities of the two famous brothers viz. Tejahpāla and Vastupāla, we will notice them elsewhere in this chapter.

A recently-discovered undated Digambara inscription of the reign of Bhima II from Veraval¹⁹⁹, proves that this king did not hesitate to patronise the Digambara saints. Unfortunately, the left half of the stone slab, bearing the inscription is lost, and as a result, approximately 28 letters of each line are missing. A number of Digambara saints of the Nandisangha, belonging to the lineage of Kundakunda, have been mentioned. It further appears from this mutilated stone inscription, that Digambara saints of this particular Sangha were patronised by the Caulukya kings, beginning from Mülarāja I. A temple, named after this king was in existence at Anahilapura from the 10th century A.D.²⁰⁰ has been suggested²⁰¹ that the earliest pontiff of this line viz. Śrīkīrti is to be identified with the homonymous Digambara guru, mentioned in the Apabhamsa Kathakosa, composed by Śricandra, 202 where that particular saint has been described as honoured by the two great kings viz. Bhoja and Gāngeya, which proves that Śrikirti lived in the

first quarter of the 11th century. It is of great interest to note, that this particular epigraph, mentions the temple of Candraprabha of Prabhāsa, which was sacred to both the Digambaras and the Svetāmbaras. This epigraph quotes a verse from Madanakīrti's Sāsanacatustrimšikā, 208 composed a few decades earlier, according to which, the water used in the bath of the image of Candraprabha had the power to cure leprosy. We should further note that according to both the Vividhatīrthakalpa204 and the Purātanaprabandasangraha205, the original image of Candraprabha was taken to Prabhāsa from Valabhī, just before its destruction by the perfidious Muslim iconoclasts, in the Vikrama Samvat 845, corresponding to 787 A.D.

The reign of Bhīma II coincided with the religious activities of the two great Jain ministers of Gujarat viz. Vastupāla and Tejaḥpāla. Their activities have been eulogised in innumerable works, written both in Sanskrit and regional languages. Fortunately for us, the details regarding the religious activities of these two famous brothers, are preserved in the writings of a few writers, who were their exact contemporaries. Therefore, there is little doubt that these accounts are quite reliable, although at times, there may be some exaggeration.

Although there is some confusion regarding the early career of these two brothers, 206 it is quite evident that by V.S. 1276 i.e. 1219 A.D., they were in the service of Lavaṇaprasāda, the famous governor of Bhīma II, and his son Vīradhavala. 207 We are, however, not concerned here with the political activities of Vastupāla and Tejaḥpāla, but with their religious activities. All the authors, who have written on them, have consistently represented them as great champions of the Jain faith and a number of epigraphs also have confirmed this fact. Let us first see what the contemporary author Arisinha, the writer of the Sukṛta-saṅkīrtana, 208 composed in V.S. 1285, has to say on the religious activities of Vastupāla. The eleventh chapter of

this book gives a very useful list of pious works done by Vastupāla. We are first told that he first restored the temple of Pārśvanātha at Aṇahilavāḍa, which was formerly built by Vanarāja in the 8th century. This statement of Arisimha as Bühler notes,²⁰⁹ is alo supported by Jinaharṣa, the author of the Vastupālacarita,²¹⁰ written in V.S. 1497.²¹¹ Jinaharṣa further adds that the restoration of the temple took place after Vastupāla had defeated the Muslims near Abu, which according to Bühler,²¹² took place probably in A.D. 1226-27.

Arisimha then enumerates the works done by the great minister Vastupāla at the famous Stambhatīrtha or Cambay. We are told that the minister, at first, erected a golden. gilded flag-staff on the temple of Bhimesa. This statement has also been supported by Jinaharşa.213 Then Arisimha214 speaks of the erection of an uttanapatta before Bhattaditya and of a golden wreath on his head. Jinaharsa also gives the same information.215 Then we are informed of the excavation of a well in the temple-greve. In the temple of Sun-god of this city, Vasturāla, according to Arisimha²¹⁶ and Jinaharşa,217 erected a mandapa or vestibule, overlaid with stucco. In the Siva Vaidyanatha temple of this town, he repaired the mandara and also renovated the temple This information comes from both Arisimha²¹⁸ and Jinaharşa.219 This shows that Vastupāla had also great respect for the gods of the Brahmanical pantheon. We will afterwards see that this great minister also repaired the dilapidated Hindu temples elsewhere in Gujarat. Next, according to Arisimha, 220 Vastupala erected high enclosures for the sale of sour milk at Stambhatirtha. It is interesting to note that this statement is not only supported Jinaharşa, 221 but also by the Brahmin poet Someśvara, 222 It is probable that these high enclosures were built to protect the wares from contamination by the low-caste peorle. 223 Arisimha then speaks of the building of two asylums (upāśrayas) for Jain monks. 224 Someśvara in his

Kīrtikaumudī²²⁵ also refers to the fact that Vastupāla had built many pauṣadhaśālās at Stambhatīrtha. Lastly, Vastupāla built a drinking-hall with windows on two sides; 226 this is also supported by the author of the Kīrtikaumudī. 227

At Dhavalakkapura (modern Dholka), Vastupāla, according to Arisimha²²⁸ and Jinaharṣa²²⁹ built a temple, dedicated to the first Tīrthankara Ādinātha. The latter writer calls this temple by the name Satrunjayāvatāra.²³⁰ At the same place, Vastupāla, according to Arisimha, built a pump-room, a water-reservoir and two asylums for the Jain monks.²⁸¹. It is interesting to note that at Dhavalakkapura that minister also repaired a Siva temple,²³² which once more proves his catholicity.

The building activities of Vastupala at Śatruñjava are enumerated in the next few verses (XI. 15-26) of the Sukrtasankīrtana. We are told that on this mountain, he built altogether four temples dedicated to Neminatha, Pārśva, Suvrata and Vira. Erection of all these four temples are also referred to by Jinaharşa. 233 The first two temples are also mentioned by the poet of the Kirtikaumudī.234 verse 15 of the Sukrtasankirtana refers to the erection of an Indramandaya before the original temple of Adinatha, which is also mentioned by Jinaharsa. 285 That Vastupala had a genuine love for the Goddess of learning, is proved by the fact that on both the famous hills viz. Satrunjaya and Girnar, he erected two statues of Sarasvati. The erection of the first statue is mentioned by Arisimha286 and that of the second, in one Girnar inscription, 287 dated V.S. 1288. Vastupāla also erected statues of his ancestors Satruñjaya238; he also erected his own statue and also that of his brother Tejahpala and the king Viradhavala.239 Both Someśvara²⁴⁰ and Jinaharşa²⁴¹ confirm this statement. Among other things, which Vastupala built at Satrunjaya, mention may be made of a golden torana and several other sculptures representing the mountain summits Satrunjaya.242 At Palitana. Vastupala excavated a large tank, built an asylum for Jain monks and also erected a pump-room (prapā).²⁴³ The excavation of the tank has also been mentioned by both Somesvara²⁴⁴ and Jinaharṣa²⁴⁵. That indefatigable minister also built a large tank at a place called Arkapālita or Ankavāliya, which Bühler identifies with the village of the same name, that lies on the old road from Dholka to Śatrunjaya²⁴⁶.

Arisimha refers to the fact that Vastupala built Girnar, two temples, dedicated to Pārsva and Rsabha²⁴⁷. These two temples are also mentioned in the Girnar inscriptions²⁴⁸, which, however, mention a few other Jain temples, built by him on that sacred mountain. It has been argued that Arisimha wrote his poem, at a time, when the other temples of Girnar, were not yet built. According to the Girnar inscription dated, V.S. 1288, Vastupāla had built a temple of Mahāvīra and several other beautiful sculptures including those of Sarasvatī and a few Jinas and also his ancestors²⁴⁹. The author of the Vividhatirthakalpa²⁵⁰ also gives a vivid description of the building activities of Vastupāla and his brother Tejahpāla on Urjavanta or Girnar. It is clear from Jinaprabha's account that the temple of Pārśva, built by Vastupāla on Urjayanta, was named after his father Asaraja. That writer also gives us the information that the Adinatha temple of Uriavanta. built by Vastupāla, was called Śaturñjayāvatāra. Vastupāla built a temple of Pārśva²⁵¹ at a place called Stambhana (probably Thamana near Umreth). Jinaharsa,252 however. says that Vastupāla had deposited 1000 dīnāras in the treasury of Pārsvanātha temple of this place, for the purpose of the restoration and not that he himself had erected it.

At Darbhāvatī or Dabhoi, Vastupāla, according to Arisimha,²⁵³ placed gold capitals on the temple of Siva Vaidyanātha, because the old ones were carried off by the king of Mālava; he also erected there a statue of the Sungod. According to Jinaharṣa²⁵⁴, however, these works were done by Tejaḥpāla. According to Arisimha, Vastupāla

built on Mount Abu, a temple of Malladeva²⁵⁵. Malladeva was the name of Vastupāla's elder brother, who died after giving birth to a son called Pūrņasimha. The temple on Abu was actually built by Tejaḥpāla and not Vaṣtupāla, as we will see afterwards. We will have something more to say, on this temple, in the next section of this chapter.

Some very useful details regarding Vastupāla's religious activities are given in the well-known Prabandhacintamani of Merutunga. Unlike Arisimha, Merutunga was a complete historian. Therefore his testimony has a special importance. According to him²⁵⁶, Vastupāla built at Pādaliptapura (Palitana) a temple of Mahāvīra. At Modhera he built two statues at the temple of Lord Mahāvira²⁵⁷. He also built at the famous Sakunikāvihāra (at Broach) a series of double courtyards. We are further told that at the holy bathing place of Satyapura (Sanchor), he built a silverarch and cells suitable for the monks and chapels, in memory of his seven dead sisters. Merutunga also gives details258 regarding Vastupāla's works at Satrunjaya (also called by the name Nandisvara), which are confirmed by the account given by Arisimha. His building activities at Urjayanta are also given by him. That Vastupāla, like Kumārapāla, was respectful to Siva, is also evident from Merutunga's account 259.

All the relevant accounts show that even the Digambaras, were on friendly terms, with these two brothers. According to Merutunga²⁶⁰, some 300 Digambaras accompanied Vastupāla, when he, as Sanghapati, went to holy places like Satrunjaya and Girnar. In connexion with one of Vastupāla's pilgrimages, we are told²⁶¹, that the following monks of different gacchas accompanied him—Naracandrasūri and Jinadattasūri of the Vāyada gaccha, Śāntisūri of the Shanderaka gaccha and Vardhamānasūri, the Sun of the Gallakas'. According to all the authorities²⁶², Vijayasena of the Nāgendra gaccha was the guru of these two famous Jain brothers. Arisimha gives the interesting information²⁶⁸

that formerly it was forbidden to the Jain pilgrims to enter the city of Vāmanasthali (modern Banthli on the way from Junagarh to Prabhāsa). Vastupāla had this "godless writings" destroyed. This proves that even after Hemacandra and Kumārapāla, there were regions in Gujarat, where the Jaina monks were treated as persona non grata.

Jinaprabha, in his Vividhatīrthakalpa²⁶⁴ tells us that these two brothers built 984 pauṣadhasālās, 500 ivory thrones (probably meant for the tīrthaṅkara images), 717 Brahma-sālās, 700 satrakāras (alms-houses), 3002 Śaiva temples (Māhesvarāyatanām), 1304 Jain temples, three libraries (Sarasvatībhānāgāra). He also repaired, according to Jinaprabha²⁶⁵, 2300 dilapidated Jain shrines. His religious activities embraced a very large area and they extended to Śrīparvata in the South, Prabhāsa in the West, Kedāra in the North and Vārāṇasī in the East. Most of these details, supplied by Jinaprabha, are confirmed by both Rāja-śekhara²⁶⁶ and Jinahaṣa²⁶⁷. The author or the Prabandhakosa²⁶⁸ further informs us that three libraries of Vastupāla were set up respectively at Dholka, Stambhatīrtha (Cambay) and Pattana (Patan).

Some other interesting details, regarding Vastupāla's religious activities, are supplied by Jinaharşa in his Vastupālacarita²⁶⁰. According to him, Vastupāla set up the images of Vīra and Śānti at Āśāpalli; in the same town, he set up the images of the principal deities in the temples of Śāntu and Vāyaṭīya; Tejaḥpāla, his brother, set up the image of mūlanāyaka (principal deity) in the Jain temple at Thārāpadra; at Serisa near Kalol (North Gujarat), Vastupāla set up the images of Neminātha and Pārśvanātha. At Vijapur (Rajasthan) he placed golden knobs on the temples of Mahāvīra and Ādinātha. On the Taraṅgā hills, he set up the images of Ādinātha and Neminātha in Kumārapāla's temple. In his native place, he repaired all the Jain and non-Jain temples. At Māndal, he built a temple of Ādinātha. At Anahilapattana, he set up the image of the

Mūlanāyaka in the temple of Pañcāsara Pārśvanātha; at Bhīmapalli, he built a chariot to take out the images of Jina in the public. At Prahlādanapura or Pālanapura and Candrāvatī, he built two Jain shrines. In the temples of Avanti and Nasik, he set up the images of the Tīrthankaras. At Khadirālaya, he built the temples of Ādinātha and Mahāvīra; at Jhavat, he built a temple of Neminātha and at Śankhapura, he built a temple of Šāntinātha.

Regarding the poets, who were patronised by Vastupāla and Tejaḥpāla, we have to say many things in a later chapter. But it should be mentioned here, that both of them were great patrons of literature. Vastupāla, in particular, was himeelf an accomplished poet, being the author of the Naranārāyaṇānanda and other shorter poems. It should here he emphasised that even non-Jain literary figures like Someśvara and Harihara were his intimate friends²⁷⁰. Among the Jain poets, who were patronised by these brothers, we should mention Yaśovira, Arisimha, Amaracandra, Udayaprabha, Bālacandra etc.

The great Vastupāla died in V. S. 1296 or 1240 A. D., and his brother Telahpāla, died, in all probability, in the Vikrama year 1304 or 1248 A. D²⁷¹.

Regarding the religious leanings of Viradhavala, who was the patron of these two great ministers, we can say this much, that he was greatly respected by the Jains. Since his images appear in the buildings, erected by his Jain ministers, we can take it for granted, that he was favourably inclined towards Jainism. The Darbhavatī Prašasti, included in Vastapālacarita²⁷² of Jinaharṣa, mentions a Jain temple called, Vireśvara, which was named after Viradhavala.

The next king Visaladeva (V. S. 1295 to 1318), was definitely not favourably inclined towards the religion of the Jinas. During his reign, he appointed a Brahmin as Chief Minister, who replaced Tejahpāla²⁷⁸. According to a story, recorded by Rājaśekhara²⁷⁴, the uncle of this king, called

Simha, was an enemy of the Jains. A manuscript²⁷⁸, dated V.S. 1303, shows that up to that year Tejahpāla was the mahāmātya of Visaladeva. Shortly after this date, we find a Brahmin called Nāgada acting as the mahāmātya²⁷⁶ of Visaladeva. However a number of Jain manuscripts were written during his reign²⁷⁷.

The reign of Visaladeva coincided with the activities of another great Jain layman, called Jagadu, who was an immensely rich merchant. His pious activities have been told in a 14th-century work called the Jagaducarita278. The authenticity of this work, written by Sarvananda, is proved by the fact, that it correctly represents both Visaladeva of Gujarat and Sultan Nāsiruddīn of Delhi as Jagadu's contemporaries²⁷⁹. Jagadu's pious achievements are also related in another 14th-century work called the Upadešatarangini280, composed by Ratnamandira. According to the Jagaducarita²⁸¹, a number of the religious activities of this Jain merchant, were done at Bhadresvara in Cutch. We are told that he adorned at this town, the sacred temple of Viranatha with a golden knob and a gold staff. He also built a new temple at that town containing 24 images of Tirthankaras. He gave a gold covering for the image of Pāršvanātha in the same place, and also repaired the tanks, built by king Kumārapāla and Mūlarāja and the step-well of Karna at Bhadresvara. Jagadu, we are further told, made a garden for supplying flowers for the worship of Jina icons at Bhadreśvara. Among his other pious works at Bhadreśvara, we can mention the building of Pauşadhaśālā and a mosque for the Muslims. This spirit of catholicity, which was utterly absent in Muslim rulers of those days, was also shown by Vastupāla, the great Jain minister of Viradhavala282, and much earlier by the celebrated Jaya. simha Siddharāja 283. At Vardhamāna (modern Wadhawana in Saurāstra), according to the poet, Jagadu built two Jain temples. At other places also, he built Jain temples. This celebrated merchant also made three pilgrimages to Girnar

and Satrunjaya. This pious merchant came to the rescue of contemporary Muslim and Hindu rulers like Nasiruddin and Visaladeva in the Vikrama years 1313-15 by supplying them huge quantity of grains from his own granaries²⁸⁴.

After Visaladeva, the next Vaghela ruler Arjunadeva ruled from V. S. 1318 to 1331. Several Jain manuscripts of his reign are known. In V.S. 1318 the 7th parvan of Hemacandra's Trisastisalākāpurusacarita was copied during the reign of Mahārājādhirāja ŚrīArjunakalvānavijayarājye²⁸⁵. In the very next year (V. S. 1319), a copy of Kathāratnasāgara by Naracandrasuri was made at Śripattana during the victorious reign of Mahārājādhirāja Arjunadeva²⁸⁶. have also Jain manuscripts of his reign dated V. S. 1325, 1326, 1327, 1329 etc.²⁸⁷ We have also a Jain inscription²⁸⁸ from Girnar of his reign dated V. S. 1330, when Pālha was transacting the business of seal in Saurastra. It records the grant of the right of engraving inscriptions in the temple of Neminatha and other sacred places on the hill of Girnar, to sūtradhāra Haripāla, son of sūtradhāra Gora, belonging to Mevada community by Udayaprabha and other Jain priests and the pañcakula, headed by Dhāndhā. That Arjunadeva was friendly towards the Jains, is also proved by the fact, that he bitterly mourned the death of the Jain merchant Jagadu.289

The next ruler Sārangadeva²⁰⁰ ruled for twenty years (1275-95 A.D.), and several great Jain poets and writers were his contemporaries. The earliest Jain work of his reign is the Satakaţippanaka²⁰¹ by Municandra, which was composed in V. S. 1334 at Śripattana (Patan). Next, we have a copy of the 20th Book of Hemacandra's Dvyāśrāya-kāvya, written in V. S. 1335 at the same place²⁰². Manuscripts of other Jain works of his reign, are dated in V. S. 1336, 1339, 1343, 1346, etc²⁰³.

During the time of this king, a remarkable family of merchants, originally hailing from Avanti janapada, served the cause of Jainism for several generations. A 14th century work called the *Upadešatarangiņī*²⁹⁴ represents a merchant

called Deda, his son Pethada and his grandson Jhanjhana as great patrons of this religion. For his generosity, Deda came to be called by the name 'Kanakagiri'295. At Devagiri he had built a Pausadhasālā for the Jain monks. His son Pethada had, as his guru, Dharmaghoşasūri, and on the advice of that Jain saint, Pethada, we are told, built 84 Jain shrines in different places of India. A perusal of the relevant slokas, quoted from the Upadesatarangini by Desai206, shows that even at places like Hastināpura, Śūrpāraka, Jālandhara, Setubandha, Pratisthana etc., he built Jain temples. The temple at Devagiri with an image of Lord Mahāvīra was completed in V.S. 1335. He also built on Śatrunjaya, a temple of Śantinatha. His son Jhanjhana was also a disciple of Dharmaghosasūri and built several Jain temples and visited along with his guru several Jain tîrthas of Rajasthan and Gujarat. His meeting with king Sārangadeva in V.S. 1340 is recorded in the Upadesatarangini297. We will afterwards see that in a Jain inscription from Mount Abu, dated V.S. 1350, Sārangadeva is mentioned as the suzerain king. Regarding the Jain writers, who flourished during this period, we will have to say something in the chapter on Literature.

SECTION B: JAINISM IN RAJASTHAN

As we have already seen in the first volume of the present work, Jainism became popular with masses in Rajasthan, even from pre-Christian times. Like Gujarat, the marchant community, in particular, strongly espoused the cause of this religion, which was basically based on the doctrine of Ahimsā. From quite early times, several places of Rajasthan came to be associated with this religious system, and even now some of those places are known as Jain Tīrthas. We will have to take cognizance of these sacred places, associated with Jainism, in a separate chapter of the present volume. Let us first discuss the position of this religion, during the time of the various branches of the

Cāhamāna dynasty. We should note that this particular dynasty ruled in major areas of Rajasthan, in the period under review.

(i) Jainism During the Sākambharī Cāhamānas:-The Śākambharī Cāhamānas were the most important among the various branches of the Cahamana family. Almost all the kings of this dynasty were strong champions traditional Hinduism. The very reliable work Prihvīrājavijaya (1200 A.D.), represents the early rulers of this dynasty as good Saivas.298 But they were never hostile to other religious systems. This is indirectly proved by a number of Jaina Tirthas, which existed in the Cahamana kingdom, from early medieval times. Some of these tirthas will be discussed in a later chapter of the present work. The earliest Sakambhari ruler, who did something for the Jain religion, was Prthvīrāja I (early 12th century). We learn from the Munisuvratacarita (V.S. 1193) and some other works that Prthvīrāja I had golden cupolas put on the Jain temples of Ranathambhor. 288 This definitely proves that Prthvīrāja 1, who assumed high titles, 800 and who basically was a Śaiva. 301 had also some genuine respect for the religion of the Jinas.

The next ruler of this family viz. Ajayarāja was, like his father, Pṛthvīrāja I, had some genuine love for the religion of the Jinas. This is known from more than one source. We learn from the Kharataragacchapatṭāvalī⁵⁰² of Jinapāla that he permitted the Jains to build temples in the newly-founded city of Ajayameru (Ajmer). The same work informs us that he presented a golden Kalaša to the temple of Pārśvanātha of that place. 303 The same king, according to another source, 304 acted as a judge in the religious discussion between the Śvetāmbara saint Dharmaghoşasūri and his Digambara opponent Gunacandra. The city of Ajayameru, which was first built by this king, was known as a strong centre of Jainism from early mediaeval times. According to the very well-known Bijolia Rock inscrip-

tion sos of 1170 A.D., a great temple, dedicated to Lord Vardhamāna was built, in the first half of the 12th century at Ajayameru, by several members of a Jain family. belonging to Pragvata kula. It is interesting to note that this very temple of Ajmer has been mentioned in an inscription of V.S. 1221, found from Phalodhi (ancient Phalavardhikā). 806 Several early Jain manuscripts were copied at Ajayameru. The earliest of such manuscripts 307 dated V.S. 1207. Another Jain work called Upadesapadatīkā⁸⁰⁸ was copied at Ajayameru during the reign Vigraharāja IV in the Vikrama year 1212. A third Jain manuscript was copied at Ajayameru³⁰⁹ in the Vikrama year 1216. A somewhat earlier Jain manuscript was copied at a place called Prthvipura, which was near Ajayameru in the year V.S. 1198, during the reign of Arnoraja. 310 great town is also mentioned several times in connexion with the activities of the Svetāmbara monks, belonging to the Kharatara gaccha. 311

After Ajayarāja, his son Arņorāja ascended the Śākambharī throne. Although a devoted Śaiva^{\$12}, he had some respect for the Jains. According to the Kharataragacchabrhadgurvāvalī^{\$18}, the great Kharatara Ācārya Jinadatta was honoured by this king. He gave the followers of this gaccha an extensive plot of land for the construction of a temple at Ajayameru.^{\$14} The Śvetāmbara philosopher Dharmaghoṣa Sūri received a jayapatra from him after defeating the Digambara rival Guṇacandra.^{\$15} We have already seen that a Jain manuscript was copied during his reign in the year V.S. 1198.

The next ruler was the parricide Jagaddeva, who had an extremely short reign. After him, another son of Arnorāja, viz. Vigraharāja IV, ruled at least from V.S. 1210 to 1220. We have already seen that a Jain manuscript was copied at Ajayameru during his reign in V.S. 1212. We further know from the *Dharmaghoṣasūristuti* of Raviprabha that Vigraharāja IV hoisted a flagstaff on a

Jain temple called Rājavihāra at Ajayameru. ³¹⁷ This surely proves his direct patronage of this religion. From the same source, we further learn that, on the request of Dharmaghoşa Sūri, Vigraharāja IV prohibited the slaughter of animals on the Ekādaśī day. ³¹⁸

The next ruler Aparagāngeya ruled for a few days and was succeeded by Prthvirāja II, the son of Jagaddeva. In spite of his leaning towards Saivism, he, like his predecessors, had a soft corner for the Jain religion. The wellknown Bijolia Rock inscription⁸¹⁹ of his successor Someśvara, informs us, that he donated a village called Morājhari to the Jain temple of Pārsvanātha at Bijolia. After Prthvirāja II, his uncle Someśvara, the only surviving son of Arnoraia, ruled from V.S. 1226 to 1234. His patronage of the Jain religion is proved by the well-known Bijolia inscription of V.S. 1225, which is probably the first year of his reign. The same epigraph gives the information that he donated to the temple of Bijolia (ancient Vindhyavalli or Vijayavalli, now in Bhilwara district of Rajasthan), in V.S. 1226, a village called Revana. 820

The son and successor of Somesvara was Prthvīrāja III. who was a remarkable ruler in every respect. That he was deeply interested in the Jain religion, is proved by the very valuable evidence of the Kharataragaccha-brhadgurvāvali⁸²¹, which gives a detailed account of the debate, held in his court at Ajmer, in the Vikrama year 1239, corresponding to 1183 A D. This account shows that Prthvīrāja III had Jain officers like Rāmadeva, who were held in high esteem (rājamānyena) by the monarch himself. In the debate, held in his court, the great Kharatara saint Jinapati defeated Padmaprabha, another Svetambara teacher belonging to Ukesa or Upakesa gaccha. The monarch was so impressed by the scholarship of that brilliant young scholar (Jinapati was born^{3 2 2} in V.S. 1210), that he travelled all the way from Narānayana ((4 Kms N. E. of Ajmer) to Ajayameru to bestow the jayaratra on Jinapatisūri. On this happy

occasion, we are told, Mandalesvara Rāmadeva had spent 16,000 pārutthadrammas^{3 2 8}.

(ii) Jainism under the Cahamanas of Nadol: The Cahamānas of Nādol³²⁴ (in S.W. Rajasthan), played an important part in the political life of Rajasthan in the mediaevel period. Some of their rulers openly supported the cause of the Jain religion. The earliest Jain record of this dynasty, appears to be the Sevādi (5 miles to the S.E of Bali) inscription^{8 2 5} of Aśarāja dated V.S. 1167, which is incised on the lintel of the door of a subsidiary shrine in the front corridor of the temple of Lord Mahāvīra at Sevādi. The epigraph records a gift, made for the daily worship of Dharmanatha, the 15th Tirthankara. There was apparently a small shrine of this Tirthankara in the larger temple of Lord Mahāvīra at Sevādi, popularly known as Samīpāţīya caitya (see the second line of this epigraph). The record not only refers to the king Aśvarāja, who has been given the high-sounding title of mahārājādhirāja), but also to his son Kaţukarāja. A second and more important epigraph⁸²⁶ from the same place, pointedly mentions the temple of Lord Mahāvīra (Viranātha), which has been compared with paradise (svargasamopam). It was undoubtedly a very beautiful shrine of this town (i.e. Sevādi or Samīpāțī). The epigraph bears the date V.S. 1172, corresponding to 1115 A.D. Like the former epigraph, it also mentions Asvarāja and his son Katukarāja. The epigraph actually records the benefaction of eight drammas by the prince Katukaraja on the Siva-ratri day, in the month of Magha, for the worship of Santinatha. It is obvious that there was a smaller temple, dedicated to this Tirthankara in the Vira temple of this place.

It is intersting to note that this epigraph mentions Sanderaka gaccha, which was apparently associated with the town of Sanderav, 10 miles N. W. of Bali. It was an important Svetambara gaccha^{3 27}. The epigraph refers to an

army general (balādhipa), called Yasodeva, who was a devout Jain.

The next important king of this dynasty, connected with the Jain religion, was Rāyapāla, for whom, we have dates ranging from V.S. 1189 to V.S. 1202. Five of his Jain epigraphs are known, and all of them have been found from Nadlai (eight miles to the North-west of Desuri), now a small village. From the evidence of inscriptions, we now know, that it was known as Nadūladāgikā and also Nandakulavatı. The earliest Jain epigraph 328 of Rayapala's reign is dated in V.S. 1189, corresponding to 1133 A.D. It records the gift by two sons of mahārājādhirāja Rāyapāla, called Rudrapāla and Amrtapāla, in conjunction with their queenmother Manaladevi. The gift was of two palikas, out of those due to the royal family, from each oil-machine (ghānaka) and was made for the Jain saints in and outside Nadūladāgikā. The epigraph proves the involvement of the above-mentioned important members of the royal family in Jain religious affairs. It should here be noted that this epigraph was originally incised in the old Mahavira temple, although, at present, it is dedicated to Adinatha 329.

Next, we have the inscription⁸⁸⁰ of Rayapala, dated in V.S. 1195, found from the Neminatha temple of Nadlai. The inscription opens with the words om namah Sarvajñāya and this Sarvajña here is Neminātha, the 22nd Tīrthanikara. The epigraph records that for the lamp (dipa), incense (dhūpa), offering (naivedya), flowers (puspa) etc. of Śrī Neminātha, one Thakkura Rājadeva granted, for his spiritual merit, one-twentieth part of the income, derived from the loads on bullocks, going on their way or coming to Nadlai. Then a request is made to future rulers, for the preservation of The next inscription⁸³¹, connected the grant. Jainism of the reign of Rāyapāla, is dated in V.S. 1200 and was found from Nadlai (Adinatha temple). It records that the rauta Rajadeva (the same person, mentioned in the epigraph of V.S. 1195), who had come on the occasion of the

car-festival (Rathayatra), made for the sake of his mother, in the presence of the bankers (mahājanas), and other people of the village, a religious benefaction, consisting of one vimsopaka coin, from the value of the railas, accruing to him, and two palikas of oil, due to him from every ghānaka or oil mill. The car-festival, as we have already seen⁸⁸², was a holy festival, of the Jains, like the Hindus and Buddhists. Another Jain epigraph 888 of the same year viz. V.S. 1200 (belonging to the reign of Rāyapāla), has been found from the same temple. It records a gift to the temple of Mahavira (now known as Adinatha temple) at Nadūladāgikā. The rāuta Rājadeva is also mentioned in this epigraph. The last Jain epigraph 334 of the reign of this king, is dated in the Vikrama year 1202, corresponding to 1146 A.D. It was also discovered from the Adinatha temple of Nadlai and contains a record of the pious deeds of Rajadeva, for the sake of the Mahavira temple of Nadlai.

The next ruler of this dynasty, with definite Jain leanings, was Alhanadeva, for whom we have two Jain copper plate grants from Nadol, bearing the date V.S. 1218, corresponding to 1161 A.D. The first copper plate⁸⁸⁵ records a donation of five drammas by Alhana (called here mahārāja) to the temple of Mahāvīra, belonging to Shanderaka gaccha at Naddula Mahasthana. It is apparent from this inscription that Nadol was considered a great Jain tīrtha and the temple of Mahāvīra, mentioned here, still exists at Nadol. 386 The second copper plate 387 of the same date i.e. V.S. 1218, records that Rajakula (king) Alhanadeva and the kumāra (the eldest son and the crown-prince) Kelhanadeva, were pleased to give to the rajaputra Kirtipala (the youngest son of Alhana), twelve villages near Nadol. We are further told that rajaputra Kirtipala, on his turn, after worshipping Divākara (the Sun-god) and Maheśvara (who is described as carācara guruh), granted a yearly sum of two drammas, from each of the twelve villages to the Jina Mahāvīra of Naddūlāi (Nadol). This inscription shows that almost all members of the family of king Alhana, had great respect for the religion of the Jinas.

In the earliest part of this chapter, in connexion with the great Kumārapāla, we had the opportunity to discuss the Kirādu inscription of Alhaņa, which he had issued as a feudatory of Kumārapāla. This epigraph, not only proves that Alhaņa had a supreme respect for the Jain religion, but his sons too, regarded non-violence as a way of life. We are told in the last portion of this epigraph³⁵⁸ that the order regarding amāri, issued by Alhaņa, was approved by Kelhaņa and Gajasimha, his first and second sons. As we have already seen, his youngest son viz. Kīrtipāla was a devout follower of Jainism.

Kelhana, the eldest son and successor of Alhana, was also a patron of Jainism. We have already seen, that he, as crown-prince, had approved the amari epigraph, issued during the reign of his father. His earliest Jain epigraph 889 is dated in V.S. 1221 and was found from Sanderav, some ten miles North-west of Bali. This place is traditionally associated with the well-known Shanderaka gaccha, which, is also mentioned, as we have already seen, in an inscription of Alhana. This particular epigraph refers to a grant by the queen-mother Analadevi to the mūlanāyaka Mahāvira of this tīrtha. A few others, some of whom were relatives of the queen, who belonged to the Rashtrakūta family, s40 also granted many gifts to the temple. It therefore appears that the members of the paternal family of the queen-mother were devotedJains. The queen's grant was made from the king's personal property (rājakiya-bhoga). This proves that Kelhana himself had real love for the religion of the Jinas.

From Lalrai near Bali, we have two Jain inscriptions³⁴¹ of the same date (V.S. 1233), belonging to the reign of Kelhanadeva. Both the epigraphs disclose that there was a temple of Sāntinātha at this place. This temple is now represented by the ruins of this place. It is interesting to note that, in one of the epigraphs, ³⁴² Kelhana is given the

title of mahārājādhirāja. Both the epigraphs refer to the two nephews of Kelhana viz. Lākhanapālha and Abhayapāla, sons of Kīrtipāla, who as we have already noticed, was a patron of Jainism. These two princes, like their father, were doubtless good supporters of the religion of the Jinas. The first epigraph also refers to the yātrā (festival) of Śāntinātha. This temple was undoubtedly an important place of worship in this area.

The fourth Jain epigraph⁸⁴⁸ of Kelhana's reign, once more, comes from Sāṇḍerāv. It is dated in V.S. 1236 of the time of mahārājādhirāja Kelhana. This epigraph discloses the existence of a big temple of Lord Pārśvanātha at Shaṇḍeraka. The fifth Jain epigraph of this king's reign⁸⁴⁴ also bears the same date, that is V.S. 1236. It refers to the temple of Sañcikādevī (at Osia). This goddess was the family deity of the Jains of Osia. The sixth and the last Jain epigraph⁸⁴⁵ of Kelhana's reign is dated in V.S. 1249, corresponding to 1192 A,D. It was discovered from Pāladi (Sirohi district). The epigraph refers to a temple of Lord Mahāvīra.

(iii) Jainism under the Cahamanas of Jalor: Jalor or the ancient Javalipura, was connected with Jainism, from pretty early period. *4. A branch of the Cahamanas started ruling at this place by the fourth quarter of the 12th century A.D. This branch was founded by Kirtipala, one of the sons of Alhana, who, as we have already seen, had some weakness for the Jain religion. His son was Samarasimha, for whom we have two Jain inscriptions. The first is dated V.S. 1239 and is from Jalor. 347 This is an interesting Jain record as it not only opens with an invocation to Nabheya (Rishabhadeva), the first Tirthankara, but it also mentions the saint Pūrņabhadra, the pupil of Candrasūri, who has been described as the foremost of the Candragaccha. little doubt that Candrasūri was the founder of this gaccha. We are also told about the merchant Yasovira, of the famous Srīmāla family. The epigraph refers to the erection of a

mandapa by Yasovira and other devout members of the gosthi. Yasovira is further described as a paramasravaka (line 5), which shows that he was a devout Jain. The second epigraph, also from Jalor, 348 actually contains four different dates. This particular epigraph has been noted by us in connexion with Kumārapāla, who had originally built the temple of Pārśvanātha on Kāñcanagiri (Suvarnagiri near Jalor) in the Vikrama year 1221. In the year V.S. 1242, we are told, this temple was rebuilt by Yasovīra (son of Pasu and therefore different from Yasovira of the earlier Jalor epigraph of V.S. 1239), in accordance with the orders (ādešena) of mahārāja Samarasimha. This directly shows that Samarasimha, like his father Kīrtipāla, was sincere patron of Jainism. There are two other dates (viz. V.S. 1256 ad 1268) in this inscription, which speak of some other pious activities in this temple-complex. It should, however, not be supposed that Samarasimha was a Jain by religion. That he was a devout Hindu and a follower of the orthodox religion, is proved by the famous Sundha hill inscription. 340 which mentions the fact that he had weighed himself against gold during the Soma festival.

The successor of Samarasimha was Udayasimha. For his reign, we have no Jain inscription, but one dated Jain manuscript. This work is dated in V.S. 1306 (1243 A.D.) of the maharajakula Udayasimha. 850 Jinadatta wrote his Vivekavilāsa during the reign of Udayasimha. 851 That Udavasimha was a very good admirer of the Svetambara religion is now fully proved by the evidence of the Kharataragaccha-brhadgurvāvalī, 352 We are told that in the year V.S. 1310, the Kharatara Ācārva Jineśvara consecrated, in the presence of Udayasimha at Jāvālipura, several images of the Jinas and other great Jain saints, including those of his predecessors like Jinadatta and others. In V.S. 1314 also, Jinesvara II was honoured by Udaya-The name of this king also occurs in the Purātanaprabandhasangraha³⁵⁴, where, we are told, that his

minister Yasovīra had caused to be built an image of Mahāvīra at Candanavihāra, situated near Svarņagiri (the hill near Jalor). Udayasimha's patronage of Saivism is known from Sundha hill inscription.

After Udayasimha, his son Cāciga became the king of Jalor. Of his four dated Jain records, historically the Sundha hill inscription867, composed by the Jain saint Jayamangala of the Brhad-gaccha in the year V.S. 1319, is the most important. Although composed by a Jain, it is basically a Hindu record. The second Jain record358 of his reign, comes from Jalor, dated V.S. 1323 (1264 A.D.). which refers to a gift given by mahattara Narapati to the well-known Candanavihara of Javalipura. This particular vihāra is also mentioned in an earlier Jalor epigraph 850 of VS. 1320. Ratnapura near Jaswantapur has yielded a Jain epigraph⁸⁶⁰ of Cāciga dated V.S. 1333. It records the grant of a piece of land to meet the expenses of the festival of Pāršvanātha³⁶¹ in the reign of mahāmandalešvara Cācigadeva. The old town of Bhinmal also has yielded a Jain epigraph 862 of Cāciga's time. It is dated in V.S. 1333 and refers to a grant for worshipping Lord Mahāvīra of this place. The temple of Mahavira of this place has been mentioned in much earlier works..868

It should here be pointed out that the earliest date for Cācigadeva is V.S. 1316 and not 1319, as supposed by previous scholars. The earlier date is now supplied by the Kharataragaccha-brhadgurvāvali⁸⁶⁵ in which year, we are told, Jineśvara II visited the temple of Śāntinātha on Svarnagiri, near Jalor, during the reign of Śrī Cācigadeva.

The next ruler of this line was Sāmantasimha, for whom we have several Jain epigraphs. These inscriptions range from V.S. 1345 to 1359, corresponding to 1288 to 1302 A.D. However, we have an earlier date for this king, supplied by the Kharataragaccha-brhadgurvāvali⁸⁶⁶ and this date is V.S. 1342. In this year, Jinacandra III of the Kharatara gaccha had met Sāmantasimha at Jāvālipura. The earliest epigraph

of V.S. 1345, was discovered from Hathundi (Godwar district). This particular place, as we have already noticed in our earlier volume, 367 yielded an inscription of the 10th century A.D. In the present epigraph 868, there is a reference to a temple of Mahāvīra, although in the epigraph of the 10th century, a temple of Rishabha of this place was mentioned. An inscription from Ratnapura, bearing the date V S. 1348, mentions a grant in favour of Pārśvanātha of that place, during the reign of mahārājakula Sāmantasimha. 369 Two epigraphs of the time of Samantasimha, bearing the same date (V.S. 1352), discovered from Barmer, are also Jain inscriptions⁸⁷⁰ and have the same language. The temple of Adinatha of Barmer was visited by the Kharatara Acarya Jinesvara in V.S. 1283, according to the Kharataragaccha-brhadgurvāvali. 371 An inscripijon Jalor, 372 mentions the temple of Parsvanatha on Suvarnagiri, which received some grant from one Narapati in V.S. 1351, during the reign of this king. The epigraph, 378 which mentions this king, has come from Vāghina (Sirohi district) and bears the date V.S. 1359, corresponding to 1302 A.D. The epigraph mentions the festival of Santinatha of the village of Vaghasina. The last known king of this dynasty viz. Kānhadadeva874 was a feudatory of Ala-Ud-din and nothing, practically, is known about him.

Regarding the Cāhamānas of Raṇastambhapura, we can say this much, that Jainism was not neglected by the rulers and people of that place. That Jain temples existed in large number in Raṇastambhapura, is proved by the evidence of a contemporary Jain work. The great Hammīra (1283-1301), according to Nayacandra, in spite of his devotion for the orthodox religion, did not forget to worship Rishabhadeva, when he was on his digvijaya. According to a Digambara Jain epigraph, the saint Dharmacandra was honoured by Hammīra. That a Jain writer like Nayacandra is so full of praise for him, is also indicative of his

excellent relationship with the members of that community. 378

Jainism under the Paramaras of Rajasthan: - Several branches of the Paramara dynasty ruled in various places of Rajasthan, in the period under review. We should at first review the condition of Jainism during the rule of the Paramāras of Candrāvatī (near ABU). The first epigraphic record of this dynasty is a Jain epigraph 879, dated V.S. 1024, corresponding to 967 A.D., which is found inscribed on the pedestal of an image of Mahāvira at Varkanā in the reign of Kṛṣṇarāja. That in the eleventh century, Candrāvatī was a Jain centre, is indirectly proved by the fact that in 1038 A.D. (V.S. 1095) Dhaneśvaramuni, the pupil of Buddhisāgara and Jineśvara wrote his Kathāsurasundarī at Candrāvati. 880 In later times also Jain works were written or copied at Candravati. 381 This place was also connected with the activities of the monks of the Kharatara gaccha. \$82 learn from the Vividhatīrthakalpasss that this place was wellknown for the temple of Candraprabha. We are not sure whether this town came to be named after this Tirthankara. The temple of Rishabha at Candravati has been mentioned both in the Tirthamala 1884 (1443 A.D.) and the KB. 1885 Jhalodi inscription of Dhārāvarsha⁸⁸⁶, belonging to the Paramāra line of Candrāvatī, dated V.S. 1255, mentions the Vira temple of Candravati.

Among the later Paramāra kings of Candrāvatī, Dhārāvarsha, who ruled from 1163 to 1219 A.D., is particularly associated with Jainism. His Jhalodi inscription, already mentioned above, opens with a prayer to Vardhamāna, a temple of whom existed at that time at Candrāvatī. We have at Ārāsaṇā (Sirohi district) another epigraph \$87, which mentions the setting up of an image of Sumatinātha in the victorious reign of Śrī Dhārāvarsha. A manuscript of Jñātādharmakathā 888 was copied during the reign 'Śrī Dhārāvarsha' who has been described as a feudatory (Kumārapālaladevaprasādāspada) of Kumārapāla, in the year

V.S. 1221. That the Paramāras had genuine respect for the teaching of the Jinas, is also proved by the Jhalodi inscription, referred to above. In this epigraph, the composer Tilakaprabhasūri has been described³⁸⁹ as 'worshipped by the Paramāras'.

Another later Abu Paramāra king viz. Somasimha has been referred to in two contemporary Jain manuscripts^{8,90}, dated V.S. 1279 and 1289 respectively. A successor of Somasimha, viz. Vīsaladeva, took personal interest for the cause of this religion. An epigraph^{8,91} of V.S. 1345 refers to the bestowing of two fields for the expenses of Lord Pārśvanātha at Dattāṇi, when Vīsaladeva (called here mahārājādhirāja) was ruling at Candrāvatī, as a feudatory of Sāraṅgadeva (Caulukya). Another epigraph,^{8,9,2} dated V.S. 1350, found on a stone in the outer wall of the temple No. 13 of the Vimala temple-complex at Abu, states that Vīsaladeva, acting as a feudatory of Sāraṅgadeva, bestowed in the region of Ashṭādaśaśatamanḍala (Mt. Abu) a land grant. The details of the land-grant prove that it is a Jain record.

The Paramāras of Banswara (Vāgada) also took some interest in Jain religion. A Jain temple inscription from Arthūna (28 miles to the west of Banswara) has a date V.S. 1159, probably of the reign of Cāmuṇḍarāja of this line. Another inscription, 1804 preserved in the Rajputana museum, records the installation of an image of Vṛṣabha (Ādinātha) in the reign of Vijayarāja, a king of the lineage of Vāgada Paramāras, in the year 1166 of the Vikrama era. This particular epigraph refers further to the building of a temple of Vṛṣabhanātha at Uthanka (Arthuna) by one Bhūshaṇa, a pious Jain, some of his predecessors also were good Jain laymen.

Jainism under the Guhilas of Rajasthan: We have already seen in the first volume of this work³⁹⁵, that the Guhilas of Rajasthan were good patrons of the Jain religion. Among the later Guhila kings, Sāmantasimha is known from a Jain epigraph³⁹⁶, found at Sanderay (ancient Shanderaka in Bali

district). This particular inscription is found on a pillar of the Mahāvīra temple of this place, which is also mentioned in other epigraphs. 307 There were also other temples, dedicated to Tīrthankaras like Śāntinātha and Pārśvanātha in this place. Another Guhila king viz. Jaitrasimha is mentioned in two Jain manuscripts,898 bearing the dates V.S. 1284 and 1309 respectively. The next king Tejahsimha is known from two Jain epigraphs, one found at Ghagsa near Chitor and the second from that famous fort. first epigraph found at Ghagsa³⁹⁹, is dated V.S. corresponding to 1265 A.D. It discloses the name of one Ratnaprabhasūri of Caitra Gaccha. This particular gaccha is also mentioned in the Ratnapura epigraph400 of the time of Cācigadeva, dated V.S. 1333, which has also already been noticed above. The Chitor epigraph 401 of Tejahsimha has the date V.S. 1324. It is claimed that the stone, bearing the Jain inscription, originally belonged to the temple of Lord Mahāvīra of Chitor. This particular temple of Mahāvīra at Chitor was connected with the activities of the monks of the Kharatara gaccha, from quite early times.402 association of the famous fort of Chitor with Jainism dates back from the days of the celebrated Haribhadra, as we have noticed in the first volume of the present work.403 That Ratnaprabhasuri was respected by both the Vaghelas and the Guhilas, is apparent from famous the epigraph 404, dated V.S. 1330, of the time Tejah simha's son Samarasimha. This particular epigraph discloses the fact that Ratnaprabha was honoured by both Visvaladeva and Tejahsimha. Another epigraph 405 of the time of Samarasimha is found at Chitor. It records the construction of a temple of Pārśvanātha at that place, by the queen-mother Jayatalladevī in V.S. 1335. The inscription further records a grant of land by king Samarasimha for the construction of a monastery by Pradyumnasūri. This surely proves personal interest, this king took, in the welfare of Svetāmbara Jain religion. Samarasimha's cordial relation

with the monks of the Kharatara gaccha is disclosed by that extremely interesting work the Kharataragacchabrhad-gurvālī.406

(iii) Jainism in Madhya Pradesh: Unlike Rajasthan and Gujarat, most of the Jains of Madhya Pradesh, Maharashtra, Uttar Pradesh and other parts of India, owed allegiance to the Digambara sect. As a matter of fact, the Évetāmbaras were never popular in the regions, now known as Madhya Pradesh. Among the dynasties, which were prominent in Madhya Pradesh, during the period under review (1000-1300), we may mention the Candellas, the Paramāras and the Kalacuris. Let us first discuss the condition of the Jain religion, in the regions, ruled by the Candellas.

We have seen in the earlier volume407 of the present work, that Jainism was popular in the Candella kingdom, even before 1000 A.D. We have also seen that even the celebrated Dhanga was quite respectful towards the monks, belonging to the Digambara sect. Although we have practically no literary reference to the Jains in the Candella territory, a few epigraphs, belonging to the time of the later Candella kings, enable us to have some idea about the state of the Jain religion in the regions, ruled by the kings of this dynasty. Chronologically, the first Jain Candella epigraph of our period, is the Darbat Santinatha image inscription⁴⁰⁸ of V.S. 1132 (Hamirpur district). epigraph is incised on a marble frieze, containg a sitting lion on each side. It records the installation of an image of Santi (the Jain Tirthankara) by Sreshthins Pahila and Jiju, belonging to a group of hereditary ministers in the reign of Candella Kirtivarman (C 1070-1100 A.D.). It also refers to the Digambara sage Vāsavendu. For the reign of Kīrtivarman, we have another epigraph409, from the famous Jain centre of Deogarh, situated in the newly-created Lalitpur district of U.P. The epigraph is dated in the Vikrama Samvat 1154.

Next, we have a short inscription from Khajuraho.410 which mentions Śreshthin Pānidhara of the Grahapati family, and his sons Sreshthins Trivikrama, Alhana and Lakshmīdhara, all of whom were surely devoted Jains. epigraph gives us the date V.S. 1205. For the reign of Madanavarman, we have two Jain epigraphs, one dated V.S. 1211 and the other V.S. 1215. The earlier epigraph411 from Mahoba, records the dedication of an image of Neminātha, made by rūpakāra Lakhana in the reign of Madanavarman. The second epigraph of the reign Madanavarman, 412 dated V.S. 1215, found from Khajuraho, records the dedication of an image of Sambhavanātha in the prosperous reign of Śrimān Madanavarmadeva by Sādhu Salhe, son of Pāhilla of Grahapati vamša. This Pāhilla was the son of Sreshthin Dedu. The name Pāhilla is found in the epigraph of Dhanga,418 discussed in the previous volume. It appears that the members of the Vaisya Grahapati family, of the Candella kingdom, were dedicated Jains, and were bent or promoting the cause of the Digambara religion, in this part of Madhya Pradesh. The epigraph. discussion, also mentions several sons of Salhe viz. Mahāgaņa, Mahīcandra, Śrīcandra, Jinacandra, and Udayacandra and adds that all of them were devoted to the Tirthankara Sambhavanātha (Sambhanātham pranamanti nityam). We have also a short epigraph 414 from Mahoba, with the date V.S. 1220, which discloses the name of a dedicated Jain called Ratnapāla.

From Mahoba, we have another Jain epigraph, 415 which not only gives the date V.S. 1224, but also refers to the reigning king Paramardideva, who has been described as the Kālañjarādhipati. It is interesting to note, that the Candella king Paramardi is also mentioned in the colophon of a Digambara work called *Dhanyakumāracaritra*, 416 composed by Guṇabhadra. We further learn from the same source that Guṇabhadra was the disciple of Nemisena and the grand-disciple of Māṇikyasena, and that his work was

composed at the town of Vilāsapurī, which has been described as adorned with Jina temples. This proves that this particular town, which was under the occupation of Paramardi, was a great Digambara centre and that the ruler was, in all probability, a patron of this religion. We have several other small Jain epigraphs⁴¹⁷, from the Candella territory, which also show the popularity of the Jain religion in this part of Central India. The large number of Jain icons, discovered from the Candella kingdom, also indirectly prove our point. However, it has to be admitted that Jainism was only popular among the Vaisyas and after 1300 A.D., it practically vanished from this part of India. This is also indirectly proved by the play *Prabodhacandrodaya*, 418 which was staged before Kirtivarman, sometime in the last quarter of the eleventh century.

The Paramāras who played a very important part in the political and cultural history of Western Madhya Pradesh, for several centuries, also sometimes extended qualified support to the cause of the Jain religion. Let us not forget that all the Paramāra kings were staunch supporters of the Brāhmanical religion; but at the same time, they were cultured and sensible enough, not to antagonise other religious systems. Several places, ruled by the potentates of this family, were intimately connected with the Jain religion, and we also know of the Nirgrantha writers, who wrote their works in the Paramāra territory.

Bhoja, the great, who started ruling from about 1000 A.D.,⁴¹⁰ in spite of his Brāhmanical leanings, had a great catholicity of outlook. Before we discuss Bhoja's relationship with contemporary Jain writers, we have to take note of the available Jain epigraphs of his reign.

The first inscription, known as the Kalvan plates, 42c was discovered from Nasik district of Maharashtra. It refers to Bhoja's feudatory Yasovarman and also a camanta (who on his turn, was an officer under Yasovarman). The inscription refers to the Svetambara acarva Ammadeva and

and also to the repairing of an old Jina temple, dedicated to Tirthankara Suvrata. The plates also contain an exhaustive list of various things, which were granted by Amma for the temple. The other epigraph⁴²¹, found at Bhojpur in Raisen district of Madhya Pradesh, records the installation of a colossal statue of Santi Jina. The person, responsible for its installation, was a householder, named Sagaranandin, while the ceremony was performed by a Jain monk called Nemicandrasuri.

However, the above two inscriptions do not prove Bhoja's passion for the Jain religion. Literary evidences, at our disposal, surely show that Bhoja was on friendly terms with many contemporary Jain writers. According to the Prabandhacintāmaņi422, Bhoja was a patron of Dhanapala, the Jain author of the celebrated prose romance Tilakamañjarī. The evidence of Merutunga is supported by a few verses of the Tilakamañjarī.428 further learn from the relevant passages of the same text, that Dhanapala was honoured by both Munja and Bhoja and for the pleasure (vinodahetoh) of the latter, he wrote his work. The Probandhacintamani 424 further gives the information that under the influence of Dhanapala, the great Bhoja gave up hunting, which naturally was against the teachings of the Tirthankaras. A few other Jain monks also were honoured by this magnificent monarch. According to a Śravana Belgola epigraph,425 the Jain monk Prabhācandra was worshipped by Bhoja of Dhārā. Another discovered from Dubkund,426 epigraph. Digambara sage called Santishena, who had, defeated in the court of Bhoja, several opponents in debate. Several celebrated Jain authors composed their works during the reign of Bhoja. We have already mentioned one Prabhacandra, who was honoured by this king, according to a second Prabhacandra. Śravana Belgola epigraph, A according to the colophon of the Prameyakamalamārtanda, 427 wrote that work during the reign of Bhoja of Dhārā. We

will see afterwards, that this Prabhacandra outlived Bhoja and wrote his works also during the rule successor Jayasimha. But these two Prabhacandras were not the only Jain luminaries at Dhara during Bhoja's time. The well-known Amitagati, who was honoured by Muñja⁴²⁸. was also a contemporary of Bhoja and wrote his Dharmaparīkshā⁴²⁹ and the Pañcasangraha⁴³⁰ in V.S. 1070 and 1073 respectively, both apparently in Bhoja's time. Another poet, Śrīcandra, completed his Purāņasāra481 in V.S. 1070 at Dhārā, during Bhoja's time. He was a disciple of Śrinandin and belonged to Balatkaragana. His other works, written at Dhārā, are also known. 432 With Dhārā is also associated Nayanandin, pupil of Manikyanandin, who completed his Sudarśanacarita in Apabhamsa in V.S. 1100, while staying at Jinavaravihāra during the reign of Bhoja.488 Nemicandra wrote his Dravy a angrahatikā at Śrīpāla Mandaleśvarāśrāma of Dhārā434, during the reign of Bhoja. The poet Vira wrote his Jambusvāmicarita485 in Apabhramsa during the reign of Bhoja in Mālavadeśa. That Digambaras were highly respected by Bhoja, is also clear from the evidence of the Kathakosa488 of Śricandra, according to which, one of his spiritual predecessors viz. Śrutakirti was honoured by Bhoia and Gāngeya. That Dhārā became a great centre of Jainism during Bhoja's time, is evident from the above discussion. We will have something more to say on this in our chapter on Jain Tirthas. Lastly, it is quite interesting to note, that a Digambara Jain called Kulacandra437 was the general of Bhoja's arny.

For the reign of the next king Jayasimha, we have the Kathākośa, 488 which was written by Prabhācandra, who, as we have seen, also wrote his other works during the reign of Bhoja. The same writer also wrote his commentary on the Mahāpurāṇa of Pushpadanta in the reign of Jayasimha of Dhārā. 489 For the reign of Udayāditya (1070-1086), we have a fragmentary Jain epigraph (A.S.I.A.R 1918-19, p 17). Among other later Paramāra kings, Naravarman (1694-

1133 A.D.) is known to have some connexion with Jainism. According to the KB, 440 the Kharatara Ācārya Jinavallabha was honoured by this king and donated, on the advice of that Jain monk, a large sum of money for the two Jain temples of Citrakūṭa (Chitor). We have now a Jain epigraph 441 of the reign of this king, found from Bhojpur in Raisen district. The epigraph is incised on the pedestal of an image of Pārśvanātha and is dated in V.S. 1157, corresponding to 1100 A.D. It appears from the epigraph that the person called Cillaṇa, belonging to Vemaka family, was a devout Jain. He is represented further as the son of Sreshthin Rāma and grandson of one Nemicandra, who appears to be identical with the monk of the same name, mentioned in the Bhojpur epigraph of the time of Bhoja I, which has already been discussed.

It appars that even in later times, Dhārā was great centre of Jainism. The father of the Digambara poet Asadhara viz. Sallakshana was surely patronised by the Paramāra king Vindhyavarman. This is known from a passage of the colophon of Asadhara's work Sagara-Dharmamrta⁴⁴². The poet Aśādhara himself was a prolific Jain writer and we have several dates448 for him. These dates. are V.S. 1285, 1292, 1296 and 1300. Asadhara was in the good books of the Paramara kings and, we are told, that he was given the title of Sarasvatīputra⁴⁴⁴ by Arjunavarman Most of his works were, however, (1211-16 A.D.). not written at Dhārā, but a place, near it, called Nalakacchapura in his colophons, which is identified by Premi⁴⁴⁵ with Nalachā, some 20 miles from modern Dhar, and which still has a few Jain temples and can boast of a number of Jain adherents. Asadhara wrote his works in the Neminātha Caity a of Nalakacchapura. This particular place is also mentioned in a Jain work called Karmavipākatīkā.446 which was written at Nalakacchapura in V.S. 1295 during the reign of Jaitugideva, the Paramara king, who ruled from 1239 to 1255 A.D. Asadhara has mentioned both him and his predecessor Devapāla in his works. His work Jinayajñakalpa was completed in V.S. 1285, during the reign of Devapāla. His three other important works viz. Trishashtismpti, A48 Sāgāradharmāmpta and Anagāradharmāmpta and Anagāradharmāmpta and Isan were completed during the reign of Jaitugideva in the Vikrama years 1292, 1296 and 1300 respectively at the same town viz. Nalakachapura and the same shrine. Another Paramāra king viz. Jayavarman II (1256-60 A.D.), is mentioned in a Jain epigraph, Isan found at Modi near Indore.

Jainism, however, was never popular in the Kalacuri kingdom. It is true that in the Kathākośa452 of Śrīcandra, one of his spiritual predecessors viz. Śrutakīrti, has been described as having been honoured by Gangeya, the great Kalacuri monarch, who ruled in the first few decades of the eleventh century. But no other Kalacuri king is known to have patronised this particular religion. Saivism was the state religion 458 in the Kalacuri kingdom, We have only one Kalacuri Jain epigraph 484, found from Bahuriband in Jabalpur district. This inscription, which is incised on a colossal statue of Santinatha, records that during victorious reign of Gayākarnadeva (middle of the 12th century),455 one Mahābhoja, the son of Sādhu Sarvadhara, who had been favoured by the illustrious Maghanandin, the crest-jewel of logicians (tarkatārkikacūdāmaņi), erected the temple of Santinatha. The image of Santinatha was consecrated by ācārva Subhadra, who belonged to the line of the Desi gana in the amnaya of the Candrakara 458 acarya.

Jainism in Maharashtra: The epigraphic evidence at our disposal, suggests that Jainism was popular in Kolhapur region of Maharashtra in the period under review. The first Jain epigraph 467 belongs to the reign of Ballāla (1100-1108 A.D.). It is incised on an image of Pārsvanātha, found from the Jain temple of Honnur, two miles to the South-West of Kagal in Kolhapur district. The characters are of the old Kannada alphabet and we learn from the epigraph that

Mahāmandaleśvara Ballāla and his brother Gandarāditya (who was evidently associated with his elder brother in governing the kingdom) made some donations for the Jain Basadi constructed by Bamagāvunda, the disciple of Rātrimatikanti of the Punnāgavīkshamūlagaņa of the illustrious Mūlagana.

For the reign of Gandarāditya (1108-1138 A.D.), we have several inscriptions, which prove that he was indeed a great patron of Jainism. His Tāļale plates, which though not a Jain record, dated in Śaka 1032, corresponding to 1110 A.D., records, a grant for all the three gods Śiva, Buddha and Arhat (Tīrthankara), along with some other grants for the Brāhmanas. This surely shows that this king (actually a feudatory of the Kalyāna Cālukyas) was catholic in his religious outlook. However, his later records prove that he was gradually being attracted to the Digambara religion.

The Kolhapur plates of Gandarāditya, 489 dated Saka 1037, actually reveal the existence of a feudatory family named Nigumba, under that king. The members of this family were great patrons of the Jain Sangha and one of the prominent members called Nolamba, is described as having obtained a boon from the goddess Padmāvati, the Śāsanadevatā of Pāršvanātha. The inscription further shows that Gandarāditya himself was interested in the religious activities of his feudatory called Nolamba. The next epigraph, 460 dated Saka 1040, of the same king, has been discovered from Herle in Kolhapur district. It is incised on a stone and written in Kannada alphabet. This particular epigraph is very important, as it reveals the names of some of the Digambara luminaries of Kolhapur area of the early These ascetics Tribhuvanacandra. 12th century. are Śāntivīra-Nāgacandra-Saiddhāntika, Bālacandra-vratī. munidra etc. It is further clear from the epigraph that Kolhapur in those days was regarded as a tirtha of the Jains. The temple-complex, dedicated to Candraprabha, in this place i.e. Herle was built by Nemagavunda and

popularly known as Tribhuvanatilaka, a biruda of Gandarāditya. This particular temple, it is of great interest to note, is mentioned in the colophon of Somadeva's Śabdārṇavacandrikāvṛtti481, composed in Śaka 1127, during the reign of Bhoja II of this dynasty. Śāntivīramunīndra has been further described in this epigraph as the ācārya of Kolhāpuratīrtha and as the disciple of Bālacandra-Vratī, the previous ācārya of the above-mentioned Candraprabha Jinālaya. This Bālacandra Vratī has been eulogised462 in the Neminātha Purāṇa of Karṇapārya, a minister of the Śilāhāra Vijayāditya, the son and successor of Gandarāditya.

Next, we have the Kolhapur stone epigraph, 468 dated Saka 1040, of the reign of Gandaraditya, which was found from Pārśvanātha temple of Kolhapur. The temple of Pārśvanātha, mentioned in this inscription, was actually constructed by Nimbadevarasa, a loyal feudatory Gandarāditva at Kavadegolla (probably not far from modern Kolhapur). The epigraph actually records certain gifts to Śrutakirti Traividyadeva of the Pustakagaccha in the Desiyagana of the Mulasangha, who officiated as the priest of the Jain temple called Rupanārāyana in Kollāpura. This particular temple of Kolhāpura was also built by Samanta Nimbadeva, according to another epigraph. 484 This gentleman was a devoted Jain and claims that he was the right hand man of Gandaraditya. He is said to have been favoured by Padmāvati, the Sāsanadevatā of Pārśvanātha. In the Terdal epigraph 465 of Gonka, dated Śaka 1045, and a Śravana Belgola epigraph. 466 Nimbadevarasa has been described as a disciple of Māghanandi Siddhāntadeva, the guru of Śrutakirti Traividyadeva, the priest of the Rūpanārāyaņa temple. Māghanandi was actually the former priest of this temple.

We have an undated epigraph of the time of Gandarāditya, found from the mandapa of the shrine of Śeshāsayī in the backyard of the great Mahālakshmī temple of Kolhapur. This epigraph, which begins with a prayer to Adi-Jina (i.e.

Rshabha), records the construction of an Adinatha temple. built and financed by the same Nimbadevarasa, who has so frequently in other epigraphs of mentioned This particular epigraph, further represents Gandarāditya. this Samanta of Gandaraditya as a great Jain and supplies the following description about him. "Thus flourished the excellent Nimbadeva, who has made the whole land full of the temples of Jinanatha, the entire country full of Jines. vara'sthe entire excellent village full of pleasingly good Jains, the whole surrounding full of the pervasive influence of the words, meanings and the essence of (Jaina) tattva". It appears from the internal evidence of this epigraph that it was incised in the early period of Gandarāditya's reign, as it represents Māghanandi as living at the time of the writing of this epigraph. This Maghanandi, we are further told, was a disciple of Kulacandra, belonging to the lineage of Komdakunda. It is of great interest to note that this Adinatha temple of Kolhapur, mentioned in this epigraph, is also referred to by the Svetāmbara savant Jinaprabha in his Vividhatīrthakalpa 468 The epigraph, under discussion, gives a brilliant description of the Adi Jina temple of this place which, however, has completely disappeared. It has however been noted by Mirashi⁴⁶⁹ that there is a reference to a Jain temple, which was near the Mahālakshmī temple of Kolhapur in another short epigraph, found from the same temple-complex.

We have three Jain epigraphs of the reign of Vijayāditya (1138-1175 A.D.), 470 the son and successor of Gaṇḍarāditya. The first epigraph, 471 found from Kolhapur, records a grant by that king for the Pārśvanātha temple, constructed by Vāsudeva, the betel-box bearer of Sāmanta Kāmadeva and disciple of Māghanandi Siddhāntadeva. This particular temple was probably situated at the modern village of Here, about 6 miles from Chandgaḍh. 472 The epigraph also refers to another disciple of Māghanandi Siddhāntadeva called Māṇikyanandipaṇḍita, who was probably the priest

of the temple, constructed by Vāsudeva. We also learn from this epigraph, that the earlier name of Kolhapur was Kshullakapura. The second Jain epigraph 473 of Vijayāditya, dated Śaka 1073, was found from Bāmanī, 25 miles S.W. of Kagal in Kolhapur district. It also refers to a Pārśva temple, which was probably situated at Madūr⁴⁷⁴ in Kolhapur district. The epigraph mentions Samanta Lakshmana, the maternal uncle of the king, at whose request the grant was made by the king, for that temple. also refers to Arhanandi-Siddhantadeva, the disciple of the same Maghanandi, mentioned in other epigraphs. It appears therefore that Maghanandi was a very influential Jain monk, some of whose disciples, were the priests of different Jain temples, situated in the Kolhapur district. The third Jain epigraph 47 5 of Vijayāditya (dated Śaka 1075) has only a reference to a Jain basadi.

Bhoja II (1175-1212 A.D.) of this dynasty is mentioned in any Jain epigraph. However in at least two contemporary Jain literary works, his name has been referred to. The Sabdacandrikavrtti476 of Somadeva was composed in Śaka 1127 during the rule of 'Śrīvira Bhojadeva' who gets high-sounding imperial titles here. the work was composed in that learn Tribhuvanatilaka-Jinālaya of Kollāpura. We have already referred to this Jain shrine. There is another work called Kshapanāsāra, 477 composed by Mādhavacandra Traividyadeva, which was completed at a town called Dullakapura, during the reign of one 'Bhojarāja' in Śaka 1125. The editor of Jainagranthaprasasti Sangraha478 Sri Jugalkishore Mukhtar was unable to identify this Bhojarāja. But there is little doubt that in Śaka 1125, there was only one Bhojarāja in India, and he is no other than that Kolhapur king. The title Traividyadeva, applied to the author Mādhavacandra, reminds us of the similar titles applied to Digambara monks in the epigraphs of Kolhapur Śilāhāra kings. We further learn from the same colophon that the work was written by

the author for the benefit of Bāhubali, the chief minister (mantrisa) of this Bhojarāja. This proves that this minister, who had a typically Jain name, had a great respect for the Digambara religion. Dullakapura, in which this work composed, was probably a small town somewhere near Kolhapur.

Jainism in other parts of Northern India: So far as other parts of Northern India are concerned, Jainism was fighting a losing battle. However in Uttar Pradesh there were at least two places, which had very large Jain templecomplexes. We are referring to Deogarh and Mathura, both of which had large Jain establishments from earlier times. Deogaih, which was known as Luacchāgira479, in the 9th century A.D., afterwards came to be called It is surprising that this great centre of the Kīrtigiri,480 Digambara religion, is not mentioned in any Digambara literary text. Even in the lists of the Digambara turthas, compiled before the 19th century, this place is completely ignored. Hewever epigraphic records, found from this temple-complex, prove that the Jain pilgrims continued to visit it from the mediaeval period down to modern times.

The first important⁴⁸¹ epigraph, of our period, from Deogarh has already been noticed in connexion with the Candellas. It is dated in V.S. 1154; it proves the concern of the minister of Kīrtivarman, named Vatsarāja, for the Jain religion. We have some earlier short epigraphs⁴⁸², from Deogarh, which refer to some Digambara monks like Kešavacandra, Abhayakīrti and Vasantakīrti, belonging to Kundakunda lineage. Another epigraph⁴⁸³, yields the words Gāngeya-Nrpa, who may or may not be identical with the famous king of that name. A recently discovered epigraph⁴⁸⁴, dated V.S. 1210, has the name of one Mahāsāmanta Udayapāla.

Mathurā, the early centre of Jainism, has yielded three epigraphs of our period. The first dated V.S. 1038, is a short Svetāmbara image inscription 485, and the second,

dated V.S. 1080, is a Digambara record. 486 The third, dated V.S. 1134, is a Svatāmbara image inscription.487 Digambara epigraph is more interesting as it proves that by V.S. 1080 (A.D. 1022-24), the Jains, once more, started taking active interest in Mathurā. It has been observed by Bühler⁴⁸⁸ that the image was built within five years after Mahmud's expedition against (Hizri 409) Mathurā, which resulted in the total destruction of that city. Probably the great Jain establishment at Kankālītīlā escaped destruction, "for it seems hardly likely that they could have been rebuilt so quickly". It should, however, be remembered that the Jains had indomitable religious zeal and their religious history in Rajasthan proves that they were capable of rebuilding their temples, almost immediately after their destruction by the Muslim iconoclasts. Contemporary literary evidence at our disposal, also proves that Mathura continued to exist as a centre of Jainism in the mediaeval period.

Several Jain epigraphs, of our period, have been discovered from other parts of Northern India and the Jain tīrthas continued to exist in Sind, Punjab, Bengal, Bihar, Orissa etc. Some of these tīrthas will be noticed in the chapter on 'Jain tIrthas' in this volume.

To conclude, we must say, that except Rajasthan and Gujarat, no other state of India offered favourable climate for the development of this religion. We have still some standing temples, dedicated to Jinas in Bengal, Bihar and other parts of Northern India. There is little doubt that small groups of Jain Śrāvakas continued to exist, especially in Bengal, Bihar and Orissa. But gradually, even these Śrāvakas merged with the local population and completely forgot their original faith.

REFERENCES

- 1. Vol. I, pp. 151ff.
- See Ācārya Girijaśańkara Vallabhajī, Historical Inscriptions of Gujarat, part III, pp. 154ff; see also Jinavijaya in Bhāratīya Vidyā, I, p. 73 and Mirashi in the same journal, VI, p. 90.
- 3. Edited in S. J. G. M. (No. 13) by Jinavijaya (1940), pp. 130f.
- 4. Loc cit.
- 5. See 6th Book and also I.A., Vol. IV, pp. 110f.
- 6. For the story of Abhayatilaka, see Majumdar, A. K. Chaulukyas of Gujarat (Bombay, 19:6), p. 36. We should further note that the Prabhāvakacarita (p. 130) depicts the great Jain saint Vardhamāna Sūri as the contemporary of Cāmuṇḍarāja.
- 7. Majumdar, op.cit., pp. 37ff.
- 8. For a fuller discussion on all these sources, see Jinavijaya's Introduction to his edition of Jineśvara's Kathākoşa (S. J. G M. No. 11), pp. 18ff; see also the different original accounts of Jineśvara's life included in the same edition.
- 9. For a discussion on the Caityavāsins, see Kathākoşa (ed. Jinavijaya) Introd., pp. 3ff.
- 10. See I. A., Vol. 4, p. 112 (7th sarga). Jñānavimala in his commentary of Maheśvara's Śabdabhedaprakāśa also traces the beginning of the Kharatara sect to the year V.S. 1080, corresponding to 1024 A.D., which may be the last year of Durlabha; see also Majumdar, op.cit., pp. 41 42. According to Merutunga's Prabandhacintāmoni, Durlabha was basically a devout Hindu; he is said to have built a few magnificent Hindu temples; see Jinavijaya's edition, p. 200 and also trans. by Tawney, p. 29.
- 11. See in this connexion Jinaprabha, Vividhatīrthakalpa, p. 16; see also Purātanaprabandhas angraka, pp. 11-12. In two inscriptions from Abu we have descriptions of Vimala's building activities on the Arbuda hill; see Jinavijaya (ed.), Prācīn Jaina lekha Sangrafa, Vol. II, No. 132, and Bhandarkar's List No. 263.
- 12. P. 131. This particular minister is also mentioned in a few Jain epigraphs from Abu, see Jinavijaya. op.eit., Nos. 152-53 and Bhandarkar, List No. 263; see also Kielhorn. E.I. Vol. IX, pp. 151ff,
- 13. See E.I. Vol. IX, p. 148.
- 14. For the texts of these interiptions, see Jinavijaya, op.cit., Nos. 1,2-248.
- 15. Edited by A. L. Basham in E.I., Vol. 33, pp. 235ff.
- 16. I. A., 18, pp. 110ff; also Bhandarkar, List No. 1464.

- 17. E.I., 21, pp. 171ff.
- 18. P. 86.
- 19. Edited by Jinavijaya in S. J. G. M. No. 42 (Bombay, 1953), p. 63,
- 20. Loc.Cit.
- 21. Pp. 73. 73.
- 22. See pp. 152ff.
- 23. Prabhävakacarita, pp. 164f.
- 24. See Majumdar, op.cit., p. 56; The Struggle for Empire, p. 75; Prabandha:intānani, p. 54.
- 25. See Jainapustakaprasastisangraha (edn. Jinavijaya), p. 99.
- 26. Loc.cit.
- 27. Loc cit.
- 28. See Peterson, Report on Mss, 1887, p. 274.
- 29. P. 65 (Jinavijaya's edn.): trans. (Tawney, p, 97)
- 30. See Peterson, MSS, 1886-92, p. C X; also I. A, XI, p. 248.
- 31. See 11th Sarga; also I.A, IV, p. 235.
- 32. See Majumdar, op.cit., pp, 67ff.
- See Hemacandra, Dvyāšrāya (1 lth Sarga), trans, in I, A, Vol. IV, p. 234.
- 34. See Jinavijaya, Jainapustakaprašastisangraha, Vol. I, p. 9).
- 35. Ibid., p. 100.
- 36. See the passage of Śrīcandra's Munisuvrataevāmicarita (V.S. 1193, according to the Brhattippanikā No. 267), which is almost a contemporary account, quoted by Peterson in his 4th Report, pp. 8°. Peterson wrongly a cribes this work of Śrīcandra to V.S. 1121 (See Jinaratnakośa, p. 311).
- 37. See Peterson, 5th Report, pp. 14-16; also Sheth, Jainism in Gujarat, pp, 28ff.
- 38. See Gandhi, L B, Stddharāja and Jains (No. 19) included in his 'Collection of Historical writings' in Gujarati, published from Baroda (V. S. 2019); see also Sheth, op cit., pp. 28ff.
- 39. Sheth, loc.cit.
- 40. See Peterson, Reports, V, pp. 14-16,
- 41. See S. J. G. M (No. 13) ed. Jinavijaya, pp. 171-182.
- 42. Pp. 66ff (ed. Jinavijaya); trans. (Tawney), pp. 97ff.
- 43. Pp. 25ff (ed. Jinavijaya).
- 44. Yaśovijayaji Jaina Granthamālā, No. 8 (Varanasi, 1005). For a discussion on this play, see Hultzsch., Z. D. M. G, Vol. 75, pp. 61ff.
- 45. P. 172.
- 45. Pp. 15 and 25; see also Parikh's Introduction, Kāvyānušāsa in, II, pp. CCXLVIIff.

- 47. See Prabhāvakacarita, p. 174.
- 48. Ibid., p. 177.
- 49. See Tawney's trans., pp. 95ff.
- 5). Loc.cit.
- 51. See Prabhāvaka, p. 181; P. C. (trans.), p. 103; and Purātanapraban thas angra'ia, p. 10,
- 52. P. 181.
- 53, P. 103.
- 54. Trans. (P.C), p. 103; the same verse also occurs in Prabhāvaka, p. 180.
- 55. See Prabhāvaka, p. 172.
- 56. Ibid., p. 173.
- 57. See Peterson, IV, p. 8.
- 58. See Ray, H. C., D.H.N.I (Reprint), II, pp, 825f: also Choudhary, G. C., P. H. N. I., p. 74. One of the Kāyastha officers of Bhuvanapāla is mentioned in a fragmentary Gwalior inscription of 1161 V.S. (see I.A., 15, p. 202); see Kielhorn, List of Ius. of N. India, No. 78.
- 59. See D. H. N. I, II, p. 1070.
- 60. See A. SI., W. C. 1939-10, p. 52.
- 61. According to Ras ma'a, Abhayadeva also converted the king of Khengar, who at his instigation, remitted the taxes, levied on pilgrims at Girnar. (see I, pp. 154-70); see also Peterson, 4, p. VI.
- See Peterson, 4, p. Vi and also 3, App, p. 156 and p. 274; see also Kielhorn, Palm Leaf MSS Report, p. 143.
- 63. See pp. 167ff.
- 64. See 11th Sarga and p, 234 of I. A., Vol. 4.
- 65. Ibid., p. 267.
- 66. P. 61; See also for some useful information on this temple, Parikh. Kāvyānušāsana II, Introd., CLXXXVII. For a modern discussion on this temple, see Burgess and Cousens, Architectural Antiquity of Northern Gujarat, pp. 59-60.
- 67. See I.A. 4, pp. 266f (sarga 15).
- 68. Pp. 62f; and 65.
- 69. For Sajjana, see Prabandhacintāmaņi, p. 65; Purātanaprabandhasangraha, p. 34; see also the detaied article in Gujarat, on this
 gentleman by L. B. Gindhi, in his Collection of Historical
 Writings, pp. 272ff; see also Sheth, op.cit., pp. 10f.
- 70. P. 9.
- 71. See Bombay Gazetteer, I, part I, p. 177,
- 72. See Kāvyānuśāsana, II, Introd, p, CL XXXII.

- 73. See Majumdar, op.cit., p. 442 fp. 12.
- 74. See A.S.W.I, II, p. 162; see also Parikh, op.cit., p. CL XXIX fn.
- 75, See Vividhatīrthakalpa, p. 9.
- 76. See P.C., p. 128 (trans.); Prabhāvaka, p. 184.
- 77. See P.C., p. 82 (trans.); for more details, see Purātanaprabandha-sangraha, p. 32.
- 78. See for details, Sheth, op.cit, pp. 1ff; see also Parikh, op.cit., II, Introd., p. CXC 111.
- 79. See Jainopustakaprašastisangraha (edn. Jinavijaya), p. 99.
- See pp. 56ff (edn. Jinavijaya); see also Purātanaprabandhasangraha, pp. 31f.
- 81. Ibid., p. 57.
- 82. Loc.cit.
- 83. Loc.cit.
- 84. Jainapustakaprasastisangraha, p. 65.
- 85. For details, see Sheth, op.cit., pp. ff; see also Parikh, op.cit., pp. CXCII f.
- 86. See Jinavijaya, op.cit., p. 101.
- 87. See Desai, J. S. I., p. 225.
- 88. See Tawney, trans., p. 87.
- 89. We have a Ujjain inscription of Yasovarman, the Paramara king of Malava, dated in the Vikrana year 1192 (see I. A., 19, pp. 348-49). In the very same year a Jain work called Navapadaprakaranalaghuvṛtti calls Jayasimha 'Avantinātha' (see Jinavijaya, op.cit., p. 103). Therefore, there is little doubt that Avanti was conquered in the Vikrama year 1192,
- 90. See Life of Hemacandrācārya, p. 13 (translated from the Original German by M. L. Patel, Śāntiniketan, 1936).
- 91. See p. 185.
- 92. The relevant verse of Jinamaṇḍana has been quoted in Bühler's Life of Hemacandra, p. 70.
- 93. See Buhler, op.cit., pp. 13ff.
- 94. Quoted in Bühler's Life etc., p. 76.
- 95. See Prabhāvaka, v. 194; Prabandhacintāmaņi, pp. 65f.
- For a delailed discussion, see Majumdar, op.cit., pp. 89ff and notes in pp. 448f.
- 97. For his earlier career, see Prabhāvaka, pp. 195f; Prabandhacintāmaņi (Tawney), pp. 11tff; and also Kumārapālacaritrasangraha (edn. Jinavijaya, Bombay, 1956), pp. 9ff; pp. 34ff; pp. 112ff etc. etc.
- 98. Prabhavaka, pp. 195f.
- 99. Prabandhacintāmaņi, (trans.) pp. 116ff and original, pp. 17ff.

- 100. See Majumdar, op.cit., pp. 94ff.
- 101. Kumārapāloprabandha, pp. 17-34.
- See in this connexion Majumdar, op.cit., pp. 99ff; also Bühler, op.cit., pp. 32ff.
- 103. For the contents of the inscription, see Ray, D.H.N.I. Vol. II, pp. 983f; see also Bhavn agar Inscriptions, pp. 183-93.
- 104. See E. I, II, pp. 421-24.
- 105. I.A., 41. pp. 202-03.
- 106. See Jinavijaya, Jainapustakaprašastisangraha, pp. 106ff.
- 107. Ibid., p. 107.
- 108, See Sarga 20; also I. A., 4, pp. 268f.
- 109. P.C., pp. 84f.
- 110. See pp, 198ff.
- 111. See Jinavijaya, op.cit., p. 106.
- 112. See Bühler, op.cit., pp. 35 and 90; see also Kielhorn, Report of 1880-81.
- 113. For the original passage, see Bühler, op.cit., p. 90.
- 114. See I. A., 41 (1912), pp. 202-03; for the summary of the inscription, see Ray, H. C., op.cit., p. 981.
- 115. See Jinavijaya, op.cit., p. 107.
- 116. See Life etc., p. 34,
- 117. See J.D.P.S, (1906-13), parvan X; also H. Johnson's translation.
- 118. prāyeṇa sa pratigrāmapi niḥsīmavaibhavaḥ kariṣya:i m.hīmetām jināyatanamaṇḍitām.
- devabhaktyā burubhaktyā taipituh saddršobhaya Kumārapālah bhūpālah sa bhavişyati Bhārate.
- 120. We learn from Merutunga that at the time of his accession, Kumārapāla was a man of fifty, see P,C., p. 78; trans. p. 119.
- 121. See in this connexion Buhler, op.cit., p. 39; also Jainapustakaprasastisangraha, p. 113.
- 122. Quoted in the Jain spustaka prasastisangraha, p. 140.
- 123, Op.cit., p, 43.
- 124. See translation in I.A., 4, p. 268 (Sarga, 20).
- 125. This work is referred in the colophon of T.S.S.P.C.
- 126. See Kumārapālacaritrasangraha, p. 119.
- 127. Pp. 210f.
- 128. P. 143 (translation by Tawney).
- 129. Edited by C. D. Dalal (G. O. S No. 9).
- 130. See P.C., p. 133.
- 131. For this epigraph, see Bhavnagar Inscriptions, pp. 172-73; see also E. I. XI, pp. 44ff. The entire inscription has been reproduced in Jinavijaya's Prācin Jainalekhasangraha, Vol. II.

- pp. 204ff; see also his comments in Gujarati in the same volume, in the section entitled Avaloka na, pp. 233 ff.
- See Jinavijaya, Prācīn Jainalekhasangi aha, Vol. II, pp. 20 ff (No. 345); Bhandarkar, List, No. 1523; see also Ehavi nogar Inscriptions. pp. 20 ff.
- 133. This custom has been mentioned in several works including the Sakuntalā (6th Act, Vasumatiedn., p. 165) and the Jain Nirayavalikā (p. 42 of the Rajkot edition); see also Manu, IX. 189.
- 134. See G. O. S. IX (ed. Caturavijayi, Eercda, 1918), p. 49 (3rd Act).
- 135. It was composed during the reign of Ajayarāla, the immediate successor of Kumārarāla (See Act I, p. 3).
- 136. Edited by Jiravijaya in G. O. S., No. XIV, Barcda, 1920; see in this connexion a summary of the work, given by Jinavijaya in the Kumārapālacaritrasangraha, pp. 113ff; see also p. 120.
- 137. This particular name of the work occurs several times, in the body of the work. The name Kumāropālapratitocha only occurs in a late manuscrift (dated V.S. 1458) of the work; see Jainapustakoprašastisangraha, p. 142.
- 138. See Kumārapālaptatil odka, p. 144.
- 139. See p. 206.
- 140. See P. O. r. 145 (trans.).
- 141. See Prabhāvaka, p. 206.
- 142. See translation in I. A., 4, p. 269.
- 143. This has already been published by J. D. P. S., Bhavnagar; see Jinarat. akośa, p. 93.
- 144. See Peterson, III, p. 316.
- 145. Sce p. 144.
- 146. Act IV, p. 93.
- 147. Prabhāvaka, p. 206.
- 148. See E. I., Vol. XI, pp. 54-55; see also Jinavijaya, Prācīn Jainalekhasangraha, Vol. II, No. 352.
- 149. See Jainpustak aprašastisongraha, p. 109.
- 150. Ibid., pp. 7f.
- 151. Ibid., p. 110.
- 152. Act V, p. 123.
- 153. Jaina pustaka prasastisangraha, p. 113.
- 154. See Bühler, Life etc, p. 94.
- 155. P. 207.
- 156. P. 96 (Jinavijaya's edn.).
- 157. Pp. 47f.
- 158. P. 85.

- 159. See Kharata agacchabrhadgurvāvalī (edn. Jinavijaya), p. 52.
- 160. Ibid., p. 55.
- 161. Ibid., p. 59.
- 162. Pp. 174ff.
- 163. P. 9; the Kumārapālapratitodha (p. 179) informs us that, at the suggestion of Siddhapāla, the son of Śrīpāla, Kumārapāla appointed Raņiga's son Āmra as the governor of Saurāstra and entrusted the work of building steps for Girnar to him.
- 164. 4th Act (p. 74).
- 165. Pp. 174ff.
- 166. Pp. 42f.
- 167. See Kielhorn in E. I., I, pp. 293 306.
- 168. Pr. 477-78.
- 169. For details on Śripāla and his illuatrious son and grandson, see Jinavijaya's Introduction to Draupadīsvayamvara; see also E. I., I, p. 295,
- 170, On the exact relationship between Kumārapāla and Ajayapāla, see Majumdar, The Chaulukyas of Gujarat, pp. 127-27.
- 171. See trans. (Tawney), pp. 151f.
- 172, See pp. 47f.
- 173. Pp. 98f.
- 174. See for details, Merutungs, trans. pp. 151ff.
- 175. See P. C., p. 96; Purātanaprabandhasangraha, p. 47.
- 176. Edn. Dalal (Boroda, 1918), p. 3 (Act. 1).
- 177. Quoted in Majumdar 'The Chaulukyas of Gujarat, p. 456; see also Peterson, Reports on MSS, 1887, p. 161 and Jinaratna-kośa, pp. 244-45; for the date of this work, see Jinavijaya, Jainapustakapraśastisangraha, p. 59.
- 178. See the edition in Kāvyamālāseries (K. P. Parab and Sivadatta), canto XV, verse 30; see also R. G. Bhandarkar, Reports on MSS, 1883-84, pp. 18-22.
- 179. See Surathotsava, XV, vs. 20.
- 180. See E.I, Vol. 2, p. 442 (verse 21).
- See Vangavāsi ed., Brahmakhanda, Dharmāranyakhandam, ch s. 36ff.
- 182. Brahmakhanda, Dharmaranyakhanda, 36. 62.
- 183. See Jinaratnakośa. pp. 361f.
- 184. Ibid., Brahma Khanda, Dharmaranya, 38. 27.
- 185. For details, see Majumdar, op.cit., pp. 124f.
- 186. Ibid., p. 131.
- 187. See Jinavijaya, Jainapustakaprašastisangraha, p. 111.
- 188, See P.C. (trans.), p. 153.

- 189. See Catalogue of Sanskrit and Prakrit MSS in C.P. and Berar, Nagpur, 1926, Introd., p. 50; the same mistake is repeated in Velankar's Jinaratnakośa, p. 65.
- 190. Jinavijaya, Prašasti etc., p. 112.
- 191. Ibid., pp. 24, 113.
- 192. Ibid., p. 113.
- 193. Ibid., pp. 25, 114.
- 194. Ibid., p. 121.
- 195. Ibid., p. 122.
- 196. As we have already seen, he gets Saiva titles in a manuscript of V. S. 1247, written at Bhrgukaccha. In a few inscriptions (see I A., Vol. XI, pp. 337-40 dated V. S. 1264 and XVIII, pp. 110ff dated V. S. 1266) he is given Vaisnava titles (cf. the epithet Nārāyanāvatāra).
- 197. See Prācīn Jainalel hasangraha by Jinavijaya, Vol. II, No. 65.
- 198. Ibid., No. 64.
- 199. See E.I., Vol. 33, pp. 117ff.
- 200. See verse No. 24.
- 20!. See E. I., 33, p. 118.
- 202. See Hiralal, Catalogue of Sanskrit and Prakrit MSS in C. P. and Berar, Nagpur, 1926, Introd., p. 50.
- 203. See Tirthavandenasangraha (ed. by V. Johrapurkar, Sholapur, 1955), p. 32.
- 204. P. 85; according to this work, the original image of Candraprabha was installed by Gautamasvāmin, the disciple of Lord Mahāvīra; even if we deny the veracity of this statement of Jinaprabha, we have to accept the fact that, the original temple of Candraprabha of Valabhī was of great antiquity.
- 205. P. 83.
- 206. See Majumdar, A. K., The Chaulukyas of Gujarat, pp, 151ff.
- 207. Ibid., p. 165.
- 208. See in this connexion I. A. XXXI (1903), pp. 477.95; this contains an English translation of Bühler's original German paper on this work. The work has recently been edited by Jinavijaya in Singhi Jaina Granthamālā.
- 209. See I. A., 31, p. 491.
- 210. See VII. 66 (J. D. P. S., Sam 1974).
- 211. See Jinaratnakośa, p. 345.
- 212. See I.A., 31, p. 491.
- 213. See Vastupālacarita, IV. 720.
- 214. Op.cit., XI. 4.
- 215# V. C., IV. 719.

- 216. XI. 6.
- 217. IV. 721.
- 218. XI. 7.
- 219. IV. 718.
- 220. XI. 8.
- 221. IV. 716.
- 222. See Kīrtikaumudī, IV. 17.
- See I. A., 31, p. 492; see also A. V. Kathvate's Notes in his edition of KK.
- 224. Sec XI. 9.
- 225. IV. 36.
- 276. See XI. 10.
- 227. IV. 33.
- 228. XI. 11.
- 229. III. 457.
- 230. Loc.cit.
- 231. See XI. 12-14.
- 232. Ibid., XI. vs. 12.
- 233. See VI. 631-37, 656-58.
- 234. IX, 31-33.
- 235, See VI. 630.
- 236. See XI. 17.
- 237. See Jinavijaya, Prācīn Jain 1 lekha sangraha, Vol. II., Pp, 62ff.
- 238. XI. 18.
- 239. XI. 19.
- 240, IX. 35.
- 241. VI. 633-34.
- 242. For details see I. A., 31, pp. 492f and also Sukrtasankirtana, XI. 20, 24 etc.
- 243. See Sukrtasarikīrtana, XI. 26-28.
- 244. IX. 36.
- 245. VI. 677.
- 246. See I.A., 31, p. 493.
- 247. XI. 30.
- 248. See Jinavijaya, op.cit., Vol. II, pp. 47ff.
- 249. Loc.cit.
- 250. See p. 10 (Jinavijaya's edn. S. J. G. M. No. 10).
- 271. See Sukrtasankirtana, XI. 31.
- 252. See Vastupālacarita, VI, 695.
- 253. XI. 33.
- 254. III. 371.
- 255. XI. 34.

- 256. Trans (Tawney), p. 158.
- 257, Loc.cit.
- 258. Loc.cit.
- 259. Pp. 160-61.
- 260. P. C., p. 158.
- 261, See I. A., 31, p. 489.
- See Arisimha, op.oit, IV. 24ff (I. A., 31, p. 489); P. O., (trans),
 p. 157.
- 263. See I. A. 31, p. 490 (X, vs. 6).
- 264. Po. 79f (edn. Jinavijaya)
- 265. Loc.cit.
- 266. See Prabandhakośa, pp. 129-30.
- 267. See Vastupālacarita. pp. 305-06.
- 268. See p. 129.
- 269. Pp. 306-07.
- See in this connexion B. J. Sandesara, Ltterary Circle of Mahāmātya Vastupāla, pp. 44ff.
- 271. Ibid., pp. 32ff.
- 272. See Sandesara, op,cit., p. 134.
- 273. See Prabandhakośa, pp. 125f.
- 274. Ibid., p. 126.
- 275. See Jinavijaya, Jair apustak aprasastisangraha, p. 124.
- 276. Ibid. p. 125.
- 277. See Jinavijaya. op.cit., Nos. 167, 191, 198, 203, 210, 211, 214 etc.
- 278. Euhler, after a thorough study of this work, assigned it to the 2nd half of the 14th century; see Majumdar, op.cit., p. 420.
- 279. See Book VI, verses 68-132; see also Sheth, op.cit., p. 154.
- 280. Pp. 36; also Shah. op,cit, p. 157.
- 281. See VI, VSS. 42-66.
- 282. See Purātanoprabandi asangraha, p. (6; and Vividhatīrthakalpa, (p. 80), according to which, Vastupāla had built 64 mosques.
- 283. See Majumdar, op cit., p. 87.
- 284. See Jagaducarita, VI. 68-132; see also in this connexion, Purātanaprabandhasangraha. p. 80,
- 285. See Jinavijaya, Jainapustakaprašastisangraha, p. 127.
- 286. Ibid., No. 223.
- 287. Ibid, Nos. 225, 226, 227, 231 and 233.
- 288. See Q. J. M. S. Vol. XIV, pp. 242-43,
- 289. See Sheth, op.c't., p. 158.
- According to A. K. Majumdar, before this king, his elder brother, Rāma, ruled for some time (See Chaulukya: of Gujarat, p. 181,).

- 291. See Jinavijaya. op.cit., No. 244.
- 292. 1bid., No. 247.
- 293. *Ibid.*, Nos. 248, 250, 254, 264.
- 294. See Jinaratnakośa, p. 48.
- 295. See M. D. Desai, Jaina sähltyano Samksipta itihäsa in Gujarati (Bombay, 1933), p. 404.
- 296. Ibid., p. 405.
- 297. Ibid. pp. 405-07.
- 298. See in this connexion, Ray, H. C, D. H.N.I, II, pp. 1063ff.
- 299. See Catalogue of MSS in the Patan Bhardars, (Dalal and Gandhi), p. 316.
- 300. See D. Sharma, Ea-ly Chauhan Dynastles (Delhi, 2nd edn., 1975), p. 43.
- 301. Loc.cit.
- 302. See p. 16; see also D. Sharma, Chauhan Dynasties, p. 47 fn. 61.
- 303. See Khara'araga chapattāva'i, p. 16.
- 304. See Caralogue of MSS in Paran Bhandars, I, p. 369.
- 305 See E.I., 26, pp. 84ff; see also Jaina-silalekha-sangraha (M. D. J. M.), Vol. 4, No. 265, vs. 43.
- 306. See Jinavijaya, Prācin Jain:-lekhasangraha, II, No. 445.
- 307. See Jinavijaya, Jainapustakaprasastisangraha, p. 105.
- 308. *Ibid*, p. 107.
- 309. Ibid., p. 108.
- 310. Ibid., p. 105.
- 311. See Khara aragaccha brhadgurvāvali (by Jinapāla), p. 16, 19, 20, 24, 33, 34, 44, 84, 91, 92.
- 312. See D. Sharma, Early Chauhan Dynasties (Delhi, 1975), p. 61,
- 313. P. 16.
- 314. See Sharma, op. cit., p. 61 fn. 69; see also Introduction to the Apabhramsakāvya rayī, p. 45.
- 315. See Caralogue of palm-leaf Mss in the Pattan Bhanlars, p. 395.
- 316. See Sharma, op,cit., p. 63.
- 317. See Catalogue of Mss in the Jain Bhan lars (Patan). p. 370.
- 318. See Cailaogue of the Pa'm Leaf Mss in the Paitan Bhardars, p. 370.
- 319. See El., 26, p. 105; VSS 2425; see also Jainasilālekha sangraha, IV, p. 193.
- 32). See Jainašilālekhasa igraha, IV, p. 190, vs. 28.
- 321. See pp. 25ff.
- 322. See ibid., p. 23.
- 323. Ibid, p. 34.
- 321. [1: incient num; of this place was Naddula or Naddula; for

- the fuller history of this branch of the Cahamanas, see D. Sharma, Early Chaluhan Dynasties, pp. 138ff.
- 325. See E.I, XI, pp. 28ff.
- 326. Ibid., XI, pp. 30ff.
- 327. For one of the earliest references to this gaccha (V.S. 1039) see Nahar, P, C., Jain Inscriptions, part II, No. 1948.
- 328. See E.I., XI, pp. 34ff.
- 329. Ibid., p. 34.
- 330. Ibid., pp. 36f.
- 331. Ibid., pp. 41 42.
- 332. See Vol. I, p. 123.
- 333. See P. C. Nahar, Jain Lekha Sangraha, part I, No. 845.
- 334. See E I., XI, pp. 42-43
- 335. See E I., IX, pp. 63ff.
- 336. Ibid., IX, p. 64.
- 337. Ibid., IX, pp. 66ff.
- 338. See E.I., XI, p. 46.
- See E.I., XI, pp. 46f; and also Jain-lekha-sangraha, I, p. 229
 No. 883.
- 340. Ibid., p. 47.
- 341. See E.I., XI, pp. 49ff.
- 342. Ibid., p. 49.
- 343. Ibid., pp. 51f.
- 344. See Nahar, op.cit., I, p. 198 No. 804.
- 345. *Ibid.*, I, pp. 265f (No. 955.)
- 346. See Vol. I, pp. 153, 283.
- 347. See E.I., XI, pp. 52ff.
- 348. Ibid, pp. 54f.
- 349. Sec E.I., IX, p. 77.
- 350. See Jainapustakaprašastisangraha, p. 124.
- 351. See E.I., XI, p. 76; see also Bhandarkar's Search for Sanskrit MSS, 1883-24, p. 156.
- 352. See Jinavijaya's ed, (SJGM, No. 42), p. 50.
- 353. Ibid., p. 51.
- 354. See p. 56.
- 355. For details on this Jain temple, see K. C. Jain, Ancient Cities and Towns of Rajasthan, p. 189.
- 356. See E.I., 1X, p. 78.
- 357. Ibid., pp. 70ff,
- 358. See Nahar, Jainalekhasangraha, I, No. 902, p. 240.
- 359. Ibid., No. 901.
- 360. Itid., No. 935.

- 36'. For other references to the temple-complex of Parsvanatha at Ratnapura, see Nahar, op.ctt., Vol. I, Nos. 933, 934 and 936.
- 362. See Jinavijaya, Prācīn Jainlekhasangraha. II, No. 402.
- 363. See in this connexion K. C. Jain, op.cit., p. 161; and also Vol. I of the present work, p. 153.
- 364. As for example H. C. Ray, D.H.N.I, pp. 1132f; and G. C. Choudhary, P,H.N.I, p. 166; see also Majumdar, Struggle for Empire. p. 88.
- 365. P. 51.
- 365. P. 59.
- 367. See pp. 154ff.
- 368. See Nahar, op cit., No. 897.
- 369. Ibid., No. 936.
- 370. Ibid., Nos. 918 and 749.
- 371. P. 49.
- 372. Nahar, op.cit., 903.
- 373. Ibid., No. 959.
- 374. See Nahar, op.cit., No. 903 and also Purātanaprabandhasangraha, p. 102.
- 375. See Catalague of the MSS in Patan, p. 316.
- 376. See Summary of Hammīramahākāvya in I.A, Vol. 8, p, 64.
- 377. See Jainasilālekhasangraha, V, Nos. 152-53.
- 378. See in this connexion, Dasharatha Sharma in Early Chauhan Dynasties, p 207.
- 379. A.S.I.A.R., 1935-36 p. 122; see also Arbuda prācīna Jainalekha-sandoha, pt. V. No. 486, p. 168.
- 380. See Arbudācalapradaksinā, p. 43; and also Jinaratnakośa, p. 67.
- 381. See Jainapustakaprašastisangraha, pp. 34, 116, 118 and 120.
- 382. See KB, pp. 34, 87, 88.
- 383. P. 85.
- 384. See Jain, K. C., op.clt., p. 345.
- 385. P. 87.
- 386. See Prācīna Jainalekhasangraha, II, No. 430.
- 387. Arbuda Lekha San loha. IV, No. 311, p. 108.
- 388. See Jair apustakaprasastisangraha, p. 109.
- 389. See Jinavijaya, op.cit., II, p. 263.
- 3)0. See Prasastisangraha (Ahmedabad), ed. by A. M. Shah (Vira Samvat 2463; V.S. 1993), p. 83; and Jinavijaya, op.cit., p. 118.
- 391. Arbuda Prācīna Jainalekha Sandoha, V, pp. 21-22.
- 392. See Jinavijaya, op.cit., II, No. 133.
- 393. Rajputana Mss. Rep. 1915, p. 2.
- 394. E.I., 21, p. 50.

- 395. Pp. 156-57.
- 396. See Bhandarkar, List No. 446 and also A.S.I, W.C, 1916-17, pp. 65-66.
- 397. See Jinavijaya, II, No. 349 (dated V.S. 1221).
- 398. See Jainapustakaprošastisangraka, p. 116 and p. 125.
- 399. Rajputana Museum Report, 1927, p. 3; this epigraph is actually a Saiva record, but the composer is a Jain.
- 400. See Nahar, op.cit., I, No. 935.
- 401. See R.M.R, 1929. p. 3 and also JASB, 55, Part I, pp. 46-47.
- 402. See KB, pp. 14-15, 49, 56 etc.
- 403. See p. 157.
- 404. Ed. by Geiger in W.Z.K.M., 21, pp. 142-62.
- 405. See R.M.R., 1923, p. 3; see also JASB, 55, Part I, pp. 18 and 48.
- 406. P. 56.
- 407. P. 163.
- 408. See I.H.Q., 30, pp. 183-85.
- 409. See I.A., 18, pp. 237-39.
- 410. See A.S.R., 21, pp. 36f; also E.I., I, p. 153.
- 411. A.S.R., 21, p. 73.
- 412. See E.I., I, pp. 152-153.
- 413. Ibid., I, pp. 135f.
- 414. See A.S.R., 21, p. 74.
- 415. Ibid., 21, p. 74.
- 416. See Jainagranthaprasastis angraha, edited by Jugolkishore Mukhtar and P. Jain Shastri, Delhi, 1954, p. 116f.
- 417. See A.S.R., 21, pp. 46, 73-74, 172, 208 etc.
- 418. See Act V; see also Act III where the Digambaras have been very severely ridiculed. The author of the *Praboakacandrodaya* was evidently inspired by Mahendravanman's *Mattavilās aprahasana* (C. 625 A.D.), where the Jains and the Buddhistshave come under fire.
- 419. Since no inscription of his father Sirdburāja is krown, it appears Bhoja, started ruling a few years after the last date of Muñja i.e. V.S. 1050, supplied by the Jain poet Amitagati in his Subhāshitaratnasandoha. This is also confirmed by his newly discovered Modesa grant dated 1(10 A.D., which refers to his son, prince Vatsarāja, who was below the age of 16 at the time of the issue of this grant viz. V.S. 1067. The writer in the Struggle for Empire (p. 66) accepts our position.
- 420. See E.I., 19, pp. 69-75.
- 421. Ibid., 35, pp. 185ff.

- 422. Trans (Tawney), pp. 52ff; original (ed. Jinavijaya), pp. 36ff.
- 423. Kāvyamālā (No. 85), Bombay, 1938, pp. 5f; the relevant verses have been quoted in G. C. Choudhary's Political Hist. of N. India, p. 88 footnotes 1-4.
- 424. P. 55 (Tawney's trans.).
- 425. Ins. No. 55.
- 426. See the E.I., 2, pp. 232ff.
- 427. See the passage quoted in the Prastavar a (p. 59) of the Ratrakarandakasrāvakācāra (M.D. J. M., No. 24).
- 428. See supra. Vol. I, pp. 164-65 and also p. 315.
- 429. See P. Bhatia, The Paramaras, p. 329.
- 430. Loc.cit.,
- 431. See Jinaratnakośa, p. 253.
- 432. See Premi, Jaina Sāhitya aur itihāsa, pp. 286ff.
- 433. See Anekanta, 1956, p. 98.
- 434. See Jinaratnakośa, pp. 181-182 and also Bhatia, op.cit., p. 330 fn. 11.
- 435. See Apabhramsa Jainogranthaprosastisangraha, No. 6.
- 436. Ibid., No. 7; also Velai kar, op.cit., p. 65; it should here be rointed out that Velai kar is wrong when he says that Śrīcandra's Kathāl ośa was written during the reign of Mūlaiāja I. As one of his spiritual predoessors was honoured by Bhoja I and Gānjeya, both of whom lived in the first half of the 1:th century; his work Kathi kośa was evidently written during the reign of Nūlaiāja II (1175.78 A.D.),
- 437. See P.C. (trans. p. 46).
- 438. Edited A. N. Upadhye.
- 439. See N. Premi, op.cit, pp. 288-89.
- 440, P. 13.
- 441. See E I., 35, p. 186
- 442. See Choudhary, P.H.N.L., p. 115 fn. 1; see also N, Premi, op.cit., p. 354.
- 443. See in this connexion, the illuminating article of Premi on Aśādhara in his Jaina sāhitya aur itihāsa, pp. 342ff,
- 444. See colopt on of Anagara-Dharmamrta, VSS 6-7; see also Choudhary, op. cit., p. 117.
- 445. See op.cit., p. 354 fn. 3.
- 446. See Jainapustakaprasastisangraha, pp. 120-21.
- 447. See the passage quoted by Premi, op.cit., p. 357 fn.
- 448. Premi, op.cit., p. 355 fn. 1, verses 12-13.
- 449. *Ibid.*, p. 358 fn. verses 20-21.
- 450. 'lbid., p. 358, verses 30-31.

- 451. See Choudhary, op.cit., p. 119.
- 452. See Apabhramsa Jainagranthaprasastisangraha, No. 7.
- 453. See Mirashi in C.I.I., IV Part I, Introd., pp. Ci ff.
- 454. Ibid , No. 59.
- 455. See ibid, Introd., pp. CIV-CV.
- 456. Mirashi (*ibid*, p. 310fn. 3) surmises that this may be identical with Candrakapāta gaccha of the Digambara sect, see I.A., 31, p. 73.
- 437. See Mirashi, C.I.I., VI (Inscriptions of the Sulaharas, New Delhi, 1977), No. 44.
- 458. C I.I., VI, No. 45.
- 459. Ibid., No. 46.
- 460. Ibid., No. 47.
- 461. See Jainagranthaprasastisangraha (ed. Mukhtar), pp. 199-200.
- 462. Sec Mirashi in C.I.I., VI, pp. 221-22.
- 463. Ibid., No. 49.
- 464. See I.A., 14, p. 19.
- 465. Loc.cit.
- 466. No. 39.
- 467. Mirashi, op.cit., No. 50.
- 468. P. 85.
- 469. Op.cit., p. 236.
- 470. We are following the 'dates' of the Kolhapur kings, as given by Mirashi in his Silähära Inscriptions (Introd., p. XXVII).
- 471. Mirashi, op.cit., No. 53.
- 472. Ibid., p. 247.
- 473. Ibid., No. 54.
- 474. Ibid., p. 251.
- 475. Ibil., No. 55.
- 476. See Jainagranthaprasastisangraha, (ed. Mukhtar), pp. 199-200.
- 477. Ibil., pp. 165-167.
- 478. Prastāvanā, p. 83.
- 479. See supra, Vol. I, p. 167.
- 480. See I.A., 18 pp. 237-39.
- 481. Loc.cit.
- 482. See J.inaśilālekhasangraha (M.D.J.M., No. 52), Nos., 26-29, 131, 132, 170-74.
- 483. Ibid., No. 132 (A.R., Indian Ep. 1958-59, No. 416).
- 484 Ibid., No. 99 (A.R., Indian Ep. 1959-60, No. 507).
- 485. See V. Smith, The Jain Stupa and Antiquities of Mathura, (Reprint, Delhi, 1959), plate XCV and also page 53.
- 486. See E.I., 2. p. 211.
- 487. Smith, op.cit., fig. XCVI.

CHAPTER II.

JAINISM IN SOUTH INDIA

(1000 to 1300 A.D.)

The history of Jainism in South India is practically the history of the Digambara sect; the Svetāmbaras never really got any foodhold in areas beyond the Godāvarī. However, in the period under review, even the Digambaras were fighting a losing battle in all the areas of South India, with the probable exception of Kannada-speaking areas; and even there, there were only a few important pockets, in which they were really powerful. Let us start our account with Tamil Nadu and Kerala.

(i) Jainism in Tamil Nadu and Kerala: We have already seen in our first volume that Jainism was quite popular in several places of Tamil Nadu. However, not many epigraphs are known of the period between 1000-1300 A.D. Let us first discuss the Jain epigraphs of the later period of the reign of Rajaraja I. We have one epigraph2, from Tirumalai, (N. Arcot), dated in the regnal year 21, corresponding to 1005 A.D. This epigraph mentions teacher, called Gunavira, "whose feet are worshipped by kings". It shows that the Digambara monk Gunavira was influential enough to attract the reverential attention of even Tamil Cola kings. From the same Tirumalai, we have two dated epigraphs of the reign of the next king Rajendra I (1012-1044 A.D.), both of which are found in Tirumalai (N. Arcot district). The first epigraph³, dated in the regnal year 12, corresponds to 1024 A.D. This epigraph records a sift to the god of the Tirumalai temple called Arambhanandin, who acording to Desai*, is no other than Rishabhanatha himself. We further learn from the same epigraph, that formerly a queen of one Pallava Sinnavai, had donated a lamp for the temple. We have already seen in the first volume of our work⁵, that the Pallavas, sometimes, promoted the cause of the Jain religion. The second epigraph⁶, from the same site, dated in Rājendra's 13th regnal year (1025 AD.), records a gift of money for a lamp and for offerings to the Jain temple called Kundavai-Jinālaya, by the wife of a merchant, who appears to be of Kannada origin. Kundavai, the elder sister of Rājendra, is also otherwise known⁷ for her patronage of other religious systems. It is apparent from the epigraph that the hill of Tirumalai was a part of Vaigavur palliccandam "a village belonging to a Jaina temple." The Jaina temple here, therefore, was apparently named after this great lady.

We have an important undated Jain epigraph⁸ from the same Tirumalai, which proves that the Cera rulers of Kerala were deeply interested in the religion of the Jinas. The epigraph refers to king Elini as the ruler of Kerala and represents him, as one responsible, for the building of the image of a Yaksha and Yakshi on 'the holy mountain of Arhat' meaning the Tirumalai hill. They were afterwards rebuilt by a later descendant of Elini.

For the reign of Rājendra II Parakesari (1052-1064), we have an undated Jain inscription from Tirumalai, which records a gift to the Jain temple there, by two Karṇāṭaka gentlemen, who served in the army of Rājendra II. This further proves that the Jain temple-complex of this sacred hill, was quite well-known in South India. We have another short Jain epigraph¹⁰ from the same hill, belonging to the 11th century, recording the names of a Jain teacher called Arishṭanemi Ācārya, a disciple of Paravādimalla, who is also known from an epigraph of Sṛavaṇa Belgola.

For the reign of Kulottunga I (1070-1120 A D.), we have five Jain epigraphs, which prove that Jainism continued to exist in different regions of his vast kingdom, including Thanjavur, North Arcot, Rāmanathapuram and Chengalpattu districts. The epigraph¹¹, discovered from

Maruttuvakudi in Thanjavur district, is dated in the 16th regnal year of that king. It mentions two Jain shrines at Jananāthapuram. An undated epigraph12 of Kulottunga's reign, mentions an ācārya called Mallishena. The epigraph18 Karandai in North Arcot, which is dated in Kulottunga's 45th year, mentions a grant for a Jain temple. For his 46th year we have another epigraph from Tirupparuttikundam in Chengalpattu district. which mentions a group of Jain teachers. 14 Kovilangalam in Rāmanāthapuram district supplies another epigraph 15 of Kulottunga I, dated in his 48th year. The epigraph proves the popularity of the Digambara religion in this part of Tamil Nadu. It also shows that the Jains of Kumbnur in that district, were quite affluent.

For the reign of Vikramacola (1120-1135), we have two Jain epigraphs, dated in the 13th and the 16th years, first epigraph 16, discovered from Chengalpattu (Tirupparuttikundam) mentions some grant by a village council for the Trailokyanātha Jain shrine. This shows that even ordinary villagers retained some love and affection for the Digambara religion, as late as the 12th century. The second epigraph¹⁷ of the 16th year, records some grant for the Jina temple at Tirunidamkondai. A Jain epigraph 18 of Kulottunga II has also been discovered from Andhra, which will be discussed elsewhere in this chapter. Another Jain epigraph¹⁰ of the 4th year of this king, has been found from Tirunidamkondai. This inscription mentions some grant for the local Candraprabha (Kaccināyanār) temple, Three Jain Tamil epigraphs of Rājarāja II (1146-1173) are known. All of them have been found from Karandai in North Arcot. The first epigraph²⁰, of his 10th year, records some gift for the local Jain temple. The two other epigraphs of the 10th and the 11th regnal years²¹, also record some gifts. For Kulottunga III (1178-1218) we have two inscriptions connected with Jainism. The first one 22, dated in his 38th year, was discovered from Anandamangalam in Chengalpattu district. It records a grant for a Śrāvaka living at a village called Jinagiripalli. The second epigraph²⁸ is undated, and was found from Tirunidam-kondai.

We have also an epigraph²⁴, of the time of Māravarman Sundara Pāṇḍya I (1216 A.D.), recording a gift for a Jina temple at Ammasattiram (Tiruchirapalli district). The same district has supplied an epigraph²⁵ of king Konerinmaikoṇḍān. It was found from Bommaimalai and is dated probably in the Hizra year 675, corresponding to 1276 A.D.

(ii) Jainism in Andhra Pradesh: We have seen in the first volume of the present work that Jainism was more or less popular in the Andhra country before 1000 A.D. Its popularity was, however, on the decline, in the period under review. A few important Jain epigraphs have been discovered from this country, which throw some light on the state of Jainism in the period between 1000 and 1300 A.D.

The earliest important Jain epigraph 26, of this period from Andhra, comes from Rāmatīrtha in Vizagapatam district. This particular place is mentioned in the Jain texts²⁷, and has yielded a number of Jain antiquities.²⁸ The epigraph belongs to the time of Vimaladitya (1011-1022 A.D.), the eastern Calukya king and mentions his religious teacher Trikalayogi Siddhantadeva, belonging to the Deśi gana. The epigraph further informs us that this great Jain savant paid a visit to Rāmakonda with great devotion. It surely proves that this place was looked upon as a Jain tīrtha. The detailed evidence, supplied by the 7th century Jain poet Ravishena, in his Padma Purana²⁹, regarding Rāmagiri proves that, from much earlier times, Rāmagiri in Andhra was associated with Jainism. This particular poet pointedly mentions the fact that this place had a number of Jain buildings so, (Jainani vesmani) in the 7th century A.D. To the 11th century, belongs a interesting epigraph⁸¹, from a place called Konakondala in Anatapur district, which mentions the erection of a jinālaya in the birthplace of Kundakunda (Kondakundeya tīrtha). It therefore appears that, according to this late tradition, Konakondala was the real birthplace of this famous Digambara philosopher. Yet another 11th century Jain epigraph³², from a place called Alladurgam, situated in Medak district of Andhra Prddesh, discloses the existence of a Jain temple called Kīrtivilāsa, dedicated to Sāntinātha. We have two Andhra Jain epigraphs³³, of the time of Vikramāditya VI (1076-1126), belonging to the 11th century. Both of these come from Pudur in Mahbubnagar district. The first epigraph mentions a temple of Pārsvanātha and second refers to a jinālaya, named after the Pallavas.

A highly interesting stone pillar epigraph84, of the time of Vikramāditya VI, has come from Anamakonda near Warangal. The epigraph is dated in the Calukya Vikrama year 42, corresponding to 1117 AD. The epigraph mentions Vikramāditya VI's Kākatīya feudatory Polarasa and also refers to the erection of a temple, dedicated to Kadalalāyadevī (probably Padmākshī, one of the Jain sasanadevatas). It is also of some significance that the epigraph begins with a prayer to Jinendra. Another epigraph^{8 b}, dated 1125 A.D., of the time of Vikramāditya VI, found from Kolanupāka in Nalgonda district, mentions a temple of Ambikādevī, another Jain yakshī. An earlier epigraph 36, now preserved in the Hyderabad Archaeological museum, dated 1109, of the time of Vikramāditya VI, discloses the existence of a Jain shrine called Brahma-jinālaya. An undated Jain epigraph⁸⁷ of this emperor's reign, found from Togarakunta, refers to a temple, dedicated to Candraprabha and mentions a monk of Mülasangha.

A short undated epigraph³⁸, found from Gaṇavaram in Guntur district, of the time of Cola Kulottuṅga Rājendra, refers to a shrine called Candraprabha jinālaya. Another Jain epigraph³⁹, dated Śaka 1107, corresponding to 1185

A.D., found from Pāṭaśīvaram in Anantapur district mentions the Cālukya king Vīra Someśvara. The same district has supplied another Jain epigraph⁴⁰ (1198 A.D.). This inscription refers to a temple of Pārśvanātha and a line of Jain teachers of Pustaka gaccha.

An important epigraph⁴¹, found from Ujjili (Mahbubnagar), discloses the existence of a temple of Pārśvanātha, which existed at that place, in the 12th century, and which was under the supervision of the monks of Korura gaccha, belonging to the Dravida Sena Sangha. The priest was one Indrasena Pandita. A Brahmin Jain priest is mentioned in a 13th century epigraph⁴², from Amarapuram in Anantapur district. The inscription is dated in Saka 1200, corresponding to 1278 A.D. It discloses the name of a Pārśvanātha temple, situated at this place, which was under the control of the monks of the Deśi gana.

An epigraph⁴⁸, from Krishna district (Chebrolu), dated 1213 A.D., mentions a temple of Ananta Jina, the 14th Tirthankara. It was surely in existence from much earlier period.

The above survey of the Jain epigraphs of Andhra Pradesh, proves that the religion of the Jinas somehow continued its existence, in this state, in the period under review. According to B. V. Krishna Rao⁴⁴, the appearance of the Andhra Mahābhārata, written by Nanniya Bhaṭṭa, marked the beginning of the revival of Brahmanism in Telegu land and "with it also disappeared all Telegu literature of the Jainas of the earlier period." As a further refers to a tradition, according to which, Nanniya had destroyed the earlier Andhra Mahābhārata, written by a Jain poet called Atharvaṇācārya, by getting it thrown into the Godāvarī. We will see in a later chapter that, as a result of active hostility of the militant Saiva leaders, Jainism breathed its last in Andhra Pradesh, almost unnoticed.

(iii) Jainism in Karnataka: As we have already noted, that unlike other areas of South India, Karnataka had

quite a large number of important Jain pockets. As a matter of fact, the Jain strongholds of Karnāṭaka, have so far yielded over one thousand epigraphs and quite a few of them, are connected with the ruling dynasties. As we will shortly see, a number of important potentates of different dynasties, actively supported the cause of the Jain religion. Since the number of epigraphs, to be discussed, is quite a big one, it would be better to take up each district separately. Let us start our account with Gulbarga district.

Jain Epigraphs from Gulbarga district: The district of Gulbarga in the present Karnatak state, is geographically one of the biggest in that state. Quite a good number of Jain epigraphs have come from this district, which prove the popularity of this religion in this area. Several places of this district, as noted by P. B. Desai²⁷, were intimately connected with Jainism. These places are Alaki, Aland, Bankur, Chincoli, Gulbarga town, Hagargi, Harasur, Hattanuru, Hunasi-Hadagali, Ingalgi, Kalagi, Malkhed, Saradagi, Sedam, Tengali, etc.

Chronologically, the earliest important Jain epigraph48, from this district, is that found in the village of Ingalgi (Chitapur Taluk). It is dated in the Calukya Vikrama year 18, corresponding to 1094 A.D. It prominently mentions, at the same time, the reigning monarch, the great Vikramāditya VI, who was otherwise known as Tribhuvanamalla. The epigraph is a long one, and introduces to us one of his queens, called Jakaladevi, who is represented as a great Jain devotee. Even Vikramāditya VI is mentioned here49 as a great admirer of the religion of the Jinas. According to this epigraph, the queen Jakaladevi, on being requested by the emperor himself, constructed a magnificent Jain temple of Mahumānikyadeva (probably Mahāvīra⁵⁰), at Ingunige (lines 12-13), the present site of the epigraph and asked her family teacher Indrasena Bhattaraka of Mālanūra anvaya (Dravida Sangha, Sena gana), the disciple

of Mallishena Bhattāraka, to look after its maintenance. Desai further informs us⁵¹ that this line of Jain teachers, viz. those belonging to Mālanūra (probably a place name) is otherwise unknown.

The next important Jain epigraph 52, from this district, comes from Hunasi-Hadagali, which is eight miles to the west of the town of Gulbarga. This epigraph also belongs to the reign of Vikramāditya VI and is dated in 1097-98 inscription A.D. (Cālukya Vikrama year 23). The (altogether 67 lines), mentions among other things, temples of Pārśvanātha and Śāntinātha. which apparently situated in the above-mentioned place. Rakkasayya, a petty chief and the disciple of Balacandra, who is described as 19th in the spiritual descent from Kundakunda, the famous Digambara philosopher, has been represented as the donor in the epigraph. We are further told, that he was an official under Candaladevi, one of the senior queens of Vikramāditya VI. It appears that both these two, were devoted to the cause of the Jain religion. It further appears that the list of the Jain teachers, from Kondakunda to Balacandra, given in this epigraph, is not fully correct. 53

Next, we have a Jain epigraph ⁵⁴, from Seram, a subdivisional town of Gulbarga district. This inscription, like the two previous ones, is dated in the Cālukya Vikrama year 48, corresponding to 1124 A.D., and yields the name of Tribhuvanamalla or Vikramāditya VI. It is also a fairly long epigraph (58 lines) and opens with the praise of the words of Lord Jina. The epigraph records the construction of a temple of Śāntinātha by some 300 merchants of the town of Sedimba. It also discloses the name of a distinguished Jain teacher, called Prabhācandra Traividya Bhaṭṭāraka, who is described as a man of immense learning, a disciple of Rāmacandra Traividya. Prabhācandra was associated with a Jain centre of pilgrimage, called Vīrapura, which is not possible for us to identify, at the present state of our

knowledge. However, it was surely named after the last Tirthankara. The temple-complex of Sedimba, was given the name of Brahma-Jinālaya. The epigraph also shows that the prosperous traders of the town, took active interest in the propagation of Jainism in this area.

We have three more epigraphs from Gulbarga district of the time of Vikramāditya VI. The first one comes from Adaki55, a small village and discloses the names of two eminent Digambara philosophers, Gunavira Siddhantadeva and his teacher Nemicandra Siddhantadeva. Although no actual date has been given, it appears that, it was composed before Vikramāditya VI's 50th regnal year (1126 A.D.). The two merchants, named Mallisetti and Kālisetti, the teacher Gunavira and the governor Koppadeva, mentioned in this undated epigraph, are also referred to in a another epigraph⁵⁸, from Adaki, dated in Vikramāditya VI's 50th regnal year. It appears, therefore, that the present epigraph was composed a few years before 1126 A.D., his last known date. We are further told that the teacher Gunavira and his guru Nemicandra belonged to Vandiyür gana, which is otherwise unknown.

We have just now mentioned the second epigraph from Adaki, dated in the Cālukya Vikrama year 50. It discloses a few of the names of monks and merchants, mentioned in the previous epigraph. Further, it refers to the construction of a temple of Pārśvanātha, called Koppa-Jinālaya, named after a general called Kopparasa, who took active interest in the religion of the Tīrthankaras. The last epigraph⁵⁷ from Gulbarga, of the time of Vikramāditya VI, is a mutilated inscription from Harasur, 8 miles to the North-west of Gulbarga. It begins with a prayer to Jina. Another Jain epigraph⁵⁸, from Tengali (4 miles to the North-west of Malkhed), in Gulbarga district, should be referred to the reign of Vikramāditya VI, as it mentions Mahāmandaleśvara Vīra Bibbarasa, who is definitely known from an epigraph⁵⁹, of that monarch from the same place,

dated 1106 A.D. This mutilated epigraph, mentions a Jina temple.

From Gulbarga district, we have at least two Jain epigraphs of the time of the next ruler viz. Somesvara III (1126-38 A.D.), who was generally known by his title Bhūlokamalla. The first inscription 60, discovered from Seram, mentions Prabhacandra, the disciple of Ramacandra, both of whom are mentioned in Vikramāditya VI's epigraph from the same place, dated in his regnal year 48. Like the earlier epigraph, it mentions Santinatha temple, but at the same time, it referse1, to one Barmadeva, who according to it, played an important role in the foundation of this temple. The epigraph also refers to the three hundred representatives of the same locality, who too, were zealous supporters of the Jain religion. From the same place, viz. Seram, we have another Jain epigraph⁶², of Someśvara III, dated 1138 A.D., his 12th regnal year. It refers to some gift by the merchants of Sedimba, under the leadership of general Bhimarasa (a military officer of Someśvara III, in favour of the temple of Adi Bhattaraka or Adinatha, which was situated in the southern part of the town.

From Seram we have an epigraph 68, of the time of Somesvara IV, who had a short reign in the last quarter of the 12th century. It refers to the temple of Jvālinī or Jvālāmālinī 64, the yakshī of Candraprabha, the 8th Tīrthankara. The epigraph also refers to Candirāja, a prominent citizen, and represents him as a staunch devotee of the Jain faith

A Jain epigraph 6 from Adaki mentions king Sovideva (1168-1177), the Southern Kalacuri king, who had the title of Rāya-Murāri. The epigraph mentions some grant by the marchants of the locality for the Koppa Jinālaya, dedicated to Pārśvanātha, which was built much earlier, as we have noticed, during the reign of Vikramāditya VI. It is interesting to note that Pārśvanātha icon hare gets the title chenna, which means 'beautiful'. Another epigraph 6 from

the same place, of the reign of the famous Yādava king Singhana, dated 1243 A.D, mentions a gift for the same temple of Koppa Jinālaya by a few local marchants.

A Jain epigraph⁶⁷, from Seram is only important from the religious point of view. This long epigraph contains a list of monks of Krānura gaṇa and Tintrinīka gaccha, which originated from Mūlasangha. The teachers of this particular Digambara branch, are also known from other inscriptions. Some idea about Digambara philosophy also can be gathered from this epigraph.

A few Jain epigraphs, from the same district, inscribed after 1300 A.D., will be discussed in a later chapter. Let us now turn out attention to the Jain epigraphs from Raichur district of Karnāṭaka.

Jain Epigraphs from Raichur District: The district Raichur, in Karnatak, can boast of the second most important tīrtha of the Jains viz. Kopanatīrtha, which as we have already noticed in the first volume of the present work 70, came to be associated with Jainism, as early as the 7th century A.D. P. B. Desai, has brought to our notice several important Jain epigraphs from this place, a few of which, we propose to discuss here. One of the earliest epigraphs⁷¹, from Kopbal (the present name of ancient Kopana) is an inscription, containing the name of king Nrpatunga Vallabha, who is no other than Amoghavarsha I (817-877), of the Rāshṭrakūṭa dynasty. However, the epigraph does not give any information of religious nature, although we know from other sources72, that this king was a good patron of Jainism.

The first really important Jain epigraph⁷³, of our period, is a fairly long (eleven lines) inscription of the first year of Vikramāditya V's reign, which has been assigned to 1008 A.D. It refers to the voluntary death of the monk Simhanandi, who belonged to Kondakunda anvaya of Desiya gana. Five of his spiritual predecessors viz. Ravicandra, Gunasāgara, Gunacandra, Abhayanandi and

Māghanandi are mentioned. The earliest one, Ravicandra, therefore, should be assigned to the 9th century A.D. Another Jain monk of great eminence viz. Kalyāṇaklrti, who was, in all probability, a disciple of Simhanandi, has been eulogised in this epigraph. The last line mentions the erection of a temple of Śāntinātha by Kalyāṇakīrti, at the spot, where Simhanandi had attained emancipation.

Two short epigraphs⁷⁴, from this place, disclose the name of a Jain temple of this great centre of pilgrimage, called Kuśa-Jinālaya, which was apparently quite a prominent Jain shrine in the early mediaeval period. Another Jain epigraph⁷⁵, refers to a Jain teacher called Candrasena. In a 13th century short epigraph, is mentioned the name of Sena gana, belonging to the Mūlasangha, a very prominent sect of the Digambara Jains.

An important epigraph76, dated Saka 1,63, corresponding to 1240 A.D., of the time of the famous Yādava monarch Simhana (1200-1247), records a charitable endowment of land, in favour of the Jain temples of Kopana. This epigraph further mentions the goddess Padmāvati, the Sāsanadevatā of Pārśvanātha. The epigraph proves, that the marchants of this town, continued to give patronage to the religion of the Jinas. Another epigraph 77, of the 13th century, mentions a Jain temple, named after Śāntaladevi, the queen of the famous Hoysala king Vishnuvardhana. It also refers to three other Jain temples viz. Arasiya Basadi, Tirthada Basadi and Timamba Basadi. This particular epigraph is found on the wall of the stone temple of Siva. It should be remembered, in this connexion, that with a few exceptions, practically in every place of South India, Jainism was replaced by Saivism. We will have something more to say, on this point, later in the present chapter.

Desai has also published several short Jain epigraphs⁷⁸, dated between 1000 and 1300 A.D., which were inscribed by pilgrims. One of the records⁷⁹, mentions a pilgrim of

Kollāpura (Kolhapur), which, as we have alredy seen, was a Jain tīrtha of the mediaeval period.

A fairly long Jain epigraph80, from Uppina-Betgiri, which is some 15 miles from Kopbal, in Raichur district, mentions a Jain temple, called Jayadhīra Jinālaya, which was erected by Śańkaraganda, a prominent Rāshţrakūţa governor of the 13th century. Sankaraganda converted Jain, and is mentioned not only in several other epigraphic records⁸¹, but also in contemporary literature.⁸² The temple, he constructed at Kopana, was fittingly named Jayadhīra Jinālaya, Jayadhīra being a title of that governor. divine called The epigraph further mentions a Jain Nāganandi, the disciple of Śrīnandi, belonging to Śūrastha gana. Desai is of the opinion that the stone, bearing the epigraph, originally belonged to Kopana, and later it was taken to Uppina-Betgiri. The contents of the epigraph also support the view of Desai.

We have three short image-inscriptions⁸³, from Yalbargi, in the same Raichur district. One of them mentions Māghanandi Siddhānta Cakravarti a great Jain pontiff, who gets the title of Rājaguru, the royal preceptor.⁸⁴ It also mentions Mūlasaṅgha and Deśiya gaṇa. Another Jain divine, called Mādhavacandra, belonging to Mūlasaṅgha, Deśiya gaṇa, Pustaka gaccha and Iṅgaleśvara section, is mentioned in the second epigraph⁸⁵, from the same place. A third epigraph⁸⁶, from Yalbargi, of the time of the Sinda prince Vira Vikramāditya, of the 12th century, mentions the temple of Pārśvanātha, which was apparently situated at that place. Jain epigraphs have also been discovered from Aduru and Rujuru of the same district.⁸⁷

From Maski in Raichur district, was discovered an important epigraph⁸⁸, dated Śaka 953, corresponding to 1032 A.D., of the time of Jagadekamalla, a title of Jayasimha II (1015-43), the Western Cālukya monarch of Kalyāna. It refers to a Jain shrine called Jagadekamalla Jinālaya, which suggests that the temple was named after

that illustrious Cālukya monarch. It also proves that this particular king took some interest in the development of the Jain religion. An important epigraph⁸⁹, from Daddala, of the same district, of the time of Someśvara II (1058-7c), mentions a Jain temple called Girigotemalla-Jinālaya and yields the dated Śaka 991, corresponding to 1069 A.D. This temple was apparently built by the sāmanta Maļeyamarasa Girigotemalla, who was a feudatory of the above-mentioned Cālukya monarch. From Karadakal of Raichur district, comes an epigraph, containing the names Mūlasangha, Pustakagaccha and Deśi gana. The epigraph⁹⁰ mentions the date, Śaka 1081 (1159 A.D.), and the Kalacurya king Bijjala, who as we will see afterwards, was an enemy of the Digambara religion.

Jain Epigraphs from Bijapur district: This important district of Karnatak, was once a stronghold of the Jain religion. As we have already seen, in the first volume of the present work⁹¹, that Bijapur district was the home of the Jain poet Ravikīrti, who was directly patronised by Pulakeśin II.

One of the earliest important Jain epigraphs of our period, is dated Saka 976, corresponding to 1054 A.D. 92 refers to the Western Calukya king Someśvara I, who had the title of Trailokyamalla. The epigraph was discovered from Honwad, and refers to the erection of a great Jain temple, called Tribhuvanatilaka, dedicated to Śantinatha, which was built by Cānkirāja, an officer of Ketaladevī, the wife of Someśvara I, who was then governing that town. We are further told that Somesvara I himself, on being requested by this queen (apparently a zealous supporter of the religion of the Tirthankaras), sanctioned some land and house-sites for the temple. In this epigraph, Cānkirāja has been described as a sincere Jain layman and a disciple of Mahāsena, who belonged to the Mūlasangha, Sena gaņa and Pogari gaccha. The immediate guru of this Mahāsena, viz. Brahmasena, has been described, in the Sanskrit portion of the epigraph, as a great Jain saint, whose feet were worshipped by many monarchs." The preceptor of this Brahmasena was one Aryasena. The epigraph further informs us that Cānkirāja also built an image of Supārśva, the 7th Tīrthankara, at the request of his father Kommarāja, in the temple-complex of Śāntinātha. Another disciple of Mahāsena, viz. Jinavarman, built a temple of Pārśva near the main shrine. Apparently, as the language of the epigraph suggests, this temple complex at Ponnavāḍa (the ancient name of Honwad), was quite a large and impressive one.

A some what earlier Jain epigraph's, of the time of Someśwara I, dated Śaka 969, corresponding to 1047 A.D., has been discovered from Arasbidi. It refers to a Jain temple called Gonada Bedangi Jinālaya, which was named after Akkādevī, a sister of Someśvara I, Gonada Bedangi was a title of that royal lady and it was she, who according to the present epigraph, gave a grant for this Jain temple. The gift was entrusted to Nägasena Pandita of the Mūlasangha, Sena gana and Hogari gaccha. According to this inscription, the earlier name of the place was Vikramapura. Two more epigraphs from Arasbidi are known. The first one 4. dated Cālukya Vikrama year 10, corresponding to 1085 A.D., refers to the same Gonada Bedangi temple and mentions a Sinda chief called Barmadeva. The second one, dated 1167 A.D., of the time of Kalacurya Bijjala, also refers to this temple.95 Another Jain epigraph 66 from the same place is known.

Another important Jain centre in Bijapur district was Hungund, which was known in earlier times as Ponnugunda. At least two inscriptions from this place are known, and both belong to the 11th century. The first one⁹⁷ dated 1074 A.D., of the time of Someśvara II discloses the name of Arasara Basadi, a Jain temple of this place. The other epigraph⁹⁸, from Hungund, belongs to the time of Vikramāditya VI, and refers to another Jain temple of this

place, which was built by one Bābubali Ācārya, belonging to Mūlasangha, Deśīya gaņa and Pustaka gaccho.

From Aihole we have a short Jain inscription of the Cālukya Vikrama year 26, corresponding to 1101 A.D. From Jakkali also, was discovered a short Jain epigraph 100, of the Calukya Vikrama year 41, corresponding to 1116 A.D., recording the reconstruction of an old Jain temple. Another Jain epigraph 101, from Aihole of the time of Viramāditya VI, dated in 1119 A.D. (Cālukya Vikrama year 44), records the grant of a number of things by some marchants. An epigraph 109 from Badami, dated 1139 A.D., of the time of Jagadekamalla II, is a Jain record. Another 12th century Jain epigraph 108, from Bijapur district, comes from Babanagar, dated Saka 1083, corresponding to 1161 A.D. It mentions a monk called Manikya-Bhattaraka, belonging to the Mulasangha and Desi gana, The epigraph records some gift for the local Jain shrine. However, the most interesting aspect of the record is that, it refers of the reigning King Bijjala or Bijjana, who was an active opponent of this religious system. From Halsangi comes a record¹⁰⁴, which gives the dated Saka 1090, corresponding to 1168 AD. It yields the name of a local Jain temple, called Ghora-Jinālava.

From Kadangala, we have a Jain record 108, of the time of Yādava Singhana (1200-1247), dated 1230 A.D. It refers to some gift for a local temple of Pārsvarātha. A monk, called Sakalacandra Bhaṭṭāraka of Mūlasangha and Kānuragana, has also been mentioned. The same king is also mentioned in another Jain epigraph 108, of 1245 AD. (Śaka 1167), which was found from Kalakeri. It refers to a temple of Tīrthankara Ananta and a Jain muni named Kamalasena. Another Yādava king Kṛshṇa (called by the name Kannara in our epigraph) is referred to in a Jain inscription 107 from Agarakheda. It yields the date Saka 1170, corresponding to 1248 AD. Another Kalakeri

epigraph 108, of the time of Yādava Kṛshņa, mentions the same Ananta Tīrthankara temple. 108

Jain Epigraphs from Belgaum district: This particular district has yielded quite a good number of Jain inscriptions of the period under review. One of the earliest epigraphs 110 comes from Kalbhavi, which, however, gives a wrong and impossible date viz. Saka 261. The epigraph is actually written in the characters of the 11th century. This epigraph mentions a Ganga chief called Mahāmandalesvara Saigatta Ganga Permandi alias Śivamāra (described as the feudatory of one Amoghavarsha). This Ganga chief has been further described as being favoured by the Jain goddess Padmävati and has been given titles, which prove his great devotion The epigraph records the construction of for the Arhats. a Jain temple (basadi) by this chief, and the gift of a village, called Kumudavāda (modern Kalbhāvi), which was entrusted into the hands of Devakirti, the disciple of Subhakirti, who was the disciple of Jinacandra. This Jinacandra was, in his turn, a disciple of Nagacandra, and the latter's guru was Gunakirtideva, belonging to Mailapa anvaya and Kareya gana, which was a section of the Yapaniya Sangha. 111

Next, we have two Jain inscriptions from Saundatti, belonging to the 11th century. We have already taken note of an earlier epigraph from this place in the first volume¹¹², of the present work. The first epigraph¹¹³, is undated, but it belongs to the reign of Someśvara II (1068-1076) and discloses the names of two Jain munis viz., Ravicandra and Arhanandi, belonging to the Kāṇḍura gaṇa. The second epigraph¹¹⁴, is fortunately dated and belongs to the 21st year of the Vikrama Cālukya era, corresponding to 1069 A.D. It mentions the reigning king Tribhuvanamalla, alias Vikramāditya VI. The inscription proves that all the Raṭṭa kings, from the very beginning, were converted Jains. The present inscription mentions Mahāmaṇḍaleśvara Kārtavīrya II, the feudatory of Vikramāditya VI and his grant for the Jain temple of Sugandhavartī, erected by Kāļasena

or Sena I, the father of Kärtavirya II. This epigraph also records a grant by Kärtavirya II's elder brother Kannakaira II, whose guru was the great preceptor, the Traividya Kanakaprabhasiddantadeva.

A 13th century epigraph¹¹⁸, dated Śaka 1151, from Saundatti, belonging to the reign of the Ratta chief Mahā maṇḍaleśvara Lakshmīdeva II, mentions a great Jain teacher Municandra, who is given the epithet (rājaguru) the 'royal preceptor'. Incidentally, the epigraph also mentions Prabhācandra Siddhāntadeva, the priest of Māṇikyatīrtha basadi at Hūli and some other colleagues of that priest.

An epigraph¹¹⁶, from Hüli, gives us two important dates. The first is Saka 966, corresponding to 1044 A.D. reigning Western Calukya king of that time, viz. Somesvara I. alias Ahavamalla has been mentioned in this We are told that, at this great centre of epigraph. Brāhmanical learning (the original name was Pūli), Lacchivabbe, the wife of the governor of that district (viz. Kundi, roughly corresponding to the modern district of Belgaum), constructed a Jain temple, and for its maintenance gave. some grant to its newly-appointed priest, called Balacandra Bhattaraka, who belonged to the Yapaniya Sangha and Punnāgavrkshamula gaņa. A monk of this gaņa, as we have already seen in the first chapter of the present work. has been mentioned in a 12th century epigraph from Kolhapur district of Maharashtra. The present inscription was however, incised at least a century before the Kolhapur record. The second part of the epigraph, yields the date Saka 1067, corresponding to 1145 A.D., and mentions. Jagadekamalla (1138-51 A.D.) as the reigning king. It also records some grant in favour of that Jain temple and also mentions its priest Rāmacandra. It should be remembered, in this connexion, that the Mānikyatīrthá basadi at Hūli, mentioned in another epigraph, noticed above, is different from the Jain temple, referred to in the present epigraph. This Mānikyatīrtha basadi at Hūli is, however, mentioned

in a 12th-century epigraph¹¹⁷, from Hūli itself. The epigraph refers to the reigning king Vikramāditya VI and also several Acāryas of Kāṇḍwra gaṇa like Bāhubali, Subhacandra, Maunideva and Māghanandi. It then refers to a chief called Bijjala, son of king Paṭṭa of Pūli town. This Bijjala is represented in the epigraph as a builder of a Jain temple, and as a patron of Jainism.

A short epigraph¹¹⁸ from a place called Hūnašīkaṭṭi dated 1130 A,D., of the reign of Bhūlokamalla i.e. Someśvara III (1126-38), yields the name of a Jain temple called Māṇikyadeva basadi, dedicated to Pārśvanātha. It also refers to the gift of one Mahāmaṇḍaleśvara Mārasimha for that temple.

An extremely important Jain epigraph 110, dated Saka 1127, corresponding to 1204 A.D., has been found at Kalholi. It refers to the reigning Ratta king Kartavirya IV and his younger brother Mallikarjuna, who were stationed at Venugrāma (Belgaum). The mother of these two princes viz., Candaladevi, also called Candrikādevi, was a great Jain devotee. The inscription also refers to the relatives of her father's side, who claimed descent from the Yadava lineage and who too, were dedicated Jains. A shrine, dedicated to Santinatha, was constructed at Kalholi (ancient Kalapode) by Rājā II, the nephew (brother's son) of Candaladevi. It was enstrusted to Subhacandra Bhattaraka, the disciple of Nemicandra, who was the disciple of Maladhāri, belonging to Kundakunda anvaya, Mūlasangha, Pustaka gaccha, Deśi gaņa and Hansoge section. The same king and his brother Mallikarjuna, are mentioned in another Jain epigraph¹³⁰, of the very same year, i.e. 1204 A.D. This was found from Belgaum town and the monk Subhacandra here also is represented as receiving gift for another Jain temple, constructed by a minor chief called Bica, who was a sub-ordinate or land-lord under Kartavirya IV, who unlike his apparently was independent king, an predecessors.

An epigraph¹²¹ from Ekasambi, dated Saka 1087. corresponding to 1165 A.D., of the time of Silāhāra Vijayāditya and Ratta Kartavirya III, records the gift of land for the temple of Neminātha, which was built by one Kālaņa, a commander of Vijayāditya. The recipient of the gift was Vijayakīrti II, the disciple of Kumārakīrti, who was the disciple of Vijayakirti I and the latter of Municandra. belonging to the Yapaniya Sangha and Punnagavikshamula. On the above mentioned date, this shrine of Neminātha, was visited by Kartavirya III, who also made some gift of land to that temple. Another epigraph 122, from Belgaum of 1204 A.D., of the reign of Kartavirya IV, mentions Rațța-Jinālaya of Venugrama, built by Bica or Bicana and some grant of land for the temple by that king. The Digambara Śubhacandra is also mentioned in this epigraph. It is interesting to note that Padmavati, the wife of Kārtavīrya III and the grand-mother of Kārtavīrya IV, is represented as the second Padmavati (the Sasanadevata of Pārśvanātha) in this epigraph¹²³. Several other Jain epigraphs124, from Belgaum district are known; however, in the limited space of the present work, it is not possible to discuss all of them. These epigraphs abundantly prove that Jainism was still a force to reckon with, in the religious system of that area, in the period under review,

Jainism in Dharwar district: This large district of Karnatak was very intimately associated with Jainism from quite early times. In the first volume of the present work, we took note of a number of epigraphs, of this district, inscribed before 1000 A.D. Let us now discuss the important Jain inscriptions of the period between 1000 and 1300 A.D.

The earliest important epigraph of our period, from this district¹²⁵, comes from Mulgund, an epigraph of which place has been discussed in the earlier volume¹²⁶, of the present work. The inscription, under discussion, was inscribed in Saka 975, corresponding to 1053 A.D., during

the reign of Trailokyamalladeva alias Somesvara I (1043-1068) of the Western Calukya dynasty. It mentions his son Someśvara II, who was the governor of this area. The inscription records the grant of some land by Kancarasa of Sinda house (a feudatory of the Western Calukyas) to Navasena Pandita, who is represented in the epigraph, as the fourth in the spiritual lineage from Ajitasena, who belonged to the Mülasangha, Senanyaya and Candrakavaţa anvaya. The disciple of Ajitasena was Kanakasena and the latter's disciple was Narendrasena, the immediate spiritual predecessor of Nayasena. Both Narendrasena and Nayasena have been described in this epigraph as experts in grammar. Desai has shown¹²⁷, that Ajitasena of this inscription, is identical with the Jain teacher, of the same name, mentioned in the Cavundarayapurana, as the guru of Camundaraja. Again, we have in the earlier Mulgund epigraph 128, dated 902 A.D., three generations of monks, beginning from Kumarasena, his disciple Virasena and the latter's Kanakasena. The earliest guru Kumārasena is described here also, as belonging to Candrikavata (Candikavata) Now. the Cāvundarāvapurāna also makes Kumārasena's guru Dharmasena, as a resident of Candrikāvāta. This particular place has been identified by Desai¹²⁰ with Chandakavate of Bijapur district. That scholar has also referred to a few other monks of this lineage. It has further been shown 130 on the evidence of the Mahayurana of Mallishena, that Mulgund was considered a Jain tirtha in the mediaeval period. A few other short epigraphs from Mulgund are known. 181 An inscription 182 of the time of Someśvara I, claims on behalf of one samanta Bhavanagandhavarana, that he built Jain establishments in various places, including Mulgund.

Next, we must refer to the epigraph of Sika 977, corresponding to 1055 A.D., found at Bankapur. This place, as we have already noticed in our earlier volume¹³³, is mentioned in the *prasant* of the *Uttarapurāna*, which was

completed in Saka 820, probably by Lokasena, the disciple of Gunabhadra. As late as the 17th century, Bankapur was considered a Jain totha. In an epigraph. of 925 A.D., we have a reference to Dhora Jinālaya of Bankāpura. Another Jain temple of this place. Is mentioned in an inscription of the 12th century. The epigraph of Saka 977 mentions prince Vikramāditya VI, the son of the reigning king Somesvara I. We are told that his sāmanta Harikeśarī (of Kadamba lineage), along with his wife Laccaladevī and other marchants of Bankāpura, had built a Jain temple at this place. The epigraph also refers to the grant of some land to this temple.

An epigraph¹⁸⁷, from Mote Bennur in Dharwar district, mentions a monk called Śāntinandi Bhaṭṭāraka, who is described as belonging to the Candrikāvāṭavaṁśa of the Mūlasaṅgha. We have already seen that Candrikāvāṭa was a place in Bijapur district and was associated with monks of Mūlasaṅgha and Senānvaya. A short epigraph¹⁵⁶, recording the death of a monk, called Māghanandi of Sūrastha gaṇa, has been found from this place.

Chronologically, the next important epigraph 180. from Dharwar district comes from a place, called Gawarwad. It has two dates viz, Śaka 993 and 994 respectively, corresponding to 1071 and 1072 of the Christian era. The reigning king was Somesvara II (1068-1076). This long epigraph can be divided into four parts. The first part, which is the most important, records the description of a Jina temple at Annigere140 (also in Dharwar district), which was constructed by Ganga Permadi, generally identified with Būtuga II, who was such a great patron¹⁴¹ of the Digambara religion. This temple was in charge of Gunakirti, belonging to the Balaikara gina of the Mulasangha. Several of his spiritual predecessors have been mentioned. Afterwards, we are told, that this temple was destroyed by a Cola king (obviously Rājādhirāja). After some time, during the rule of Somesvara II, when Lakshmarasa, became the governor

of that area (Puligere etc.), he repaired it, and at that time, gave some grant to muni Tribhuvanacandra. Lakshmarasa has been described in the epigraph, as a dedicated Jain. At the time of this grant (Saka 993) Someśvara II was stationed at a place, called Kakkaragonda, on the Tungabhadrā. The second part of the grant is dated Saka 994 and refers to another chief called Kāṭarasa, who is described as the worshipper of Jvālinī (i.e. Jvālāmālinī, the Yakshinī of Candraprabha). The recipient here also is Tribhuvanacandra. The 3rd part mentions Sakalacandra, the disciple of Udayacandra, the superintendent of the temple and the fourth part mentions another Jina temple of Baṭṭakere (a nearby place).

An epigraph¹⁴², from Lakshmesvar, dated Śaka 996, corresponding to 1074 A.D., refers to Permāḍi-basadi of Purigere and also to Tribhuvanacandra, who is mentioned in the earlier epigraph, just discussed. This particular place i.e. Purikara or Purigere, as noticed in the earlier volume of the present work¹⁴³, was known as a holy Jain tirtha from much earlier times. As noticed by Desai¹⁴⁴, there were several temples at this place, named after the Western Ganga kings, who were great patrons of Jainism.

Next, we must refer to the well-known Gudigere epigraph 148, dated Saka 998, corresponding to 1076 A.D. It mentions a great Jain monk Srīnandi and his female disciple Ashtopavāsakanti (meaning 'the nun of eight fasts') and also refers to a Pārśva temple of that place. We are also told of Ānesejjaya basadi of Purigere, which according to this epigraph, was constructed by Kumkumamahādevī, the sister of Cālukya Vijayāditya. This information has now been confirmed by a copper plate charter 146, of that king, dated 718 A.D. There is also reference to Bhuvanai-kamalla Sāntināthadeva temple, which was apparently built by Someśvara II, who had that title. It also proves that this powerful Cālukya king, took personal interest, in the propagation of this religious system.

The next important epigraph 147, from this district, once more, comes from Lakshmeswar, dated in the Cālukya Vikrama year 6, corresponding to 1081 A.D. It refers to some gift to the Jain muni Narendrasena II, disciple of Nayasena, who was the disciple of Narendrasena I of the Mūlasaṅgha, Seṇagaṇa. We have already come across Narendrasena I and his disciple Nayasena, who are mentioned in the Mulgund epigraph, dated 1053 A.D., referred to above.

Several Jain temples of Dharwar district are mentioned in some epigraphs of the 12th century. We have, for example, references to Brahma-jinālaya of Belawatti¹⁴⁸, Mallinātha-jinālaya of Niralagi¹⁴⁹, Pārśvanātha temple of Balehalli¹⁵⁰, Vijaya-Pārśva-jinendra temple of Karagudri¹⁵¹, Pārśvadeva temple of Guttal¹⁵², Śāntinātha temple of Lakkuņdi¹⁵⁸, Śrīvijaya-jinālaya of Lakshmeswar¹⁵⁴, etc. There were certainly many more temples in this area, which have not been mentioned in the epigraphs.

Let us now turn our attention to the famous Ablur epigraph¹⁵⁵, which throws very interesting light on the relationship of the Jains with the Saivas in the 12th century. According to this well-known epigraph, it was the Śaiva saint Ekantada Ramayya, a contemporary of Kalacurya Bijjala (1156-1168), who defeated the Jains in debate and obtained a jaya-patra from Bijjala. We are further told that the debate was first held at Ablur (2 miles to the west of Kod). We learn from the relevant lines, that he astonished the Jains by showing a miracle and then after destroying the local Jain temple, built there a temple of Siva, called Vīra Somanātha. The Jains then complained to Bijjala, in whose court, it appears, Rāmayya once more defeated the Jains in debate, and demanded the destruction of eight hundred Jina temples, including the famous Anesejjayabasadi (that is of Lakshmeswar). The inscription, however, does not specifically say, whether any more Jain temple (other than that of Ablur) was destroyed either by Rāmayya

or Bijjala. But we have evidences to show that in the 2nd half of the 12th century, the Brahmanical Hindus, particularly the Saivas, were becoming increasingly hostile towards the Jains. Desai186 has drawn our attention to two more inscriptions, which prove that the Jains became the targets of attack in the 12th century. The first epigraph 157. found from Annigeri of Dharwar district (Navalgund Taluk), dated 1184 A.D., of the reign of Somesvara IV, describes one Saiva feudatory chief, called Vira Goggideva. as an 'eagle to the Jaina snake' and as a 'hunter to the wild beasts, which are Jains', and as a 'fire to the scriptures' (Jainagama dhūmaketu) and as 'god of death to those, who professed the Jaina creed'. There is, therefore, little doubt that this Goggideva, a staunch Saiva, like Ekantada Ramayya, did everything to damage the fair reputation of the Jain saints in Karnatak. The second inscription158, referred to by Desai, of the same date, i.e. 1184 A.D., also of the reign of Somesvara IV, mentions Viruparasa, Viradāsa and other Śaiva devotees, who are described as the 'conflagration to the wild forest of the Jaina creed' and who are represented as having "pounded and powdered the Jaina temples." These three inscriptions, therefore, directly prove that the good days of Jainism were practically over by the end of the 12th century. They had to pay a very heavy price for the blind anti-Brāhmanism, from the very beginning of their existence. However, this will be discussed elsewhere in this work.

In this connexion, we should also examine the evidence, supplied by the Basavapurāna¹⁵⁹, a Vīrašaiva work, which was written probably around 1369 A.D.¹⁶⁰ This text also has several passages, which were inspired by anti-Jain attitude.¹⁶¹ Basava, was not only against Jainism, but also orthodox Brāhmanism, for he did not accept the traditional caste-system of the Hindus.¹⁶² However, it is quite interesting to note, that in the epigraph¹⁶³, which actually mentions Basava, there is a reference to a Jain shrine, called

Kuliya-Basadi. 164 However, in this epigraph (from Managoli in Bijapur district), we do not get anything against the Jains.

It should, however, not be supposed that as a result of the activities of the Saivas, Jainism ceased to exist in either Dharwar district or Karnatak. We have several epigraphs from this district after 1200 A.D., which prove our point. Jain temples continued to be repaired or built throughout the 13th century. A Jain shrine at Managundi was repaired in 1216 A.D. 165 A gift to Śrīvijaya Jinālaya of the famous Purikara town (Lakshmeswar) was made in 1247 A.D.; during the reign of Yādava Simhana. 166 A Jain temple was built in 1285 A.D., during the 14th year of Yādava Rāmacandra.167 A gift to a Jain shrine at Dambala, was registered during the reign of the same king in 1290 A.D.168 Another epigraph 169, dated 1295 A.D., mentions some gift for the Santinatha temple of Purikara. We have also some other Jain epigraphs 170, of the reign of the Yadava Rāmacandra.

Jain Epigraphs from Shimoga district: Several places of Shimoga district were associated with Jainism from quite early times. Many epigraphs from these places have so far been noticed. We will discuss here only some important epigraphs, which throw light on the state of Jainism, in this area. A large number of Jain epigraphs have been discovered from places like Balgambe, Humcha, Dansale, Alehalli, Tattakare, Bandalike, Isur, Hirre Abli, Sorab etc. Let us first discuss the epigraphs from Balgambe, which was also known as Balligave or Baligrama. important epigraphs, from this place, belong to the 11th century and the earliest one, is dated, Saka 970, corresponding to 1048 A.D. 171 It was issued during the reign of the Western Calukya emperor Someśvara I (1043-1068), who had the popular title of Trailokyamalla. It then mentions his feudatory Cāmundarāja Rāyarasa, who was then the governor of Banavāsī. His capital was Balligave and the

epigraph registers some grant for the local Ashtopavāsi Bhattaraka basadi. The gift was entrusted to Kesavanandi, the disciple of Meghanandi, who was connected with Jajāhuti Śāntinātha. Next, we have, from the same place, epigraph¹⁷² of the very first year (Saka 990) of Someśvara II Bhuvanaikamalla (1068-76), which refers to his feudatory Lakshma. The general of this governor was Dandanātha Sāntinātha, who was a great Jain devotee. is described in this epigraph as a 'royal swan to the lotus, the supreme Jina creed'. We are told that many impurities, having corrupted the nectar of the Jina marga, like water and milk, with the bill of good doctrine, he separated the water of evil deeds, and made the good creed, which issued from the mouth of Jina, fit, to be imbibed by the Bhavyas with joy-hence he was called the royal swan to the lotus. the supreme Jina creed. This epigraph further mentions the famous Santi Tirthesa shrine of this place, which according to it, was formerly built of wood and at the request of general Santinatha (his very name is suggestive of the Jain affiliation of his family), Lakshma converted it into a stone temple. It is of great interest to note that Balligave or Baligrama, was the meeting place of all important religious systems, and we are told, that this town could boast of the temples of Jina, Rudra, Buddha, Hari and Vipra (probably a temple, belonging to the orthodox Brahmins). This proves the great catholicity of the people of this town, and apparently the monks of all systems. lived peacefully in this area. The epigraph lastly mentions the recipient of the gift, Māghanandi Bhattaraka, the disciple of Municandra, who was the disciple of Vardhamana Munindra, belonging to the Mülasangha, Deśi gana and Kondakunda anvaya. A short epigraph 178, of about 1075 A.D., in the Nagari script, incised on a broken Jina icon, was also discovered from a field near Balgambe. It mentions the monk Anantakīrti, the disciple of Municandra, belonging to the Balatkara gaņa, who was connected with Śantinatha of Mālava janapada. It appears from this short epigraph, that the monks of Northern India, used to visit or even stay in Southern parts of the country. After the 11th century, Karņāṭaka became the safest place for the Digambara monks of other parts of India.

Another important epigraph¹⁷⁴, from this place, is dated 1077 A.D., corresponding to the 2nd year of Vikramāditya VI's reign. It refers to the gift given to the Jain monk Rāmasena, who was the disciple of Gunabhadra, belonging to the Mūlasangha, Senagana and Pogari gaccha. The donor was Barmadeva, the governor of that area, and the gift was given for the Cālukya-Ganga Permānadi jinālaya.

Another very important Jain centre of this district, was Humcha, which was known in ancient times, as Pomburca. The earliest Jain epigraph 175, of this place, is dated in Saka year 819, corresponding to 897 A.D. It was the capital, from the very beginning, of the king of the Santara dynasty, who according to the epigraphs 176, originally belonged to Northern Madhurā or Mathurā, which, as we all know, was a great centre of Jainism¹⁷⁷, from pre-Christian times. is also interesting to note that the earliest member of this dynasty viz. Jinadattarāya has been described in the enigraphs¹⁷⁸, as being favoured by the Jain goddess Padmāvatī. There is little doubt, therefore, that nearly all the members of this royal dynasty, openly patronised the religion of the Jinas. The earliest Jain temple, of this place, was built in 897 A.D., by Tolapurusha Vikramaditya Śantara for his gwu Mauni Siddhanta Bhattaraka, belonging to Kondakunda anvaya.178 Next, we have an epigraph180. of the early 10th century, which informs us of the erection of a Jain temple, at this place, by Pāliyakka, the queen of Tolāpurusha Śāntara. It was known as Pāliyakka temple.

Next, we have an epigraph 181, of 1062 A.D., of the time of Trailokyamalla alias Someśvara I (1043-68), from Humcha, which mentions his, governor Vīra Śāntara and the latter's officer Pattana-svāmi Nokkaya Setti, who built a Jina

temple, after his name, called Paţṭana-svāmi jinālaya in Śaka 984 at Pombarchapura (Humcha). The epigraph also discloses the name of this merchant's guru called Divākaranandi. The gift was entrusted to Sakalacandra Paṇḍita, who too, probably was a disciple of Divākaranandi. Some other pious works of Nokkaya Seṭṭi have also been recorded in this epigraph.

Another epigraph 182, from Humcha, of the same date, (1062 A.D.), discloses the fact that Nokkiyabbe Jina temple was oiginally built by Jinadatta, who as we have already noted, was the founder of this dynasty. The epigraph shows that during Vīra Sāntara's rule, his wife Cāgaladevī, who was a great Jain devotee, built a toraņa for the Nokiyabbe Jina temple, which was evidently the earliest shrine of this place. The epigraph also mentions a Jain guru, called Mādhavasena. That Vīra Sāntara was a devout Jain, is clearly proved by his popular epithet jina-rādāra-dhakam, found in most of his epigraphs.

For the next Śāntara ruler viz. Bhujabala Śāntara, we have several Jain epigraph from Humcha. The first inscription 183, is dated in the Śaka year 987, corresponding to 1065 A.D. The epithets of this king show that he too, like his predecessor was a Jain by faith. It also discloses the name of a new Jain temple called Bhujabala Śāntara jinā'aya, which was apparently built by this king, and was also named after him. His guru was Kanakanandideva, who was the recipient of the usual gifts, given for this temple.

The next epigraph ¹⁸⁴, from this place, is undated, but is assigned to 1077 A.D., and it also mentions Bhujabala Sāntara as the reigning king. The epigraph records some grant for the Tirthada basadi, built by Paṭṭanasvāmi. This particular temple has already been noticed in connexion with an epigraph of the time of Vīra Śāntara.

A very important epigraph¹⁸⁵, from Humcha, is dated in the Saka year 999, corresponding to 1077 A.D. It mentions Nanni Santara, the younger brother of Bhujabala Santara, as the reigning king and also represents that monarch as a great Jain by faith. This long epigraph also represents the aunt (mother's sister) of Nanni Śāntara viz. Cattaladevi, as a supreme Jain laywoman and mentions the fact that she built, in memory of her dead relatives, a great Jain temple, called by the name, Urvitilaka jinālaya. The epigraph also discloses the fact that Cattaladevi also built a number of other temples, and caused a number of tanks to be excavated. She and Nanni Santara are further represented as the disciples of Vijaya-Bhattaraka, belonging to Nandigana and Arungalanvaya. The famous disciple of this Vijaya-Bhattaraka was Śreyāmśa Pandita, who was the recipient of the gift for this great temple-complex. Another epigraph¹⁸⁶, of the same date, from the same site, records the gift, made by all the four brothers, viz. Bhujabala, Nanni, Viktama and Barmadeva and their mother (actually aunt) Cattaladevi, in favour of this temple. The epigraph, mentions Kamalabhadradeva, a prominent disciple of Vijaya-Bhattaraka, who is also referred to in the earlier epigraph. Two other epigraphs 187, from Humcha, of the same period, mention some gifts by these Santara brothers and Cattaladevi in almost identical language. An epigraph¹⁸⁸, of Saka 1009, corresponding to 1087 A.D., mentions some gift, for the same temple-complex, by Vikrama Santara, the younger bother of Bhujabala and Nanni. The recipient was Ajitasena, who too, was a disciple of Vijaya Bhattaraka.

The epigraph 180, dated Saka 1069, corresponding to 1147 A.D., from the same place, of the time of Vikrama Santara II, mentions his overlord Jagadekamalla (1138-1151 A.D.), and refers to his sister Pampadevi, who is represented as a great patron of the Digambara Jains. Both Vikrama Santara II and Pampadevi are represented as the lay disciples of Ajitasena Pandita. The epigraph refers to some gift, made in favour of Urvitilaka jinalaya. The great

Vāsupūjya Siddhāntadeva, who is mentioned in many contemporary Karņāţaka epigraphs, is also referred to in the present inscription.

Bandalike, in Shikarpur taluk, was another very important Jain centre of this district, and is recognised as a tirtha in an epigraph 100 of Sika 840, corresponding to 918 A.D. The earliest Jain epigraph, of our period, from this place is dated in Saka 996, corresponding to 1074 A.D. It mentions the Calukya feudatory Permadi Udayaditya and his overlord Bhuvanaikamalla, alias Somesvara II. The epigraph191 records a grant by Bhuvanaikamalla for the Santinatha temple of this place. The recipient was Kulacandradeva, the disciple of Paramananata Siddhantadeva. belonging to the Mülasangha, Krānura gaņa. That the temple of Santinatha at Bandalike or Bandhavapura (this Sanskrit name of this place is found in several epigraphs) was quite famous, is also apparent from another epigraph 192, found from Chikkamagadi in the same Shikarpur taluk of Shimoga district. According to that epigraph, the Hoysala general Rechana before 1182 A.D., visited this place and granted a village for this temple. A good description of the templecomplex of Santinatha, at this place, will also be found in an epigraph 198 from this place, dated Saka 1125, corresponding to 1203 A.D. It mentions the erection of a mandapa by a merchant, called Bodha-Setti, at the temple of Śantinatha. The priest Subhacandra, belonging to Kranura gana, was evidently a very influential monk of this area. An important minister of Ballala II (1173-1220), viz. Malla alias Kammata. was also associated with this great temple, according to this epigraph. The death of Subhacandra is recorded in an epigraph¹⁹⁴, from this site, dated 1213 A.D

From Kuppaţūru in the same district, we have an epigraph of Saka 997, corresponding to 1075 A.D. This epigraph mentions a Kadamba prince Kirtideva and his wife Mālaladevi, who was a great Jiin laywoman. This epigraph also incidentally mentions Bandalike (Bandanikā) as a great

tīrtha. We are told that the queen, after the washing the feet of Padmanandi of Bandanike, granted some gift for the Brahma-jinālaya of Kuppaturu (actual spelling is Kuppatūra). Ti is Brahma-jinālaya, we further learn, was dedicated to Pārsvanātha and was also held in great esteem by the local Brahmin community. Padmanandi belonged to Kundakunda line, Kānura gaņa and Tintrinī gaccha.

An epigraph 196 from Tattekere in the same Shimoga district, dated Saka 1001, corresponding to 1079 A.D., mentions Tribhuvanamalla alias Vikramāditya VI as the reigning king and his feudatory Ganga-Permādideva. It records the construction of a temple and lake by Nokkayya, an officer of that feudatory king at Tettekere. We are further told that Ganga-Permādi granted some gift for this temple and also that of a nearby place, called Nellavatti. Nokkaya has been described as a disciple of Prabhācandra Siddhāntika of Krānūra gana, Meshapashāna gaccha, belonging to the Nūlasangha. We have another undated epigraph 197 of the time of the same Tribhuvanamalla alias Vikramāditya VI from Isur in Shimoga district, which mentions the construction of a Jain temple, and some gift by Bineya Bammi Setti.

Next, we have an interesting epigraph 108 from Alahalli in Shimoga taluk, which belongs to the Vikrama Cālukya year 37 and mentions Tribhuvanamalla alias Vikramāditya VI. It records the construction of a Jina temple by Bācaladevi, one of the queens of Mahāmandaleśvara Ganga-Permādideva at Bannikere, dedicated to Pārśvanātha. We are told that this temple was constructed for the use of the morks of the Deśi gana and Mūlasangha. A gift was made for that temple, by that queen in presence of all princes of her family. It was entrusted to Subhacandra, the disciple of Maladhārideva, belonging to Deśi gana.

From Dānsale in Tirthahalli taluk, we have an epigraph¹⁹⁰ of the time of Vikramāditya VI, dated Śaka 1025, corresponding to 1103 A.D. It refers to Cattaladevī and

Tribhuvanamalla Śāntara and mentions the erection of a Jain temple (basadi) by Cattaladevī. The epigraph also refers to Ajitasena Bhattāraka, belonging to Dravida Sangha and Arungalānvaya. We have already seen that Cattaladevī was a great Jain lay devotee, and did everything possible for the promotion of the religion of the Jinas. From Nidigi in the same district, we have a record²⁰⁰, of the Cālukya Vikrama year 42, corresponding to 1117 A.D., recording the erection of a Jain temple by one Barmi-Setti. Several monks, belonging to Krānūra gana, Meshapāshāna gaccha, including Prabhācandra and Śubhakirti are mentioned in this epigraph. We have already seen that Prabhācandra of this gaccha, has been mentioned in the epigraph from Tattekere in the same district.

From Purle of the Shimoga taluk and district, has been found a fairly big epigraph, 201 dated 1112 A.D., mentioning both Tribhuvanamalla (Vikramāditya VI) and Hoysala Narasimha I. It also refers to one Ganga-Jinālaya, which was built at Kuruli-tīrtha (modern Purle) by Satyagangadeva; a gift was registered in favour of Mādhavacandradeva. There is also a reference to a Caityālaya built at Kuntalāpura, which appears to be another name of Kuruli (Purle). Kuntalāpurā and its Jain temple are mentioned in another Jain epigraph²⁰³ from Purle, dated 1204 A.D., of the time of Hoysala Ballāla II (1173-1220).

An epigraph 208 from Hire Abli of Sorab taluk, in Shimoga district, discloses the name of a local Pārśvanātha temple, which received a grant in 1142 A.D., during the reign of Jagadekamalla (1138-51). The donor was one Pergade Mayduna. It also mentions Dandanāyaka Yoge-źvara, who too, was probably a patron of the Jain religion. Hire Abli was known as Avali in ancient times. The epigraph mentions Vīrasena and Mānikyasena, belonging to Mūlasangha, Senagana and Pogari gaccha.

The above discussion of some of the epigraphs from Shimoga district, proves that this area could boast of a

number of places, intimately connected with Jainism. Some of them will, once more, be noticed in the chapter on Jain tirthas. A few places which too, have yielded Jain epigraphs, will also be noticed, in that chapter.

Jain Epigraphs from Chitradurga district :- Not many Jain epigraphs have been discovered from this district of Karnatak. We will take note here of only three Jain epigraphs of this district. The earliest one²⁰⁴, dated in the Calukya Vikrama year 53, corresponding to 1128 A.D., was found from Sabnur, situated in Devanagare taluk. It refers to the reigning monarch Someśvara III (1126-38), who too, was known as Tribhuvanamalla. The epigraph refers to a temple of Pārśvanātha, which was built at Sambanūru (modern Sabnur), by Kāliyakke, the wife of Dandadhipa Sūrya, a general of Pāndya, a Cālukyan feudatory. The priest of this temple, to whom a gift of land was given, for the maintenance of the temple was Santisayana Pandita, who belonged to the Dravida Sangha and Arungalanvaya. Several monks of this line, have been mentioned in this epigraph. Both Dandadhipa Surya and his wife were great Jain devotees.

The next Jain inscription from Chitradurga district is dated 1154 A.D. It was discovered from Hollakere. This copper plate records²⁰⁵ the renovation of the dilapidated Siva temple of this place, dedicated to Sāntinātha, by one Pārśvasena Bhaṭtāraka of the Mūlasaṅgha. The third Jain inscription²⁰⁶, from this district, is dated in 1271 A.D., during the reign of the Yādava king Rāmacandra. The epigraph mentions the erection of a Jina temple of the name of Lakshmi jinālaya at Betūrū, situated in Devangere taluk of Chitradurga district, by one Kūcirāja, a feudatory of Rāmacandra's governor Rāmadeva. This Kūcirāja was certainly a devoted Jain, as his guru was Padmasena Bhaṭṭāraka. We are further told that Lakshmī jinālaya, built by Kūcirāja, was dedicated to Pārśvanātha. The temple was given by Kūcirāja to the monks of Mūlasaṅgha, Senagaņa

and Pogale gaccha. His guru Padmasena became the chief priest of this newly-constructed temple.

Jain Epigraphs from Chikmagalur district: - The district of Chikmagalur has yielded a good number of Jain epigraphs of different periods, The earliest inscription, of our period, comes from Angadi in Mudigere taluk. A number of memorial epigraphs of the 10th and the 11th century have been noticed in this place. The earliest one 207 is assigned to circa 990 A.D. This records the death of one Vimalacandra Pandita, belonging to Dravida Sangha, Kondakunda anvaya and Pustaka gaccha. The next one is also a memorial tablet 208, which records the death of one Vajrapani, belonging to the same Sangha and gana. This monk has been described here as the guru of the king Rajamalla of Gangavādi, who is generally identified with the first Hoysala king Sāla. According to yet another memorial tablet from Angadi²⁰⁹, this Vajrapāni belonged to Sūrastha gana. This particular epigraph is dated in 1054 A.D., and refers to the reign of Hoysala (Poysala) Vinayāditya, one of the earliest kings of that illustrious dynasty. The epigraph also refers to a Jain temple of the place called Sosavura basadi and the gift, given to that temple by Jākiyabbe, the lady disciple of Vajrapāņi. Sosavūra is probably a corruption of Śaśakapura²¹⁰, the oldest name of Angadi. Another memorial tablet²¹¹, from the same place, dated Saka 984, corresponding to 1062 A.D., mentions Santideva, who has been described there as the guru of Hoysala Vinayaditya. Another epigraph²¹² mentions the erection of a new Jain temple at the same place, in the later part of Saka 984, corresponding to 1063 A.D., by the son of a master-architect called Manika Poysalacari. Gunasena Pandita of Mullura was made the new superintendent of this temple. The epigraph 213, dated 1164 A.D., from Angadi mentions a gift by Vijaya Narasimha, the Hoysala king (1152-1173) for the basadi, built by a merchant at Sosavūra (also spelt sosevūra). Another Jain epigraph²¹⁴, from this place, dated 1172 A.D., yields the

name of another Jain temple, called Honnang I basadi. All these epigraphs from Angadi, not only prove that this place was a great Jain centre from the 10th century onwards, but also was the resident of some influential Jain monks, who were regarded as the preceptors of the Hoysala kings. The association of the early members of the Hoysala dynasty, with the Jain monks, is also proved by other evidences. 215

An epigraph from Sagarkatte²¹⁶ in Mysore district, mentions Vardhamāna muni, the disciple of Vādirāja, belonging to Dravida Sangha, Arungala anvaya and Nandigana, as taking part in the Hoysala administration. assigned it to the 11th century A D. Saletore has identified this Vardhamana with Sudatta, the Jain sage, who is traditionally associated with the founder of the Hoysala king-This Sudatta, is, however, mentioned for the first time, in an an epigraph 218 from Sorab, in Shimoga district, dated 1208 A.D. The guru of Vardhamāna, viz Vādirāja is definitely known to have flourished in 1023 A.D. 219 Regarding him, we will have something more to say, in the chapter on the Digambara literature A 16th century epigraph from Humcha²²⁰, referred to by Saletore²²¹, also mentions Vardhamāna as the guru of the Hoysalas. A Śravana Belgola epigraph²²² of 1 29 A.D., mentions Santideva as the guru of Vinayaditya, and we have already seen, that this Śāntideva is mentioned in an Angadi epigraph 288 of 1062 A.D., as the guru of the same king. All these evidences go far to prove the intimate association of the Jain monks with the early Hoysala kings. We will see also afterwards, that the later kings of this dynasty also were good patrons of this religious system.

From Kadavanti in the same Chikmagalur district, we have an epigraph 224, which has been assigned to 1060 A.D. This inscription mentions a temple called Niravadya Jinā-laya and records some gifts for it. We have several epigraphs from Mattāvara in the same district, which prove its close association with the Jain religion. The earliest Jain

epigraph²²⁵ from this place, is dated in the Saka year 991, corresponding to 1069 A.D. It mentions the fact that during the reign of Vinayāditya, a new temple was built by that king at Mattavūra and some gift was registered on that occasion. We are told that at first the Jain shrine was situated on a hill outside Mattavūra village; afterwards at the request of a merchant called Māṇikaseṭṭi, the king ordered the construction of a new basadi in the village itself. This once more proves that this Hoysala king was a very sincere patron of the religion of the Jinas. The other epigraphs²²⁶, from this place, dated 1116, 1120 and 1143 A D., respectively are all inscribed on memorial tablets.

We have an important Jain epigraph 287 from Hantûru in Mudigere tāluk of Chikmagalur district, which is dated in the Saka year 1052, corresponding to 1130 A.D. The reigning king was Vishnuvardhana (1:06-56). The epigraph praises his daughter Hariyabbarasi, who was a converted Jain and wh se guru was Gandavimuka Siddhantadeva, the disciple o Māghanandi Siddhāntadeva, belonging to Mūlasangha, Kundakundanyaya, Desigana and Pustakagaccha, We are told that the princess Hariyabbarasi reconstructed the famous Jain temple at Hantiyura (modern Hanturu) and also granted some gift for the temple, which was entrusted to Gandavimukta Siddhantadeva. The epigraph further shows that the princess Hariyabbarasi had the gifted land freed from all kinds of taxes, from the Hoysala king. This also indirectly shows the soft attitude of the Hoysalas towards the Jain religion.

An epigraph²²⁸ from Sindigere of this district, dated Saka 1060, corresponding to 1133 A.D., of the time of Hoysala Vishnuvardhana (which mentions Tribhuvanamalla alias Someśvara III as his overlord) records some grant for Sindangere basadi by Vishnuvardhana. It also praises his dandanāvaka Bharata, who was a great Jain. The epigraph (which is not complete) also mentions Kulacandra of Kundakunda anvaya, his disciple Māghanandi and the latter's

disciple Gandavimukta, who as we have already noticed, is mentioned in the Hantūru record of Śaka 1052. There is little doubt that all these above-mentioned Digambara saints were greatly respected in the Hoysala kingdom.

An interesting epigraph²²⁹ from Vakkalagere in Kadur taluk, datad Śaka 1127, corresponding to 1205 A.D., of the time of Ballāla II (1173-1210), the first independent Hoysala monarch, mentions the erection of a Jina temple, called Yekkoti jinālaya, at that place (Vokkalugere), by mahāpradhāna Amitayya Dannāyaka. The gift was given to Nayakīrti, a Digambara saint. Jain epigraphs have also been found from Kalasa²⁵⁰ in Mudigere taluk and Chikmāgalur²⁸¹.

Jain Epigraphs from Tumkur district:—From Tumkur district of Karnatak, have been discovered, a few Jain epigraphs, some of which, are quite important. The only important Jain epigraph²³², of the 11th century, from this district, comes from Hattana in Tiptur taluk. It is dated in the Saka year 1000, corresponding to 1078 A.D. At that time, the sovereign lord was Somesvara II and his Hoysala feudatory has also been mentioned. It records the gift of land and other things for the Nakhara Jirālaya of Hattana. Monks, belonging to Mūlasangha, Desiya gana, Pustaka gaccha and Kondakunda anvaya have also been referred to in this epigraph. Another short epigraph²³³, from this place, of the time of Hoysala Ballāla (1101-1100), mentions a Jain Ācārya, called Subhacandra.

A fairly long epigraph \$84 from Kaidal in Tumkur taluk of this district, dated Śaka 1073, corresponding to 1150 A.D., of the time of Hoysala Vishņuvardhana (1106-1152), discloses the existence of a sāmanta called Bācideva, who was a man of great religious catholicity. We are told that this gentleman not only built a Jina temple of the name of Bhīma Jinālaya at Kaycāļa (the original name of Kaidal), but also several Brāhmanical temples, including those, dedicated to the gods Śiva and Vishņu. Bhīma Jinālaya,

Mārasamudra was built near it, for the exclusive use of the Jain devotees. Another Jain epigraph²⁸⁵, of the same Tumkur taluk, dated Śaka 1973, corresponding to 1150 A.D., of the time of Hoysala Narasimha I (1152-11 3), discovered from Panditarahalli, mentions the reconstruction of a dilapidated Jina temple (apparently of the same place). It also mentions the Jain monk Gandavimuktadeva of Pustaka gaccha, Deśiya gana, Kondakunda anvaya and Mūlasangha, who is undoubtedly identical, with the monk of the same name, noticed in connexion with an epigraph from Hantūru (Chikmagalur district), dated Śaka 1052, mentioned above. This Digambara saint was surely a very influential pontiff of this particular gaccha of the 12th century.

From Heggere in Chiknayakanhali taluk, was discovered an interesting epigraph²⁸⁶, dated Śaka 1083, corresponding to 1161 A.D., of the time of Narasimha I of the Hoysala dynasty. It also mentions his overlord, the Calukyan king Bhūlokamalla, who was his nominal suzerin. The identity of this Bhulokamalla has not yet been settled237. This epigraph records the construction of a Jina temple, called Cenna-Pāršva basadi, which was obviously dedicated to Pārśvanātha, by Bittideva, the feudatory of Hoysala Narasimha I. It also mentions Mānikanandi Siddhāntadeva, the disciple of of Gunacandra, as the recipient of the gift, given to that temple. They belonged to Mūlasangha, Desiya gana. Pustaka gaccha and Kondakunda anvaya, Two short epigraphs²⁸⁸, on memorial tablets. dated respectively 1163 and 1298 A.D., have also been discovered from the same place. Two memorial tablets289 from Karahālu in Tumkur taluk, dated 1174 A.D. (approximately), record the death of two devoted Jain ladies called Haryaladevi and Hariharadevi respectively.

An epigraph²⁴⁰ from Mānṭaniḍugallu in Pavagada taluk of this district, dated Śaka 1155, corresponding to 1232 A.D., records the construction of a Jina temple, called Jogava

ttige basadi at Niqualla, by a chief called Gangena Māreya. We further learn from this epigraph that this temple was dedicated to Lord Pārsvanātha. The epigraph also discloses the names of the monks Padmaprabha Maladhārideva and his guru Vīranandi, belonging to Mūlasangha, Dēsiya gaņa. Kondakunda anvaya and Pustaka gaccha. Another epigraph²⁴¹ from Amarāpura in Sira taluk, dated Saka 1200, corresponding to 1278 A.D., mentions a Jina temple called Brahma-Jinālaya and two monks of Pustaka gaccha and Ingaļesvara bali.

Jain Epigraphs from Hassan district: This district of Karnatak, has yielded quite a large number of epigraphs, apart from Śravana Belgola. Before we discuss the epigraphs of that famous place, of our period, we have to take note of the Jain epigraphs, from other places of this district. The earliest epigraph, which has been assigned to .060 A.D., comes from Somavara of Arkalgud taluk, and it gives the name of Gunasena Pandita, belonging to Dravida gana, Nandi Sangha and Arungala anyaya. He is further described as the guru of the queen Ecaladevi 262 A few other short epigraphs²⁴³, of this place, yield the names of a number of Jain monks and an unnamed Jain temple (Jainageha). From Madalapura in the same taluk, has been discovered an epigraph²⁴⁴, which has been assigned to 1080 A.D., and which also yields the name of a temple, called Arakere basadi and associates Amalacandra Bhattaraka and his guru Kalācandra Siddhāntadeva with this basadi.

The well-known Belur, in this district, has yielded a few epigraphs, which prove that this place was once associated with Jainism. However, among the epigraphs, discovered from this place, only one, deserves notice. A long epigraph ²⁴⁵ (The first part of which is missing), from this place dated Saka 1057, corresponding to 1137 A.D., eulogises the achievements of Vishnu dandādhipa, who was a general of Hoysala Vishnuvarvardhana. This general was a great Jain and built, according to this epigraph, a magnificent

Jina temple, named after the Hoysala king called Vishnuvardhana Jinālaya in the capital Dorasamudra. His guru Śrīpāla Traividyadeva was a great logician of those days and the gifts, recorded in this epigraph, were given to him. The epigraph proves that the king Vishduvardhana himself, was also associated with this gift.

Mugulūr in Hassan taluk was a great seat of Jainism in the 12th century. The earliest epigraph²⁴⁶, from this place, records the death of Vāsupūjya, who as we learn from another epigraph²⁴⁷, from this place, belonged to the spiritual lineage of Śrīpāla Traivdyadeva, who has been mentioned in the Belur epigraph, referred to above. The Mugulura epigraph²⁴⁸ of 1147 A D., of the reign of Vishņuvardhana, records the fact that at Muguļi (the old name of this place), a merchant, called Govinda, built a Jina temple. His guru was Vāsupūjya II of the same spiritual line. We are further told that the tather of this Govinda had built another Jina temple at Dorasamudra. The gift for the temple built by Govinda, was given to Vāsupūjya II.

An epigraph²⁴⁹ from Muttatti, in the same Hassan taluk, assigned to 1120 A.D., informs us that Vinayāditya, a general of Vishņuvardhana, built a Jina temple at this place, and gave it the name of Hoysala Jinālaya. The gift for the temple was given to Prabhācandra Siddhāntadeva, ho was the disciple of Meghacandra, belonging to Pustaka gacchaand Kundakunda anvaya af Deśi gan, and Mūlasangha.

Let us now turn our attention to the epigraphs, of the capital Dorasamudra, now known as Halebid. The earliest epigraph from this place, are two small, mutilated inscriptions²⁵⁰, which have been assigned to the 11th century. One of them yields the name 'Punisa Jinālaya' and another refers to a Pārśva icon. However, the most important epigraph²⁵¹, of this place, is that dated in 1133 A.D., of the time of the famous Hoysala king Vishnuvardhana. The epigraph mentions both Gangarāja, the famous Jain general (dandanāyaka) and his equally illustrious son, the general

(camūpa) Boppa. This epigraph pays a glowly tribute to Gangarāja, who was not only, one of the greatest generals of South India, of the 12th century, but also a supreme supporter of The Jain religious system. He is also rerebuilding thousands of dilapidated Jain presented as temples of Gangavādi, which became a second Kopana (the great Jain centre). His son Boppa, according to this epigraph, built a great Jain temple at Dorasamudra, in memory of his illustrious father. This temple was consecrated by the sage Nayakirti Siddhanta Cakravarti. We are further told that the guru of Boppa was Subhacandra, who belonged to Kondakunda anvaya and the latter was the disciple of Prabhacandradeva Saiddhantika. Then, we are told, that Vishnuvardhana himself, was once so impressed by this temple, that he changed its original name viz Drohagharatta Jinālaya and christened it Vijaya-Pārśvadeva basadi and also granted some gift for it. Some other gifts, by other persons, are also recorded in the epigraph.

Vijaya-Pārśva Jinālaya was not the only Jain temple of Dorasamudra. Epigraphs, discovered in this place, mention, at least, two more Jain shrines. The temple of Śāntinātha at Dorasamudra, is mentioned in a late 12th century epigraph 252 from Halebid According to that epigraph, some gift was registered, for this temple, in 1196 A.D., by some merchants of Dorasamudra. At that time, Ballāla II was the reigning king. It also mentions Bālacandra Siddhāntadeva and his disciple Rāmacandra. The latter was the recipient of the gift, given for this temple. This temple of Śāntinātha is also mentioned in another epigraph of the 12th century 252.

At least one epigraph, of the 13th century, mentions the famous Vijaya-Pārśva Jinālaya, built by Boppadeva at Dorasamudra. An inscription²⁵³ from Halebid, dated Śaka 1177, corresponding to 1255 A D., informs us that Narasimha III, the son of Someśa (Someśvara), the Hoysala king, visited this temple, built by Boppadeva, and granted some

gift for it. We have already seen that there were at least two other Jina temples at Dorasamudra, one built by the merchant Govinda in the 1st half of the 12th century, during the reign of Vishnuvardhana, and the second called Punisa Jinālaya, was built probably in the 11th century. We will see, in connexion with the epigraphs of Sravana Belgola, that the Hoysala kings and their relatives gave parennial support to the cause of the religion of the Jinas.

Heragu, in Hassan taluk, was another great centre of Jainism from the 12th century. According to an epigraph dated Saka 1077, corresponding 1155 A.D., of the reign of Narasimha I (1152-173), a temple of the name of Cenna Pārśvanātha, was built by Jakkabbe, the wife of the general Cābimayya. Nayakīrti of Pustaka gaccha was her guru. Other epigraphs from this place, are known. The first, dated 1174 A.D. 255, of the reign of Ballāla II (1173-1220), records a gift for Cenna Pāršvanātha temple by the king himself, who was surely interested in the religion of Jinas. The second dated 1177 A.D., also refers to some gift for this Pārśvatemple by two ordinary individuals.

An epigraph²⁵⁷ from Karugund in Arsikere taluk, dated Saka 1080, corresponding to 1158 A.D., of the reign of Narasimha I, informs as that one Santiyana, a petty chief, built a Jina temple at Karikunda (the earlier name of Karugund), and made some gift to this temple, which was entrusted to Mallishena Pandita, the disciple of the wellknown Vāsūpujya II, who in his turn, was the disciple of the Śrlpāla Traividya, about whom, we have already said a few things. From the same taluk, has been discovered. another epigraph, from a place called Bancura²⁵⁸, which is dated in Saka 1090, corresponding to 1168 A.D., and mentions Ballala II, as the reigning king (although his father Narasimha I was still alive) and records the construction of a temple, dedicated to Pārsva, at Bandavura (the earlier name of Bandura), built by two merchants, called Mādirāja and Sanka-Setti. The monks, belonging to

the Arungala anvaya, including Mallishena, Śripāla Traividya and his disciple Vāsupūjya II are also mentioned here, which once more, proves that the Digambara monks, of this line, were indeed extremely influential in the Hoyala kingdom. We are further told that the icon of Pārśva, in this temple, was built by Pushpasena muni, who was one of the disciples of Vāsupūjya II. Another disciple of Vāsupūjya II, namely Vṛshabhanātha, was made the priest of the temple.

These great Jain saints of the Arungala anvaya are, once more, mentioned in the Markuli epigraph from Hassan taluk, dated Śaka 1095, corresponding to 1173 A.D., of the reign of Ballāla II (1173-1220). This epigraph informs us that Bucimayya, a dignitary of the court of Ballāla II, built a temple, called Trikuţa Jinālaya at Marikali (the earlier name of Markuli) and made some gift, which was entrusted to Vāsāpūjya II, the celebrated disciple of Śrīpala Traividya.

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From Arsikere, has been discovered, an epigraph²⁶⁰, dated Saka 1141, corresponding to 1219 A.D., of the reign of Ballāla II (1173-1220), the famous Hoysala king. It records the construction of the celebrated Sahasrakūṭa Jinālaya at Arasiyakere by Recarasa, a minister of Kalacurya stock. The gift was given by him to Sāgaranandi Siddhāntadeva, the disciple of Subhacandra Traividya, who was the disciple of Māghanandi Siddhāntadeva, belonging to Pustaka gaccha and Ingaleśvara bali. We are further told, in this epigraph, that the Jain devotees of this town, also built another Jina temple at an enormous cost. Another temple, dedicated to Sāntinātha, was also built by the people of this town.

An epigraph²⁶¹ from Hirehalli, in Belur taluk, dated 1170, corresponding to 1248 A.D., mentions the construction of a shrine, dedicated to a Jain monk, called Perumāledeva by a chief called, Ādi-Gavuņda. Another epigraph²⁶², dated 1257 A.D., from this place, is known. It also men-

tions the *jinālaya*, built by Ādi-Gavuṇḍa. This epigraph records the construction of another Jina temple. From Gorur also, we have a Jain epigraph 268, which refers to the construction of a *basadi* at Goravūra. The epigraph is assigned to the 12th century. Let us now turn our attention to the epigraphs of the famous Śravaņa Belgola of our period.

A very good number of epigraphs, from Śravana Belgola, in Hassan district, of our period, are known. In a few epigraphs, some Western Calukya kings are indirectly mentioned. In one epigraph²⁶⁴, dated 1100 A.D., we are told, that the monk Gunacandra, was the worshipper of the feet of Mallikāmoda Śāntīśa in Balipura. We have already seen that Balipura or Balgambe, was well-known for its Santinatha temple 268, and the present epigraph proves that the Santinatha temple of that famous tirtha, was originally built by Jayasimha II (1015-1043), who had the title of Mallikamoda. 266 The present Śravana Belgola epigraph also states that the Jain muni Vasavacandra was given the title of Bāla-Sarasvatī in the Cālukyan capital. Another epigraph from this place 267, dated 1129 A.D., informs us that the Jain philosopher Vādirāja, was honoured by Jayasimha II and another Jain muni, called Svāmi, got the title of Sabda Caturmukha from Ahavamalla or Someśvara I (1043-68).

However, the majority of the epigraphs, of our period, from Śravana Belgola, are connected with the activities of the kings, queens and generals of the famous Hoysala dynasty. We have already seen that the Jain monks took active interest in the internal affairs of the Hoysalas, from the very beginning of their rule. Quite a number of epigraphs from Humcha²⁶⁸, show that the early kings of this dynasty, were favoured by the Jain goddess Padmāvatī. The first important epigraph²⁶⁹, of our period, from Śravana Belgola, is dated in 1123 A.D. The epigraph opens with the praise of Prabhācandra, the disciple of

Meghacandra Traividya. Both these monks are mentioned in some other epigraphs²⁷⁰, which have already been discussed. It records the erection of a Jina temple, by the queen Sāntaladevi, called by the rather curious name Savatigandhavāraṇabasti. According to this epigraph, Sāntaladevi, the queen of Hoysala king Vishņuvardhana, was the daughter of Mārasimha and Macikabbe. She has been described as a rampart to the Jain faith and as a rutting elephant to ill-mannered co-wives (udvṛtta-savatigandhavāraṇa), and this apparently gave its name to the temple, erected by the queen. We are told, that the garden, which she granted, to the temple, was obtained from her husband, the king Vishṇuvardhana himself.

The death of Santaladevi is mentioned in several epigraphs, including one of 1131 A.D.²⁷¹ We are told that the father of this great lady was a devotee of Siva, and her mother, a Jain devotee and Prabhācandra was the guru of both the daughter and the mother. The mother Mācikabbe, we are told, died by fasting at Belgola.

An earlier epigraph²⁷², dated 1117 A.D., from this place, records the erection of a Jina temple, by two merchants and vields the name of the Jain sage Bhanukirti. However, the most dominating figure, of that time, was Gangaraja, the Jain general of Vishnuvardhana, who was undoubtedly one of the greatest champions of the Jain faith of the 12th century, in South India. Several epigraphs, from Śravana Belgola, describe his passion and love for the religion of the Tirthankaras. An epigraph 278, of 1118 A.D., describes Gangarāja as the lay disciple of Subhacandra Siddhāntadeva, who was the disciple of Kukkutāsana Maladhārideva of the Pustaka gaccha, belonging to the Desi gana of the Mulasangha and Kondakunda anvaya. We are told in this epigraph, that Gangaraja renovated all the Jina temples of Gangavādi. "wherever he marched, wherever he was encamped, wherever his eyes rested, wherever his mind was attracted, there he had Jina temples made." Another

epigraph²⁷⁴, from the same place, dated 1120 A.D., describes him "as a moon in raising the volume of the milk ocear, the Jain religion". The same epigraph tells us that his father's guru was Kanakanandi of Mullur (Coorg). From another epigraph²⁷⁵, of this place, we learn that Gangarāja, built the town of Jinanāthapura (one mile from Belgola. It appears that he obtained permission from Vishnuvardhana, to make a grant for the temple. Two epigraphs²⁷⁶, state that this valiant general obtained from Vishnuvardhana, the village of Parama and granted to the Jain temples, erected by his mother Pocaladevi and his wife Lakshmidev], both of whom were great Jain lay devotees. Three epigraphs²⁷⁷, from the same place (i.e. Belgola), state that Gangaraja, after his victory at Talakad, obtained the village of Govindavādi from the king (Vishnuvardhana) and granted it for the worship of Gommateśvara. This grant was made, after washing the feet of his guru Subhacandra Siddhāntadeva.

A short epigraph ²⁷⁸, from Belgola, states that an epitaph was set up by Lakshmi, the wife of Gangarāja, to commemorate the death of her brother Bücana, a disciple of Subhacandra. Another epitaph ²⁷⁹, was set up by Gangarāja and Lakshmi in 1115 A.D., to commemorate the death of Meghacandra, a prominent Jain monk, who had a great disciple in Prabhācandra Siddhāntadeva. From the same epigraph, we learn, that by restoring innumerable Jain temples, in all places, to their former condition, he converted the Gangavādi, 96000, into Kopaņa (a great Jain tīrtha). This particular expression, regarding Gangarāja, occurs in several epigraphs ²⁸⁰, including one from Halebid, already noted. ²⁸¹

Three other epigraphs²⁸², from Belgola, record the setting up of epigraphs by Gangarāja, for his mother Pocikabbe, his wife Lakshmi and guru Subhacandra, who died in 1120, 1121 and 1123 A.D., respectively. Some of

other pious act of Gangarāja, will be discussed in connexion with the discussion of the Jain epigraphs of other districts.

Another general of Vishņuvardhana, viz. Bharata, was also a devout Jain, and like Gangarāja, built new Jina temples, everywhere in Gangavāḍi. According to an epigraph²⁸⁸, from Belgola, dated 1160 A.D., he built 80 new basadis and renovated 200 Jina temples in Gangavāḍi. This Bharata was a lay disciple of the well-known Ganḍavimukta Siddhāntadeva.²⁸⁴

Hulla, a treasurer (bhāndāri) of Narasimha I (1152-1173), was another great Jain of the 12th century, and is mentioned in several Sravana Belgola epigraphs, of the time of Narasimha and Ballala II. According to one inscription 285, he even served Vishnuvardhana. An epigraph 286, of 1159 A.D., informs us that the treasurer Hulla, erected at Belgola, a temple, dedicated to 24 Tirthankaras and it was popularly known as Bhāndāri bassādi. His guru, according to the same epigraph, was Maladhāri Svāmi. The epigraph also records the visit of Narasimha I to Belgola, who paid homage to Gomatesvara and also visited the Caturvinisati temple, built by Hulla. The king, we are told, gave it a second name viz. Bhavyacūdāmaņi, after Hulla's title Samyaktva-Cūdāmaņi, and granted the village Savaņeru to it, to provide for gifts, repairs, worship etc. The record closes with the statement that Hulla made over the village Savaneru to Bhānukīrti of the Pustaka gaccha, Deśiya gaņa and Mulasangha. One epigraph 287, dated 1159, mentions Hulla, as the third great promoter of the Jain faith, after Cāmundrāya and Gangarāja. The same epigraph refers to the restoration of two Jina temples at Bankapura by Hulla. His religious activities also embraced Kopana. Mahāmandalācarva Nayakirti, the disciple of Gunacandra, was made the ācārya of the Caturvimsati temple, set up by Hulla. Narasimha l's visit to Belgola is also mentioned in a late epigraph²⁸⁸, dated 1175 A.D., which states that he granted. along with the village Savaneru, the two villages Bekka

and Kaggere also. The gift of these three villages were confirmed by Ballāla II, according to the present epigraph, at the request of Hulla, who granted them to provide for the worship of Gommata, Pārsva and 24 Tīrthankaras.²⁸⁹ According to another epitaph²⁹⁰, dated 1163 A.D., Hulla made an epitaph of his guru, mahāmanḍalācārya Devakīrti Paṇḍitadeva. Another epigraph²⁹¹ mentions Hulla's wife Padmāvatī.

Several important Śravana Belgola epigraphs were incised during the reign of Narasimha's successor Ballala II. We have just referred to his epigraph of 1175 A.D. That inscription mentions Adhyātmi Bālacandra, the disciple of Nayakīrti. This Bālacandra is also described as a great promoter of the Jain faith in this epigraph.299 An epigraph of 1181 A.D. 293, records the erection of Pārśvanātha basadi at Belgola by Aciyakka, the wife of Ballala II's minister Candramauli. Although Aciyakka was a devout Jain and a disciple of the great Nayakirti, her husband Candramauli has been described, in this epigraph, as a Saiva. It was, at his request, that Ballala II, granted the village of Bommenahalli for the god Pārśvanātha, set up by Āciyakka, also called Acaladevi204. This particular epigraph of Belgola also informs us, that Nayakirti had celebrated Bālacandra, Bhānukīrti, Prabhācandra, disciples like Māghanandi, Padmanandi and Nemicandra.

An important epigraph 205, from Belgola of the reign of Ballāla II, dated 1195 A.D., records the pious works of Nāgadeva, the paṭṭanasvāmi of that king. We are told, that Nāgadeva made a dancing hall in front of the temple of Pārśvanātha and another dancing hall in front of Kamaṭha Pārśva basti. However, his greatest achievement was the construction of the famaus Nagara Jinālaya. The epigraph also records some grants, by the merchants of Belgola, for this particular Jain shrine. According to another epigraph 206, dated 1200 A.D, Nāgadeva, caused a tank called Nāgasamudra to be excavated, and he also built a new

garden. The land for that garden was provided by Bhānu-kīrti, Prabhācandra and Nemicandra the three disciples of Nayakīrti, with the condition, that he should pay four $gady\bar{a}nas$ (gold coins), every year, for the worship of Gommatesvara.

An epigraph³⁰⁷ from Belgola, mentions that general Recimayya, set up a temple of Śāntinātha at Jinanāthapura, which, as we have already seen, was built by Gaṅgarāja. We further learn that this temple was made over to Sāgaranandi, the disciple of Śubhacandra Traividya, who was the disciple of Māghanandi, connected with Sāvanta basadi of Kollāpura. Though the king is not mentioned here, we know from two epigraphs²⁹⁸, of Hassan and Shimoga districts that Recimayya was a general under Ballāla II.

An epigraph²⁰⁰, from Belgola dated 1231, of the time of Narasimha II (1220-1234 A.D.), records that Gommatasetti, the son of Padumasețți, who was a lay disciple of Nayakīrti's disciple Adhyātmi Bālacandra, made a money grant for Gommatesvara. From an epigraph soo, dated 1273 A.D., we learn that Sambhudeva and other merchants of Belgola, granted certain lands, which they had purchased from Mahāmandalācārya Nayakīrti's disciple Candraprabha, to provide for milk offering to Gommatesvara and the 24 Tirthankaras of the enclosure. The ruling king, at that time, was Narasimha III. Another Jain epigraph 801, is also generally assigned to the reign of this king. This inscription mentions a Jain teacher, called Maghanandi, belonging to the Balātkāra gaņa, and described as a disciple of Kumudacandra. This Maghanandi is further described, in this epigraph, as the royal guru of the reigning Hoysala king, who is probably no other than Narasimha III. This inscription also refers to the Nagara Jinālaya of Belgola, which according to this epigraph, was dedicated to Adinatha. A grant is recorded, in this epigraph, for this jināiaya, by the merchants of the town. These merchants have been represented as the disciples of Mäghanandi.

Jain Epigraphs from Mandya district: The earliest Jain epigraph 302 of our period, assigned to circa 1000 A.D., has been found from Mutsandra in Nagamangala taluk of this (Mandya) district. This short epigraph refers to a temple called Coka Jinālaya. Next, we have an epigraph 303, from Belūru in Mandya taluk, dated Saka 944, corresponding to 1022 A.D., in the reign of Ganga-Permanadi. It refers to the construction of new Jina temple (nava-jinālaya). Next important Jain epigraph 304, from this district, has been found from Tippur in Malavalli taluk, dated 1039, corresponding to 1117 A.D., in the reign of the 1 amous Hoysala king Vishņuvardhana. It mentions the fact that, with the permission of his king, the great Gangarāja donated the village of Tippūra to Meghacandra Siddāntadeva, belonging to Mūlasangha, Kānūra gana and Tintrinika gaccha.

A number of epigraphs from Kambadahalli in Nagamangala taluk are known, which show that from the early 12th century, this place became a centre of Jainism. According to an epigraph sos of 1118 A.D., of the time of Hoysala Vishņuvardhana, his famous Jain general Gangarāja, obtained this place from the king, and gave it to Subhacandra his guru. Probably after this date, this place became a J in tirtha and several Jina temples were constructed here. An epigraph⁸⁰⁸ of about 1120 A.D., is actually an epitaph of two Jain ladies viz. Rukamabbe and Jakabbe, who were the lay disciples of Prabhacandra, belonging to Kondakunda anvaya, Deśiya gana, Pustaka gaccha and Mūlasangha. epigraph sor of about 1.30, records the construction of a Jina temple, dedicated to Santinatha at this place by Boppa, the illustrious son of the great Gangarāja. Boppa, as we have already seen, constructed a temple at Halebid, in memory of his father, in 1133 A.D. 808. Another epigraph 809, from this place dated 1145 A.D., records some grant for the Santis vara basadi (apparently identical with the temple, built by Boppa) of this place, by Mariyane and Bharatimayya, the two generals of the Hoysalas. Both the generals were the lay

disciples of the monk Gandavimukta, who has already been mentioned in connexion with the religious activities of other persons in the Hoysala kingdom. Another epigraph⁸¹⁰, from this place, dated Saka 1089, corresponding to 1167 A.D., indirectly proves that this place was not only a Jain tūrtha, bu it had educational institutes, where the students, interested in Jainism, were given lessons. It further shows that the temples of this place, remained under the control of the monks of Mūlasangha, Deśiya gana, Pustaka gaccha and Kondakunda anvaya. There is also a reference to Hanasoge, which was a great Jain centre, as we will see afterwards, in this chapter.

From Sukadare in Nagamangala taluk, we have a Jain epigraph⁸¹¹, which is assigned to 11 0 A.D., of the tim of Vishnuvardhana and which mentions Jakkisetti, a great Jain merchant. According to this epigraph, Jakkisetti constructed a Jina temple, at his village Sukadare and also a tank. His guru was Ajitasena of Drāvida Sangha. was entrusted to the monk Dayapaladeva. Another undated epigraph⁸¹², but assigned to 125 A.D., was discovered from Hosahollu in Krishnarajapet ialuk, of this district. It records that during the rule of Vishnuvardhana, Nolabi Setti, donated a village, a tank, a dānašālā and various other things for the Trikuţa-Jinālaya, constructed by Dembikabbe to his guru, the well-known Subhacandradeva, the guru of so many illustrious personalities of the 12th-century Karnatak, We have already seen that this Subhacandra was the disciple of Kukkuţāsana Maladhārideva,

Another epigraph⁸¹⁸, of the reign of Vishņuvardhana, dated 1131 A.D., discovered tro Ābalwādī in Mandya tatuk, records the construction of a Jina temple, by a Jain layman, called Mallinātha, who was a lay disciple of the monks of the Mūlasaṅgha, Desiya gaṇa and Pustaka gaccha. From Kasalageri in Nagamangala taluk, we have an interesting epigraph⁸¹⁴, dated Śaka 1064, corresponding to 1142 A.D., of the reign of Vishnuvardhana. It records the construction

of a big jinālava by a Sāmanta of Vishņuvardhana, which was known as Ekkoti Jinālaya, dedicated to Pārśva. of a village is also recorded and the recipient was Brahmadeva, belonging to Mulasangha and Surastha gana. From Bogādi in Nagamangala taluk, we have two epigraphs. first 818, assigned to 1145 A.D., refers to a Jain shrine, called Karaņa Jinālaya at Bhogavatī (modern Bogādi), which was under the control of the well-known line of Ajitasena and Śripāla Traividya. It refers to the reigning king Vishņuvardhana. From the second epigraph 316, of this place, we learn that this Karana Jinālaya was dedicated to Pārśva. The epigraph is dated in the Saka year 1095, corresponding to 1173 A.D., and the reigning king was Ballala II. It records some gifts for the monk Padmaprabha, who also belonged to the line of the illustrious monks, mentioned in the earlier The donor was mahāpradhāna, sarvādhikāri epigraph. Heggade, a loyal officer of Ballala II. From Yalladahalli, in the same Nagamangala taluk, we have an epigraph 817, dated 1254 A.D., of the time of Narasimha I, which mentions an officer called Devaraja, who belonged to a Jain family and who built a Jina temple, at a place called Suranahalli (the former name of Yalladahalli), which afterwards was given the name of Parsvapura, by the king himself. The temple, therefore, was dedicated to Lord Pārsvanātha. A gift was also registered, which was given to Municandra, belonging to Pustaka gaccha and described as the disciple of Narendrakirti Traividya, an authority on tarka and Vyakarana.

Two Jina temples called respectively Māṇikyadoļalu basadi and Koḍehāļa basadi are mentioned in two epigraphs³¹⁸, of Mandya district, found respectively from Basti (Krishnarajapet taluk) and Kyātanahalli (Srirangapatna taluk). Both are dated in the 12th century.

An interesting epigraph from Haṭaṇa³¹⁰, in Nagamangala taluk, dated Śaka 1100, corresponding to 1178 A.D., of the time of Ballāla II, mentions a merchant, called

Sovisetti, who belonged to a family of dedicated Jains, and who, according to the present epigraph, built a temple of Pārsvanātha and made some gift, which was given to Balacandradeva, who belonged to Pustaka gaccha. The long and interesting epigraph⁸²⁰, from Alesandra in Nagamangala taluk, dated Śaka 1105, corresponding to 1183 A.D. of the reign of Ballala II, records the erection of a Pārsva temple at Sindaghatta by Santaladevi, the daughter of the famous general Bharata. It also records some grant, for two other Jina temples, situated respectively at Anuvasamudra (modern Alesandra) and Cäkeyanahalli, which was given to Devacandra Pandita, the disciple of Gandavimukta Siddhantadeva, who in his turn, was the disciple of Mäghanandi Siddhantadeva, belonging to Kollapura. He was of Pustaka gaccha and Ingaleśvara baļi. We have already come across this great Maghanandi of Kollapura, in connexion with the Jain epigraphs of the Śilābāras of Kolhapur, in the first chapter of the present work. \$21

From Dadaga in the same district, there is an undated epigraph 322, which refers to five Jina temples of Dadiganakere (the ancient name of Dadaga). A temple, dedicated Bāhubali, at that place, received some gift from two generals of Vishnuvardhana viz. Bharata and Mariyane The recipient was Meghacandra, the disciple of Munibhadra, who belonged to Kānura gana and Tintrinika gaccha. An epigraph 328, from Kalegere, of the time of Narasimha III, refers to Sāntinātha temple of Dorasamudra, which has already been noticed. This temple received some gift from the king himself, and it was entrusted to Māghanandi, the disciple of Kumudacandra, who belonged to Balātkāra gana and Mūlasangha. There is also a very useful list, in this epigraph, of the several spiritual predecessors of these monks.

Jain Epigraphs from Mysore district: Quite a few important Jain epigraphs from Mysore district are known. A place called, Cikka Hanasoge, in this district, was a

great centre of Jainism, from the last quarter of the 9th century A.D. According to a tradition 324, it had once 64 Jina temples. And this tradition is recorded epigraph⁸²⁵, of circa 1100 A.D. The earliest epigraph⁸²⁶, from this place, is assigned to the early 10th century A.D. It records the death of Śridharadeva, who belonged to Panasoge śākhā. Panasoge is the ancient name of Hanasoge and the reference to this sākhā shows that, probably from a much earlier period, it was looked upon as a Jain tirtha. Another epigraph 827, of the same period, records the death of a lady called Jakkiyabbe, who according to Saletore⁸⁸⁸. should be identified with the Jain queen, of the same name, epigraph of 911 A.D. 829 mentioned in an epigraph⁸³⁰, from Chikka-Hanasoge of about the same time, refers to the death of Elacarya, a celebrated Jain monk. A single-line inscription 881, of about 1025 A.D.. mentions a Jina temple called Rajendra Cola jinalaya.

Next, we have a short epigraph ****, of about 1060 A.D., which refers to the erection of a Jina temple, dedicated to the monks of the Pustaka gaccha, by Vira Rājendra Nanni Caṇgālva. Another epigraph **3**, from Hanasoge, of about the same date, gives us the rather curious information that formerly the Jain tīrtha, at that place, was in existence, during Dāsarathi Rāma, and afterwards during Vikramāditya, the enemy of the Sakas. This indicates that Hanasoge or Panasoge was looked upon as an old Jain tīrtha, as early as the 11th century AD. The present epigraph further represents Nanni Caṇgālvadeva as the builder of a new basadi of this place. It also associates Mārasimha with this place, and this Mārasimha is no other than the great Jain king Mārasimha III (960-974), who lived and died a dedicated Jain **3*4*.

Next, we have an epigraph 388 of about 080 A.D., which mentions Dāmanandi Bhaṭṭāraka of Desiya gaṇa, Pustaka gaccha and Koṇḍakunda anvaya, as the monk in charge of all the 64 Jina temples (basadi) of Panasoge. He is further

represented as the teacher of Divākaranandi Siddhāntadeva. We have already seen that this famous Jain tīrtha was, from the beginning, in possession of the monks of the Pustaka gaccha. These monks, and a few others of the same Koṇḍakunda anvaya, are mentioned in an epigraph, from this place, dated Śaka 1021, corresponding to 1099 A.D. see It appears that the earliest sage of this line viz. Purṇacandra, flourished about 1000 A.D. This epigraph records a gift of 30 gadyānas (gold coins) to a temple of this place, by Besavaveganti, the lay female disciple of Divākarananci. It should further be noted that Hanasoge bali afterwards became a sub sect of the Pustaka gaccha and the monks of this line are mentioned in several epigraphs of Karnatak.

An epigraph ***, from Cāmarājanagara, dated Śaka 1039, corresponding to 1117 A.D., mentions a famous officer-cum-minister of Vishņuvardhana called Puņisa, who is represented in this beautiful epigraph, as a great general and a dedicated Jain. We are told that he beautified 96 00 Jina temples of Gangavādi. We are further told that Puņisa, built at this place (Cāmarājanagara), a Jina temple of the name of Trikuṭa basadi and donated some land for it. This general Puņisa apparently built another Jina temple at Halebid, called Puṇisa Jinālaya, which has already been noticed, and which is mentioned in a recently-discovered epigraph. ** He is also mentioned in an epigraph** from Belur and another ** from Basti Hoskote (Mandya district.)

An epigraph from Śravanahalli of the early 12th century, of the time of Hoysala Vishnuvardhana⁸⁴², mentions the gift of a village for Vira Kongālva Jinālaya by the queen Cantaladevi and her friend Duddamalla. The recipient was Prabhācandra Siddhāntadeva, the disciple of Meghacandra Traividya of Pustaka gaccha and Desiya gana. These two monks, as we have already noticed, are mentioned in several Jain epigraphs of the Hoysala period. A short mutilated epigraph⁸⁴³, of about 1170 A.D., from Mūdahalli, in Nanjangud taluk, praises the anvaya of

Arungala, belonging to Nandisangha. Another epigraph³⁴⁴ from Maleyūr in Chamrajnagar taluk, dated Śaka 103, corresponding to 1181 AD, mentions a temple, dedicated to Pārśvanātha at Kanal ācala and also records the gift of a village by a lady called Cikkatāyī. The name of the village wa Kinnarīpurā.

From Basavanapura in Narasipur taluk, was discovered an epigrah, dated Saka 1105, corresponding to 118 A.D. 345. This epigraph gives an authentic list of the predecessors of Candraprabha Muninātha, belonging to Dravida Sangha, Arun ala anvaya and Nandisangha, who died in the abovementioned year. It mentions Samantabhadra, Kumārasena, Cintāmaņi, Cūdāmaṇi, Maheśvara, Sāntideva, Akalanka (who defeated the Buddhists), Pushpasena, Vimalacandra, Indranandi (the author of the Jvālinīkalpa), Paravādimalla (a contemporary of Krishnarāja). After this, a large part of the rock, bearing this epigraph, has been effaced, and then comes the names of Maladhāri, Ajitasena I, Candraprabha, Ajitasena II, Samayadivākara and Sūri Candraprabha.

Then we should refer to an epigraph *46, from Gundlupet, dated Saka 1118, corresponding to 1:96 A.D. It mentions the erection of a jinālaya by Goravagavuņda, a pett feudatory under Ballāla II at Tuppura, which was given to the monks of Arungala anvaya and Nandisangha.

Jain Epigraphs from other areas of Karnatak: Some other areas of the present Karnatak, have also yielded a good number of Jain epigraphs and antiquities. The Coorg area was once a stronghold of Jainism. Let us first take note of the Jain epigraphs from Mercara taluk. In the earlier volume of the present work 347, we discussed the spurious Mercara copper plates, which were forged in the early mediaeval period. The second epigraph from Mercara 348, is assigned to the second half of the 12th century. It mentions the consecration of an image of Śāntinātha by Māghanandi of Tātangi, belonging to Mūlasangha, Deśiya gana and Pustaka gaccha. Another Śāntinātha image

epigraph from the same place^{\$40}, is assigned to the 12th century, and mentions Hariscandradeva of the abovementioned sangha and anvaya. A third image epigraph^{\$50}, from the same place, discloses the name of the donor Hariyanna Heggade, who is described as the lay disciple of Nayakīrti, mentioned above. It has been conjectured that this Nayakīrti, should be identified with the homonymous monk, of the same name, who died at Śravana Belgola in 1176 A.D.^{\$51}

Mullur, in Somayarapet taluk, was a celebrated centre of Jainism, from the 11th century. According to an undated epigraph from the Pärsvanātha basadi of this place 852, Pochabbe, the mother of Rājādhirāja Kongāļva (a Coļa feudatory), a lay disciple of Gunasena Pandita of Nandi Sangha and Arungala anvaya, built a temple there. However, according to another epigraph⁸⁵⁸, dated Śaka 980, corresponding to 058 A.D., found from the same temple, it was built by Śrī Rājendra Kongālva's father. there is reason to believe that this Pārśvanātha temple was jointly built by this king and his Jain queen Pochabbe. It is interesting to note that in almost all the epigraphs of the Kongālva kings, found from Pārsvanātha basadi of Mullur, the name of Gunasena Pandita, is conspicious by presence. He was treated as a royal guru and his death is recorded in a somewhat bigger epigraph 854, found from basadi. According to this inscription, this great Digambara saint breathed his last in Saka 586, corresponding to 1064 A.D. Another undated epigraph 8 55. records that Mallishenadeva, of Arungalanvaya and Nandisangha had the basadi (of Śāntinātha) re-consecrated.

Earlier Jain epigraphs have been found from Biliyur in Virajapet taluk and Peggur and Nallur of the same taluk. The epigraph from Biliyur³⁵⁶, is dated in Saka 809, corresponding to 887 A.D. This epigraph has been discussed in the earlier volume³⁵⁷, of the present work. The Peggur epigraph⁸⁵⁸, dated Saka 899, corresponding 977 A.D.,

belongs to the reign of Rājamalla IV. It has also been noticed by us in our earlier volume. An epigraph from Nallur, in the same taluk, refers to a Jina temple, called Cangāla basadi.

A few Jain epigraphs have also been found from Bellary district. Several places, of this district, as noticed by Desai⁸⁶⁰, were connected with the Digambara religion, from the early mediaeva period. These places are Adoni, Kogali, Nandi Bevūru, Mannera Masalevāḍa, Kuḍatani and Rāyadurg.

Adoni area has several old Jain settlements and one of the epigraphs 861, discovered from Halaharavi of that area. refers to a Jina temple at Nandavara and is dated in Saka 854, corresponding to 933 A.D., of the reign of Nityavarsha or Indra III. It also mentions a Jain teacher named Padmanandi. Kogali in Hadagalli taluk was a celebrated centre of Jainism, probably from the days of Durvinīta (2nd half of the 6th century A.D.), down to the 13th century. An epigraph⁸⁶⁸ of this place, is dated 992 A.D., of the time of Taila II or Ahavamalla. It mentions a Jain pontiff called Ganadharadeva Bhattāraka. The second epigraph 868, of the same lace, dated Saka 977, corresponding to 1055 A.D., of the time of Trailokyamalla alias Someśvara I (1043-1068). is very interesting, as it informs us that the Jain temple (in which the epigraph was found) dedicated to Pārsva. was originally constructed by Durvinīta, who in all probability is the Western Ganga king of that name (as no other DurvinIta is known to South Indian history). The epigraph mentions Indrakirti of Kondakunda anvaya, whose epithets prove that he was not only a very influential Jain monk of Kogali (its earlier name was Kokali), but also a great poet and a scholar, who was held in great esteem by Someśvara I. Two 13th-century epigraphs⁸⁶⁴, from the same site, were inscribed during the reign of Hoysala king Ramanatha, who ruled in the second half of the 13th century. These epigraphs refer to a number of donors hailing from different

places of Andhra and Karnatak. Kogali has been described in these epigraphs as a tīrtha and there is little doubt that this place was considered a very sacred tirtha by the Jains of Southern India. We have another reference to this tirtha, in an epigraph, from Sogi³⁶⁵ of the time of Hoysala Ballala which mentions a teacher called Ubhayācārya, hailing from Kogali, who belonged to Mulasangha, Deśi gana and connected with Hanasoge (ancient Panasoge). An incomplete epigraph⁸⁶⁶, on the wall of the Pārśvanatha temple of Kogali, mentions Sāmanta Jinālaya of Kollāpura, which is also mentioned in another well-known epigraph from Śravana Belgola³⁶⁷, of the time of Ballāla II (1173-1220). This Samanta Jinalaya of Kollapura was actually the name of the famous Rupanārāyana temples68, which was constructed by Sāmanta Nimbadeva and which has already been noticed by us, in the first chapter 969 of the present work.

Another epigraph from Bellary district, viz. the Nandibevuru inscription³⁷⁰ of Śaka 976, corresponding to 1054 A.D., of the time of Someśvara I Trailokyamalla, mentions a celebrated Jain saint known as 'Ashtopavāsi Bhaṭāra' or 'the preceptor of eight fasts'. It refers to a Jina temple, constructed hy a Nolamba-Pallava chief called Brahmādhirāja. The epigraph ālso proves that local Brāhmaṇas also had love and affection for this Jina temple. In another epigraph³⁷¹, from the same place, there is a reference to a monk called Vīranandi, belonging to Pustaka gaccha, Deśi gaṇa, who received a gift from another Nolamba chief called Ghaṭṭiyarasa Iriva Narasimhadeva, during the time of Someśvara I.

Another place of the same district, viz. Mannera Masale-vāda, has yielded an epigraph³⁷² of Śaka 1219, corresponding 1297 A.D., and it refers to a Jina temple of Mosalevāda, which received a gift from a chief called Mahāmāndaleśvara Bhairavadāsa. The recipient was one Vinayacandradeva,

belonging to Mulasangha and Deśi gana, who has been described as the disciple of Nemicandra.

An epigraph⁸⁷⁸ from Śivagaṅgā in Nelamaṅgala taluk of Bangalore district, assigned to 1140 A.D., though a Śaiva record, refers to the construction of a Jina temple, by a chief called Viṣḥnuvardhana. He also built Deva temples in the same place.

A Review: The above discussion of the epigraphs of South Iudia (1000-1300 A D.), abundantly shows that, with the exception of Karnatak, Jainism was practically a spent religious force, in other parts of the South. We have already seen that other Hindu religious sects were not favourably inclined towards this religious system, and in most places, they were denied political patronage. Even in Karnatak, they had to face very stiff opposition, and gradually lost their hold over the people. However, the Jain writers of this period, produced same brilliant works, both in Sanskrit and local vernaculars, and their works will be discussed in chapter on the Digambara literature.

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- 3. S.I.I., I, No. 68; Chakravarti No. 77.
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- 5. See I, pp. 2:1f.
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- 22. Ibid., IV, No. 324.
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- 24. See S.I.I., 17, No. 397; No. 82 of Chakravarti's List.
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- 27. See Brhatkathākośa, 59, 194; see Paümac ariyam, chapter 40; and Padma P. ch. 40, verses 31ff.

- See A.R.S. Indian Ep. 1918, p. 134; see also Madras Arch. Rep., 19(8-69, pp. 10 11; 1909-10; pp. 20ff etc.
- 29. 40. 34ff.
- 30, 40, 45,
- 31. See Jainasilālekhasangrata, Vol. IV. No. 162; See also Annual Rep. on South Indian Ep. 1 15-16, No. 565.
- 32. See Andhra Pradesh Archaelogical Series, Vol. 3, p. 45.
- 33. See Rep. on South Inclan Ep. 1960-61, No. 82; see also Jainaśilālekhasangraha, V, No. 55; for the second epigraph, see Andhra Pradesh Archaealogical Series, Vol. 22, No. 79.
- 34. See E I., Vol. IX, pp. 25:ff.
- 35. A.R., South Indian Ep., 1961-62, No. 92.
- 36. A.R. South Indian Ep., 1961-62, No. 21.
- 37. Ibid., 1925-26, No. 66.
- 38. Jainaśilālekhasangraha, IV, No. 224,
- 39. *Ibid*, 1V, No. 273.
- 40. Ibid., IV, No. 184; see also S.I.I., Vol. 4, No. 798.
- 41. See Anchra Archaeological Series, Vol. III, pp. 40-43.
- 42. See Jainasilālekhasangraha, IV, No. 347.
- 43. A.R. South Inaian Ep., 1936, No. 336.
- 44. See Journal of the Andhra Historical Res. Society, XIII, pp. 185ff.
- 45. Ibid., p. 196.
- 46. Loc.cit.
- 47. See Jainism in South India, pp. 1'9ff.
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- 73. See Desai, op.cit., pp. 345ff.
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- 89. See E.I., Vol., 37, pp. 113-16.
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- 91. See p. 178.
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- 346. Ibid., III, No. 425; E.C., IV, Gundlu, 27.
- 347. Pp. 137f.
- 348. See E.C., I (revised ed., Mysore, 1972), No. 4.
- 349. Ibid., I, No. 6.
- 350. Ibid., I. No. 7.
- 351. See ibid., I, p. 8.
- 352. *Ibid.*, I, No. 6.
- 353. Ibid., I, No. 72.
- 354. *Ibid.*, I, No. 71.
- 355. Ibid., I, No. 77.

Ibid., I, No. 96.

351. See pp. 186 f.

356.

- 358. E.C., I, No. 98; the date of the Christian era was wrongly given by us (supra, I, p. 221, fn. 72, as 918. It should actually be 877.
- 35). Ibid., I, No. 101.
- 36). See op.c.it, pp. 149ff.
- See J.S.L.S., IV, No. 79; A.R., South Indian, Epigraphy, 1915-16 No. 540, p. 52.
- 362. See S.I.I., I \(\), part I. N \(\), \(\)77.
- 363. See J.S.L.S., IV, No. 141; I.A., 55, 1, 26, p. 74.
- 361. See S.I.I. IX, part I. Nos. 346-347; see also J.S.L.S., IV, 360; and the I iscriptions of Mairas Presidency, Bellary, 192.
- 365. S.I.I., IX, No. 36).
- 366. See Desai, op.cit., p. 151.
- 36'. See E.C. II (revised, N). 380.
- 363. See Mirashi's Introduction, p. LI of C.I.I., Vol. VI.

- 369. See supra, pp. 62f.
- 370. See J.S.L.S., IV, No. 139; see also A.R., on South Indian Ep., 1918-19, No. 231; p. 16.
- 371. See S.I.I., IX, part I, No. 115.
- 372. See J.S.L.S., IV, No. 359; A.R., South Indian Ep., 1918-19, No. 256, p. 22.
- 373. Ibid., III, No. 315; E.C., IX, Nela, 84.

Chapter III

JAINISM IN NORTH INDIA

(1300—1600 A.D.)

We have already seen that Jainism was fast disappearing from all states of Northern India, except Gujarat and Rajasthan. After 1300 A.D., things became totally different, as almost the whole of Northern India gradually came under the Muslim yoke. Several places of Rajasthan. however, continued to defy those hateful foreign invaders, who were bent on destroying the very fabric of the ancient Indian culture. Before the Muslims, the earlier foreign invaders were quickly absorbed in the Indian society, as they readily accepted the religion and culture of the superior Indian civilisation. But the Mohammedans, who were suffering from terrible inferiority-complex, and who were inspired only by malice and hatred, started demolishing Indian temples, belonging to all the three major Indian religious systems viz. Hindu. Buddhist and Jain, soon after their entry into this sub-continent. However. so far as the Jains are concerned, they were intelligent and practical enough, to keep a safe and honourable distance, from their new political masters, although, at times, they too, had to face the music of the new situation. Let us. once more, start our account with Gujarat, the citadel of Jainism.

Jainism in Gufarat: Although the Jains did not practically get any royal patronage, after the overthrow of the Vāghelās, they were lucky enough to enlist the support of some extremely influential merchants and landlords. And the most dominant figure in the history of Jainism in Gujarat, of the 14th century, was undoubtedly Samarasimha, popularly known as Samarā Shah. He

belonged to Upakeśa or Ukeśavamśa and Veśata gotra.¹ All his family members, including his brothers, were good Jains. We learn from the Vividhatīrthakalpa², which is a highly reliable work, and which was composed in the lifetime of Samarā Shah, the mūlanā yaka (main image) of the Adīśvara temple in Śatrunjaya, was rebuilt by that merchant in V.S. 1371, after it was destroyed by the Muslims (Mleccha) in V.S. 1369. This information, given by Jinaprabha, is strikingly confirmed by two epigraphs², found from that famous tīrtha, dated V.S. 1371.

Further information, on this great Jain merchant, is supplied by the work Nābhinandanoddhāraprabandha4, written by Kakkasūri in V.S. 1392. This work further represents Alapakhana, the governor of Gujarat, as a friend and well-wisher of Samarā Shah. This Alapakhāna is evidently identical with Alp Khān⁸, the governor of Gujarat, during Alā-Ud-dīn's (1295-1316) time. We are told by Kakkasūri that it was this Alp Khan, who gave the necessary farman to Samara Shah, to rebuild that famous temple of Adinatha at Palitana. As Alp Khan was alive till 1315 A.D.6, the account of Kakkasūri is obviously based on fact. We are further told that in his task of rebuilding the Adinatha temple, Samara Shah was helped by the king of Ārāsanā. Kakkasūri also gives a list of prominent Jain monks who accompanied Samarā Shah to Palitana. The two monks, who were directly involved in the ceremony of installation, were Siddhasūri of Upakeša Ratnasūri of Tapā gaccha8. That Samarā Shah was a man of catholic outlook, is proved by the fact, that he adorned the famous Somanātha temple with five-colour flag.º It should also be noted that according to Kakkasūri, Deśala, the father of Samarā Shah, actively participated in his son's religious activities and spent enormous amount of money.10 His two brothers viz. Sahajapāla and Sāhana also actively helped him.

The same work of Kakkasūri informs us that Samarā

Shah was in the good books of even Gyasuddin¹¹, and this Muslims ruler was no other than the Sultan of Delhi. Ghiyas-Ud-din Tughluq (1320-25), who was an exact contemporary of Samarā Shah. We are told that he was made the governor of Telang and he built many Jain temples at Urangapura. 12 The poet Kakkasuri also gives the vital information that Kutubuddin, king of Delhi, had invited this great Jain merchant to Delhi in 1320 A.D. This Kutubuddin is no other than Qutb-Ud-din Mubarak Shah18. the third son of Ala-Ud-din, who ascended the throne of Delhi on April 19, 1316, and who ruled up to 1320 A.D. The account of Kakkasūri, therefore, proves that Samarā Shab, although a dedicated Jain, was able to maintain good relationship with contemporary Muslim rulers. He died in V.S. 1393 and in that year was written an account of his activities, by his guru Kakkasūri14

A number of other Jains of Gujarat, openly worked for the promotion of Jainism in that state, in the 14th century. Jesala Shah of Stambhatīrtha (Cambay) erected in V.S. 1366, corresponding to 1310, a temple dedicated to Ajitanātha and also a paushadhasālā. Desai in his monumental Gujarati work on the Jain literature. has given the names of a few other dedicated Jains of Gujarat, who had worked for the propagation of Jainism.

Jinaprabha, was another great Jain savant of that period, who was honoured by the Muslim Sultans. He travelled all over India and during his tour, he kept notes of his journey and incorporated them in his monumental work entitled Vividhatīrthakalpa or simply Tīrthakalpa which was written between V.S. 1364 and V.S. 1389.¹⁷ We will make a critical study of this work in our chapter on the Śvetāmbara literature, but here we would like to comment on his relationship with at least one famous Muslim monarch viz. Muhammad Bin Tughluq (1325-51), who was his junior contemporary. In two places of this work, we get details regarding the relationship of that Muslim monarch with

Jinaprabha. According to the Kalpa No. 22 entitled Kanyānayana Mahavirapratimakalpa18, Jinaprabha was not only greatly honoured by this emperor, but also succeeded in getting a new farman for the Svetambara monks, which made all the important Svetāmbara tīrthas safe places against Muslim depredations. We are further told that the icon of Mahāvīra at Kanyānayana, which was forcibly sent from this place to Tughluqabad in V.S. 1385, was restored with full honours to that tirtha, at the intercession of Jinaprabha, by that Muslim monarch. This probably proves that the first meeting between these two remarkable persons took place only after V.S. 1385, corresponding to 1328 A.D. That Muslim emperor also built a Jina temple, dedicated to Lord Mahāvīra in Delhi, and allowed both the Śvetāmbaras and Digambaras to offer $p\bar{u}j\bar{a}$. It came to be Bhattaraka Sarai or temple. The Kalpa No. 51 entitled Kanyānayana Mahāvīra-Kalpa-parišesha19, written by Vidyātilakasūri (which is almost a contemporary account), gives some additional information, and also informs us that even the Sultan's mother was respectful towards the Jains. It informs us that the new Jina temple, built by the Sultan in Delhi, was opened in V.S. 1389, corresponding to 1332 A.D. Afterwards, we are told20, Jinaprabha's disciple Jinadeva was installed in Delhi temple, and he two maintained cordial relation with the Sultan

That the Jain account is based on truth, is also confirmed indirectly by the evidence of the Muslim historians. The historian Isāmī (a 14th-century writer) calls Muhammad Bin Tughluq a $k\bar{a}fir$ (infidel) and also refers to his association with the $yog\bar{i}s$. Therefore there is no reason to disbelieve the account of the Tirthakalpa regarding his cordial relationship with the Svetāmbara Jains. Another Jain saint viz. Gunabhadra of the Bṛhadgaccha, we are told²², was in the good books of this Sultan, who wanted to give him gold coins, which that saint naturally refused. His disciple Munibhadra, likewise was honoured²³, according to his

Śāntināthacarita, by the emperor Fīrūz Tughluq (1351-1388). The seems somewhat strange, as that Muslim monarch was one of the greatest enemies of the non-Muslims, and was so well-known for his iconoclastic zeal.²⁴

In the 14th century, the monks of the well-known Kharatara gaccha fearlessly worked for the propagation of Jainism in both Rajasthan and Gujarat. The great Kharatara Acarya Jinacandra III, who was the head of the Sangha from V.S. 1341 to V.S. 1376, was undoubtedly one of the most influential Jain monks of that time. We will take note of his activities in Rajasthan, in connexion with Jainism in that state, in the next section of this chapter. In Gujarat he visited the Jain tirthas of Prahladanapura (Palanpur)25 in V.S. 1346, Tāranagadha (Tarangā) in V.S. 1347.26 revisited Prahladanapura in V.S. 1348 and also 1351.27 This particular place was known for the temple of Yugadideva or Adinatha. It is highly interesting to note that according to the Kharataragacchabrhadgurvāvali28, Jinacandra performed some installation ceremonies at Prahladanapura in the Yugadidevacaitya on the 1st of Magha 1351 V.S. And we have an epigraph²⁰, from that place, which also refers to the installation ceremony, performed in that temple, on the date specified in that text. This proves that this work is absolutely authentic. However, we will have occasion to discuss critically this work, in our chapter on the Svetāmbara literature.

Jinacandra III, afterwards, visited Patan in 1352 V.S.⁸⁰ and Cambay in 1364 V.S.⁸¹ The author of the KB⁸², gives a graphic picture of that period, when everything was submerged under Muslim depredations (Mlecchasankule). These were the years, when Muslims were systematically carrying on the work of destruction of Indian temples, in Gujarat and Rajasthan and also in other parts of India. This is the reason why in the KB, it has been described as the worst of times (vishamaduhshamakāle).⁸⁸ The expression Mlecchakatakakopa, in this connexion, is also quite

suggestive. But this great monk, with his devoted band of followers, practically visited every important tirtha of Northern India, in the first two decades of the 14th century, and kept the flag of his religion flying on every Jain shrine.

The KB gives us the vital information that in V.S. 1375, corresponding to 1318 A.D., Jinacandra III succeeded in obtaining a farman from Kutabadīna Suratrāņa84, and visited the Jain tirthas of Rajasthan, Haryana and other parts of Northern India. This Muslim king was no other than Outb-Ud-din Mubarak Shah (1316-1320), the Sultan of Delhi, who as we have already seen, was on friendly terms, with that celebrated merchant Samarā Shāh, another contemporary of Jinacandra III. It is interesting to note that this Kutabadina has been described very correctly, by the author of the KB⁸⁸, as the son of Śri-Alavadina Suratrana. This work further represents Kutabadina ashonouring Jinacandra and his followers. It appears from this text, that during this period, there were a very good number of devoted Jains in the Muslim capital, where Jinacandra III stayed for a few months. Among the prominent Jains of Delhi, who were devotedly attached to this Kharatara guru, we may mention Thakkura Pheruse, of the Śrīmāla gotra, who wrote his Ratnaparīkshā³, in V.S. 1372 and Dravyaparīkshā⁸⁸, in V.S. 1375. These invaluable works will be discussed in the chapter on the Svetāmbara literature.

Jinacandra III died in V.S. 1376 and was succeeded by Jinakuśalasūri, who was an equally energetic monk. After spending the first two rainy seasons at Patan (Pattana), he decided to visit the two great tīrthas of Śatruñjaya and Urjayanta along with his followers. The KB³⁹, gives us the information that his followers at Delhi succeeded in obtaining a farmān from Pātasāhi-Śrī-Gyāsadīna mahārājā-ahirāja in V.S. 1380. This king was the emperor Ghiyās-Ud-dīn Tughluq (1320-25), who, as we have already noticed, also gave patronage to Samarā Shāh. Among the śrāvakas

of Delhi, who accompanied Jinakuśala to those celebrated tīrthas of Gujarat, we may mention once more, Thakkura Pheru⁴⁰, that influential Jain treasurer of the Muslim Sultans of Delhi. The relevant passages of this work, give an eye-witness account of this pilgrimage, undertaken by hundreds of influential Jain monks and sravakas from all over India, under the inspiring leadership of that Kharatara Ācārva Jinakuśala. It is quite significant to note that in connexion with the description of this journey, the author has not forgotten to mention the extreme hardship, inflicted on the hapless inhabitants of Saurashtra by the marauding soldiers41, which practically depopulated that janapada (Mlecchasainyopadravāt sarvašunyāyām···Surāshtrāyām). But the Kharatara Ācārya continued ceaselessly to work for the promotion of Jainism by undertaking repeated journeys and by inducing his followers to build or repair temples and paushadhaśālās. In V.S. 1381, Viradeva, a devoted follower of Jinakuśala and a resident of Bhimapalli (10 miles from Patan), obtained a farman from the Delhi Sultan Ghiyās-Ud-dīn⁴², which enabled him to visit the Jain tīrthas of Gujarat. Therefore, there is little doubt, that at least, a few of the early Mohammedan kings of Delhi. grudgingly extended their hand of patronage to some Jain monks and śrāyakas, although their soldiers and generals practically did not spare any non-Muslim religious sect of India, and continued their "holy task" of demolishing the sacred places of the 'Kafirs'.

The KB^{48} , also gives a very vivid and detailed account of some of the Jain tirthas of Sind (Sindhudeśa), which were visited by Jinakuśala. We should remember that Sind, at that time, was fully under the Muslim control and majority of the inhabitants of that janapada, were Muslims. This courageous monk, it appears from the relevant passages of this extremely informative work, was not afraid of the Muslims, and moved about freely in towns and villages of that province. Some of the Jain tirthas of this janapada,

which are otherwise unknown, will be noticed in the chapter on the Jain tirthas. It is quite significent to note, that this great svetāmbara saint died in V.S. 1389 at Devarājapura, a town of Sindhu-maṇḍala. He was succeeded by Jinapadmasūri, who too, was an equally energetic monk.

In the 15th century, the dominating monk in the field of Jainism, was Somasundara and his activities are mainly known from the poem Somasaubhāgyakāvya⁴⁴, composed by his pupil Pratishṭhāsoma in V.S. 1524 of the Tapā gaccha. Another work, of the same name, was written a few years afterwards by Sumatisādhu, the pupil of Lakshmīsāgara of the same gaccha, before V.S. 1551.⁴⁵ A third work⁴⁶, written by an unknown author, on the same monk, is known.

The Somasaubhāgyakāvya47, not only proves that Somasundara was busy repairing and building Jina temples in Gujarat, but also in the extensive state of Rajasthan. He was however, helped greatly by a number of Jain merchants, who did not hesitate to spend millions of rupees for the cause of Jainism. Among these rich men, we can mention Narasimha48, of Patan, Devarāja of Vadanagara49, the two brothers Visala and Govinda of Idar 50, who were the sons merchant of Ukeśakula. rich Jain of Vatsarāja, a Guņarāja⁵¹ of Karņāvatī, also of the Ukeśakula. Guņarāja, we are told, was a favourite of Ahmad Shāh (1411-1443) king of Gujarat, who greatly helped him when the former went with Somasundara and others Satrunjaya in 1421 A.D. This generosity, on the part of Ahmad Shāh, appears somewhat strange, as he was the greatest iconoclast among the Muslim rulers of Gujarat. Almost all the standing Hindu and Jain shrines of Gujarat, of that time, were destroyed by his general Tāj-Ul-Mulk⁵³, who was appointed by that Sultan for the sole purpose of demolishing all the temples, belonging to the 'hated Kafirs'. However the great Somasundara, who was a man of matchless energy, continued his task of repairing and

building Jina temples in Gujarat and Rajasthan, and in that connexion, he visited Devakulapātaka, Rānakapura, Citrakūța, Girnar etc. 84 He is also mentioned in several inscriptions. His name appears on a metal image of Pārśvass, found from Ahmedabad and also on that Śāntinātha⁵⁶, found from the same city. The first is dated in V.S. 1481 and the second in V.S. 1487. A third inscription⁵⁷, dated V.S. 1501, on a metal icon of Sambhavanātha, which was consecrated by him, was also found from Ahmedabad. This is probably the last known date of this remarkable Jain saint, who not only was a great Jain sādhu of his days, but also the guru of several important Jain scholars, whose literary activities will be reviewed in the chapter on the Svetāmbara literature. We will also have to refer to him later, in this chapter, in connexion with Jainism in Rajasthan.

A well-known disciple of Somasundara was Munisundara, who was not only a great author, but also an active promoter of the religion of the Jinas. ⁵⁸ He was even honoured by the Muslim Naik of Cambay. ⁵⁹ He also flourished in the half of the 15th century. ⁶⁰ A successful lady preacher, of this time, was Dharmalakshmi Mahattarā⁶¹, who had many disciples, and was greatly respected even by her male counterparts.

Hundreds of Jain works were written and copied during the fifteenth century in different places of Gujarat and Rajasthan. This proves that in spite of the virtual absence of royal patronage, Jainism remained an important religious system in those two states of Northern India. For the time of the great Somasundara (of the Tapā gaccha) we get several dates on manuscripts. An Agamapustakaprašasti, was copied at Devakulapāṭaka⁶², in the temple of Adideva (Rshabhanātha) in V.S. 1474, corresponding to 1416 A.D., during the spiritual reign of 'guru Somasundarasūri'. Another manuscript, discovered from Patan⁶³, has the date V.S. 1479 and it also mentions this great monk. From the

Agamas, which was copied during the time of Somasundara, in V.S. 1479. A manuscript of Candraprajñaptivrtti⁶, from the same place, gives the date V.S. 1483 and also mentions Somasundara. The date, V.S. 1492, is supplied by a manuscript of the Avasyakalaghuvrtti⁶, also discovered from Patan. It also eulogises 'guru Somasundara'. However, the earliest date for Somasundara, in a manuscript, is V.S. 1470, supplied by a manuscript of the Sabdānusāsana⁶, now in the Government Museum, Berlin. The same date for Somasundara in given in a manuscript⁶⁸, of the Arishṭanemicarita, written by Ratnaprabha.

Several Svetāmbara manuscripts, of our period (1300-1600), mention the great Kharatara Ācāryas like Jinacandra III, Jinakuśala and Jinapadma. A manuscript of the *Upadeśapada*⁶⁰, written in V.S. 1354, was copied at Patan, during the time of Jinacandra III. In V.S. 1389 was copied a manuscript of the *Kalpacūrni*⁷⁰, during the spiritual reign of Jinakuśala. This was incidentally the last year of Jinakuśala's life. An undated manuscript⁷¹, assigned to the 14th century, mentions Jinapadma, the disciple of Jinakuśala. He is also mentioned⁷², in a manuscript of the *Bhagavatīsūtravrtti*, written in V.S. 1400 and also in a manuscript⁷⁸, dated V.S. 1393.

Hundreds of other manuscripts were prepared, in the period under review, and they have been noticed in several *Prašastisangrahas*, of both the Śvetāmbaras and the Digambaras. Quite a few of such original works will be discussed in the chapters on Literature.

Several other Jain monks like Jinabhadra, Jinasāgara, J naharsha, Jinacandra IV of the Kharatara gaccha, Jayacandra, Ratnasekhara and Lukshmīsagara of the Tapā gaccha, Kakkasūri of the Upakeśa gaccha, Merutuńga, Jayakirti and Jayakeśari of Añcala gaccha and monks of several other gacchas worked ceaselessly for the propagation of Jainism, particularly in Gujarat and Rajasthan.

They have been mentioned in hundreds of metal image inscriptions. Jinabhadra of the Kharatara gaccha is mentioned in many inscriptions of the 15th century, including one74, dated V.S. 1505 and two75, dated V.S. 1509. For Jinasāgara of the same gaccha, we have dates V.S. 150976 and 1510.77 For Jinaharsha, we have inscriptions 78, ranging from V.S. 1519 to V.S. 1552. He was also a prominent monk of the great Kharatara gaccha. Jayacandra of the well-known Tapā gaccha is mentioned in inscriptions 79, ranging from V.S. 1502 to V.S. 1506. Ratnašekhara, of the same gaccha, appears in inscriptions 80, from V.S. 1506 to V.S. 1517. And for the well-known Lakshmisagara, of the same Tapā gaccha, we have inscriptions81, ranging from This Lakshmīsāgara was a V.S. 1518 to V.S. 1543. contemporary of the great Kumbha of Mewar and we will have to say something, on this point, later in this chapter. Kakkasūri (more strictly Kakkasūri III) of the Upakeśa gaccha, was another well-known monk of the 15th century. He is mentioned in a very large number of published inscriptions. 82 He was undoubtedly one of the most influential and powerful Jain monks of the 15th century.

In the first half of the 16th century, Karmā Shāh (Karmarāja), originally a cloth merchant of Citrakūţa, successfully worked for the propagation of Jainism in Gujarat. He afterwards became the chief minister of Ratnasimha, the son of Sangrāmasimha. We have a very important epigraph⁸³, dated V.S. 1587, found from Satrunjaya, which contains a eulogy of Karmā Shāh, who made the seventh restoration (saptama uddhāra) of the famous temple of Adinātha of this hill. We further learn from this epigraph that Karmā Shāh had obtained a farmān from Bāhadura Shāh, king of Gujarat, who was his personal friend⁸⁴, which enabled him to visit Satrunjaya. The epigraph proves that Karmarāja was intimately associated with the monks of the Tapā gaccha. The temple of Punḍarīkasvāmin, situated just opposite the temple of Ādinātha

on Satrunjaya, was built by Karmaraja. This is also disclosed by two epigraphs⁸⁵, from the same hill, of the same date, i.e. V.S. 1587, corresponding to 1531 A.D.

Let us now discuss the religious activities of Hiravijaya (A.D. 1527-1596), probably the greatest Jain monk after Hemacandra. He belonged to the Tapa gaccha and was a pupil of Vijayadānasūri, who is known from several inscriptions 86 of the 16th century. After the death of his preceptor in 1566 A.D., Hīravijaya became the head of the Tapā gaccha. A very good number of contemporary inscriptions mention him, and refer to the installation of Jina images by him. The earliest date is supplied by an inscription of V.S. 1617, discovered from Cambay, and the latest date of V.S. 1651, by another inscription⁸⁸ of Palitana. Several works, written within fifty years of his death, record his Here we can mention the Hirasaubhagyaachievements. kāyva⁸⁹, the composition of which began in the life-time of Hīravijaya, and ended during the spiritual rule of Vijayadevasūri. It was composed by Devavimala of the Tapā gaccha. The poet Rshabhadasa, composed in Gujarati, another work in V.S. 1685, entitled Hīravijayasūrirāsaºo, the earlier Sanskrit work of based on which was Devavimala. The most important event of Hiravijaya's life was his contact with Emperor Akbar, which took place, for the first time in A.D. 1582 (Vikrama 1639) and continued till 1586 A.D. An important epigraph 91, from Satrunjaya, inscribed in V.S. 1650, tells us that this great Jain saint in V.S. 1639, persuaded that great emperor to issue an edict, forbidding the slaughter of animals for six months. are further told that, under the influence of Hiravijaya, Akbar discoutinued the old practice of confiscating the property of the childless persons. This reminds us of the similar measure, taken by Caulukya Kumārapāla, under the guidance of Hemacandra. Akbar also set free many captives and also birds and animals. Akbar according to this epigraph, a pious king like Śrenika

(Bimbisāra) and that emperor also restored Strunjaya to the Jains. The epigraph further informs us that Akbar also established a Jain library (paustakam bhāmdagāram). Afterwards, according to other authorities, Akbar prohibited the destruction of lives on some specified dates. 92 even commonly believed, by some contemporaries, that Akbar himself became a Jain⁹⁸, although it is not exactly correct. The inscription on Satrunjaya, mentioned above, records 4, the fact that Akbar abolished Jaziya. Among other Jain saints, who was honoured by Akbar, we may mention Hīravijaya's successor and disciple Vijayasena, who according to the above-mentioned Satrunjaya epigraph 95, was invited by Akbar to Lābhapura (Lahore) and also received a farman from that emperor, which forbade the killing of animals. Another prominent pupil of Hiravijaya, viz. Bhanucandra was in the good books of Akbar, and succeeded in persuading that emperor to repeal the pilgrim tax on the holy Satrunjaya hill. 6 Another pupil of Hīravijaya, viz. Śānticandra, composed his Kṛpārasakoša97, which mentions some of the good deeds of Akbar in 128 verses. It was composed before V.S. 1648. A contemporary work viz. Jagadgurukāvya98, in 233 verses, was composed in V.S. 1646 by Padmasāgara of the same Tapā gaccha. It also gives an account of Hiravijaya's life, who got the title of Jagadguru from Akbar before V.S. 1641. This is also confirmed by an inscription 99 of V.S. 1647 from Ranapura, in the Marwar area of Rajasthan, which mentions expressly his biruda Jagadguru, given by Pātasāha Akabara.

Numerous inscriptions from Gujarat, Rajasthan and even U. P., mention Hīravijaya, and his disciples and associates, which suggest that he was a tireless and dedicated saint, who never tried to sit on his own laurels.

It should, however, be noted that the Digambara Padmasundara who died in V.S. 1639, was honoured by Akbar, even before Hiravijaya. One of his spiritual predecessors, Anandameru, was honoured by kings like

Bābur and Humāyūn. 100 Among his works we can mention the Rāyamallābhy udaya 101 and the Akabarošāhi-Srngā-darpaņa. 102

Jainism in Rajasthan: Like Gujarat, Jainism continued to exist in Rajasthan, as a separate religious system, in the period under review (1300-1600 A.D.). As we have already seen, several places of Rajasthan were intimately connected with Jainism from quite early period. However, a few of the important Jain centres were destroyed by the Muslims, in the period under review. Let us first take note of the condition of Jainism in Northern Rajasthan, which includes the very important district of Bikaner.

Bikaner area has yielded more than 2500 Jain inscriptions 103, inscribed mostly on metal icons. Only a few inscriptions have the names of the reigning kings. However, they give the names of the prominent monks of different gacchas. The names of most of the Svetāmbara monks, found in Bikaner inscriptions, can also be noticed in inscriptions, from other places of Rajasthan and even Gujarat.

The earliest temple 104, of Bikaner was founded during the reign of king Bikāji in V.S. 1561, corresponding to 1503 A.D. It was dedicated to the first Tirthankara Adinatha. The relevant inscription informs us that the original icon of Adinātha was first installed by the famous Kharatara Acārya Jinakuśala in V.S. 1380 at Mamdovara. And we actually know from the KB108, that this great Jain monk was very much busy installing images in that particular year (V.S. 1380) in various places of Gujarat and Rajasthan. Another inscription, from the same temple 106, gives us the information that Kāmrān, the brother of Emperor Humāyūn had invested this place in V.S. 1591, and destroyed the temple of Adinatha, which was rebuilt by Varasimha, the minister of Jayantasimha in V.S. 1592. The date given for Kāmrān is absoluely correct, and this epigraph proves that, from the very beginning, the ministers of Bikaner kings were active supporters of Jainism. The temple of Adinatha

is now known as Cintamani temple and has a collection of 1050 metal icons in its underground chamber. According to the local tradition 107, all these icons were taken from Sirohi to Fatepur Sikri by a Muslim general of Akbar in V.S. 1633, and were kept in royal treasury there, till V.S. 1639. Afterwards, on being requested by Rayasimha, the mahārājā of Bikaner, they were handed over to him by that emperor, who as we have already seen, was favourably inclined towards the Jains. It, therefore, follows that these icons were fashioned before that date and the evidence of inscriptions, on these icons, also support this. A very good number of inscriptions 108, are dated before 1300 A.D. And an even larger number of images are dated between 1300 Well-known monks like Merutunga. and 1550 AD. Jayakirti and Jayakeśara of Añcala gaccha, Kakkasūri I, II and III of Upakesa gaccha, Nannasūri of Koramtaka gaccha, Jinapati, Jineśvara, Jinaprabodha, Jinacandra I, II, III, IV and V. Jinakuśala, Jinabhadra, Jinasamudra, Jinahamsa, Jinamānikya and others of the great Kharatara gaccha, several Dhanesvaras of Nanaka gaccha and also several Santisūris and Siddhasenasūris of the same gaccha are mentioned in these inscriptions. Prominent monks of the well-known Tapā gaccha like Munisundara, Ratnaśekhara and Lakshmisagara are also mentioned in these inscriptions. 109

Inscriptions from other temples of Bikaner, mention royal personalities like Emperor Akbar¹¹⁰ and rājādhirāja Lūņakaraņa.¹¹¹ Evidences, at our disposal, prove that before 1600 A.D., there were five Jina temples at Bikaner town viz. those of Ādinātha, Sumati, Vāsupūjya, Mahāvīra and Naminātha.¹¹⁸ Jain inscriptions have also been found from other places of Bikaner district like Napasar, Rajaldesar, Ratangarh, Sardarsahar, Riņī etc. Quite a good number of inscriptions of these places were inscribed in our period (1300-1600 A.D.).

Western Rajasthan is extremely rich in Jain antiquities.

As we have already seen, a large number of towns of this region, were associated from very early times, with the Jain religion. Several Jain centres like Satyapura (Sanchor), Jāvālipura (Jalor), Jaisalmer, Abu were associated with Jainism, even before 1300 A.D. Both Satyapura and Jāvālipura, the two famous Jain centres, as we will shortly see, were destroyed by the perfidious Muslims in the early 14th century. Let us now turn our attention to Jaisalmer, which still continues as a Jain centre of pilgrimage.

The association of Jainism with Jaisalmer goes back to V.S. 1244, when in the spiritual reign of Jinapati of the Kharatara gaccha, the sangha of Jesalameru (the old name of Jaisalmer), participated in the pilgrimage, organised by that saint. 118 The earliest temple of this place, viz. that dedicated to Pārśvanātha, was constructed by Jagaddhara, son of Kshemandhara, before 1218 A.D. 114 This temple of Pārśvanātha is mentioned in connexion with Kharatara Jineśvara's visit to this place in V.S. 1323.115 Jinaprabodha¹¹⁶, of that gaccha visited Jesalmeru in V.S. 1340, and he was given a very warm welcome by Karnadeva, the king of Jesalameru. Jinacandra III of the same gaccha visited this place in V.S. 1356 and stayed there till V.S. 1358. The then king of Jesalmeru viz., rājādhirāja Jaitrasimha, who was a great patron of Jainism, gave him a rousing welcome and new icons were installed by Jinacandra III in the Pārśva temple in V.S. 1358, corresponding to 1300 A.D. 117 His successor Jinakuśala paid a visit to this temple¹¹⁸ in V.S. 1383. And Jinapadma, the successor of Jinakuśala, also visited the temple in V.S. 1390.

It, therefore, appears that the temple of Pārsvanātha of Jaisalmer, was the only Jina temple of that place, for a very long time. During the rule of Lakshmana in the early 15th century, this temple was repaired. P. C. Nahar is obviously wrong¹²⁰, when he claims that it was during Lakshmana's reign, that the temple was first built. It appears that as a result of Alā-Ud-dīn's raid, this temple

was destroyed and had to be re-built. We however do not agree with Muni Vṛddhiratna¹²¹, when he claims that Pārśva temple at Jaisalmer was originally built in V.S. 1212. It was actually built, according to the KB^{122} , in V.S. 1260. However king Lakshmana was surely responsible for giving a new lease of life, to the Jains of this town, by re-building the temple and the grateful inhabitants¹²³, renamed it as Lakshmanavihāra.

The son and successor of Lakshmana was Vairasimha, in whose reign, the temple of Sambhavanātha at Jaisalmer, was built in the year V.S. 1494, corresponding to 1437 A.D 134 The relevant epigraph from Jaisalmer further informs us that the Kharatara Acarva Jinabhadra installed 300 icons in that newly-built temple. The king Vairaalso represented as taking part in the simha 125 ceremonies connected with the foundation of Sambhavanātha temple. The name of the above-mentioned Kharatara saint occurs in a very good number of published inscriptions from both Gujarat, Rajasthan and even other parts of Northern India. 126 Hundreds of image-inscriptions (many of which are, still unpublished) contain the name of this celebrated saint of the Kharatara gaccha. The next king of Jaisalmer Cācigadeva was also a great patron of Jainism in the 15th century. His name occurs in several Jain epigraphs 127, from Jaisalmer, all but one, dated in V.S. 1518, corresponding to 1461 A.D. An earlier date viz. V.S. 1505 is given in an epigraph from the Sambhavanātha temple. 128 This inscription mentions the famous Kharatara Acarya Jinabhadra, while the other epigraphs, dated V.S. 1518 mention his successor Jinacandra V. The next king of Jaisalmer viz, Devakarna is mentioned in several Jain epigraphs, all dated V.S. 1536.120 The next king Jaitrasimha II is not only mentioned in several Jain epigraphs, but also a Jain manuscript. This particular manuscript was copied in V.S. 1590¹⁸⁰, in Vikramadurga, which was under the Jaisalmer kings. However the date presents some

difficulty, as his son and successor Lūnakarna, was on the throne of Jaisalmer¹³¹ in V.S. 1585. It we therefore reject this identification, we have to identify this 'Jaityasingha' with the Bikaner king, whose name is found in a Jain epigraph¹⁸³ from that place, dated V.S. 1591. It is also a fact that 'Vikrama' was an old name of Bikaner. Jaitrasimha II of Jaisalmer is known from Jain epigraphs from that place dated V.S. 1581¹⁸⁸ and 1583¹⁸⁴, respectively. For king Lūnakarna we have a Jain inscription¹⁸⁸, dated V.S. 1585. Another Jaisalmer king of our period, who is mentioned in Jain epigraphs¹⁸⁶, was Bhīmasena or Bhīmaji, who was a contemporary of Emperor Akbar. His dates are V.S. 1650 and 1663.

The above discussion of Jainism in Jaisalmer proves that it was exceedingly popular in that area. The frequent references to the Kharatara monks show that the Jain temples here were practically under their control. The Jain libraries of this town are exceedingly rich, and the labours of scholars like Dalal and Punyavijaya have brought to light some of these priceless works.

As we have already noted, Abu area of Rajasthan was connected with Jainism from the 11th century, if not This area has also yielded hundreds of Jain inscriptions. A very good number of Jain epigraphs of our period (1300-1600 A.D.), from Abu, are also known. The earliest important Jain epigraph, of this period, is one dated V.S. 1378, corresponding to 1322 A.D. 188 We are told that in this year, during the time of Tejasimha and Tihuna, of the Cahamana lineage, the jirnoddhara (repair) of Rshabhamandira was carried out by the two brothers Lalla and Vijada. The rebuilt temple was consecrated by Muni Jñanacandra, who belonged to the spiritual lineage of Dharmaghosha. This Jñanacandra has been further described as the disciple of Amaraprabha. It appears that this Jñānacandra, the disciple of Amaraprabha, had exceptionally long life, as he is mentioned in two imageinscriptions of much earlier dates. One of them¹⁸⁹ is dated in V.S. 1307 and the other¹⁴⁰, between V.S. 1300 and 1309. Another epigraph¹⁴¹, from Abu, supplies the date, V.S. 1311, for him. In several other epigraphs from Abu¹⁴², Jñānacandra has been mentioned. The latest date for him¹⁴⁸ is V.S. 1394, which shows that he was more than hundred years old, when he died, before V.S. 1396, a date supplied by another Abu epigraph¹⁴⁴, which mentions his disciple Munišekhara.

Several other important epigraphs from Abu are known. Two inscriptions, dated V.S. 1525, corresponding to 468 A.D., have been discovered. One of them mentions the famous saint Lakshmisagara of the Tapa gaccha and it also mentions Düngarasimha, the king of Düngarapura. 148 second¹⁴⁶, of the same date, also mentions Lakshmīsāgara and Düngarasimha, Several other epigraphs from Abu of the 15th century, mention the monks of the Tapa gaccha. The Kharatara Acārva Jinaharsha is mentioned in an inscription¹⁴⁷, dated V.S. 1523, from the same place. An earlier inscription, dated V.S. 1518, refers to the celebrated king rājādhirāja Kumbhakarņa alias Kumbha. It is incised on a brass image148 of Adinatha, which was fashioned at Düngarapura, which was under Rāula Somadāsa, and later brought to Abu. The great Tapā gaccha monk Lakshmīsāgara consecrated the image. This saint Lakshmīsāgara and the Dungarapura chief Somadasa are also mentioned in a brass image of Śāntinātha at Abu of the same date.149

Dūngarapura was a centre of both the Śvetāmbara and Digambara Jains in the period under review. Two fifteenth-century Jain manuscripts were copied in the Pārśvanātha temple of this town. The first¹⁵⁰, dated V.S. 1480, mentions the local king Gaipāladeva or Gajapāla and the second¹⁵¹, also mentions him, and is dated in V.S. 1496. A much earlier work entitled *Pravāsagītikātraya* of Jayānanda written in 1370 A.D., mentions the fact, that at that time, there were five Jina temples at this town. The Pārśva temple of

Dūngarapura was repaired by Sālha, the minister of Somadāsa, according to the Gurugunaratnākarakāvya¹⁵⁸, composed in V.S. 1541. Dūngarapura was also known as Giripura and the Ādinātha temple of the Digambaras of this town was very famous. 154

Several places of Southern Rajasthan were directly connected with the activities of the Jain monks, in the period under review. We have already seen in the first volume of our work that Citrakūṭa was a Jain centre, even in the 8th century A.D. In the first chapter of the present work also, we discussed the popularity of Jainism at Citrakūṭa. It was not only a popular Svetāmbara centre, but was also equally popular with the Digambaras. The KB¹⁵⁵, refers to the admirers of the Kharatara Jinakuśala, some of whom were the śrāvakas from Citrakūṭa, who at the instance of Jinakuśala, participated in a conference at Patan in V.S. 1377.

The Jain Kirtistambha (in the epigraph it is actually called manastambha) of Citrakūţa is a Digambara monument, certainly built in the closing years of the 13th century. 156 According to a mutilated epigraph 157, this stambha was started by a person called Jiju and completed by his son was ceremoniously consecrated by a Pürnasimha. Ιt Digambara saint called Dharmacandra, who has been described as having been honoured by king Hammira¹⁵⁸, who, as we have already seen, was an admirer of the Jain religion. According to some, this Dharmacandra has been Digambara Pattāvalī¹⁵⁹, as having represented in a flourished in the 13th century. The epigraph, mentioned above, further mentions the fact that Jiju also had built at Citrakūța, a temple dedicated to Candraprabha. We have already seen that there was an ancient temple of Lord Mahāvira at Citrakūţa. There were also other Jina temples in this famous fort; but this will be discussed in the chapter on the Jain tirthas.

Mokal or Maukala of Mewar is known to have built a Jina temple through his minister Gunarāja in 1428 A.D. 160

His son, the famous Kumbhakarna, was surely a warm admirer of the religion of the Jinas. We have already come across his name in connexion with a Jain inscription of Abu. In V.S. 1491, corresponding to 1434 A.D., we have an inscription 161, which records that in that victorious year of king Kumbhakarna, fourteen tankās were allotted by a devoted Jain, for the worship of Dharmacintamani. The epigraph was found from Delavada in Udaipur district. begins with a prayer to Lord Pārsva, who is also called Dharmacintāmaņi. Another epigraph162, from Nagda in Mewar region, dated V.S. 1494, of the reign of Kumbhakarņa, records the installation of an image of Śāntinātha at Devakulapāţaka of Medapāţa desa by a rich person called Sāranga. The consecration ceremony was done by Jinasāgara of the Kharatara gaccha. From Chitor also we have an epigraph 163, which refers to the erection of a temple of Santinatha by the treasury officer, called Velaka of king Kumbhakarna. Another inscription 164, dated V.S. 1496, found from the well-known Jain temple of Ranakapura, of the 41st year of this great Kumbhakarna, records the building of a temple, dedicated to the first Tirthankara, by a prosperous gentleman of Pragvata vamsa. This temple, it is of great interest to note, was named after him. The consecration ceremony was done by Somasundara, of the great Tapā gaccha. This surely proves that this remarkable monarch, who proudly assumed the title of Hindu Suratrana, had a soft corner for the religion of the Jinas. His son Rayamalla also apparently encouraged the Jains and an epigraph¹⁶⁵, from Nadlai, dated V.S. 1557, records the installation of an image of Adisvara (Rshabha) in an old temple of this place, called Sayaravasati. It also mentions the crown-prince Prthvīrāja, and an ancient monk of the Shanderaka gaccha, called Yasobhadrasüri, who flourished in the 10th century A.D.

Mahārāņā Pratāpa, who flourished in the last quarter of the 16th century, was also an admirer of Jainism and his

letter to the celebrated Hiravijaya, written in 1578 A.D., proves his concern for the religion of the Jinas. 166

Several places of Eastern Rajasthan were intimately connected with Jainism, in the period, under review. The town of Virāţanagara or Bairāţ, of the epic fame, came to be associated with Jainism in the early 16th century. An image of Supārśvanātha, now preserved in the well-known Cintamani temple of Bikaner, contains a small inscription¹⁶⁷, which shows that in V.S. 1568, corresponding to 1511 A.D., this icon was set up at 'Virāttanagara.' We have a long inscription168, on the wall of the local Jina temple, originally dedicated to Vimalanātha, which was erected in Saka 1509, corresponding to 1587 A.D., during the reign of Akbar by Indraraja, a local chief. The opening ceremony was done by Kalyanavijaya, a disciple of the renowned Hiravijaya. The epigraph actually opens with an obeisance to this great Jain muni, who was looked upon as a Superhuman, by the Jains of this place. The epigraph also proves that Hiravijaya was given the jagadguru biruda by Akbar before 1587 A.D. Another temple, dedicated to Pārśva. was in existence at Bairāt, before V.S. 1641, corresponding to 1584 A.D., the date of the composition of the Latisamhitā160, by Rājamalla, which mentions this temple of that town. Several other places of Rajasthan were intimately connected with Jainism in the period under review. We will have to take note of them, in the chapter on the Jain tirthas.

Juinism in other Areas of Northern India: Gwalior or ancient Gopācala, in Madhya Pradesh, was connected with Jainism, from the 15th century, although quite a few images of that place, give earlier dates. Several published inscriptions prove that these were inscribed on Svetāmbara icons. 170 However in no Svetāmbara inscription before the 15th century, do we get the names Gopādri or Gopācala, the two old names of Gwalior. It appears that all the Svetāmbara images were fashioned elsewhere and brought to

Gwalior much afterwards. The Digambaras, were in control of Jina temples of Gwalior from the 15th century. Several Digambara works were written in Gwalior and the earliest date found in a Digambara literary work is V.S. 1468, corresponding to 1410 A.D., which clearly mentions the Tomara king Virammadeva (Viramadeva) of Gopācala. 171 In this year, a copy of the Pañcāstikāya was caused to be written by a lady, called Devasti. It also mentions a few teachers of the Kāshthāsangha and Māthuragaccha. The Gwalior king Viramadeva (also called Viramendra) is also mentioned in a manuscript of the Pravaca 1 as ara 172. dated V.S. 1469. No Jain epigraph, of the time of Viramadeva, has been found. A minister of this Viramadeva viz. Kuśarāja, was the patron of the poet Padmanābha, who was the disciple of Gunakirti. This Padmanabha was the author of the Yasodharacarita also called Dayasundarakavya. 178 Kuśarāja, the minister of Viramadeva, was the reputed builder of the Candraprabha temple of Gwalior. 174

The next king of Gwalior, connected with Jainism, was Dungarasimha; of his reign, we have a number of Jain records, both literary and epigraphic. A manuscript of the Bhavishyadatta Pañcamikathā¹⁷⁸, was copied in V.S. 1486, at Gopācaladurga; in his reign. The next date for him viz. V.S. 1497 is supplied by an Adinatha image inscription, the installation ceremony of which, was done by that remarkable poet Raidhū 176 A manuscript was copied during his reign in V.S. 1506. 177 Next, we have two records for him, dated V.S. 1510. In that year, a copy of the Samayasāra¹⁷⁸, was made at Gopādri, which has been described in the prasasti as full of jinālayas and other beautiful buildings. There is little doubt that the fifteenth century was the golden age of Jainism in Gwalior, and it was largely because of the prosperity of this kingdom, during the rule of the Tomara kings. We have two inscriptions¹⁷⁹, of his reign. dated V.S. 1510, one inscribed on an icon of Mahāvīra, and

the second, on that of Sambhavanātha. The icon of Sambhavanātha is now preserved at Alwar.

For the next king of Gwalior, viz. Kīrtisimha, we have a few Jain records. A manuscript of the Jñānārṇava was copied in V.S. 1521 at Gopācaladurga in the reign rājādhirāja Kīrtisimha¹⁸⁰. Another Jain record, of his reign, gives the date, V.S. 1530 and mentions Subhacandra of the Kāshṭhāsaṅgha and Māthuragaccha. Another king of Gopagiri, viz. Mānasimha is mentioned in a manuscript of the Nā3a-kumāracarita¹⁸², written in V.S. 1558.

Deogarh in Lalitpur district of U. P., as we have already seen, was a celebrated Digambara centre from the early mediaeval period. A long epigraph 183, from this place, dated in V.S. 1481 and also in Saka 1346, corresponding to 1424 A.D., of the time of Alp Khān of Malwa (mentioned by the name 'Alambhaka' in the epigraph), who was better known by the name Hūshang Shāh (1405-35) 184, has been discovered. A number of smaller epigraphs from this place are also known. Unlike many Jain temple-complexes, Deogarh Jain temple was never destroyed. However, the absence of any literary reference to this place, is surprising.

There were several other Jain centres, in different parts of Northern India, and epigraphs have also been found from those places. Quite a few of them, will be noticed in the chapter on the Jain Tirthas.

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- 5. See Majumdar (edited), The Delhi Sultanate, p. 38.
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- 7. See in this connexion Sheth, Jainism in Gujarat, pp. 173f; see also Jaina Aitahāsika Gurjara Kāvya Sañcaya, pp. 243-45.
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- 9. See Jaina Aitahāsika etc, pp. 247ff.
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- 11. See Jaina Aitahäsika etc., pp. 160f.
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- 13. See Delhi Sultanate, p. 41, Sheth in his Jainism in Gujarat, p. 179fn. 21, obviously overlooks the fact that Mubarak Shah, the third son of Ala-Ud-din, assumed the title of Qutb-Ud-din.
- 14. See Desai, op.cit., p. 427.
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- 44. See for the summary of this poem, Desai, op.cit., pp. 451ff; see also Jinaratnakośa, pp. 452f.
- 45. See Jinaramakoša, p. 452; see also J.S.B.I., VI, p. 215.
- 46. See Velankar, op.cit., p. 453.
- 47. See Desai, op.cit, pp. 453ff.
- 48. See Somasaubhāgyakāvya, V, 51ff; see also Desai, op.cit., p. 452.
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- Ibid., II. Nos. 31, 214, 415, 595, 439, 149, 257 etc. etc.; see also Jinavijaya, Prācīn Jainalekhasangraha, II, Nos. 264, 265 and 267; see for further details on Lakshmisāgara, Sheth, op.eit., pp. 224ff.
- For inscriptional references to him, see Buddhisāgara op.ctt.,
 II, p. 217; P. C. Nahar. Jain Inscriptions, III, p. 212; A.C. Nahata, Bikaner Jainalekhasangraha, Parišishta, p. 28.
- 83. See E.I., 2, pp. 42ff; see also Jinavijaya, op.cit., II, No. 1ff.
- 84. See in this connexion, Sheth, op.cit., pp. 236ff; and Vivekadhīra's Satruñjayoddhāra, published with an Introduction by Jinavijaya, Bhavnagar, V.S. 1973. It is significant to note that Vivekadhīra, wrote this work in V.S. 1587 and in the same year, he wrote the Prasasti of Karmā Shāh at Satruñjaya (see E.I., 2, p. 47). He belonged to the Tapā gaccha. For some more information, see Jinavijaya's Avalokana, pp. 16ff, in his Vol. II of Prācīn Jainalekhasangraha.
- 85. See E.I., 2, pp. 47f; see also p. 46.
- 86. See Buddhisāgara, op.cit., II, Nos. 621, 992. 497. 794 etc. etc.

- see also Bikaner Jainalekhasangraha. Nos. 1840, 1777, 1701, etc; see also Nahar, Jain Inscriptions, III, Nos. 2370-71 and 2448.
- 87. See Buddhisāgara, op.cit, II, No. 935.
- 88. See Nahar, op cit., II No. 1763
- Published in 1900 (Bombay, Kāvyamālā Series); see also Jinarainakośa, p. 461 and J.S.B.I., VI, pp. 217f; and p. 433.
- 90. See J S.B.I., VI, p. 217.
- 91. S. e E.I., 2, pp. 50ff; see also Jinavijaya, op.cft, II, pp. 11ff.
- 92. See Badaoni II, p. 331 (trans. W. H. Lowe).
- 93. See Sheth, op cit., p. 272.
- 94. See Verse No. 17.
- 95. See Verses 25ff.
- 96. See in this co nexion, Desai, op.cft., p. 550.
- 97. See Jinaratnakośa, p. 95; published in V.S. 1973, Bhavnagar.
- 98. Ibid., p. 128; see also J.S.B.I., VI, pp. 216f; this work has also been published (Yaśovijaya Jaina granthamālā, No. 14, Bhavnagar).
- 99. See Nahar, op.cit., I, No. 714.
- 100. See J.S B.I. VI, pp. 66f.
- 101. See Jinaratnakoša, p. 332.
- 102. See J.S B.I., VI, p. 67.
- See in this connexion, Bikaner J. Inalekhasangraha ed. by A.C. and B.L. Nahata, Calcutta, Virābda, 2482.
- 104. Ibid., No. 1.
- 105. Se pp. 7 ff.
- 106. Nahata, ep.cit., No. 2.
- 107. Ibid., Introd., p. 27.
- 108. See the list in Parisista 'Ka' of Nahata's work.
- 169. See for the entire list of monks in the Bikaner inscriptions, the Appendix V of Nahata's work.
- 110. See Nos. 1234, 1235, 1399, 1402-05, 1408-11 and 1953.
- 111. No 1165.
- 1/2. See ibid., Introd, pp. 24f; of also the verse of Gupavijaya (V.S. 16 4), quoted in p. 25.
- 113. See KB, p. 34.
- 114. See Dalal, Jaisalmere Catalogue, Baroda, 1923, p. 3; see also K. C. Jain, Ancient cities and Towns of Rajasthan, Delhi, 1972, p. 374; according to the KB (p. 44), the Pārsva temple of Jaisalmer was built by Jagaddhara in V.S. 1200.
- 115. See KB, p. 32.
- 116. *Ibid.*, p. 58.
- 117. Ibid., p. 61.

- 118. Ibid., p. 83.
- 119, Ibid., p. 86.
- 120. See his Jain Inscriptions, III, Introd., p. 14.
- 121. See ibid., p. 17 footnote.
- 122. P. 44.
- 123. See ibid., No. 2112 (p. 4).
- 124 See Nahar, op.cit., III, No. 2139.
- 125. Ibid., No. 2139, line 28.
- 126. See Nahar, op.cit., I, Nos. 8, 121, 116, 214, 275, 465, 478 etc. etc; Buddhisāgara, op.cit., II, Nos. 595, 608, 495; Nahata, op.cit., 698, 788, 893, 935, etc. etc.
- 127. See Nahar, op cit., III, Nos. 2116-17, 2119, 2140; see also Nahata, op.cit., No. 2702.
- 128. See Nahar, op.cit., No. 2:44.
- 129. See Nahar, op.cit., III, Nos. 2120, 2154, 2400, 2404, 2406, 2409; see also Nahata, Nos. 2725, 2781, 2810; the temple of Santinatha of Jaisalmer was built during the reign of this Devakarna in V.S. 1530 (see lines 20-21 of No. 2154).
- 130. See Shah, Śrī Prasasti Sangraha, Ahmedabad, V.S. 1993 (Vīra Samvat 2463), No. 325.
- 131. See Nahar, op.cit., III, No. 2155.
- 132. See Nihata, op.cit., 2 (b).
- 133. See Nahar, op.cit., III, No. 2154 (line 35).
- 134. Ibid., No. 2154.
- 135. Ibid., No. 2155.
- 135. Ibid, Nos. 2494 and 2505.
- 137. For a discussion on other Jain temples of Jaisalmer, see Nahar, op.cit, Introd., pp. 14ff.
- 138. See E.I., IX, pp. 148ff; see also Bhandarkar, List, No. 677; see also Jinavijaya, op.cit., II, No. 132 (pp. 114ff).
- 139. See Buddhisāgara, op.cit., II, No. 548.
- 140. Ibid., II, No. 801; the figure after 130 could not be read.
- 141. See Jinavijaya, op.cit., No. 225.
- 142. Ibid., Nos. 134, 136, 141, 142, 148, 155, 159, 161, 162, 164 etc. etc.
- 143. Ibid., Nos. 162, 178, 194 etc.
- 144. Ibid., No. 166.
- 145. See Jinavijaya, op.cit.. II, No. 249; see also Nahar. op.cit., II, No. 2025.
- 146. Ibid., II. No. 251.
- 147. Ibid., II, No. 258.
- 148. Ibid., II, No. 264.
- 149. Ibid., II, No. 265.

- 150. See Jinavijaya, Jainapustakaprašastisangraha, p. 143.
- 151. Ibid., p. 146.
- 152. Jain, K. C., Ancient cities and towns etc., p. 359 and also J.S.P., III, p. 259.
- 153. See Jain, op.cit., p. 3(0; see also Jinaratnakośa, p. 106.
- 154. See Johrapurkar, Bhaffaraka Samfradaya, pp. 144, 287.
- 155. P. 69.
- 156. See in this connexion, the detailed discussion in Hindi in the work Bhārat ke Digambara Jaina Tīrtha, by B. Jain (Bombay, 1978), Vol. IV, pp. 87ff.
- 157. Ibid., pp. 89ff; and J.S.L.S.. Vol. V, pp. 64ff.
- 158. Verse No. 44.
- 159. See Bhattaraka Sampradāya, Sholapur, 1958, No. 230; it is however, somewhat difficult to reconcile the evidence of this Pattāvalī with that of the Chitor epigraph.
- 160. See K. C. Jain, op cit., p. 30 and footnote 3.
- 161. See Nahar, op.cit., II, No. 2006.
- 162. Ibid., II, No. 1958.
- 163. See A.R.R.M.A., 1920-21, No. 10; see also C. L. Jain, Jain Bibliography, p. 163.
- 164. See Jinavijaya, op.cit., II, No. 307; and Nahar, op cit., I, No. 700; and Bhandarkar, List, No. 784.
- 165. See Jinavijaya, op.cit., II. No. 336; the date here is wrongly given as 1597; but see Bhandarkar, List, No. 874. Nahar also (op.cit., I No. 852) has committed the same mistake.
- 1(6. See in this connexion, A. P. Goyaliya's work Rajputane ke Jaina Vīra, Delhi, 1933, pp. 341f.
- 167. See Nahata, op.cit., No. 11. 4.
 - 168. See Jinavijaya, op.cit., II, No. 379.
 - 169. Ed. in M.D.J.M., No. 26, Bombay, V.S 1984.
 - 170. See in this connexion, Nahar, op.clt., II, Nos. 1:63-1423.
 - 171. See Bhattaraka Sampradaya, No. 555.
 - 172. Ibid., No. 588.
 - 173. See J.S.B.I., VI, p. 290; See also Jinaratnakoša, p. 319.
 - 174. See Bhārat ke Digambara Jaina Tīrtha, III, pp. 45, 50.
 - 175. See Ehattaraka Sampradaya, No. 557.
 - 176. Ibid., No. 560; see also Nahar, op.cit., II, No. 1427.
 - 177. Ibid., No. 591.
 - 178. Ibid., No. 565.
 - 179. See Nahar, op.cit., II, Nos. 1428 and 1232.
 - 180. See Bhattaraka Sampradaya No. 567.

- 181. Ibid., No. 593.
- 182. Ibid., No. 264; for some newly-discovered epigraphs from Gwalior, see J.S.L.S., V, Nos. 195-96, 199-200, 202-18, 221-24, etc. In these epigraphs we get the names of both Düngarasimba and Kirtisimha.
- 183. See J.S.L.S., III. pp. 617ff; see also J.A.S.B., 52, pp. 67ff.
- 184. See Delhi Sultanate, pp. 173ff.

Chapter IV

JAINISM IN SOUTH INDIA (1300—1600 A.D.)

As we have already seen, the Jain religion gradually disappeared from almost the whole of South India, with the exception of Karnatak. And even there, if was fighting a losing battle against heavy odds. In this chapter, we will first take note of the position of Jainism in Karnatak, and then we will have to refer to a few scattered Jain records, found from other parts of South India. Even in Karnatak, Jainism continued to exist, as a separate religious system, only in a few selected pockets. The maximum number of Jain epigraphs have come from Shimoga district.

Jainism in Shimoga district:—This particular district of Karnatak, as we have already seen, has yielded a very large number of Jain epigraphs of different periods. Some of the places, which were well-known as centres of Jainism, have also yielded Jain epigraphs, of this period. Kuppatūru of this district, which has already been discussed in the earlier chapter of the present volume, has two epigraphs of our period. The first inscription mentions the restoration of a dilapidated Jaina temple (jirnajinabhavana) by one Adideva, who was the disciple of Devacandra vati of the Desi gana, in the Saka year 1289, corresponding to 13c7 A.D. The second epigraph, which is much more important, is of the reign of the Vijayanagara emperor Devaraya I (1406-1422), the son The inscription is dated in the Saka year of Harihara II. 1330, corresponding to 1408 A.D. It records that in the reign of this king, the samanta Gopipati II, of this town (Kuppaţūr), built a Jina temple. He was the lay disciple of Ācārya Siddhāntācārya, belonging to the Mūlasangha and the Desi gana. The town of Kuppaturu has been described

as containing a number of beautiful Jina temples, and also some beautiful lakes, abounding with lotus. We have already seen, in our earlier chapter, that this place, was well-known for the temple of Pārśvanātha (called Brahma-Jinālaya), built by a Kadamba chief. Another epigraph⁸, from this place, probably of the time of Harihara II, mentions the death of a Jain monk. It also mentions a Jina temple, built by the Kadambas, which is obviously identical with the temple of Pārśvanātha of this place.

Hirre Abli which too, was a Jain centre of Shimoga district, from much earlier period4, has yielded quite a large number of Jain epigraphs of this period. Several epigraphs from this place, are, however, memorials recording the death of influential monks. Two short epigraphs, of the years 13:6 and 1371 A.D., from this place for example, mention the Vijavanagara emperor Bukka I (1356-1377). And we have several epigraphs of the time of the next Vijayanagara emperor Harihara II (1377-1+64), from this place, and in one of them6, there is a reference to the Pārśva-Jina of this place, which as we have already seen, in this volume, was in existence even before the 11th century. The next emperor Devaraya I (14.6-1422) is also mentioned in several memorial tablets, of this place. These epigraphs prove that this place continued as a Jain centre till a very late period.

Bhāraṅgī, in Sorab tāluk of this district, has yielded three epigraphs of our period, of which the first one, is an important Jain record. It refers to this place, as the ornament of Nāgarakhaṇḍa, a district of Karṇāṭaka. It further refers to the Jina temple of this place, which was dedicated to Pārśvanātha. The epigraph records the death of Gopaṇa, a ruler of Nāgarakhaṇḍa, a great Jain layman and, we are told, that his ancestors were devoted Jains. It further appears from this epigraph, that the Pārśva temple of this place, was under the control of the two Jain gurus of Gopaṇa, namely, Panḍṇtācārya and Śrutamuni. One of their spiritual ances-

tors, namely, Siddhāntadeva Muni, has been described, in this epigraph, which is dated in Saka 1337, corresponding to 1415 A.D., as emerging victorious in debates against the Buddhists, the Cārvākas, and the philosophers, versed in Sānkhya, Yoga, Prabhākara and other systems. The other epigraph¹⁰, from this place, dated 1466 A.D., describes Bhārangī as an important Jain tīrtha and also mentions several monks, belonging to the Pustaka gaccha and Dešī gaņa. It records the demise of Sāmanta Bullapa, who was a dedicated Jain.

The well-known Balgambe supplies an important epigraph¹¹, dated 1319 A.D., of the time of Hoysala Ballāla III. It mentions the famous Mallikāmoda Jina temple, dedicated to Sāntinātha. This particular temple, as we have already noticed¹², is mentioned in a Śravana Belgola epigraph, dated 1:00 A.D. This epigraph further mentions some gift to a sage called Padmanandi, for the maintenance of this temple, which was originally built in the early 11th century.

Two Jain epigraphs¹⁸, from Tavanandi in Sorab taluk of this district, both dated Saka 1301, corresponding to 13'9 A.D., of the time of the Vijayanagara emperor Harihara II (13/7-1404) show that this place was an important Jain centre. The first epigraph discloses the name of a temple, dedicated to Santinatha, of this place, which is called by the name of Tavanidhi, in this epigraph. From Udri, in the same Sorab tāluk, we have several Jain epigraphs, of which two14 are dated in the reign of the Vijayanagara emperor Harihara II (1377-1404). The first mentions the achievements of the Jain general Baicappa and the second gives the names of some Jain monks of this place (called by the name Vuddhare), at least a few of whom, were actively engaged in building and repairing Jain temples in Karnatak in the 14th century. saint of this line, called Munibhadra, a contemporary of Harihara II, has been represented in the second epigraph as the builder of a Jina temple, called Hisugala basadi and as

the person, who enlarged the famous Mulgund temple, which was a Jain tirtha from about 900 A.D.¹⁸.

From the great Jain centre of Humcha, we have an extremely important Jain epigraph of about 1530 A.D. This inscription16 describes the achievements of the great Jain saint Vidyananda, who was undoubtedly one of the finest Jain intellectuals of the sixteenth century. He has been represented, in this epigraph, as having defeated the Europeans in Śrīranganagara (Seringapatam) and a number of opponents in debate at several places of Karnātaka, including Kārakala, Bidire, and other places. He also visited the two great Jain tirthas of South India, namely Kopana and Belgola and at the latter place, he participated in a colourful ceremony. We are further told that in the court of great Vijayanagara king Kṛshnadevarāya (1509-1529), he vanquished all his enemies in debate. Several other achievements of this supreme logician, have been enumerated in this long epigraph from Humcha. Two spiritual predecessors of Vidyananda, namely Simhakirti and Visalakirti are represented, in this epigraph, as having defeated their opponents in debate, in the courts of Muhammad Bin Tughluq and Sikandar Shah respectively. A disciple of Vidyananda was Devendrakirti, who, we are told, was worshipped by Acyutarāya, the successor of Kṛshnadevarāya. A colleague of Vidyananda, called Nemicandra, built a big temple of Pārśvanātha at Humcha.

The above-mentioned epigraph from Humcha, abundantly proves that Jainism was not a dead religious force in South India, in the 16th century. A number of philosophers certainly boosted the prestige of this religious system, once again, in this century, and no word of praise can adequately measure the achievements of Vidyānanda, who was fittingly given the epithet $V\bar{a}di^{17}$.

Jainism in Northern districts of Karnatak:—Several places of Northern Karnatak, have yielded Jain epigraphs, which prove that in those places, this religious system, somehow

lingered, in the period under review. Ancient Vijayanagara (modern Hampi) in Bellary district, has yielded a few important Jain epigraphs of our period. An inscription from this place18, dated Saka 1307, corresponding to 1386 A.D., of the time of the emperor Harihara II (1377-1404), discloses the construction of a temple of the 17th Tirthankara Kunthunātha by Iruga, the son of the Dandādhināyaka Caicapa, a great Jain devotee, and the disciple of Simhanandi of Mūlasangha Balātkāra gaņa and Sārasvata gaccha. This epigraph further describes the beautiful city of Vijayanagara. It further proves that in the earliest period of the rule of the Vijayanagara kings, Jainism was accepted as one of the major religious systems of this newly-created Hindu empire. Another inscription10 from this place, dated Saka 1348, corresponding to 1426 A.D., of the time of the emperor Devarāya II (1422-1446), records the construction of a temple of Pārśvanātha in the capital Vijayanagara, by that king himself. We have already seen that Vijayanagara kings. although devout Hindus, were also equally respectful towards the Jain religion.

From the same Bellary district, we have a few more Jain epigraphs, one of which 20, was found from Hampi. actually refers to a Jina temple, dedicated to Kunthunātha. which was constructed at a place called Kundanavrolu. probably not far from Vijayanagara, by Immadi-Bukka, the son of the minister Baicapa Dandanātha. The Jain saint Dharmabhūshana, who is mentioned here, is also referred to in the epigraph from Vijayanagara, mentioned above, as belonging to the lineage of Simhanandi. It is dated in 1395 A.D. An earlier epigraph²¹, from Rayadrug, in the same district, dated 1355 A.D., of the time of Harihara I (1336-1356), the Vijayanagara emperor, mentions the setting up of an icon of Santinatha by Bhogaraja, a lay disciple of Maghanandi, who belonged to the Balātkāra gaņa and Sarasvatī gaccha. This proves that even, at the time of this earliest king of the Vijayanagara dynasty, Jainism was not neglected.

From North Kanara district, we have a few Jain epigraphs, which show that, from the 14th century onwards, Jainism was becoming popular in this district. Desai22 has drawn our attention to several places of this district, which were known for their Jain temples. Gerasoppe, of this district, was especially well-known for its Jain temples. most of which were constructed after 1350 A.D. We have several epigraphs from this place, a few of which are important. The earliest Jain epigraph²⁸, from this place, is dated in Saka year 1300, corresponding to 1378 A.D. It mentions the king Haiveya and some Jain ministers and merchants, all of whom were good Jains. This epigraph and another from the same place24, mention a devoted Jain lady called Rāmakka, who constructed a temple of Anantanātha, the 14th Tīrthańkara at Gerasoppe. This lady was the wife of Yojanasetti, a prominent Jain merchant, who is also mentioned in both the epigraphs. The third epigraph 25, from Gerasoppe is dated in Saka 1323, corresponding to 1401 A.D., which records the death of the son-in-law of king Haiveya, who was a dedicated Jain. A more important Jain epigraph 26, from this place, dated 1421 A.D., records some gift for the Parsvanatha temple of this place. It mentions several gentlemen and ladies of a family, all of whom were dedicated Jains. We will afterwards see in the chapter on the Jain Tirthas that Gerasoppe was looked upon as a sacred Jain place by the Jain monks of North India.

Other places of North Kanara district have also yielded Jain epigraphs. One such place was Bhatkal, from which we have a Jain epigraph²⁷, dated Śaka 1332, corresponding to 1410 A.D. From Sonda of this district we have two copper plates²⁸, of 1522 A.D., which record some gift for the Huligere Śamkha basadi, by a prominent citizen of this area. Both the epigraphs mention the monk Candraprabha, who belonged to the Deśi gana, and who was a disciple of Vijaya-kirtideva.

Biligi in the same North Kanara district was a great Jain

centre of the 16th century. We have two Jain epigraphs 99, found from Ratnatrayabasadi of this place, one of which is dated in Saka 1510, corresponding to 1587 A.D. It discloses the name of an influential Jain monk called Bhatta Akalanka, who belonged to an influential line of Pustaka gaccha, who originated from the saint Carukirti of Śravana Belgola. The monks of this line were not only great Jain sādhus, but also took active part in the politics of North Kanara district 30. The spiritual predecessors of Bhatta Akalanka (date Saka 1510) were Vijayakīrti III, Akalanka I, Vijayakīrti II, Śrutakīrti II, Vijayakīrti I, Śrutakīrti I and Cārukīrti, who is given several titles, which show that he was respected by the Hoysalas. An epigraph 81, from Manki in the same district, dated 1514 A.D., refers to an Ananta Tirthankara temple and another⁸², from Molakhoda of the same district, dated 1516 A.D., mentions a basadi, dedicated to the 24 Tirthankaras. A third88, from Jalolli dated 1545 A D., mentions a temple of Pārśvanātha.

From Dharwar district, we have some Jain epigraphs, of our period, which prove that Jainism somehow survived in some regions of this district. From Savikeri34 in this district, we have a Jain epigraph, dated 1376 A.D., which mentions Bukka I (1356-1377), the Vijayanagara emperor. Another epigraph from Sangur⁸⁵, in this district, dated 1395 A.D., of the time of Harihara II refers to some gift for the local Pārśvanātha temple. At Mulgund, the famous Jain tīrtha, we have an epigraph 36 from the Candranātha basadi, dated 1421 A.D. Another epigraph³⁷, from the celebrated Lakshmesvara, dated 1539 A.D., is an important inscription as it records the settlement of a dispute between the Jains and the Śaivas. In this agreement, the Jain saints Śankhanācārya and Hemācārva of the Śankha basadi and the Śaiva Acāryas Kālahasti and Śivarāma took active part. This proves that in the sixteenth century, the relationship between the Jains and the Saivas, once more, become cordial.

From Gulbarga district, we have two Jain epigraphs of

our period, of which the second⁸⁸, is more important. It mentions the restoration of a dilapidated Pārśva temple of Kesavāra, in this district, in the year 1385 AD. We have also short Jain epigraphs⁸⁹, from Belgaum district, dated 1400 A.D. Another Jain epigraph⁴⁰, has been found from Anegondi in Raichur district, dated 1400 A.D. It records the construction of a Jina temple, at the time of the Vijayanagara emperor Harihara II (1377-1404), by that devout Jain official Irugapa, the son of the minister Baicapa, both of whom were good Jains.

We should also refer to a Jain epigraph 1, of the time of the Vijayanagara emperor Sadāśiva, dated 1545 A.D. It refers to the construction of a Jina temple at Kurugodu in Bellary district, by Rāmarāya and it also mentions some gift for that newly-constructed Jina temple. This proves that, even during the last days of the Vijayanagara empire, the Jains continued to enjoy royal patronage.

Jainism in Southern Karnatak: Like Northern Karnatak. the Southern Karnatak also has yielded a few Jain epigraphs, of our period. As we have already said, Jainism was gradually losing its ground, all over Southern India, although a few Jain pockets somehow survived in this part of South India. The largest number of Jain epigraphs, of this period, have come from South Kanara (Dakshin Kannad) district. The earliest epigraph42, of our period, from this district, is dated in the Saka year 1279, corresponding to 1357 A.D. It was discovered from a place, called Hosal, and it mentions emperor Bukka I (called Bukkana in the epigraph) and also his Jain general Baicaya dandanāyaka. Next, we have an epigraph43, from Koraga dated 1410 A.D., in the same district, which mentions, a temple at Bārakūru (the ancient name of Koraga) and some grant to it, by the chief of Keravase, called Pāndya-Bhūpāla. It also refers to a Jain monk called Vasantakirti, belonging to the Balātkāragana. We have also two Jain epigraphs44 from Keravase, dated 1450 and 1510 A.D., respectively both

of which refer to the Vardhamana temple of this place. The earlier epigraph refers to the king Vira-Pandya Devarasa. It also records the gift of some gold coins (gadyāna), by a merchant, for the temple. The same South Kanara district has yielded another epigraph 45, from Varangana, dated Saka 1346, corresponding to 1424 A.D. It records the gift of the village Varānganā by the Vijayanagara emperor Devarāva II (1422-1446), for the Varānga-Neminātha temple of Varānganā. This surely proves that this Vijayanagara emperor had a genuine love, for the religion of the Jinas. Devarāva II is also mentioned in another epigraph⁴⁶, from this district, which was discovered from Basarur and is dated Saka 1353, corresponding to 1431 A.D. It records some gift for the local Jina temple, by the Cettis of the town. Two epigraphs⁴⁷ from Baindaru, in the same district, are dated 1450 A.D. The first mentions the Vijayanagara emperor Mallikārjuna (1446-1465) and also the Pārśvanātha shrine of that place, and the second also mentions the same temple and some gift for it, by the local chief.

The well-known Kārakala, in South Kanara district, was an important seat of Jainism in our period. A temple. dedicated to Gommatesvara, was built at this town, in Saka 1353, corresponding to 1432 A.D., by Śrī Pāndyarāya, the local king. This is disclosed by an epigraph 48 from this place, which also mentions the Jain monk Lalitakīrti, belonging to Panasoge sākhā. The same king is mentioned in another epigraph of the same temple, from Kārkal, dated 1436 A.D.49 Other Jain temples were also built, afterwards, at this town, and in this connexion, we have an extremely important epigraph⁸⁰, from this place, dated Saka 1508, corresponding to 1586 A.D. It not only mentions the temple of Gommatesvara of this place, but also records the construction of a new Jina temple, at this place, called Tribhuvanatilaka Jina-Caityālaya. This temple was built, on the hill Cikkabetta, near the Gommatesvara temple, by the king Bhairava II. That king also, according to this

epigraph, built icons of Aranātha, Mallinātha and Suvrata in this Jina temple, built by him. The epigraph also mentions the Pārśvanātha temple of this town, which was situated on the hillock Govardhanagiri. An earlier epigraph⁵¹, dated 1545 A.D., from Kārkal, records some gift for the Gommațeśvara temple, during the reign of the local king Pāndyappa Bodeya.

Mudabidure, of the same South Kanara district, was another great centre of Digambara Jainism, and we have records, from this place, from the beginning of the 16th century. The earliest record 52, from this place, is a copperplate inscription, dated Saka 1426, corresponding to 1504 A.D. It refers to an influential Jain monk, called Carukirti, but not to any Jina temple. A copper plate inscription, from this place 58, dated Saka 1468, corresponding to 1546 A.D., mentions some gift for the Tribhuvanacudamani temple of this place, which was dedicated to Candraprabha (also called Candranatha). This temple of Candraprabha is also mentioned in contemporary literature, and this will be noticed in the chapter on the Jain Tirthas. The temple of Pārśvanātha of Mūdabidure is mentioned in a copper plate grant, dated 1563 A.D. It records 4, some gift for this temple and also mentions the saint Carukirti, who was probably a very old man, at that time. An inscription 55, of the 18th century, shows that the saint Carukirti was a contemptempory of the Vijayanagara monarch Vijaya Sadāsiva Mahārāja. Another copper plate grant⁵⁶, from the same place, shows that the Pārśvanātha temple, of this town, was originally built by this Jain saint.

An inscription⁵⁷, from Guruvayanakare in South Kanara district, dated 1484 A.D., mentions a Jina temple, called Kannadi-basadi. It was probably dedicated to Śāntinātha, as another epigraph⁵⁸, from the same place, proves. The great Kṛshṇadevarāya is mentioned in a Jain epigraph⁵⁹, from Varāṅganā, dated 1515 A.D. A temple, dedicated to

Anantanātha is mentioned in an epigraph⁶⁰, from Nellikara in South Kanara district, dated 1525 A.D.

An important copper-plate grant⁶¹, found from Kāpa, in this district, dated Saka 14.9, corresponding to 1556 A.D., of the time of the Vijayanagara emperor Sadāśivarāya and his general Rāmarāya, mentions some grant for the local Dharmanātha temple. Several important monks like Devakirti, his disciple Municandra, and the latter's disciple Devacandra are also mentioned in this epigraph. inscription also refers to a saint called Bhanumunisvara. who belonged to the Kanura and Tintrini gaccha. imprecetary passage at the end mentions Gommațesvara of Belgola, Candranātha of Kopaņa and Neminātha of Girnar. In another inscription from a place, called Māruru, in the same South Kanara district, dated 1598 A.D., there is a reference to the Pārśva temple of that place. 62 A few other Jain epigraphs from this district, of our period, are also known.

Next to South Kanara, Mysore district has the largest number of Jain epigraphs, from South Karnatak, of our period. The earliest inscription 68, of this period, was discovered from Honnenahalli in Hunsur taluk of this district, and is dated Saka 1225, corresponding to 1303 A.D. It mentions the local Jina temple, of this place, and records some gift by the monk Padmanandi, who belonged Hansoge branch, and was a disciple of Bāhubali Maladhārideva. Maleyur in Chamrajnagar taluk of this district, which contains an earlier inscription dated 1181 A.D.64, has several epigraphs of our period. We have already seen that the Jina temple, of this place, was dedicated to Lord Pārsvanātha, which afterwards, came to be called by the name Vijayadeva or Vijayanātha temple. An epigraphes, from this place, records the installation of an image of Vijayadeva (probably Pārśvanātha) by a monk of Hanasoge branch. A more important epigraph 66, from this place, is dated in the Saka year 1344, corresponding to 1422 A.D.,

of the time of the Vijayanagara emperor Devarāya II (which incidentally is his first regnal year). We are told that the son of this emperor, prince Harihara, granted the entire land of the village of Māleyūru (Maleyūr) for the temple of Vijayadeva. Some other epigraphs⁶⁷, from this templecomplex, are also known.

From Echiganahalli, of the same district, we have a Jain epigraph 68, of Saka 1292, corresponding to 1370 A.D. praises the two Jain monks, Bāhubali and Pārśvadeva, and also records the death of Meghacandra. The inscription was found in the Neminātha temple-complex of that place. A more important epigraph, dated 1372 A.D., was found from Huluhallies, in the same Mysore district. It mentions a number of monks of the Pustaka gaccha and Desiiva gana. the earliest of whom was Abhayendu. It also records that in the Saka year 1294, corresponding to 1372 A.D., the monk Śrutamuni, of this line, expired at Trinyapura (modern Huluhalli). This place had two Jina temples. The earlier one was known as Parameśvara Jinālaya and the Trijajammangala, newly-constructed one was called dedicated to Mankiyadeva or Parsvanatha. The reigning king, at that time, was Perumāladeva, apparently a local chief. He made arrangements, according to this epigraph, for the maintenance of both these temples. Next, we have an epigraph^{vo}, trom a place, called Rāvandur district, dated 1384 A.D., which mentions a temple, dedicated to Sumatinātha. It also mentions a few monks of the Deśiya gana and the Ingulesvara bali. From Saraguru of Mysore district, we have an epigraph⁷¹, dated Śaka 1346, corresponding to 1424 A.D., of the time of the Vijayanagara emperor Vijaya Bukka also called Vijaya I (1422-1430)⁷², who has been described in this epigraph, as bhagavat-arhatparamesvara, which shows that he was a dedicated Jain. are told that the king granted the village of Totahalli for the worship of Gommatesvara of Belgola, and this village was renamed Gummatapura, in honour of the presiding

god of Belgola. A short epigraph⁷⁸, from Ānevāļu in Hunsur tāluk of this district, dated 1430 A.D., refers to a temple of the Jain goddess Padmāvatī. Another inscription⁷⁴, from Chamrajnagar tāluk of this district, discovered at a place, called Harave, dated 1482 A.D., mentions some grant for the local Ādi-Parameśvara temple. Ādi-Parameśvara is apparently the same as Ādinātha, the first Tīrthankara. From the famous Hanasoge, we have a short Jain epigraph⁷⁵, of the 15th century, which mentions a Jain merchant, called Bommiseţţi. Another Jain epigraph, from Mysore district, was discovered from Chamrajnagar and is dated in 1518 A.D.⁷⁶ It mentions the local Vijaya-Pārśva temple. Another epigraph, from Hanasoge, dated 1585 A.D.⁷⁷, records the construction of a few Tīrthankara icons.

From Bangalore district we have a very important Jain epigraph⁷⁸, which was discovered from a place called Kalya. It is dated in Saka 12'0, corresponding to 1368 A.D., and the reigning king was the Vijayanagara emperor Bukka I. It refers to an agreement, signed by the Jains of different places of Karnatak with the Vaishnavas (called in this epigraph Bhaktas) and the latter agreed to protect the Jain temples of Bukka's empire. The emperor himself, according to this epigraph, played a vital role, during the negotiations between the two parties. This proves that this great Vijayanagara king, who was a devout Hindu, was a person of great catholicity, and at the same time, an astute politician. He knew that animosity among the persons, having adherence to different Indian religious systems, would only help the common enemy - the Muslims. Another epigraph⁷⁹, from Bangalore district, dated 1427 A.D., mentions a Jina temple called Cokimayya Jinālaya. It was found from a place, called Begur in Bangalore tāluk. It mentions a monk, called Subhacandra, belonging to the Pustaka gaccha.

From Chikmagalur district, we have a few Jain epigraphs.

The well-known Sringeri, of this district, was associated with Jainism, even from the 12th century. This is proved by an epigraph 80, from this place, dated Saka 1041, corresponding to 1150 A.D. It is found in the local Parsvanatha temple and it mentions Mülasangha, Kranura gana and the Pustaka gaccha. This temple, according to another 12th century epigraph⁸¹, from Sringeri, was built by the wife of a merchant, before 1160 A.D. We have also two more Jain epigraphs, of the 16th century, from this place. 82 Mattavara of this district, which has yielded an eleventh-century Jain epigraph⁸³, has a 14th century inscription, which mentions the local Jina temple (basadi).84 An epigraph Kallavasti⁸⁵, in Koppa tāluk of this district, dated 1529 A.D, records some grant for the local Parsva temple, by Kālaļadevī, the sister of the king Bhairarasa Bodeyara. Another Jain epigraph 86, from Koppa town, refers to the Sādhana-Jinālaya of this place, dedicated to Pāršvarātha. It is dated in Saka 1521, corresponding to 1599 A.D. An epigrapher, from Bastipur, in Srirangapatna iāluk Mandya district, dated 1383 A.D., refers to the local Pārśva (Pārusha) shrine, built by a prominent individual. It also mentions a few monks of Tintini gaccha and Kānūra gaņa.

Chitradurga district has a Jain epigraph 88, of our period. It is assigned to 1410 A.D., and it begins with a prayer to Sāntinātha. It was discovered from Dharmapura in Hiriyur tāluk and it mentions the great Vijayanagara monarch Devarāya I (1406-1422), who has been given the epithet Hindu rāya-suratrāņa. It should be remembered that the contemporary Hindu king of Rājasthan, Mahārāņā Kumbha also, as noticed by us, in the earlier chapter, of the present volume 80, has been given the similar title in a Jain epigraph. Devarāya's Jain general Gopa Camūpa has also been mentioned in this epigraph. Since the epigraph is addressed to Sāntinātha, it is reasonable to assume that there was a temple, dedicated to this Tīrthankara, at this place.

The district of Tumkur has a few Jain epigraphs, of our

period. The earlier one is assigned to 1450 A.D. It was discovered from Mānta Nidugallu⁹⁰, and it mentions the death of the wife of a Jain merchant, called Candrave, whose father-in-law was the disciple of a Jain saint called Vṛṣhabhasena Bhaṭṭāraka, belonging to the Mūlasaṅgha. Next we have an epigraph⁹¹, from that district, dated 1531 A.D., which was discovered from Maddagiri. It refers to the local Mallinātha-svāmi temple and also records some gift for it. And lastly, an epigraph⁹², of 1578 A.D., refers to some gift for the old Jina temple of this place. This particular Jain centre has been mentioned in two epigraphs⁹³, of much earlier period.

From Coorg area, we have an extremly important Jain epigraph²⁴, dated Saka 1466, corresponding to 1544 A.D. It was discovered from Anjanagiri. According to it, Abhinava Cārukirtipaṇḍita of the Mūlasaṅgha, Deś gaṇa, Pustaka gaccha and Iṅguleśvara bali (circle), discovered in Śaka 1453, two icons of Śānti and Ananta in the river Suvarṇāvatī and afterwards got them installed through his disciples in the existing Jain temple of that place, which was first made of wood, and then converted into a stone temple, in 1544 A.D. These two icons²⁵ have epigraphs of the characters of the 12th century, and they originally belonged to a place, called Tāṭaṅgi, which was probably not far from Anjanagiri in Mercara tāluk.

Lastly we should mention a few important Jain epigraphs from Śravana Belgola, of this period. In five epigraphs, from this place, we get the names of the Vijayanagara kings. The first, and at the same time, the most important epigraphes, is dated in the Śaka year 1290, corresponding to 1368 A.D., which was found from the well-known Bhāṇḍāra basadi of this holy place. It is a copy of the epigraph, found from Kalya in Bingalore district, and refers to the settlement of a dispute between the Jains and the Vaishnavas, as we have already said. However, unlike its copy at Kalya, this epigraph is in

excellent state of preservation at Śravaṇa Belgola. As we have already said, this inscription shows the great religious catholicity of that mighty Vijayanagara emperor Bukka I (1356-1377). The policy of religious concord, indicated in this epigraph, it appears, was followed by all the later kings of this great Hindu dynasty, but for whom, the temples of South India, would have met the same fate, as the temples of the North.

Two short inscriptions from Sravana Belgola refer to the death of two emperors of the Vijayanagara dynasty. The first epigraph⁹⁷, dated 1404 A.D., records the death of emperor Harihara II. The second epigraph⁹⁸, dated 1446 A.D., mentions the death of Devarāya II.

An epigraph from Belgola 9, states that queen Bhimadevī, the wife of Devarāya I (1405-1422), caused an image of the Tirthankara Śantinatha to be made at this holy place. She has been described as the disciple of Panditācārya. 100 That Devaraya I had a special love for the Jains, is proved by a recording, from Humch, which states that the two feet of Dharmabhushana, the chief disciple of Vardhamana Muni, were illumined by the crown of the rajadhirajaparamesvara king Devarāya. An inscription from Belgola103, dated Saka 1355, corresponding to 1432 A.D., mentions the death of a great Digambara saint Śrutamuni, the younger brother of Pandita Yogīrāja, who was also a renowned saint of the 15th century. This particular epigraph also mentions the fact, that one of the spiritual predecessors of these two brothers, viz., Cārukīrti was the author of a work called Sāratraya and another monk called Siddhanta Yogī was the author of the work called Siddhasastra. An earlier inscription¹⁰⁸, from Śravana Belgola, records the death of a prominent monk of the Pustaka gaccha, called Subhacandra Muni in Saka 1235, corresponding to 1313 A.D.

Jainism in other areas of South India: A few Jain epigraphs from some other places of South India, are known.

Tiruppattikkunru near Kanchi, has two Jain epigraphs of of the last quarter of the 14th century. Both these epigraphs 104 mention the Jain general Irugappa, the son of Baicaya and record the gift, by that great Jain devotee, for the Vardhamana temple of this place. The second epigraph records the fact that Pushpasena was the guru of Irugappa. We know that both Baicaya and his son were the generals of the Vijayanagara kings. From Tirumalai also, we have a Jain record¹⁰⁵ of the 14th century; and another Jain record¹⁰⁸, of the 16th century, from Tamil Nadu, is known. It was discovered from Tirunamkondai and it is engraved From Karandai on the local Candranatha temple. Northern Arcot district in Tamil Nadu, we have a number of Jain epigraphs, a few of which, were noticed in an earlier chapter of this volume. 107 Several epigraphs 108, from this place, of our period, are also known. One of them109, mentions the great Krshnadevarāya, the Vijayanagara emperor, and is dated in Saka 1431, corresponding to 1509 A.D. It records that the king Krshnadeva had freed all temples from all kinds of taxes. The Buddhists and Jains also naturally were benefitted by this measure. Hanumantgudi in Ramnad district, we have a Jain epigraph¹¹⁰, which gives the date Saka 1455, corresponding to 1533 A.D. 111

In Andhra Pradesh, we have only a few Jain epigraphs, one of which should be mentioned here. The pedestal of a missing image, now preserved at Hampi, records¹¹², the construction of a Jina temple, in the city Kandanavrolu, which is the ancient name of Kurnool. An image of Kunthunātha, the 17th Tirthankara, was installed, in that temple, by Immadi Bukka Mantriśvara, the son of Baicaya Dandanātha, in 1395 A.D. This royal official has further been described as the disciple of the great Jain saint Dharmabhūshana, who belonged to the Sarasvatī gaccha and the Balātkāra gana. Desai refers to an epigraph¹¹³, belonging to the Vīrašaivas, found from Śriśailam in Andhra

Pradesh of the early 16th century, which refers to the persecution of the Śvatāmbara Jains, in that region, by the Vīraśaivas. It not only proves the existence of the Śvetāmbaras in Andhra Pradesh, as late a period, as the 16th century, but also the hostile attitude of the Śaivas towards the Jains.

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- 2. Ibid., III, No. 605; E.C, VIII, Sorab, 261.
- 3. Ibid., 111, No. 555; E.C., VIII, Sorab, 263.
- 4. See Supra, p. 115.
- 5. See J.S.L.S., I'I, Nos. 562 and 570; E.C., VIII, Sorab, Nos. 102 and 115.
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- 9. Ibid., III, No. 610 : E.C., VIII, Sprab, 329.
- 10. Ibid., III. No. 646; E.C, VIII, Sorab, 330.
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- 12. See supra, p. 27.
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- 15. See supra, Vol. I, p. 206.
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- 19. Ibid., III, No. 620; S I.I, I, No. 153.
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- 31. See J.J.L S., V, No. 231.
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- 35. Ibid., IV, No. 402; A. R. South Indian Ep., 1933:34, p. 107.
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- 38. Ibid., V, No. 181; A. R. Indian E.P., 1958-59. No. B 628.
- 39. Ibid., V. Nos. 183-84.
- 40. Ibid., V, No. 192; A. R. Indian E.P., 1958-59, B. 678.
- 41. Ibid., IV, No. 473; Inscriptions of Madras Presidency, Bellary, 113.
- 42. Ibid., IV, No. 394; A. R. South Indian E.P., 1931-32, p. 31.
- 43. Ibid., IV. No. 422; A. R. South Indian E.P., 1928 29, p. 49.
- 44. Ibid., V. Nos. 201. 230.
- 45. Ibid., III, No. 619; see also Sewell, Archaeological Survey of South India, Vol. II, p. 14; this particular epigraph is also incised on three copper plates, preserved in the sub-court of S. Kanara; see A. R. South Indian E.P., 1928-29, pp. 5, 49; the Neminatha temple of this place is also mentioned in an inscription, dated 1522 A.D. (see J.S.L.S., IV. No. 461).
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- 80. Ibid., IV, No. 240; M.A.R., 1931, p. 113.
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Chapter V

THE SYETAMBARA LITERATURE

(1000-1600 A.D.)

The Svetāmbara Jain writers, of our period, have lest their mark on almost every aspect of literature, and some of their works, have great importance, not only for the students of the general literature, but also of history. It is significant to note that some of the Svetāmbara writers were influential Jain saints, whose philosophical attitude towards life, has certainly enriched their writings. We should note that unlike most of the other Indian writings, the Jain works are dated and therefore it is much easier to assess their historical importance in correct perspective.

The earliest important Svetāmbara writer, of our period, was Jineśvara, the disciple of Vardhamana, the first head of the Kharatara gaccha1, who was given that title by the Gujarat king Durlabha in 1024 A.D. He was not only a brilliant Jain philosopher, but also, at the same time, a successful writer. Unfortunately, one of his important works namely the Līlāvatī-kathā in Prakrit, is no longer available in the original, although we have a good Sanskrit imitation by Jinaratna, which was made in V.S. 1341, at the town of Javalipattana (Jalore).2 The original work of Jineśvara (strictly speaking, Jineśvara I of the Kharatara gaccha) is mentioned, for the first time by Mahesvara in his Kathāsurasundarī, composed in V.S. 1095.3 We learn from the KB4, that this work was composed at Asapalli by Jinesvara. From other later references, it is clear, that this work of Jinesvara, became celebrated after its composition.

From the literary point of view, Jineśvara's Kathākosha⁵, written in Prakrit, in V.S. 1108, corresponding to 1052 A.D., is one of the most celebrated Jain Prakrit works of the 11th

century. It has several popular stories, which were known previously, as for example the story of Salibhadra, that of Simhakumāra and also of Dhavala, etc. Some of the stories are frankly erotic, as for example that of prince Tosali and Sundari. Here we find the prince making love with a married lady, and they are further represented as living like husband and wife, in a different kingdom. It appears that Jinesvara himself approved of such love-affairs. A story has been told, which proves that there was intense rivalry between the Syetambaras and the Digambaras in the 11th century.8 Another story9, tells us about the very intense rivalry between the Svetāmbaras and the Buddhists. In another story, Jinesvara attacks the orthodox Brahmins, who blindly follow the teachings of Smrti texts. 10 anti-Brāhmanical passages are also found elsewhere in this work.¹¹ Needless to say, such stories were deliberately invented by the Jain writers to tarnish the reputation of the Brahmins, before the general public. As we have already said, the Jains had to pay a very heavy price for indulging in such anti-Brāhmanism.

A few other works of Jinesvara are known, but they mostly deal with Jain doctrinal matters and therefore, we need not discuss them in the limited space of the present work¹².

The Jñānapañcamīkathā¹³ of Maheśvara was written certainly before V.S. 1109, as we have a manuscript, of that work, from Jaisalmer, dated in that year.¹⁴ We do not know much about this Jain writer¹⁸, except the fact that he was a disciple of one Sajjana Upādhyāya. As observed by J. C. Jain¹⁶, this work of Maheśvara was heavily influenced both by the language of the Ardha-Māgadhī canon and also that of the Apabhramśa language. The work has altogether 2800 verses and ten stories, which glorify the 5th day of the bright fortnight of the month of Kārtika, which was known as jñāna or saubhāgya pañcamī. This particular date was considered sacred by the Jains and we have many works¹⁷,

written by the Jain writers on this auspicious date. Maheś-vara, it appears, was an accomplished poet and some of his descriptions show that he was capable of describing, in poetical language, everything beautiful and attractive. We refer, in this connexion, to his description of the Kuru janapada. He was also a man of liberal outlook and his attitude towards woman, in general, proves his deference and concern for them. He also had a keen sense of humour and his descriptions of sexual behaviour of men and women proves his knowledge of the character of human beings. Frequent references to places like Bhṛgukaccha²⁰, Girinagara²¹ and Śūrpāraka²², prove his intimate knowledge of the geography of Western India. Elsewhere he has mentioned places like Takshaśilā²³, Kāmpilya²⁴, Kāncī²⁵, Sinhala²⁶, Kusumapura²⁷ (Patna) etc.

Another important literary work of the 11th century is the Surasundarīcariya28, written by Dhaneśvara in V.S. 1095. He was the pupil of Jinesvara I, the author of the celebrated Kathakosha, discussed above. The work was written, according to the Prasasti at Candravati. It is actually the lovestory of a Vidyadhara prince in 40(0 Prakrit verses, divided into sixteen chapters. The heroine, Surasundari, the princess of Kuśāgrapura, is represented as falling in love with Makaraketu, the prince of Hastinapura, although the name of that princess appears, for the first time, in the eleventh chapter of this work. Dhanesvara, it appears, had a good knowledge of the science of Love and the descriptions of some of his love-scenes are quite readable. He has also described, in poetical language, the spring-time, Madana festival, the setting sun and also the rainy-seasion. Like many mediaeval Jain works, there are passages on the Rhilas and Savaras. The work also throws light on the mediaeval Indian sea-trade and acquaints us with the items of export. Sometimes we come across passages, which are assentially misogynistic in nature. A few other works on Surasundarī are also known. 29

Gunacandragani was another reputed author of the last quarter of the 11th century. His other name was Devabhadrasūri and he belonged to the famous Kharatara gaccha. His guru was Sumati Upādhpāya⁸⁰, who was a disciple of the famous Jinesvara I.³¹ The names of four works of Gunacandra are known; they are: Samvegarangosala, Parsvanāthacarita, Mahāvīracarita and Kathāratnakośa, The work is now not available, but is mentioned⁸², in his two works viz. the Pāršvanāthacarita and the Kathāratnakoša. Padmaprabhasūri, one of his spiritual successors, has called him by the name 'Granthacatushtayisphutamati', which proves that he was indeed the author of these four works.88 His second work, the Pārsvanāthacarita³⁴, was composed, according to its Prasasti at Bhrgukaccha in V.S. 1168, corresponding to 1111 A.D. However, it appears that it was actually completed quite a few years before this date, as this work is mentioned in the author's Kathāratnakoša³⁵, which was completed in V.S. 1158. It appears, therefore that the Prasasti of the Pārsvanāthacarita was composed at a later date³⁶. So it appears that this work was composed even before the author's Mahāvīracarita in the last quarter of the 11th century. The work is divided in five parts (prastavas), and we get the stories of his three births. It is interesting to note that the kuladevatā of the Vanga country, according to this work, was Katyayani, who according to the Matsya Purana⁸⁷, was a ten-armed goddess, and who is still widely popular in Bengal. This is probably the earliest literary reference to the worship of this ten-armed goddess in Bengal. This work also gives a faithful account of the last bhava of Pārsvanātha, when he was born at Vārānasi. A few of the details are taken from the Kalpasūtra of Bhadrabāhu. appears that the author had in mind some of the tirthas, associated with Parsva in the later period, including Ahicchatra. The story of Brahmin Somila is obviously taken from the Agamic texts, and that of Parsva's visit to Amalakappa, from the same source. It is therefore certain that the author

of this work was a keen student of the original Agamic texts, which were surely available at Bhrgukaccha in the 11th century.

The Mahaviracarita38, was completed, according to the testimony of the Prašasti, in V.S. 1139, corresponding to 1082 A.D. This work, was also written like the Pārśvanāthacarita in Prakrit and has altogether eight chapters, of which the four deal with the previous lives of this great man, and the last four with his actual existence. This work also contains 50 Apabhramsa verses and also quite a few Sanskrit passages. The poet has also shown his acquaintance with the religious practices of the Kāpālikas. In one place, we are told, that the killing of prostitutes and Vidūshakas, is as great an offence as the killing of cows. A good number of places of geographical interest like Śriparvata, Jālandhara, Kalinga, Vasantapura (probably in Rajasthan), Seyāviyā, Nālandā, Campā, Vaisālī, the river Gandakī etc, are mentioned. has shown thorough acquaintance not only with the relavant sections of the Agamic texts, dealing with the life of Lord Mahāvira, including, Bhagavatī, Kalpasūtra, Ācārānga etc. but also with the Cūrņis of Jinadāsagaņi Mahattara. References to the worship of Skanda, Mukunda, Rudra etc, show how deeply this author was influenced by the original Agamic We also get details about the comtemporary life, beautiful description of the town of Jalandhara in the 5th Book is of considerable importance. The life of the city of Vārānasi has also been given in this Book and at the same time, the author has attacked the Brahmanical practice of bathing in the Ganges. The 6th Book dealing with Gośāla, follows the 15th Book of the Bhagavati. The 7th Book deals with his attainment of kevalajñāna and the last, his missionary life, including the rebellions of Jamali and Gośala.

The last work of Gunacandragani is the Kathāratnakoša or Kahāyanakosa³⁹, which was composed, as we have already seen, in V.S. 1158, corresponding to 1100 A.D. It contains fifty stories, which throw very interesting light on the con-

temporary life. Like his other works, the author has freely used both Sanskrit and Prakrit and there are also Apabhramsa passages. The story of Nagadatta refers to the worship of kuladevatā on the famous Kālanjara mountain. Another story refers to the worship of the goddess Katyayani and also associates the religion of the Jinas with Śr]parvata in Kurnool district of Andhra Pradesh particular mountain is quite well-known in the Sanskrit literature40. Kāmarūpa's association with Tantric The author has also tried to show the has been mentioned. superiority of Jain religion over other religious sects. It is also quite significant to note that almost all the Jain narrative authors have shown great acquaintance with the Tantric and especially Sakta rites. Even the human-sacrifice in connexion with the worship of Candika was practised. dramma coin was generally the medium of exchange, as we know in Western India, there was not much use of gold coins. Among the Hindu tirthas Pravaga and Pushkara are prominently mentioned and there is also some information on the life of the prostitutes of those days. It also appears that the author was capable of understanding the intricacies of love-affairs and he had also thorough knowledge of non-Tain literature.

Another well-known Svetāmbara writer of the 11th century was Nemicandrasūri, whose Ākhyānamaṇikośa¹, (AMK) was written in V.S. 1129, corresponding to 1073 A.D. He belonged to the Bṛhad gaccha and the Vṛtti of this work was completed in V.S. 1190 (1134 A.D.) by Āmradevasūri, who was the pupil of Jinacandra, a friend of Nemicandra. If was written at Dhavalakkapura (Dholka), during the reign of Jayasimha Siddharāja². This work (along with the Vṛtti) has been described "as the treasure-house of stories" and it can very well be compared, in this respect, with the Bṛhatkathākośa of Harishena, written in 931 A.D., and which has been discussed in our earlier volume. A few stories are taken from the Jain canonical literature, but a few others,

are also from the Brhatkathā tradition, as for example, the story of Gandharvadattā⁴⁸. Some historical personages like Candragupta, Bindusāra, Aśoka, Kuṇāla and Samprati are mentioned in the eleventh chapter⁴⁴, or this book. The author has also mentioned, in this connexion, the story of the blinding of Kuṇāla, which is also known from other sources. King Samprati has been represented as a Jain convert and as the disciple of Ārya Suhastin⁴⁸. Several other stories from the Jain Àgamic texts, and also the commentaries of Jinadāsa and others have been incorporated in this book. We have also a great deal of information on contemporary life and society.

A great deal of geographical information is also available from the Vrtti; however most of the janapadas and the cities, mentioned by the author, are otherwise known46. Even the references to ports and countries outside India, are known for other texts (both Hindu and Jain)47. The description of Ujjayini as a great cultural and commercial centre of Northern India48, is also quite useful. However the description of Rajagrha⁴⁹, appears to be conventional. The description of the marriage ceremony of Nala and Damayanti⁵⁰, throws a flood of light on that important social custom in the mediaeval period, in Gujarat. The dināra⁵¹, coin is mentioned, along with suvarna⁵². Several types of festivals like Ratha-yātrā53, Indra-festival54, Madana festival⁵⁵, Kaumudi Mahotsva⁵⁶, festival of lights⁵⁷ etc. are also mentioned. The work also throws a flood of light on Art, Architecture, Sculpture, Painting, Music and other related things 88. We have also references to temples, dedicated to Candikā⁵⁹. The worship of the goddess Cāmundā⁶⁰, the most terrible aspect of Durgā, was also quite popular.

Two other works of Nemicandra are also known; they are Ratnacūḍarājacarita and Mahāvīracarita, both written in Prakrit. The date of the Ratnacūḍarājacarita⁶¹, (Prakrit Rayaṇacūḍarāyacariya) is not known, but we have two dates of this author, one from AMK and the other from the

Mahāvīracarita, composed in V.S. 1141. This work should be assigned to the closing years of the eleventh century. It describes the love-affair of Ratnacūļa and Tilakasundarī, although like Naravāhanadatta of the Brhatkathā literature, he wins the love of a few other beautiful ladies. The influence of the Kālambarī on this and other Jain poems, of this time, is quite clear. The poet also speaks about the everyday life of the common people. In this connexion, we come across a cantankerous wife of a merchant called Isvarī, who never regarded the begging monks, as welcome guests⁶². There is a good description of a Deva temple of Pāṭaliputra⁶³. Like other Jain works of literature, this work also contains good stories about common people.

The third work of Nemicandra, viz. the Mahāvīracarita⁶², as we have already seen, was composed in V.S. 1141, corresponding to 1033 A.D. It was written in Prakrit and has altogether 2385 verses. Although the work does not contain much new information, it is written in a simple yet graceful style. The same author has also written a Vriti on the celebrated Mūlasūtra text the Uitarādhyayana, called by the name Sukhabodhā⁶⁵. It is based on the commentary of Sāntācārya called Sishyahitā⁶⁶, Nemicandra has incorporated several stories in his Vriti, which has certainly made his commentary a readable work. It was written, according to the Prašīsti, at Anahilapāṭaka in V.S. 1129, in the temple of Dohadi merchant of that town.

Hundreds of Svetāmbara Jain writers, wrote their works, in the 12th century. Luckily for us, almost all the important Jain narrative or religious works, of this period, are dated. We should further note that the 12th century was indeed the golden age of Jainism in Western India, particularly Rajasthan and Gujarat. Some of the kings, as we have already seen, openly patronised the Jain saints and authors. A good number of historical works, both in Sanskrit and Prakrit, were also written in this century.

Several works⁶⁷, were writtten on Kālaka or Kālikā-

cārya of Ujjayini, who brought the Sakas from Pārasakūla to Himdugudeša (India) in order to punish king Gardabhila, who wanted to molest the sister of this monk, called Sarasvatī. The story is told, for the first time, in the Nisūthacūrņi⁶⁸, and repeated in the Bhāshya on the Vyavahāra. This story was so popular with the Jains that we have no less than 38 works⁶⁹, on this subject, the earliest of which, is recorded in the Kālakācārjakathā⁷⁰ of Devacandrasūri, the guru of Hemacandra, who wrote it VS. 1146. The next work on this subject⁷¹, was by Maladhāri Hemacandra, a celebrated Jain monk of the early 12th century, and who was a senior centemporary of kalikālasarvajāa Hemacandra. The latest work on this subject was written in the 18th century.

Maladhāri Hemacandra, as we have already seen, in the first chapter of the present volume, was a contemporary of Jayasimha. He was the author of several Agamic commentaries⁷², a few of which contain popular stories, including the story of Kālaka, mentioned above. He was a vastly learned man, and was a respected figure in the early 12th-century Gujarat.

A celebrated literary work of the first half of the 12th century is the Nammayāsundarīkahā⁷³, writteh by Mahendrasūri in V.S. 1187, corresponding to 1130 A.D. It describes the trials and tribulations of Narmadāsundarī, the wife of a Jain merchant, called Maheśvaradatta. It is significant to note that Maheśvaradatta did not hesitate to take his wife to a foreign country (Yavanadvīpa), where he went on a business tour. Then we are told, that this merchant (like Othello) became suspicious of his innocent wife's character, and deserted her. Then we are told that this great lady was forced to stay with some prostitutes in another foreign country (Babbaral ūla, probably in Arabia). However she remained a chaste woman, in spite of many temptations. In this connexion, some useful details are given about the free sexual life of the prostitutes, who used to charge very high

fee (sometimes as much as 800 drammas) from the customers. The character of the heroine reminds us of Damayanti of the Mahābhārata, as both of them are represented as moving about in the streets in half-naked, dirty condition. However the story ends with the re-union of the husband and the wife. The author has also thrown some light on the economic and commercial life of the 12th-century India.

The Upadesapada of Haribhadra, was another popular Prakrit work, on which an extensive commentary was written by Municandra in V.S. 1174, corresponding to 1116 A.D., at It contains a very good number of Anahillapātaka. stories, which throw a flood of light on the everyday life of mediaeval period. In one story, we are told, how a Buddhist Bhikshu (raktapata) was humbled by a Jain sādhu in debate and in another story, the author has ridiculed the life of a Brahmin, who used to take his bath everyday in the Ganges. However, such stories, against the Brahmins, are to be found, as a routine matter, in almost every Jain narrative work, written from the earliest times up to the 18th century. Probably, the Jains were of the opinion that the offence is the best means of defence. However, this anti-Brāhmanical attitude did not help them much, and they succeeded in converting only a microscopic percentage of the vast Hindu population of this country. The Brahmanical Hinduism, which derives its strength, from the Vedas and Epics, stood like the Himalayas, not only against the onslaughts of its internal enemies, but also against that mighty force, the religion of Islam.

Let us now turn our attention to the great works of that supreme Jain savant, namely kalikālasarvajña Hemacandra, who was not only the greatest Indian saint of the 12th century, but also, at the same time, the supreme literary artist of this country. He was not only a celebrated grammarian, but also at the same time, a successful historian and a famous literary artist. His great grammatical work, along with his own commentaries were written during the reign

of Jayasimha Siddharāja, but his other great works were composed during the rule of his royal disciple, Kumārapāla.

In the colophon of his famous Trishashtisalākāpurushacaritra (henceforth called TSC), composed during the later period of the reign of Kumārapāla, Hemacandra himself gives some idea about the chronology of his works. According to his own statement, his famous work Siddha-Hema, also called Sabdānusāsana was composed at the request of Jayasimha. Then he composed the Yogasāstra, the Dvyāsrāya (both Prakrit and Sanskrit), the works on the Chandas, Alamkāra, Nāmasangraha and lastly the TSC, all during the time of Kumātapāla. It therefore appears that this great work on grammar was the only book, which he wrote during the time of the celebrated Jayasimha, i.e. before 1:43 A.D.

The Śabdānuśāsana^{7 6}, consists of eight chapters, and each chapter has four pādas and the total number of Sūtras in 4685, of which 3566 describe the Sanskrit language and the rest of the Sūtras deal with the Prakrit dialects. The Master himself wrote two separate commentaries on these Sūtras, called the Laghuvṛtti^{7 6}, and the Bṛhadvṛtti^{7 7}. He also supplemented them with his Dhātupārāyaṇa^{7 8}, with his own commentary, Uṇādi^{7 9}, with his own commentary and the Lingānuśāsana^{8 0}, with a Bṛhat-ṭīkā. He also wrote a Bṛhanyāsa on his own grammar, a fragment of which has been discovered^{8 1}.

Hemacandra's grammar is not only a work of profound learning, but it is, at the same time, a very practical and easy grammar for the students of the Sanskrit language. It may not be an original work on this subject, but it is the most useful work on the Sanskrit grammar, ever written. According to Kielhorn⁸², it is "the best grammar of the Indian middle ages". The 8th chapter of his Siddha-Hema is devoted to the Prakrit grammar and it is undoubtedly, as Winternitz⁶³, says, the most important grammar of the Prakrit dialect.

Hemacandra was also a great lexicographer. His Abhidhanacintamani84, in six kandas is one of greatest works on Sanskrit lexicography. He has generally followed the Amarakoša and he has mentioned authorities like Vācaspati, Halayudha, Yādavaprakāša, Vaijayantī etc. The original of the Abhidhanacintamani has 1541 verses and the Vrtti has an additional 2.4 verses. A supplement to the Abhidhanacintamani is the Anekarthasangraha85, which runs to seven kandas and has altogether 1889 verses. There is a $Tik\bar{a}$ on this work by Mahendrasūri, the pupil of Hemacandra, but the disciple, out of deference for his master, attributes it also to himes. Another small dictionary called the Nighantuseshae7, consisting of 396 verses, was also composed as another supplement to the Abhidhanacintamani. It contains the botanical names, and is of unique importance for the students of Botany and Ayurvedic science. Yet another supplement in the form of the Deśināmamālā88, (also called Ratnāvali) is his Prakrit lexicon and this work has practically no rival in the Indian literature. It has altogether 783 verses, divided in eight chapters.

The Yogašāstra⁸⁰ is another great work of Hemacandra, which according to his own statement, he wrote for his royal disciple Kumārapāla. It consists of twelve chapters $(prak\bar{a}sas)$ and has altogether (0.19) verses. 'Yoga' in this work, according to Winternitz⁹⁰, is not merely meditation, but also religious exercise. It is also called Adhyātmopanishad and the first four chapters are very popular with the Jain monks. There is an extensive $Vrtti^{91}$, on this by Hemacandra, where we have several popular stories, quite a few of which, are also given by Hemacandra in his $T\dot{S}C$. Hertel⁹² believes that Hemacandra was probably influenced by Amitagati, the Digambara philosopher, whose $Yogasāra^{98}$ is also well-known.

A small work of Hemacandra is the Lingānusāsana⁶², which consists of 138 verses and he also wrote a Vrtti⁶⁵ on it, in 4000 verses. But his two works namely, the Chando-

nusāsana and the Kāvyānusāsana are more famous. The Chandonusāsana^o, is divided into eight chapters and has altogether 764 verses. It deals not only with Sanskrit metres, but also with Prakrit and Apabhramsa metres. Hemacandra also wrote a Vrtti on it. The Kāvyānusāsana^o is a work on Rhetoric, also in eight chapters and 208 Sūtras. It is a great work on this rather difficult subject. This work also has a Vrtti by the writer himself, called by the name Alamkāracūdāmaņi and there is another commentary on it, also by the author himself, called Viveka. The author acknowledges his debt to Mammața and Bhoja, and like all the works of Hemacandra, this particular work also was written in easy, graceful language.

Hemacandra was not only a great authority on Grammar and Rhetoric, but also a conscious historian and his DvyāŚrāyakāvya⁹⁸, is the first historical work on Gujarat. It is actually, as the name indicates, a poem with a double purpose. It was written to illustrate the rules of his SiddhaHema grammar. The first twenty chapters, written in Sanskrit indirectly relate the history of Gujarat before Kumārapāla and the last eight chapters, written in Prakrit, are on
Kumārapāla, his royal patron. We should remember, in
this connexion, that before Hemacandra, no writer ever
seriously attempted to write a connected account of the
early history of Gujarat. And this is the reason why this
poem of that great Master has a unique importance.

The first chapter deals with the origin of the Caulukyas and in the next few (I-V) we learn about the exploits of Mūlarāja I, the founder of that dynasty. The 6th Sarga throws light on Cāmuṇḍarāja and the 7th deals with Durlabha and Vallabha. The 8th Sarga throws light on Bhīma I. The 9th Sarga gives a lot of information not only on Bhīma I, but also on Paramāra Bhoja and the Cedi king Karņa. The struggle between these three rulers has also been referred to, in which Bhoja had to suffer a serious reverse. This Sarga throws light also on the Caulukya

Karņa and his marriage with Mayanalladevi. The next Book deals with the birth of Jayasimha and in 11th chapter, is given a few details about Jayasimha's military exploits. The next four Books do not give any information of historical importance, but there is a reference to the death of this celebrated monarch. The 17th Book shows Hemacandra's poetical qualities and in the 19th, there is a reference to the struggle between Arņorāja of Rajasthan and Kumārapāla. The last or the 20th Book, of the Sanskrit portion of this poem, mentions some of the reforms of Kumārapāla as a Jain and also the declaration of amāri.

The Prakrit portion of this poem, which deals exclusively with Kumārapāla, is also known as the Kumārapālacarita (Kumāravalacariya). The 21st Book refers to the exploits of Kumārapāla, who is represented as a Jain monarch. The next Book describes his visit to Jina temples and his worship of the Jinas. The next three Books do not give any historical information and in the 26th has been mentioned the disaster, suffered by Mallikārjuna, the king of Konkaņa. This Book further represents this Jain king as a universal monarch, whose overlordship was accepted by the kings of Kāśl, Magadha, Gauḍa, Kānyakubja, Daśārņa, Cedi, Jāngaladeśa etc., which is an obvious exaggeration. The last two Books are important only from the religious point of view

It is, however, a fact that Hemacandra has not mentioned some of the major details about Jayasimha and Kumārapāla and sometimes his commentator Abhayatilakagaņi, writing in V.S. 1312 (that is almost a century after Hemacandra), was misled by some of the obscure passages of this work, which always had a double meaning.

The greatest and the most voluminous work of Hemacandra is his *Trishashtišalākāpurushacaritra*¹⁰⁰, which runs to eleven parvans or Books and has altogether 36,000 verses, almost twice the size of the present critical edition of the Rāmāyaṇa. The last Book, known as the Parišishtaparvan, is actually a separate work¹⁰¹. It is also known as the Sthavirā-

valicarita and it contains an account of the later Jain saints. Hemacandra also gives historical details about the Maurya kings, which are very valuable and positively help us in reconstructing the political history of the Mauryan times.

The other Books of this extensive poem are written in easy, limpid style. The first Book in six cantos, is the Adisvaracarita or in other words, dedicated to Lord Rshabhanātha; it also gives the story of his son emperor Bharata; the second describes Ajitanātha and king Sagara and in the third is described the story of the eight Tirthankaras from Sambhavanātha to Śitalanātha; in the fourth is given the story of the next five Tirthankaras, five Vasudevas, five Prati-Vāsudevas, five Baladevas and two Cakravartins; in the fifth parvan is given the legend of Santinatha, who was both a Tirthankara and Cakravartin in the same bhava. The 6th Book gives the story of the next four Tirthankaras from Kunthu to Suvrata, and also of the next four Cakravartins, two Vāsudevas, two Baladevas and two Prati-Vāsudevas, The 7th parvan, is popularly known as the Jain Rāmāvaņa; although it gives the story of Naminatha and the two Cakravartins along with the 8th Baladeva and Prati-Vāsudeva, the major portion of this Book, describes the exploits of Rama. The 8th Book, called the Nemināthacarita gives the story of Arishtanemi, the 22nd Tirthankara and his three contemporaries-Väsudeva Kṛshṇa, Baladeva and Jarāsandha, who were the ninth Vasudeva, ninth Baladeva and the ninth Prati-Vāsudeva, respectively. As they were the contemporaries of the heroes of the Mahābhārata, we have also a few details about them, in this Book of the T.S.C. The 9th Book is on Pārsvanātha and it also gives the story about the famous Brahmadatta, the twelfth Cakravartin. Book is on Lord Mahāvīra and it is almost a separate big kāvya, in which the life of the last Tirthankara, has been very extensively described. Even we get some useful details regarding king Kumārapāla, the patron of Hemacandra.

We have given above some details about the major works

of Hemacandra, although a few smaller works of this great master are also known. There is little doubt that Hemacandra was the wonder of that age, and his epithet kalikalasarvajña was fittingly bestowed on him by his admirers and disciples, many of whom were themselves great literary figures. And now we will have to review the works of some of the direct disciples of Hemacandra.

The most prominent pupil of Hemacandra was the oneeved Ramacandra, who was popularly known as the author of hundred treatises (prabandhasatakartr)102. A very good number of his works are known, and they prove that he was not only a worthy disciple af a great guru, but also, at the same time, a successful poet-dramatist of the twelfth-century Gujarat. He was also a great authority on dramaturgy. We have his learned work on dramatic poetry called the Natyadarpana 108, which he composed jointly with Gunacandra (another pupil of Hemacandra), in four chapters. A great number of Sanskrit plays, mentioned in this learned work, are now no longer available, and this includes Devi-Candragupta and some of the plays of the author himself. Among the most important, available plays of Rāmacandra, we can mention Satya-Hariscandra 104, Nalavilāsa 105, Kaumuaī-Mitrānanda¹⁰⁶ and Nirbhaya-Bhīmay āyoga¹⁰⁷. The first two plays are directly based on the Mahābhārata and the last play is obviously influenced by Bhasa's Madhyama-Vy ayoga. The Nalavilāsa is probably the best play of Rāmacandra. The character of the heroine Damayanti has been treated with great care and artistry. Almost all the plays of Ramacandra prove that he was a better poet than dramatist. The Mallikāmakaranda is another play of Rāmacandra, which is only known from the Natyadarpana of this playwright 108.

Rāmacandra was also an accomplished poet. His Kumāravihārašataka¹⁰⁹, which gives a description of the famous Jina temple, built by Kumārapāla at Patan, is a well-known poem. His Dravyālankāra¹¹⁰, which he com-

posed jointly with Gunacandra, is a treatise on philosophy, in three chapters.

Another prominent pupil of Hemacandra was Devacandra, whose Candralekhāvijayaprakaraņa111, is a five-Act play. It is based on genuine history, as it gives the account of victory of Kumārapāla over Arņorāja of Śākambharī, and Kumārapāla's marriage with Arņorāja's sister. This play was enacted during the spring-festival, in the temple of Ajitanātha, at Patan, before Kumārapāla and his courtiers. 112 We have already mentioned Gunacandra, another pupil of Hemacandra, who wrote two critical works on drama and philosophy, jointly with Ramacandra, which have already been mentioned. Another pupil of Hemacandra, namely Vardhamānagaņi, composed the Kumāravihārapraśasti113, in Sanskrit ślokas. It is an extremely clever composition, in which Kumārapāla, Hemacandra and the minister Vāgbhata have been praised. We have already mentioned Mahendrasüri, a disciple of Hemacandra, who wrote a commentary on his Guru's Anekarthasangraha114 in V.S. 1241, but which he attributed to his Guru. Balacandra, another disciple of Hemacandra (who was Ramacandra's rival), is well-known for his poem Snātasyā115, in which Vardhamāna has been praised in a most poetic style.

Several other celebrated Jain works were also written in the 12th century. We should first mention the well-known play Maharājaparājaya¹¹⁶, in five Acts, which is an allegorical drama like Kṛshṇamiśra's Prabodhacandrodaya. This play was written by Yaśaḥpāla, who describes himself as a mantrin and further describes himself as a bee to the lotus feet of Ajayapāla (1229-1232 V.S.), which proves that this play was written during the seventies of the 12th century. This play describes the conversion of Kumārapāla to Jainism, which took place, according to this play¹¹⁷, in V.S. 1216. All other characters exept Hemacandra, Kumārapāla and Vidūshaka are allegorical characters, representing either dharma or adharma. It also gives an idea about the popu-

larity of Jainism of those days and also refers to other sects. The Prakrit used in this play, follows the Prakrit rules of Hemacandra, and the Sanskrit language of this drama, is both attractive and simple. It was first enacted, according to the testimony of the drama itself, in the Kumāravihāra (the Jina temple, built by Kumārapāla) at Thārāpadra, during the Rathayātrā festival of the Tīrthankara Mahāvīra.

Another well-known play of the 12th century, was the Draupadīsvayamvara¹¹⁸, by Vijayapāla, the son of Siddhapāla and the grandson of the poet Śrīpāla. It was enacted before the Caulukya king Bhīma II, probably during the closing years of the 12th century, during the spring-festival. Vijayapāla was a scion of an established and affluent Śvetānbara family of Anahilapura. The dramatist Vijayapāla is called a mahākavi in this play, which probably suggests that he was the author of some other works. However no other poem or play of Vijayapāla, is known. The play Draupadīsvayamvara runs to two Acts only; but it is a beautiful play, written in an unaffected language. The poet's father Siddhapāla was also a good poet, as we learn from Somaprabhasūri¹¹⁹. The poet Śrīpāla was a friend of Jayasimha Siddharāja.

The play Mudritakumudacandra¹²⁰, in five Acts, describes the defeat of the Digambara Kumudacandra at the court of Jayasimha in 1124 A.D., at Anahilapura. This play indirectly proves that there was no love lost between the Digambaras and the Svetāmbaras in the 12th-century Gujarat. As we know, the two sects were sharply divided on the question of emancipation of women. And this was precisely the subject matter of this play, in which the king Jayasimha is represented as the judge. However there is some doubt regarding the historical existence of Digambara Kumudacandra¹²¹. The author Yaśaścandra belonged to Śākambharī and he also wrote another play called the Rājimatīprabodhanāṭaka¹²².

Two other dramas, written by the Svetambara writers,

of the 12th century, should be mentioned here. The first play entitled the Prabuddha-Rauhineya123, was written by Rāmabhadra, of the line of Vādidevasūri, and it was enacted, for the first time, in 1199 A.D., in the temple of Adjávara Jinālaya of Jāvālipura. The play has altogether six Acts and it describes the conversion of the thief Rauhineya, during the time of Śrenika, to the religion of the Jinas. The popularity of this particular story, among the Jains, is proved by the fact, that Hemacandra himself has mentioned the case of Rauhineya in his Yogaśāstra124. The second play Dharmābhyudaya¹²⁵, was surely written before V.S. 1273, as we have a copy of that work, of that date 126. It is written by one Meghaprabhācārya, about whom, we know nothing. is based on the life of a sage called Daśārņabhadra. It was first enacted in a Pārsvanātha temple (probably of Gujarat). It has only one Act. It has been described 127 as a Shadowplay.

Several competent authorities wrote on Kumārapāla, after Hemacandra. The earliest work on Kumārapāla after his death, was the voluminous book of Somaprabha, called by the name Kumāragālapratibodha128 also called Jinadharmapratibodha. The author was a contemporary of both Kumārapāla and Hemacandra. However, his work is full of old legendary stories, although a few useful details, on both Ammacandra and Kumārapāla, are also available, in the work. He also gives a short account about the predecessors of Kumārapāla from Mūlarāja I to Jayasimha Siddharāja, and also relates the account of Kumārapāla's first meeting with Hemacandra, and records some of the lectures of Hemacandra delivered to the king, regarding the bad effect of gambling, hunting, indulging in luxury, enjoying the wives of other people. Hemacandra, we are told, also advised the king not to confiscate the property of the heirless persons. That Jain saint also induced the king to declare amari. Some account of Kumārapāla's building activities has also been given by Somaprabha, including the construction of Tribhuvanavihāra

(Tihuṇavihāra) and Kumāravihāra. We are also told that, like the Mauryan king Samprati, Kumārapāla popularised the Rathayātrā festival among the Jains and also visited various Tīrthas of Gujarat, including Girnar and Palitana. We, therefore, do not completely agree with A.K. Majumdar¹²⁹, when he says that "its worth as history is insignificant". Somaprabha belonged to the well-known Bṛhad gacha, and a pupil of Vijayasimhasūri and the grand-pupil of Ajitadeva. The work is written in simple Prakrit prose and verse and there are also a few stories in Sanskrit. It was written according to the Prasasti, in the vasati of the poet Siddhapāla, the son of the celebrated poet Śrīpāla at Gurjarendrapura (Aṇahilpura) in V.S. 1241, corresponding to 1185 A.D., some twelve years after the death of Kumārapāla, and apparently during the reign of Bhīma II.

Several other works on Kumārapāla, written during the next 300 years, are known. We should, at first, mention the Kumārabhūpālacarita¹³⁰, written by Jayasimha in V.S. 1422 in six thousand verses, in which we have both historical matters and legendary stories. The 1st canto gives some historical details and his statement that one Kancikayyāla was the grandfather of Mülarāja I, the founder of of the Caulukya house, is confirmed by the Varunasarmaka grant of 977 A.D., a much earlier record¹³¹. Several details about Jayasimha Siddharāja and Kumārapāla, given by this writer, of the 14th century, are also confirmed by contemporary records. The next work on Kumārapāla was written by Somatilakasūri entitled Kumārapālapratibodhacarita¹³², in V,S. 1424. He belonged to the Rudrapalliya gaccha and was the disciple of Sanghatilakasūri. Next we have two more important works on Kumāra viz., those written by Caritrasundaragani and Jinamandanagani, both written in the 15th century. The work of Caritrasundara is a poem of 10 cantos and it runs to 2032 verses, and this Kumārapālacarita¹³³, was written in V.S. 1487; he was a disciple of Ratnasimhasūri. Although he gives some historical information, it is written in a $k\bar{a}vya$ style¹⁸⁴. More important than this is the $Kum\bar{a}rap\bar{a}laprabandha$ ¹⁸⁵, of Jinamaṇḍanagaṇi, the pupil of Somasundara of the Tapā gaccha. It was written in V.S. 1492, in mixed Sansk rit prose and verse. This writer freely used earlier works on Kumārapāla. This work has been described as a loose compilation of the select portions of some texts. Even then, we cannot deny the usefulness of his work¹⁸⁶.

Several Jain writers were contemporaries of those two great men viz., Vastupāla and Tejaḥpāla. They also befriended non-Jain writers like Someśvara, Harihara and Nānaka. Among the Jain writers, who came in direct contact with them, we may mention Arisimha, Amaracandra, Vijayasenasūri, Udayaprabha, Jinabhadra, Naracandrasūri, Narendraprabhasūri, Bālacandra, Jayasimhasūri, Mānikyacandra and others.

Somesvara, though a scion of a Vedic Brahmin family, was in the good books of Vastupāla. He has praised him in the last canto of his Surathotsava¹³⁷. His Kīrtikaumudī¹³⁸. in a historical mahākāvya in honour of his patron Vastupāla¹³⁹. Although this is not a Jain work, its last two cantos show Someśvara's deep knowledge of the Jain doctrine of Ahimsā. The last or the 9th canto (sarga) describes Vastupāla's pilgrimage to Satruñiaya and Urjayanta. Someśwara also wrote Praśastis at Abu¹⁴⁰ and Girnar¹⁴¹, which also prove his close association with these two famous brothers and also the Jain religion. Two other Brahmins, who were befriended by Vastupāla, were Harihara142 and Nānaka¹⁴³, whose works have not, however, survived. appears from the Prabandhakośa144 that Harihara was a Bengali Brahmin, who migrated from Gauda country to Gujarat, during the days of Viradhavala and Vastupala. We are told by Rājaśekhara¹⁴⁵ that even Someśvara was jealous That poet has, however, mentioned Harihara in his Kīrtikaumudī¹⁴⁶. Some of the verses of Harihara have been quoted in the Prabandhakośa¹⁴⁷. The same work¹⁴⁸ also mentions Nānaka and quotes a verse¹⁴⁹ of him, in praise of Vastupāla.

Arisimha, the reputed author of the Sukṛtasankīrtana¹⁵⁰, was a Jain layman and was a follower of Jinadatta of the Vāyaḍa gaccha. He has been described in the Prabandha-kośa¹⁵¹ as a teacher of the poet Amaracandra in fine Arts (kalāguru). His Sukṛtasankirtana, is like Kīrtikaumudī, has Vastupāla as its hero. It has eleven sargas and has altogether 553 verses. Five verses, at the end of each canto, is by his friend and pupil, Amaracandra. It is apparent, from this work, that this poem was composed in the life-time of Vastupāla¹⁵².

This poem of Arisimha has mentioned the Capotkatas in the first chapter, and the only other poem of the Jains, in which the Capotkatas have been described, is the Sukṛtakīrtikallolini163 of Udayaprabha. No other Jain writer, of this time, not even the great Hemacandra, has described them. In the next canto we have an account of the Caulukyas. third canto describes the genealogy of the Väghelas and also refers to the family of Vastupala and Tejahpala. The fourth refers to the spiritual predecessors of Vijayasenasūri of the Nagendra gaccha, who was the guru of these brothers, and who asked them to undertake pilgrimage to the sacred places. like Girnar and Palitana. The fifth describes the preparation of the journey and the sixth has a conventional description of the sun-rise and the next two cantos describe the actual tirtha-yātrā and this may be compared with the description of the same in the Kirtikaumudi of Somesvara. 9th describes the six seasons and the tenth, the return journey, in which we have references to Vāmanasthalī (Vanthlī) and Dhavalakkapura. Everywhere Vastupāla was given rousing reception. The last sarga is devoted to the pious deeds of Vastupala in classified manner 184, which may be compared with those given in other works 155. The poem of Arisimha is the work of a diligent versifier and cannot be compared with that of Somesvara. However, we are grateful to him for giving some important information in a classified manner

Amaracandra, the friend of Arisimha, was looked upon as a great poet by his contemporaries and also by the later writers. He belonged to the Vāyaḍa gaccha (Vāyaḍa, being the name of a place, 15 miles North-West of Anahilapura). It has further been suggested that Amaracandra was probably a Brahmin, before he became a Jain $s\bar{a}dhu$; however, there is no definite evidence to support this contention. Rājaśekhara, who has written a separate prahandha on this poet, has nowhere represented him as a Brahmin.

Two principal works of Amaracandra are the Balabharata and the Padmanandakayya. The Balabharata 158 is a summary of the Mahābhārata in 18 parvans and in this mahā $k\bar{a}vya$, the poet has praised Vyāsa, the original poet of the Great Epic, in every canto of every parvan. There are over 6000 verses. He has concentrated on the story-part of the Mahābhārata and this explains why there is not much room, in his poem, for the didactic portions of the original epic. The Padmananda Mahakavya 159, also called Jinendracarita has two recensions; the longer one, in 19 cantos, is called the Padmānanda Kāvva and the shorter Jinendracarita 160 has little over 1800 slokas and is divided into 24 chapters on 24 Tirthankaras. The longer $k\bar{a}vya$ is devoted exclusively to Adinātha or Rshabha. It is described in the body of the poem (Book XVIII) as Vrshabhadevacaritābhidhāno granthah. This kāvya was composed, at the time of Visaladeva, and it was dedicated to minister Pampa, who was the patron of the poet. And this gentleman, like Amaracandra, belonged to a Vāyada merchant family. We further learn from the Prasasti of Padmananda kavya that Amaracandra had once defeated a Pandita named Gauraguna, in a debate held before Padma, who gave him a jayapatra in recognition of his feat 161.

Vijayasenasūri¹⁶², of the Nāgendra gaccha, who was the guru of these two famous brothers, was also a writer and a man of immense scholarship. However, no separate work of

this saint has survived. His disciple Udayaprabha is chiefly known for his poem *Dharmābhyudaya Mahākāvya*¹⁶³. It is a poem of 15 cantos, describing the achievements of Vastupāla. It runs to over 5000 verses; the first two cantos only deal with Vastupāla; the next few cantos are actually *Dharmakathās*, based on Jain mythology. The cantos X to XIV is almost a separate work called the *Nemināthacarita*. The last canto describes the pilgrimage of Vastupāla, in which we have the names of some new places, visited by that remarkable man. The *Prašasti* suplies the genealogical list of the *Sādhus* of the Nāgendra *gaccha*. Since the earliest manuscript of this poem is dated in V.S. 1290, corresponding to 1234 A.D., it was surely composed before that date. This manuscript, preserved at Cambay, was written by the great Vastupāla himself¹⁶⁴.

The Kathāratnākara¹⁶⁵ or Kathāratnasāgara in 15 cantos, was written by Naracandrasūri, pupil of Devaprabhasūri of the Maladhāri gaccha, at the request of Vastupāla. Its earliest manuscript¹⁶⁶ is dated VS. 1319 and it is still unpublished. He was also the author of several other works¹⁶⁷. He was the guru of Vastupāla on his maternal (mātrpaksha) side¹⁶⁸.

The Alamkāramahodadhi¹⁶⁹ of Narendraprabhasūri, the disciple of Naracandrasūri, was written in V.S. 1282, corresponding to 1226 A.D., at Vastupāla's request. It is a work of great labour, though there is not much originality¹⁷⁰, in this work of poetics. The author also wrote, along with it, a commentary (Vrtti) of his own. Like the Kāvyānušāsana of Hemacandra, it is divided into eight chapters.

Bālacandra of the Candra gaccha was another great contemporary of Vastupāla and his Vasantavilāsa¹⁷¹, a mahā-kāvya, in 14 cantos, is actually the description of the achievements of Vastupāla. It was composed at the request of Jaitrasimha, the son of Vastupāla, probably after V.S. 1296, the date of Vastupāla's death. Like the great poet of the Kīrtikaumudī, it follows the course of Vastupāla's life and it also incorporates, in its third canto, a history of Gujarat

from Mūlarāja to Bhīma II. There is also a good description of Vastupāla's pilgrimage and in this, he practically follows the Kīrtikaumudī and Sukrtasankīrtana. He also describes in an allegorical style, the death of Vastupāla, which was probably influenced by the Moharājaparājaya. Bālacandra has been described as an adept in the Vaidarbhī style¹⁷². Some of his descriptions are quite vivid and beautiful; for example, his description of Sarasvatī appearing in the poet's Yoganidrā (I. 58-70) and also his charming description of Anahilapura¹⁷³.

Jayasimhasūri, was a pupil of Vīrasūri, and the head of the famous Suvratasvāmin temple of Bhrgukaccha. the reputed author of the play Hammiramadamardana¹⁷⁴. It was enacted at Stambhatirtha, at the request of Jaitrasimha, the son of Vastupāla, after V.S. 1273, but before V.S. 1286, the date of the first known manuscript of this work 176. This is a historical play on a contemporary event, in which the playwright has dramatised the strategy, adopted by that remarkable Jain statesman to repulse a Muslim attack on Guiarat. The drama has altogether five Acts and the hero Vastupāla acts like Cānakya of the Mudrārākshasa. represented as the friend, philosopher and guide of prince Vīradhavala. It also throws welcome light on the espionage system of the 13th century. It appears that Vastupala, who was an astute politician, was well-read in the Artthasastra of Kautilya. The 3rd Act of the play shows the terrible effect of Muslim depredations in Mevad. The 4th Act shows the success of Vastupāla's diplomacy. The 5th Act has a female character, in the person of Jayataladevi, the queen of Viradhavala. That particular Act describes the return of VIradhavala and Tejahpāla, from the scene of action by Naravimāna, an aerial car, and in this connexion we get charming descriptions of Abv, Candravati, Siddhapura, Anahilapura, Karnāvatī and finally Dhavalakka. There is no doubt that the dramatist had in mind the description of Rāma's return journey by Pushpaka, from Lanka to Ayodhya, in the original Rāmāyaṇa of Vālmīki. Although a Jain, the author represents Vīradhavala as entering the Siva temple of Dhavalakka and obtaining boon from that god, in the concluding part of the play.

Another writer, who came into contact with Vastupāla, was Māṇikyacandra of the Rāja gaccha, and a pupil of Sāgaracandrasūri, who was a disciple of Nemicandra. He is the reputed commentator of the Kāvyaprakāśa of Mammaţa (C. 1110 A.D.). According to Sandesara¹⁷⁶, his Sanketa was composed, in all probability, in V.S. 1266, and not V.S. 1216, as generally supposed¹⁷⁷. Since Māṇikyacandra was definitely a contemporary of Vastupāla, there cannot be any doubt regarding the date, proposed by him. The Pārśvanāthacaritra¹⁷⁸ of Māṇikyacandra was composed in V,S. 1272. He also wrote a work on Śāntinātha and both these works were inspired by the TŚC of Hemacandra.

Several authors, mentioned above, also wrote *Prasastis* on Vastupāla. We can mention the *Prasastis*, written by Udayaprabha, Naracandra, Narendraprabha, Jayasimha and others¹⁷⁹. These *Prasastis* are also important from the historical point of view, and there is a broad agreement among these poets regarding the achievements of Vastupāla, who was not only a great Jain, but also, at the same time, a person of great catholicity.

Vastupāla himself also was a good poet. We have his Naranārāyaṇānanda¹⁸⁰, a mahākāvya in sixteen cantos. It is an undated work, but was probably composed after 1221 A.D., the date of his first pilgrimage to Girnar and Palitana. This Mahākāvya of Vastupāla, as the name suggests, is based on the Mahābhārata, and it describes mainly the friendship of Nara (Arjuna) and Nārāyaṇa (Vāsudeva Kṛshṇa) and also the romantic love-affair of Arjuna and Subhadrā. The poet, though a great Jain śrāvaka, has very elaborately described erotic love-scenes and also other associated romantic actions, prescribed by Vātsyāyana, with evident relish. He has also shown his mastery over Sanskrit vocabulary and metres and

in the last canto he has given details, about himself and his spiritual preceptors, belonging to the Nāgendra gaccha. His second name 'Vasantapāla' is also mentioned in a verse¹⁸¹ of this poem. This name of Vastupāla was also known to other writers. Some of his other writings are also known¹⁸².

Several great historical works, written by the Jain writers in the 13th and 14th centuries are known. The earliest of such works, is the *Prabhāvakacarita*¹⁸³, written by Prabhācandra of the Rāja gaccha of Candrakula. According to the *Praśasti*¹⁸⁴, at the end of the work, Prabhācandra was the disciple of Candraprabha, and the work, was completed in V.S. 1334, corresponding to 1276 A.D. 185 We further learn from the *Prāstāvikam* (introduction) of this work, that this poem was corrected by Pradyumnasūri, the disciple of Kanakaprabha¹⁸⁶. A few other details about the author is also available from the long *Prašasti*.

According to the author himself, he was inspired by the work of Hemacandra and he wanted to incorporate the history of the great Jain figures, not covered by the Parisishtavarvan of that great master. Twenty two great Jains from Vajrasvāmin to Hemacandra have been described in this work and sometimes we get very valuable historical details. It is significant to note that the famous Svetambara Acarva Bappabhatti has been described very correctly in this work 187, as the contemporary of king Dharma (Dharmapāla) of Bengal. This Ācārya, according to this work 188, was born is V.S. 800 and Dharmapala ruled from circa 770 to 810 A.D. 189 Therefore Bappabhatti was a middle-aged man, when he first met that king. Several other historical details, given about Bappabhatti, help us considerably in reconstructing the political history of the 8th century. The destruction of Takshasila by the Muslims, is recorded in work¹⁹⁰. The details given about Mahendrasūri, Sūrācārya, Abhayadeva, Vādidevasūri and Hemacandra are also absolutely reliable. In this connexion we learn something about the political history of the Caulukya period. A very good number of places of Western India, connected with Jainism, have also been mentioned.

The Prabandhacintāmaņi (PC)191, of Merutunga, written in V.S. 1361, corresponding to 1305 A.D., is undoubtedly the finest historical work after Kalhana's Rajatarangini. According to the Prasasti, given at the end of this book, the author wrote this work, at the well-known town of Vardhamana of Gujarat. He was a disciple of the saint Candraprabha of the Nagendra gaccha192. His history starts from Vikramaditya of the tradition, and in this connexion, he relates the story of that monarch, as found in the earlier story books and also the Brhatkatha tradition. After devoting a paragraph on the Satavahana king (Hala) and another on an unknown king of Kānyakubja, called Bhūyarāja, the author takes up the history of Gujarat from Vanarāja, the founder of the Capotkafa dynasty and this may be compared with that given in the 1st canto of Arisimha's Sukrtasankirtana193. There is little doubt that the year V.S. 802, given in the PC, as the beginning of the Capotkata rule, is based on solid historical tradition. However, that king is represented, in this work 194, as having died, when he was one hundred nine years old, which appears somewhat improbable, but not entirely impossible. However the story, told in connexion with Vanarāja's accession, appears to be fanciful. There is a typical Jainbias as in this story. The history of the Caulukyas, has been told in much more sober manner, and it appears, that the author was using some earlier historical documents. in connexion with the description of the achievements of the kings of this dynasty. No miraculous story has been told. in connexion with the accession of Mularaja I. the founder of the dynasty. The achievements of Mularaja I, described in the PC are more or less confirmed by other writers, and also by the evidence of inscriptions 195.

Regarding the Paramaras of Malava, our author has very correctly described a few important historical details.

The name of Muñja's minister is given as Rudraditya and this is confirmed by the evidence of epigraphy 196. His statement that Muñja was killed by Tailapadeva is fully confirmed by Western Calukya inscriptions 197. Merutunga has also given a very detailed history of Paramara Bhoja, and he has been represented as a progresssive and cultured monarch. His patronage of several poets, including the Jain Dhanapāla, has been elaborately déscribed. The rivalry between the great Bhoja and the Caulukva Bhima I has also been given quite elaborate treatment. Jayasimha Siddharāja, Kumārapāla and the two great Jain ministers Vastupāla and Tejahpāla have been given quite a big space in this excellent and readable work. Everything that has been said about the great Hemacandra, has been fully confirmed by other writers and also by the testimony of that celebrated Svetāmbara saint. However, the date of the destruction of Valabhi 198 by the Muslims, has been incorrectly given as V.S. 375; the correct date has been given by the author of the Vividhatīrthakalpa 199, as V.S. 845. Merutunga also gives the interesting story of Lakshmanasena and his poet- minister Umāpati²⁰⁰. And we actually know from epigraphs and Jayadeva's Gitagovinda that Umapati was not only a contemporary of Vijayasena, but also of his grandson Lakshmanasena²⁰¹. Merutunga has also mentioned the defeat of Paramardin by Prthvīrāja202, which is strongly supported by the evidence of epigraphy 203. His account of the tragic defeat and death of Prthvīrāja and Jayaccandra is also supported by Muslim historians.

This short critical assessment of the PC at least shows that it is a serious work, and not merely a story-book, as supposed by some scholars. However, like all other early Indian writers, Merutunga has also invented charming stories, in connexion with eminent historical personages, and sometimes those stories have stood in our way in understanding the work of this historian.

Another work, now called by the name Purātanapraban-

dhasaigraha (PPS) 204, contains like the PC, a great number of important historical details. It has been shown by the editor Jinavijaya 205, that a very good number of these Prabandhas, were written by one Jinabhadra, the disciple of Udayaprabha of the Nāgendra gaccha in V.S. 1290, for Jayantasimha, the son of Vastupāla. However, it is not possible at present to distinguish the original Prabandhāvali of Jinabhadra from other stories, a few of which were apparently composed after that date. Even then, the later Prabandhas, included in this work, were composed not later than the middle of the 14th century.

Several Prabandhas of this work also occur in a slightly different language in the PC. However in both this work 200 and the PC207, Magha has been incorrectly represented as the contemporary of Paramāra Bhoja (11th century). As a matter of fact, Magha flourished a few hundred years earlier than this date²⁰⁸. The PPS²⁰⁹, is one of the few Jain works to refer to the powerful Kalacuri king Gāngeya; he has further been correctly represented as the king of Vārānasī, which is supported by the evidence of the Muslim historians²¹⁰. Elsewhere, this work²¹¹ gives a date (V.S. 1310) of the destruction of Jāvālipura (Jalore) by Jalāluddina Suratrana. However this date seems to be incorrect as Jalal-Ud-din Firuz Shah ruled in the nineties of the 13th century²¹². In another place, we are told, of the liberal attitude of Vastupāla even towards the Muslims²¹³. This work also mentions the destruction of Valabhi by the Muslims. It is one of the few known literary texts that refers to the enmity between Lakshmanasena and Jayaccandra²¹⁴. This work also refers to several Jain sacred places. some of which will be noticed in the chapter on the Tirthas. We have also interesting coin names like pāruttha dramma²¹⁵ and bidottara216. The second name is undoubtedly the original of Balotra of Muslim historians. Elsewhere it also refers to dināra217 or gold coins.

Another historical work, of the 14th century, is the

famous Prabandhakoša²¹⁸ of Rājašekhara, written in Delhi in the Vikrama Samvat 1405, corresponding to 1347 A.D., during the reign of Sultan Muhammad Bin Tughluq (Śrī Mahamada Sāhi). Rājašekhara, according to the Praśasti²¹⁹ of this work, was the pupil of Śrītilaka of the Maladhāri. or Harshapurīya gaccha, belonging to the ancient Praśnavāhana kula and Koṭika gana. The house of Delhi, in which it was composed, belonged to Mahanasimha, son of Jagatsimha, originally hailing from the country of Sapādalaksha.

The Prabandhakoša begins its account from Bhadrabāhu; but it incorrectly makes him 220 a contemporary of Varāhamihira, and at the same time, confuses between the two Bhadrabāhus, one flourishing in the 4th century B.C., and the second, the author of the Niryukti texts. It wrongly makes Bhadrabāhu, the son of a Brahmin of Pratishthāna; the much earlier work the Brhatkathakoša (931 A.D.), represents this Jain savant as the son of a Brahmin of Devakotta in Bengal, as noticed by us, in the earlier volume of the present work²²¹. The stories of the Jain saints like Siddhasena, Haribhadra, Jivadevasūri, Nandila, Bappabhatti and finally Hemacandra are taken from works like the Prabhāvakacarita and the Prabandhacintāmaņi. There are some interesting accounts about the poets like Harihara, and Śriharsha. It also refers to the king Govindacandra of Kānyakubja²²². The enmity²²³ between Jayaccandra and Lakshmanasena has also been referred to. Kumāradeva has been mentioned as the minister of Lakshmanasena, who has been described as a powerful and just king²²⁴ Some of the passages of this work remind us of both PC and PPS.

The Vividhatīrthakalpa²²⁵, is another great Švetāmbara work, written between V.S. 1364 and 1389. It was composed by Jinaprabha, of the Kharatara gaccha, at the town of Yoginīpattana or Delhi, during the rule of Hammīra Mahammada or Muhammad Bin Tughluq (1325-1351 A.D.). This is the only systematic and scientific account of the Jain tīrthas, written by any Jain writer. The author was not only a

very intelligent observer, and a man of vast learning, he was, at the same time, one of the most influential Jain monks in Northern India of the 14th century. He himself took the trouble of travelling in distant places, and took suitable notes of those places, connected with Jainism. In this respect he may be compared with Yuan Chwang. He personally visited places like Raivataka, Śatruñjaya, Stambhatīrtha, Arbuda, Satyapura, Anahilapura, Nāsikya, Pratishthāna, Mathurā, Kauśāmbī, Ahicchatra, Kāmpilya, Śrāvastī, Campā. Pātaliputra, Vārānasī, Hastināpura, Kanyānayana, Phalavardhikā and other places. He has not only given a detailed account of these Jain tirthas, but also has recorded some very significant historical events, connected with those places. Even in his time, the Svetāmbara Jains were respected throughout India, and he himself, as we will presently see, was honoured by no less a person than the contemporary Muslim emperor of India. It is therefore not only a great work of geography, but at the same time, one of the most valuable historical works, written in the mediaeval times.

In the first chapter of this work, the great Jain witha of Satrunjaya has been described and in that, connexion, the learned author has traced its history from the earliest times. However, a great part of his description is based on fancy. As we have already noted, this tirtha is mentioned, for the first time, in Navadhammakahao, in connexion with the description of the last days of the Pandavas²²⁶. It therefore proves that, probably from the pre-Christian Satruñiaya came to be associated with the Jains. bha associates kings like Samprati, Śātavāhana and Vikramāditya also with this tīrtha. Some other details, given by the author, regarding this holiest of the holy Jain tīrthas, will be discussed in the chapter of the Jain tirthas. chapter was written, according to Jinaprabha's own statement²²⁷, in V.S. 1385. The next four chapters are devoted to another great Jain tīrtha of Gujarat, namely Raivataka or

Urjayanta. It was not only a Vaishnava sacred place, but also was a great Jain tīrtha, being associated with Neminātha. There were several Jina temples on this mountain and a few of which will be duly noticed in the chapter on the Jain The author refers to the village of Tejalapura, which Tejahpāla founded along with a great temple, dedicated to Pārśvanātha. This temple was named after the name of his father, called Aśarāja. The author also refers to the Vāsudeva icon, built of stone, on Urjayanta, which fully proves that it was considered a Vaishnava tīrtha, from much earlier times; and we know from the Mahabharata²²⁸, that Raivataka was associated with Vasudeva, from very early times. After this, the author describes in two chapters the well-known Stambha tīrtha, famous for its Pārśvanātha temple. After this, the author devotes a chapter on Ahicchatra (he gives the form Ahicchatrā), which was also associated with Pārśvanātha, from quite early times. well-known Arbuda tirtha of Rajasthan, originally dedicated to Rshabhadeva, has been described. Afterwards this place came to be associated with Neminatha and also Mahavira. The well-known Jain tirtha of Mathura has been described in the 9th chapter and the author, gives in this connexion several new information, which will be discussed in connexion with the Tirthas. Then there is given a detailed history of the Aśvāvabodha tīrtha of Bhrgukaccha, dedicated to Muni Suvrata. The next chapter (No. 11) describes the Jain tīrthas of Rājagrha and we get the date V.S. 1364, in this connexion. It is interesting to note that the author also was aware of the existence of Buddhist shrines of this place. connexion with the description of Kausambi, the author refers to the temple of Padmaprabha of this place. Then the author describes Ayodhyā, which according to the Jains, was the birth-place of several Tirthankaras. After giving a short description of Pava, the author describes the Kalikunda Pārśvanātha, which was situated near Campā. is described the Jain tirtha of Hastinapura, in which he saw

the temples dedicated to Santi, Kunthu, Aranatha Mallinātha. Then we have a very important chapter on Satyapura tīrtha dedicated to Lord Mahāvīra, in which some very significant historical events have been noticed. is in connexion with this tirtha, that we are told, that Valabhī was destroyed in V.S. 845, and it also refers to the invasion of Sultan Mahmud in Gujarat and Rajasthan in V.S. 1081, which is an absolutely correct date. The Muslims, we are told, made repeated futile attempts to destroy the temple of Mahāvira, of this place, and they succeeded only tn V.S. 1367, during the reign of that great iconoclast Ala-Ud-din (Allavadina) Khalji (1296-1316). The fanciful account of Ashtāpata, written by Dharmaghoshasūri, has also been incorporated in this work. In connexion with Mithila, we are told, that it was known as Tirahutti in Jinaprabha's time, an information supported by contemporary epigraphs and literary works. We are told that the town of Mithila was situated near the confluence of the Banaganga and Gandaki and in Jinaprabha's time the place was known as Jagai²²⁹. Then the author describes Ratnavahapura of Kosala country, well-known for its temple of Dharmanatha. The story in connexion with Pāpāpuri, was written by Jinaprabha at Devagiri in V.S. 1387. The account of Kanyānavana tirtha is also very informative. It refers to the death of Prthvirāja Cauhāna in V.S. 1248 in the hands of Sultan Sāhavadīna. Some other facts, given in chronological order regarding this tirtha will be noticed in the chapter on the Jain tīrthas. The chapter on Pratishthana, written in verse. mentions the fact that the saint Kälaka flourished 993 years after the Nirvana of Mahavīra. This will make him a contemporary of Candragupta Vikramāditya. The next important chapter is on Kāmpilya, which was well-known for the temple of Vimalanatha. Then is given an account of the tīrtha of Anahilapura, well-known for its temple of Arishtanemi. The chapter on Nāsikya (Nasik) mentions the Candraprabha temple of this place. The next important tirtha, described by Jinaprabha, is the Abhinandana temple of Mangalapura in Malava. In connexion with the description of Camra, Jinaprabha gives the extremely important information280, that this city was raided by Hammira Suratrāna Samasadīna of Lakshanāvatī in V.S. 1360, who took away stone columns from this place, for the newlybuilt Sankaradurga. This Muslim king of Laknāwati was no other than Shams-Ud-din Fīruz Shah, who ruled from 1301 A.D. to 1322 A.D.²³¹. This is indeed a very rare historical reference, found in our work. It further appears from the chapter on Pātaliputra that it was included in the Gauda country, during the time of Jinaprabha²³². connexion with the description of Śrāvastī, we are told, that this ancient city was known in Jinaprabha's time as Mahetha and this immensely inportant information fully supports Cunningham's identification 283, of this great city with the present day Sahet-Mahet. The Jain author also refers to the destruction of this city (which was already in a ruined condition, even in Fa-hien's time)284, by Malik Kā(ūr²⁸⁵, an information, which is also of great historical importance. In connexion with Varanasi, the author has mentioned the Buddhist temple-complex called Dharmekshā236, which is the earlier name of the present Dhamek (Sarnath). Even in Jinaprabha's time, it appears, that the Buddhist vihāra here existed in fully glory. In connexion with the description of Kokavasati-Parśvanatha Patan is Gujarat), the author has mentioned the fact that both Patan and this temple were destroyed by the Muslims²³⁷, during the time of Bhīma II, some time before 1200 A.D. It was again rebuilt in V.S. 1266. Jinaprabha also has written on several other tirthas, quite a few of which, will be noticed in the chapter on the Jain tīrthas.

The above discussion of Jinaprabha's work amply proves its immense importance, as a source-book of history. As we have already said, he was not only respected by the Jains of his time, but also by the Muslims, including the Sultan of Delhi.

Two more historical works, written by the Svetāmbaras, during the early Muslim period, should be mentioned in this connexion. The first work, called the Jagaducaritra288, was written by Sarvānandasūri, pupil of Dhanaprabhasūri in 338 verses. Although the date is not known, it was probably composed around V.S. 1350²³⁹. As we have already noticed, the work contains valuable details regarding the history of Gujarat. It not only refers to Visaladeva of Gujarat²⁴⁰, but also to the great famine²⁴¹, which occurred in Northern India between V.S. 1312 and V.S. 1315. Elsewhere, this work mentions the king Madanavarman of Mālava and Mojadīna (Nasīruddīn) of Delhi and also Pratāpasimha of Kāśi. It also throws light on the overseas trade of Gujarat. The second work viz. the Hammīramahākāvva²⁴² is one of the finest historical poems, written according to the evidence of the poem itself, during the Gwalior Tomara king Viramadeva, who ruled from V.S. 1440 to V.S. 1474. It was composed by Nayacandrasūri, who was the disciple of Prasannacandra, the pupil of Jayasimha of Krshnarshi gaccha, the well-known author of the Kumārapālacaritra. composed in V.S. 1422. The earliest manuscript of this work is dated in V.S. 1486²⁴⁸.

This poem consists of 14 cantos with 1564 verses. In the first canto we have a very useful description of the Cāhamānas, The second and the third cantos deal with the historical wars between Pṛthvīrāja and Muhammad of Ghūr (Shihab-Ud-dīn). The 4th canto describes the birth of Hammīra and the next four are conventional chapters, without much historical importance. The 9th sarga deals with the digvijaya of Hammīra, in which he is represented as having defeated among others, Bhoja (II) of Dhārā and Arjuna, the Paramāra ruler of Bhīmarasapura. He also won victories at Ujjayinī, Citrakūṭa, Arbuda and Pushkara²⁴⁴. The next few cantos give a detailed, historical account of

Hammīra's wars with the Muslim emperor Alā-Ud-dīn, in which he was finally defeated and killed²⁴⁵. In spite of his tragic end, Hammīra was looked upon by the later writers of Rajasthan, as a spirited and courageous patriot. In the last canto, Nayacandra pays Hammīra a fitting tribute, by calling him an immortal hero²⁴⁶.

The Kharataragaccha-brhadgurvāvalī247 (KB) is a tremendously important Śvetāmbara historical work, written originally by Jinapāla, the disciple of Jinapatisūri, some time after V.S. 1305. He has described the activities of the Gurus of the Kharatara gaccha from Vardhamānasūri to Jinapatisūri, including a part of the activities of Jinesvara II, up to V.S. 1305. Thereafter, the activities of other chiefs of this gaccha up to V.S. 1393, has been given by some unknown writers of this gaccha. This work not only throws a flood of light on the relationship of the well-known monks of this gaccha with contemporary rulers of Northern India, but also discloses the existence of a great number of Jain tīrthas of Western and Central India. Some of the details, given in this work, are strongly supported by the evidence of inscriptions and non-Jain (including Muslim) literary works. We have already given above, on the basis of this text, the activities of some of the chiefs of this well-known gaccha. So far as the tirthas, mentioned in this work, are concerned, they will be noticed in the last chapter of the present work.

The Vijñaptilekhasangraha²⁴⁸, is another interesting work, containing important letters exchanged between the Svetāmbara monks of different places. It also throws welcome light on various tīrthas and also on social and religious customs.

Thakkuru Pheru was a contemporary of Alā-Ud-dīn Khaljī, and was an important official under him in Delhi. As we have already noticed, the KB²⁴⁹, mentions him in connexion with the activities Jinacandra III (V.S. 1375) and Jinakuśala (V.S. 1380). A manuscript, containing seven of his works, was discovered from an old Jain library of

Calcutta, a few decades ago. These seven works are the following (i) Yugapradhāna Catushpadikā (ii) Ratnaparīkshā (iii) Vāstusāra (iv) Jyotishasāra (v) Gaņitasāra-Kaumudī v) Dhātūtpatti, and (vii) Dravyaparīkshā. All these seven works were published in a single volume in 1961, from Jodhpur, Rajasthan²⁵⁰. His earliest work viz. the Yugapradhāna Catushpadikā was written according to the evidence of the poem itself²⁵¹, in V.S. 1347, at Kannaņa or Kanyānayana near Delhi. He belonged to Dhandhakula according to his Ratnaparīkshā²⁵², and in the KB^{253} , he is represented as belonging to the Śrīmāla vamša. His three works Ratnaparīkshā, Jyotishasāra and Vāstusāra were written in V.S. 1372. And the Dravyaparīkshā was composed in V.S. 1375. We have already seen that the KB supplies another date for him, namely, V.S. 1380.

The Dravyaparīkshā*58, is a work of outstanding importance for the students of the Indian numismatics. He has not only mentioned the contemporary coins of Ala-Ud-din and other Muslim rulers, but also many types of coins of different regions of Northern India, namely those of Gujarat, of various dynasties of Madhya Pradesh and Rajasthan. Even the coins of Deccan have been mentioned by Pheru. This gifted Jain writer was the officer-in-charge of the treasury (tankašālā)265 of Delhi, during the time of Alā-Ud-dīn and his immediate successors. He had perfect knowledge about different types of metals and a good knowledge of the chemical sciences. Among the prominent coins, mentioned by him, we can refer to the coins of Devagiri king Singhana (1200-1247)256, and of Kumärapāla of Tribhuvanagiri257. He has also mentioned the coins of the Candellas²⁵⁸, and also Mahoba (a Candella town)259. The coins of the Pratihāra Bhoja have been mentioned 260. The silver coins of Candragupta Vikramāditya have also been described in this work²⁶¹. The coins of Kumārapāla, Ajayapāla, Bhīma II, Lavaņaprasāda, Visaladeva, Arjunadeva etc., belonging to Gujarat, have been mentioned by Pheru²⁶². There is a

detailed description of the coins of Sāraṅgadeva also of Gujarat²⁶³. The coins of Mālava, Chitor, have been mentioned. He also refers to the currency of Kolhapur²⁶⁴, Jālandhara²⁶⁵, and also of Jayaccandra²⁶⁶. Coins of several Tomara kings of Delhi like Anaṅgapāla, Madanapāla and others²⁶⁷, have been mentioned by Pheru. He has also noticed the coins of almost all the Delhi Muslim rulers, who issued them from Delhi²⁶⁸.

Hundreds of Jain works were also composed between 1400 and 1600 A.D. Quite a good number of works were written in old Hindi and Gujarati. We have also interesting works on the great Hiravijaya. Several Pattāvalīs of various gacchas are also known²⁶⁹.

The above discussion of the vast Svetāmbara literature, composed between 1000 and 1600 A.D., proves that the writers of this particular sect, wrote on every aspect of the Indian life, and have enriched the various branches of literature by their writings. For a fuller account of this literature, the readers are advised to go through the works of Desai, Kapadia and the big history of the Jain literature, compiled recently by Pārśvanātha Vidyāśrama, Vārāņasī.

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- See KB, pp. 1ff; see also A. K. Majumdar, Chaulukyas of Gujarat, Bombay, 1>56, pp. 41, 310; see also the Vrddhācārya Prabundhāvalī, included in Jinavijaya's edition of KB, p. 93.
- 2. J.S.BI, VI, p. 346; see also Jinaratnikoša, p. 333 and Dalal's Introduction, p. 50 of his Jeselmere Catalogue (Baroda, 1923); see also in this connexion, Jinavijaya's Introduction, pp. 66f to his edition of Jineśvara's Kathākosha.
- 3. See Jinaratnakośa, p. 214.
- 4. P. 5 (Yugapradhānācāryagurvāvalī).
- 5. Ed. Jinavijaya, S.J.G.M., No. 11; Bombay, 1949.
- 6. See pp. 47ff.
- 7. S:e Jinavijaya, Introduction, p. 82.
- 8. S'e p. 106.
- 9. See pp. 106ff.
- 10. Ste pp. 113f.
- 11. See pp. 121ff.
- 12. For a discussion, on other works of Jinesvara, see Jinavijaya's Introduction, pp. 44ff.
- 13. Edited in S J.G.M, No. 25 by A. L. Gopani, Bombay, 1949.
- 14. See Jinavijaya, Jainapustakaprašastisangraha, p. 99.
- 15. See in this connexion, the Introduction by the Editor of this work, pp. 7ff., where he draws our attention to several Mahesyaras.
- 16. See his Prakrit sāhitya kā itihāsa, p. 440.
- 17. See for the names of such works, Jinaratnakośa, p. 148.
- 18. 10. 2ff.
- 19. See the rassages quoted by J. C. Jain, op.cit, p. 442,
- 20. V. 3, 36, 37, 124.
- 21. See V. 55, 60, 71, 94.
- 22. See V. J, 30.
- 23. IX. 3.
- 24. X. 250.
- 25. II. 65, 82, 83.
- 26. I. 35; X. 254.
- 27. VIII. 37.
- 26. Edited with Notes by Muni Śrī Rājavijaya, Varanasi, 1916; see also Jinarainakośa, p. 67.
- 2). See Jinaratnakośa, p. 447.
- 3). See KB, p. 5.
- 31. Loz.cit.

- 32. Cf. Peterson's Report, III. A, pp. 64, 141.
- 33. See Jinaratnakośa, p. 407.
- 34. See Jinaratne koša, p. 244; Ahmedabad, 1945.
- 35. Ibid., p. 66.
- 36. See Jir aratnakoša, p. 241.
- 37. 259. 55.
- 38. Bombay, 1929 (D.L.P); see also Jinarainakoša, p. 306.
- 39. Ed. Punyavijaya, 1944 (Ātmānanda Jaina Granthamā!ā, Bhavnagar).
- 40. See for some references to Sciparvata, Jain, op.cit., p. 551 fn. 2.
- 41. See Prakrit Text Society edition, Varanasi, 1962 (editor Punyavijaya).
- 42. See Prašasti, Verse No. 32.
- 43. See pp. 104f.
- 44. See p. 124.
- 45. See also in this connexion, Introd to AMK, p. 5 and footnote 2.
- 46. See Introd., pp. 9ff.
- 47. Loc.cit.
- 48. See p. 4.
- 49. P. 9.
- 50. See p. 48.
- 51. Pp. 116-17.
- 52. P. 48.
- 53. P. 125.
- 54. P. 142.
- 55. P. 26.
- 55. P. 143.
- 57. P. 104.
- 58. See the very valuable discussion in the Introd., pp. 22f., by U. P. Shab.
- 59. P. 150.
- 60. P. 174; see for more discussion on this work, Jain, J. C., op.cit., pp. 444ff.
- 61. Ahmedabad, 1942; see also Jinaratnakoša, p. 160. This work is also known as Tilakasundarī-Ratnacūde kathānaka.
- 62. See Jain, op.cit., pp. 543f.
- 63. Ibid., p. 545.
- 64. See J.A.S., Bhavnagar, V.S. 1973; see also Jinarain kośa, p. 306.
- 65. Published from Valad in the Atmavallabha Granthāvali, 1937; see also Jinaratnakoša, p. 43; see also J.S.B.I., III, pp. 447f.
- 66. See Jinaratnakośa, p. 43.
- 67. See Jincrainakośa, pp. 86ff.

- 68. See in this connexion, Prakrit Proper Names, I, p. 170.
- See J.S.B.I., VI, pp. 210ff; see also N. W. Brown, The story of Kāloka, Washington, 1933.
- 70. See Prakrit Sāhitya kā itihāsa, pp. 456ff.
- See J.S.B.I., VI, p. 210; it is included in his Pushpamālā (see Jinaratna kośa, p. 254).
- 72. See for a list of his works, Sheth, op.cit., pp. 29f.
- 73. Edited in S J.G.M., Bombay, V.S. 2016.
- 74. Palitana, 1909; another edition from Baroda, in two parts 1923-25 (Vira Samvat 2449); see also Jinaratnakośa, pp. 48f., for more details regarding its various commentaries.
- 75. Ed. in Y.J.G. Series, Varanasi, 1905; also Poona, 1928; for different manuscripts of this work, see *Jinaratnakośa*, pp. 374ff.
- 76 The Laghuvriti is published along with his Śabdānuśāsana in both the Varanasi and Poona editions, published respectively in 1905 and 1928.
- 77. See Jaina grantha-Prakāšaka Sabhā, Ahmedabad; see J.S.B.I., V, p. 31.
- 78. It is published with the commentary by J. Kirste, Bombay, 1901; see Jinaratnakośa, p. 198.
- 79. See Jinaratnakośa, p. 41.
- N. S. Press, Bombay, Saka 1818; also Y. J. G. Series, Varanasi, 1905.
- See Introduction to Kāv jānušāsana, p. CCIII, part II, Bombay, 1938.
- 82. Quoted in Winternitz's Foreword, p. XIV in Buhler's Life of Hemacandrācārya, English trans., Santiniketan, 1936.
- 83. Loc.cit.
- 84. There are several editions of this work (see J.S.B.I., V, p. 81, fn. 1); that published from Bhavnagar (Vira Samvat 2445) with Svopojňavrtti is quite an authentic one; see also Jinaratnakoša, pp. 13f.
- Ed. in Cnowkhamba Sanskrit Series, Varanasi; for some other editions, see J.S.B.I., V, p. 85, fn. 2; see also Jinaratnakoša, p. 10.
- 86. This commentary of Mahendrasūri, along with the original of Hemacandra, was edited by Zacharia, Bombay, 1893.
- 87. Published in the Abhidhānasangraha by the N. S. Press. Bombay, Saka 1818; also published with the Tikā of Vallabha, Ahmedabad, 1968.
- 88. Edited by Pischel and Bühler in the Bombay Sanskrit Series, 1880; also by M. Banerji, Calcutta, 1931; see also Jinaratna-

- kośa, p. 180; there is a Vrtti on this work, by Hemacandra himself.
- 89. For various editions of this tremendously important work, see J.S.B.I., IV, pp. 242-43, fp. 2; see Jinaratnakośa. pp. 323 f; and Winternitz, H.J.L., II, p. 567, fn. 2. The complete edition has been published from Bhavnagar, 1926.
- 90. See H.I.L., II, p. 563.
- 91. The Vrtti or Tikā has been published with the original, by J.D.P.S., Bhavnagar, 1926.
- 92. See W.Z.KM, 17, p. 106.
- 93. See S. J. G, Calcutta, 1918.
- 94. Published with the Vrtti, Bombay, V.S. 1996.
- 95. See Jinaratnakoša, pp. 337f.
- The work with Hemacandra's own Vrtti, has been published in S.J.G.M., Bombay,
- 97. The most competent edition of this work, with the two commentaties of the author, is the Kāvyānuśāsana in two volumes by C. Parikh and Athavale, Bombay, 1938; see also Jinaratnakośa, p. 90; see in this connexion, Kane, Sāhityadarpaņa, 2nd ed., Introd. p. CXIII.
- 98. Ed. in two volumes by A. V. Kathvate, Bombay (1915 1921); the Prakrit portion edited by S. P. Pandit, Bombay, 1900; there is another edition, P. L. Vaidya, Bombay, 1936.
- 99. See in this connexion, Majumdar, Caulukyas of Gujarat, pp. 404ff.
- 100. J.D.P.S., Bhavnagar, 1906-13; the entire poem is now available in the English translation of Johnson; see also Jinaratnakoša, p. 164.
- 101. Edited by Jacobi, 2nd edition, Calcutta, 1932. It has a valuable Introduction, written by Jacobi.
- 102. See P.C. (Jinavijaya's ed.), p. 97.
- 103. Edited in G.O.S., No. 48 (Vol. I), Baroda, 1929; there is also a Vrtti written by the authors themselves. This commentary is also extremely valuable.
- 104. See Ahmedabad, 1924 (edited); N. S. Press, Bombay; see also J.S.B.I., VI, p. 575.
- 105. Edited in G.O.S., Baroda, 1916; see also Jinaratnakosa, p. 205,
- 1(6. See J.A.S., Bhavnagar, V.S. 1973.
- 107. Y.J.G., Varanasi, Vīra Samvat 2437.
- 108. See J.S.B.I., VI, pp. 577f; see also K. H. Trivedi, Nāţyaćarpaṇa, A Critical Study, p. 230.
- 109. See J.D.P.S., Bhaynagar; see also Jinaratnakoša, p. 93.

- 110. See Jinaratnakośa, p. 183.
- 111. Ibid., p. 120; this work is written by Devacandra, who was the disciple of Hemacandra and not by the latter's guru, as supposed by Velankar.
- 112. See Desai, op.cit., p. 280.
- 113. See Jinaratnakośa, p. 93; see also J.S.B.I., VI, p. 522; this poem has been published in the Anekārtha Sāhitya Sangraha, Pushpa 2. Ahmedabad.
- 114. See J.S.B.I., V, pp. 85f; this work is included in Zacharia's edition, Bombay, 1893.
- 115. See Desai, op.cit., p. 324; see also Jinaratnakośa, p. 456.
- 116. See G.O.S., Baroda, 1918; see also Jinaratnakośa, p. 316.
- 117. This is disclosed by *Jinamandanagani*, who wrote his *Kumārapālaprabandha* in V.S. I492, in which he has given a summary of Yaśahpāla's play. It should here be pointed out that the passage, in which Kumārapāla has been described as marrying. Krpāsundarī in V.S. 1216, does not occur in the original play. But there is little doubt that this date is a genuine one.
- 118. See J.A.S., Bhavnagar, 1918 (editor Jinavijaya).
- 119. See in this connexion, J.S.B.I., VI, pp. 584-85.
- 120. Y.J.G., Varanasi, Vira Samvat 2422 (1905 A.D.); see also Hultzsch, Z.D.M.G., 75, pp. 61ff.
- 121. See in this connexion, J.S.B.I., VI, p. 588.
- 122. See Jinaratnakośa, p. 331-
- 123. J.A.S., Bhavnagar, V.S. 1974; see also Jinaratnakośa, p. 265.
- 124. See J.S.B.I., VI, p. 583.
- 125. J.A S., Bhavnagar, V.S. 1975.
- 126. See J.S.B.I., VI, p. 589.
- 127. Loc.cit.
- 128. Edited by Jinavijaya with an Introduction in G.O.S., XIV, 1920.
- 129. Majumdar, op.cit., p. 412.
- 130. Published by Hiralal Hansraj, Jamnagar, 1915; also Bombay, 1926; see also Desai, op.cit., pp. 439-40; and Jinaratnakośa p. 92.
- 131. See in this connexion, Majumdar, op.cit., pp. 21f.
- 137. See Jinaratnakośa, p. 93.
- 133, Edited in J.A.S., Bhavnagar, V.S. 1973.
- 134. For some discussion on this work, see J.S.B.I., VI, pp. 415-16.
- 135. J.A.S., Bhavnagar, V.S. 1971.
- 136. For some other works on Kumarapāla, see Jinavijaya (edited), Kumārapālacaritasangraha, Bombay, 1956.
- 137. Edited by Sivadatta and Parab, Bombay, 1902, XV, Verses, 48ff.

- 138. Edited Kathavate, Bombay, 1883.
- 139. See canto I, Verses 44ff.
- 140. See E.I., VIII, pp. 208ff; see also Bhandarkar, List, No. 488.
- See H.I.G., Nos. 207 and 209; see also Bhandarkar, List. No. 491.
- 142. For Harihara, see *Prabandhakoša*, pp. 58ff by Rājašekhara; see also Sandesara, *Literary Circle of Mahāmātya Vastupāla* etc., pp. 52ff.
- 143. See Sandesara. op.cit., pp. 56ff.
- 144. P. 58.
- 145. Op.cit., pp. 58f.
- 146. See I. 25 (Punyavijaya's edition, 1961, p. 4).
- 147. Pp. 58ff.
- 148. P. 62.
- 149. P. 120.
- Edited by Punyavijaya (Singht Jainasāstra Śikshāpītha), Bombay,
 1961.
- 151. P. 63.
- 152. See Sandesara, op.cit., p. 63.
- 153. Verses I ff.
- 154. XI 2 ff.
- 155. See in this connexion, Bühler in I.A., 31, pp. 491ff.
- 156. See Sandesara, op.cit., pp. 64f.
- 157. See pp. 61ff.
- 158. Kāvyamālā Series (2nd edition, 1926), Bombay; see also Jinarainakoša, p. 282,
- 159. See G.O.S, Baroda, 1932 (edited by H. R. Kapadia).
- 160. Included in the Appendix 'ka' of the Baroda edition.
- 161. For further details, see Sandesara, op.cit., pp. 66ff.
- 162. See ibid., pp. 69f.
- 163. Edited Punyavijaya, Bombay, 1949.
- 164. See Jinavijaya, Jainapustakaprasastisangraha, p. 119.
- 165. See Jinaratnakośa, p. 66; see J.S.B.I., VI, p. 251.
- 166. See Jainapustakaprasastisangraha, p. 127.
- 167. See in this connexion, Sandesara, op.cit., pp. 73ff.
- 168. See Prabandhakośa, p. 113.
- 169. Edited by P. B. Gandhi, Baroda, 1942.
- 170. See Sandesara, op.cit., pp. 153ff.
- 171. Published in G.O.S., Baroda, 1917 (editor C. D. Dalal); see also Ingratnakośa, p. 344.
- 172. See Sandesara, op.cit., p. 101.
- 173. Loc.cit.

- 174. Edited by C. D. Dalal, Baroda, 1920 (G.O.S., No. X),
- 175. See Jinavijaya, Jainapustokaprašastisangraha, p. 117.
- 176. See Anandashram Series, Poona, 1921.
- 177. See Jinaratnakośa, p. 90.
- 178. See the *Prasasti* reproduced in Jinavijaya's *Jainapustaka-* prasastisangraha, p. 59.
- 179. See in this connexion, Sandesara, op.cit., pp. 127ff.
- 180. Edited by C. D. Dalal, G.O.S., Baroda, 1916; see also Jinaratnakośa, p. 204.
- 181. XVI. 38.
- 182. See J.S B.I., VI, pp 50I 02.
- 183. Edited by Jinavijaya, S.J.G.M, 13, Calcutta, Ahmedabad, 1940.
- 184. Verses 14-15.
- 185. Verse No. 22.
- 186. Prāstāvikam, Verse 16.
- 187. See pp. 85, 88-89, 94-99.
- 188. P. 109.
- 189. See R. C. Majumdar, Hist. of Ancient Bengal, p. 101.
- 190. See pp. 119-20.
- 191. Edited Jinavijaya, S.J.G.M., I. Santiniketan, 1933; see also the excellent English translation by C. H. Tawney, Calcutta, 1899, 1901.
- 192. See Jinaratnakośa, p. 265; see also Desai, op.cit., p. 429 and J.S.B.I., VI, p. 425.
- 193. Punyavijaya's edition (Bombay, 1961), pp. 96ff.
- 194. See Tawney's trat slation, p. 19.
- 195. See in this connexion, G. C. Choudhary, P.H.N.I., Amritsar, 1963, pp. 226ff.
- 196. See H. C. Ray. D.H.N.I, II, p. 857.
- 197. Loc.cit.
- 198. See p. 109 (Jinavijaya's edition); Tawney's trans, p. 176.
- 199. P. 29 (Jinavijaya's edition).
- 200. Pp. 112f.
- 201. See Majumuar, Hist. of Ancient Bengal, pp. 228, 231.
- 202. Pp. 188ff (trans.).
- 203. See Struggle for Empire, pp. 107f.
- 204. Edited by Jinavijaya, Calcutta, 1936 (S.J.G.M., No. 2).
- 205. Introduction, p. 8.
- 206. Pp. 17f.
- 207. 34ff. (Jinavijaya's ed).
- 208. See Classical Age, p. 311.
- 209. P. 20°

- 210. See Ray, D.H.N.I. II, p. 773.
- 211. Pp. 50f.
- 212. See Delhi Sultanate, pp. 12ff.
- 213. P. 66.
- 214. P. 88.
- 215. P. 51.
- 216. P. 65.
- 217. P. 69.
- 218. Ed. Jinavijaya (S.J.G.M, No. VI), Šāntiniketan, 1935.
- 219. P. 131.
- 220. Pp. 2ff.
- 221. See supra, p. 311.
- 222. P. 54.
- 223. Pp. 88ff.
- 224. Loc.cit.
- 225. Edited by Jinavijaya (S.J,G.M, 10), Santiniketan, 1934,
- 226. See supra, Vol. I, p. 244.
- 227. P. 5.
- 228. Critical edition, II, 13, 49.
- 229. P. 32.
- 230. P. 65.
- 231. See Delht Sultanate, p. 193.
- 232. P. 70.
- 233. P. 469.
- 234. Pp. 472f (Cunningham's Ancient Geography etc. Majumdar's ed).
- 235. See p. 70.
- 236. P. 74.
- 237. P. 77.
- 238. Edited by M. D. Khakhar, Bombay, 1896.
- 239. See J.S.B.I, VI, pp. 227f.
- 240. VI. 25.
- 241. VI. 68.
- 242. Edited by Jinavijaya with an Introduction by D. Sharma, Jodhpur; see also Kirtane's edition, Bombay, 1879 and I.A., 8, pp. 55ff.
- 243. See J.S.B.I., VI, p. 414.
- 244. For a detailed discussion on Hammira's digvijaya, see D. Sharma (edited), Rajasthan through the Ages, Bikaner, 1965, pp. 621ff.
- 245. A graphic account of Hammīra's various wars against the Muslims, has been given by **D**. Sharma, op.cit., pp. 623ff.
- 246. See Sharma, op,cit., p. 634 and footnote 2.

- 247. Edited by Jinavijaya (S J.G.M., No. 42), Bombay, 1956.
- 248. Edited by Jinavijaya (S.J.G.M., No. 51), Bombay, 1960.
- 249. Pp. 66, 61, 72.
- See Ratnaparīkshādi Saptagranthasangraha, Jodhpur, 1961 (Rajasthan Fracyavidya Pratisthan).
- 251. See the verse quoted in the bhūmikā (p. 10) of Nahata's edition of the Dravyaparīkshā, Vaišālī, 1976.
- 252. Ibid., p. 9.
- 253. P. 66.
- 251. Ed. Nahata, Vaišālī, 1976.
- 255. Verse No. 2,
- 256. Verse No. 54 and also No. 59.
- 257. Verse No. 57.
- 258. Verse No. 70.
- 259. No. 69.
- 260. No. 71.
- 261. Nos. 79-81.
- 262. Verses 82ff.
- 263. Verses 86ff.
- 264. No. 104.
- 265. No. 109.
- 266. No. 109.
- 267. No. 111.
- 268. Verses 112ff.
- 269. See J.S.B.I., VI, pp. 454ff.

Chapter VI

THE DIGAMBARA LITERATURE

(1000_1600 A.D.)

Like the Svetāmbaras, the Digambaras have an exceedingly rich literature, and majority of the Digambara works, of our period, were written in Sanskrit, although there are good number of non-Sanskrit works, particularly those in Kanarese. Although the Digambaras had no Hemacandra among them, there were quite a few competent writers, who have left a mass of second class literature, meant mainly for the consumption of ordinary readers.

One of the most important, and at the same time, a very pleasing work of literature, is the Kathākoša¹ of Prabhācandra, who according to the testimony of the work itself², was a resident of Dhārā and a contemporary of king Jayasimha (2nd half of the 11th century)³. It has further been conjectured by Upadhye⁴, that this Prabhācandra is identical with the commentator of Pushpadanta's Uttarapurāṇa⁵, which was also completed at Dhārā. during the reign of Jayasimha. He also probably wrote a number of other commentaries, as claimed by Upadhye⁶. He was a disciple of Padmanandin and wrote a commentary, called the Prameyakamalamārtaṇḍa on the Parīkshāmukhasūtra of Māṇikyanandin³, and was a resident of Dhārā and contemporary of the great Bhoja. He has also been mentioned as a great logician in a Śravana Belgola epigraph³.

The Kathākoša, unlike the Bṛhatkathākoša of Harishena, is a much smaller work in easy Sanskrit prose, and it contains some of the stories of the earlier work. We should not forget that all the Kathākošas owe their origin to the original Bhagavatī Ārādhanā, which contained 2166 verses in Prakrit. However, as noted by Upadhye, Prabhācandra was not much

influenced by Harishena's work. He was probably influenced by the Punyasrava-Kathakosa of Ramacandra Mumukshu10. The work of Prabhacandra gives interesting information about Pātrakesarin, Akalanka, Samantabhadra and others. There is an interesting reference to the Parsvar atha temple of Ahicchatra¹¹, in connexion with the story of Pätrakesarin. However the carelessness of the author is proved by the fact that he has represented Ahicchatra as situated in the Magadha country. Elsewhere, the author has mentioned the Buddhist temple of Mahābodhi¹², and the celebrated Buddhist logician Dinnaga13. The intense rivalry between Buddhism and Jainism has also been graphically described14. Vārānasī's close association with the Saiva religion has been indicated in the story of Samantabhadra 18. There is a highly interesting reference to a Pārśvanātha temple-complex at Tāmralipti16 of 'Gauda-Vishaya'. The story of queen Urvila, told in this work¹⁷, also occurs in the Brhatkathakośa18, of Harishena and in this story, every attempt has been made to belittle the Buddhist religion. The association of Buddhism with Dhanyakataka of Andhra has been mentioned19. The temple of Vāsupūiya of Campā is mentioned in the story No. 22. The spring festival (Vasantotsava) of Ujjayini is mentioned in the story No. 25. The declaration of amari by a king of Varanasi has been referred to in the story No. 26. An interesting reference to Ratnadvipa occurs in the story No. 28. An interesting story mentions the marriage of a person with his maternal uncle's daughter at Campaso. The author throws interesting light on the overseas trade²¹. In the story of Rājaśrī (No. 42) we have references to all three well known temples, dedicated to the Sun-god, according to which Aditya was worshipped at Mundira (described as situated on pūrvasamudratate) in the morning, Kālapriya in the afternoon and Mūlasthāna (decribed as situated in Marudesa) in the evening (astamanavelayam. These three famous temples, dedicated to the Sungod, are also mentioned in some Puranasas. The earlier

Brhatkathakosa28, of Harishena, dated 931 A.D., also mentions these three tuthas, dedicated to the Sun-god. So far as the Mulastiana is concerned, the earliest reference appears in the records²⁴, of Hiuer-tsang. The two Jain genadharas Agnibhūti and Vāyubi ūti have been described in Prabhācandra's work25, as the son of Brahmin Somasarman of Devikottara of Varendra (North Bengal), although in the earlier Brhaikathākoša26, the same Brahmin of Devakotta, appears as the father of the celebrated Bhadrabahu I. well-known Kotitirtha according to both these works27, is identical with Devakottapura (modern Ganganagar in West Dirajpur district, W.B.) of Varendra. The rivalry between Jainism and Buddhism in the Andhra country, has been described in another place of Prabl acandra's work28. There is little doubt, therefore, that the Kathākoša of Prabhācandra is an invaluable text for the critical study of social, economic and religious life of the eleventh century.

There are other Kathākošas, written by the Digambaras, in the period under review. We have already mentioned the Kathākoša of Rāmacandra Mumukshu, which is better known as the Punyāsrava Kathākoša.29 Upadhye³⁰ is of the opinion, that Prabhacandra's Kathākesa was influenced by the work of Rāmacandra Mumukshu. However, this is a controversial point. There are altogether 56 stories and the author has not only shown his acquaintance with t'e Bhagavatī Ārādhanā, but also with the Harivamsa of Jinasena II and the Pacma Purana of Ravishena. The influence of Gunabhadra and Harishena is also clearly perceptible. The language is influenced by the local Kanarese dialect. He was a disciple of Kesavamuni, belonging to the Kundakunda lineage. His guru in grammar was Padmanandin, who was also known as Vādībhasimha.31 There is another Kathākoša in Apabhra msa, written by Digambara Śrīcandra, who as we have already shown, was a contemporary of Mūlarāja II, and not of Mūlarāja I, as supposed by Hiralal⁸², and Velankar.⁸⁸ Another well-known Kathākeša is popularly known as the Ārādhanā-Kathākoša³⁴, written by Brahma Nemidatta in the 16th century; he was the disciple of Mallibhūshaņa. His another spiritual predecessor was the great Vidyānandi. His work, as he himself says, is directly based on Prabhācandra's work. However, unlike the work of Prabhācandra, Nemicandra has written this in verse. There is, however, some difference between the works of Prabhācandra and that of Brahma Nemidatta. The total number of stories in Prabhācandra's work is 122, while that in Nemidatta's book, it is 114. Some 17 stories of Prabhācandra's work are not found in that of Nemidatta and nine stories of Nemidatta's text are absent in the work of Prabhācandra.³⁵

The Vaddaradhane s is a collection of Aradhana stories in the Kannada language. It closely follows, as Upadhye³⁷ shows, the original Bhagavati Ārādhānā. There is great controversy regarding its date, but that eminent authority would assign it to the 11th century A.D. All the stories, told in this work, are found with slight variation, in the work of Harishena (Nos. 126-144). It begins with the story of Sukumāra and ends with that of Vṛshabhasena and has, therefore, altogether nineteen stories. There is a balanced proportion of Sanskrit and Kannada words in this work and it has been conjectured that the author was probably using a Prakrit commentary of the original Arādhanā. has further been shown that the author was acquainted with the Varāngacarita, the Uttarapurāna and other wellknown Digambara texts. The prose style of this work appears to Upadhye, as later than that of the Cāvundarāya Purana.

The celebrated Digambara poet Vādirāja lived in the first half of the 11th century. He has written several works, including the famous *Pāršvanāthacarita* and the *Yašodharacarita*. He was also a great scholar on logic and other related subjects. He belonged to the Nandisangha and his guru was Matisāgara, who was the disciple of Śrīpāladeva.

According to his own statement, in the Parsvanathacarita88, he wrote that work in Saka 947, corresponding to 1025 A.D., in the court of the Western Calukya king Jayasimha II (1015-1043 A.D.), when the latter was stationed near the river Ghataprabhā. We further learn from this work that the guru of his guru viz, Śrīpāla was the chief of a town called Simhapura (Simhapuraikamukhya) and in his Nyāyaviniścayavivarana he calls himself the lord of Simhapura (Śrīmatsimhamahīpati). 89 There is some controversy regarding this Simhapura; but K. Krishnamoorthy, the editor of Vādirāja's Yasodharacarita, is strongly of the opinion that Vādirāja's Simhapura is in modern Tanjore district of Tamil Nadu and it is now known as Singaveram. 40 From his prašasti of the Nyāyaviniscayavivarana⁴¹, we learn that he was honoured in the court of king Jayasimha as a great debator and he had the title of Syadvada-vidyapati. The Pārśvanāthacarita⁴² of Vādirāja is an epic in 12 Books, in which the life of the penultimate Tirthankara, has been told. It is based on the relevant section (chapter 73) of Gunabhadra's Uttarapurāna. However, the author has not shown any acquaintance with the much earlier work, the Kalpasūtra, where the life of this Tirthankara, has been told, for the first time. The story-element is practically absent, although we have very useful references to earlier Digambara saints and writers like Umāsvāti, Grdhrapiñca, Samantabhadra, Akalanka, Vādisimha, Jinasena, Anantavīrya, Viseshavādin and lastly Vīranandin, the author of the Candraprabhacarita. We have a commentary on this work by Subhacandra, the author of the Pandavapurana, written in V.S. 1608.

The Yasodharacarita (Yc) was written after the $P\bar{a}rsvan\bar{a}tha-carita$ and it appears from the YC^{48} that the poet had composed another poem, besides the PC, called $K\bar{a}kutstha-carita$, before he started composing YC. As the name indicates, it was probably a poem on $R\bar{a}ma$, as he had the epithet $K\bar{a}kutstha$. But no such poem has yet come to light.

The YC is a poem⁴⁴, of only four cantos. In this poem also, the poet has indirectly mentioned the contemporary Western Cālukya king Jayasimha, which proves that it was composed between 1025 A.D. (the date of the composition of PC) and 1043 A.D., the last regnal year of that king. As we have already seen, there were several earlier poems on Yasodhara and the earliest work, on this subject, was by one Prabhañjana, whose poem has been mentioned by the author of the Kuvalayamālā48 (3.31). However the greatest work on this subject, is by Somadeva, which has already been discussed in our earlier volume of the present work.46 Vādirāja's treatment is different from either Somadeva or Pushpadanta, although the latter's work probably influenced the present poem.47 However, the poem proves that Vādirāja was a complete artist and his descriptions are both moving and dramatic. In only 296 verses, he has been able to tell a beautiful, yet tragic story.48 It has been described "as the shortest and sweetest mahākāvya".

The Nyayaviniścayavivarana⁴⁹, which is now available in print, has been hailed by no less an authority than Satkari Mukherjee⁵⁰, as "an encyclopaedia of Indian logic, which is noted for its stupendously wide range and its appalling dialectic". In it the author has effectively refuted the arguments of the Buddhist Dharmakirti. Several authorities like Aśvaghosha, Kumārila, Praśastapāda, Iśvarakṛshṇa, Maṇḍanamiśra and others have also been mentioned in this great work. The work is divided into three sections, namely perception (Pratyaksha). Inference (Anumāna) and Testimony (Pravacana); but these three sections run to almost one thousand pages "of close print in super royal size".

Another early Digambara literary authority of our period was Viranandin, whose Candraprabhacarita⁵¹, was written around 1000 A.D. As we have already said, he has been mentioned by the great Vādirāja in his Pārśvanāthacarita.⁵² He has been mentioned with respect by

Nemicandra⁵³, who like him, was a disciple of Abhayanandin. Several other later Digambara writers, including Āśādhara⁵⁴ and Dāmodara⁵⁵, have also remembered him in their works. The poet has informed us that he belonged to Desi gana and names his three spiritual predecessors, namely Abhayanandin, Bibudhagunanandin and Guna-He further claims that he was a great logician nandin. 56 and earned fame by destroying the bad arguments (kutarka) of others. This work, like any mahākāvya, runs to 18 cantos and it is primarily based on the relevant section of the celebrated Uttarapurāņa (chapter 54) of Guņabhadra. has altogether 1611 verses and it relates the story of his seven births (bhava). However most of his descriptions are conventional, and unlike the poems of Vādirāja, this poem is another colourless addition to the vast mediocre mass of Jain poetry.

A contemporary of Vādirāja was Mallishena, who definitely belonged to Karņāţaka. Several of his works known; they are-Mahāpurāņa, Nāgakumārakāvya, Bhairava-Padmāvatīkalpa, Sarasvatī-Mantrakalpa, Jvālinīkalpa, Kāmacāndālīkalpa etc. The only work that gives a definite date is the Mahāpurāņa⁵⁷, which was completed according to the Prasasti of that poem, in Saka 969 corresponding to 1047 A.D. It is also called by the name Trishashtisalakapurana. 58 According to the Prasasti of this unpublished work⁵⁹, the poem was completed in the tirtha of Mulgund. We have already seen that Mulgund, of Dharwar district, was connected with the religion of the Jinas, from at least 902 A.D. 60 Other Jain records also, as already noted by us, have been found from this place. Mallishena was the disciple of Jinasena, who was the disciple of Kanakasena and the latter of Ajitasena, who was the guru of the famous Cāmundarāya. The Mahāpurāņa of Mallishena has 2000 verses and it gives a short account of all the 63 remarkable men of the Jain mythology. His other work, the Nagakumārakāvya⁶² is a short poem of 507 verses and five cantos. It is a simple and beautiful poem in which the glory of Śri-Pañcami has been sung. The work is unpublished and also undated. The Bha'rava-Padmāvatīkalpa is a remarkable work, and is no v fortunately available in print. It is a work dealing with different types of magical rites and it also gives a very clear idea about Padmāvatī, the well-known yakshī of Pārśvanāha, who is represented in the Jain mythology as a goddess, connected with magical formulae. Some of the materials of this work have been taken from the Brāhmanical works, and as we know, the source of all these magical rites, is the Atharvaveda. The author has also shown his acquaintance with the earlier medical texts.

The Neminirvāņa-kāvya⁶⁴ was composed by Vāgbhata. who was in all probability, a Digambara poet. Nothing has been told in the Prasasti, but a verse in more than one later manuscripts of this mahākāvya, describes him belonging to the Pragvata kula of the town of Ahiechatrapura, which according to Ojha⁶⁵, is the same as Nagaur (or Nagapura) of Rajasthan. According to Velankar. this Vāgbhata is identical with the famous Vāgbhata, the author of the celebrated Vāgbhatālankāra. It is significant to note that in the Vagbhatālankāra, at least six verses of the Neminirvana kavya occur, and the writer is silent on the authorship of those verses in each case. It is, therefore, quite likely that both these Vagbhatas are identical. According to the commentator of the Vagbhatalankara, viz. Simhadeva, Vigbhata was also a mahākavi, which indirectly supports our contention that these two Vagbhatas identical. It has been argued that while the author of the Neminirvāņakāvya was a Digambara, that of the Alamkāra text was a Śvetāmbara. It is just likely that Vāzbhaţa, in his early life, was a Digambara Śrāvaka and afterwards became a Śvetāmbara, probably under the influence of one of the Svetāmbara luminaries of Jayasimha Siddharāja's court. It has further been argued that while the name of

the father of the poet of the Neminirvanakavya was Chahada, that of the father of the Alamkara work, was Soma. It is just possible that these two are the names of a single individual.

The Neminirvāṇa-kāvya, also called a mahākāvya, has altogether 15 cantos, and has some 958 verses. As the name indicates, it deals with Neminātha, the 22nd Tīrthankara. The language is simple, yet extremely dignified, and we find the use of all the principal metres. The life of the hero is based on the poem of Guṇabhadra (chapters 70-72) and we also can notice the influence of the Sisupālavadha.

We have another Vāgbhaṭa, who was the author of a very competent work on Rhetoric, called the Kāvyānušāsana. 6° His father Nemikumāra was a great Jain Śrāvaka, who built Jina temples in Rajasthan and especially in the Medapāṭa (Mewar) area. In this work, the author has quoted a verse from his own Rshabhadevacarita, which is no longer available now. He has also shown acquaintance with various poets and rhetoricians, including the Candraprabhakāvya, Neminirvāṇakāvya, and the Vāgbhaṭālaṅkāra. To This Kāvyānuśāsana was probably written around 1300 A.D.

Subhacandra was the author of the well-known Digambara work of philosophy, called the Jñānārṇava⁷¹, which was probably composed in the 1!th century. According to Premi⁷², this work was definitely written before the Yogasāstra of Hemacandra and certainly influenced that great master. However, a few others would assign this work in the last quarter of the 12th century. Its earliest manuscript is dated in V.S. 1284 and Premi claims that many of the passages of Hemacandra are borrowed from the Jñānārṇava. It is a work of 42 chapters and it has altogether 2077 ślokas. According to a tradition, recorded by Premi⁷³, Subhacandra was a contemporary of Paramāra Bhoja. In that case, Subhacandra definitely flourished before Hemacandra.

Another remarkable Digambara Jain writer, of the 11th

century, was Vādlbhasimha, whose second name was Odayadeva. We know of two works of this author, namely the Gadyacintāmaņi, in Sanskrit prose, and the Kshatracūdāmani in verse. Both these works deal with the life of Jivandhara, whose story is told, for the first time, Gunabhadra's Uttarapurāna. The Gadyacintāmaņi is a serious work like Subandhu's Vāsavadattā or Bāna's Kādambarl, and is meant for the consumption of highly educated readers. It also gives, like the Dašakumāracarita, a good idea about social and economic life of the medieval period. The work has altogether eleven Books, and the author also has shown, like Bāna, his mastery over Sanskrit vocabulary. The Kshatracūdāmaņi70 is a kāvya, and like the Gadyacintāmanl, has eleven Books or cantos. There are altogether 746 verses. It is also known as the Jivandharacarita. The poem is written in extemely simple, yet beautiful language and can be understood even by the young and unsophisticated persons.

The poet Haricandra was the author of the remarkable poem the Dharmasarmābhyudaya⁷⁷, a mahākāvya in 21 cantos. Unfortunately, the poet has not given the date of his work. He has also not mentioned any major Jain poet, who flourished before him. However he has represented himself as a scion of a remarkable Kāyastha fāmily. This poem tells the life-story of Dharmanatha, the 15th Tirthankara. The immediate source of the poet was the Uttarapurana (61.1-87), in which the life of this Tirthankara has been told in less than one hundred Slokas. But our poet, in the 21 cantos, has succeeded beautifully in telling the life-story of a Tirthankara, about whom, not much is known. This mahākāvya has altogether 1765 verses and the poet has clearly demonstrated his complete mastery of the language, and some of his descriptions are quite attractive and moving. It has been conjectured that the poet was influenced 78, both by the Neminirvanakavya and the Candraprabhacarita. discussed above. He was an extremely well-read man, and

one of his verses occurs in the anthology of Jalhana (1247 A.D.) of Kashmir. He also probably was influenced by Hemacandra, and since the earliest manuscript of his work is dated in V.S. 1287, his poem can be assigned to the last quarter of the 12th century.

One of the greatest Digambara writers, of the mediaeval period, was Aśādhara, who wrote his works at a village called Nalakacchapura (modern Nalcha), near Dhārā, in the Mālava country. Unlike most of the Jain writers, Aśādhara was a householder. From his principal Prasastiso (which is found with minor variations in many of his works) we learn that Asadhara originally belonged to the Sapadalaksha (Ajmer and adjoining regions of Rajasthan) country and because of the depredations of the Muslims, led by Sāhibudina-Turushkarāja (Muhammad of Ghūr), the panicstricken poet fled to Dhārā of Mālavamandala, during the reign of Vindhyavarman. The poet was a scion of Vyāghreravāla family of Māndalgarh (Mewar), which is some 100. miles S.W. of Udaipur. His father Sallakkhana probably became afterwards an officer under Arjunavarman, for whom we have three dates, namely V.S. 1267, 1270 and 1272. We also learn from the Prasasti that Asa ihara's son Chāhada also was favoured by the same Arjunavarman. At the time of Arjunavarman, Asadhara left Dhara for Nalakacchapura (not far from Dhara) and composed all his works in the Neminatha temple of that place. He has also mentioned in the Pras isti, king Jaitugideva.

The Jinayajñakalpa⁸¹, which was completed in V.S. 1285, is also known by the name Pratishthāsāroddhāra. Its Prakasti mentions 10 works of Āśādhara, which were apparently completed before that date. A number of works of Āśādhara are no longer available. However we have his Sāgāradharmāmṛta, also known simply as Dharmāmṛta⁸², which was completed in V.S. 1296, and Anāgāradharmāmṛta, which is the 2nd part of the Dharmāmṛta and was completed with the author's own commentary in V.S. 1300. The first part,

namely the Sagara has 9 chapters and the second has 8 chapters. The work deals with the different rules and duties of the Jain monks. That Asadhara was not merely a dry scholar, is proved by the fact, that he wrote poems and Kāvyas, and according to his own Prašasti, he was honoured as a great poet by his contemporaries and he got the title of Sarasvatīputra. Unfortunately, the poem Rājīmati-Vipralambha, mentioned as a Khandakāvva in his Prašasti, is no longer available; this was according to the Prasasti, a poem on Neminātha and Rājīmatī. However his Sahasranamastavana with the author's commentary is available.83 Asadhara has also summarised the tremendous work on 63 great men, written by Jinasena I and Gunabhadra (Adipuraņa and Uttarapurāņa) in his Trishashţismṛtisāstra84, written in V.S 1292. His commentary on the Aradhana is also known.85

Aśādhara had a good number of admirers and pupils. Most of them are mentioned in the *Prasasti* of Aśādhara himself. Madanakīrti, mentioned by Aśādhara, is undoubtedly the author of the very useful poem *Sāsanacatustrimsatikā*⁸⁶, which throws light on a number of Digambara tīrthas, which will be mentioned in our chapter on the Jain tīrthas. This work also mentions the fact that the well-known temple of Abhinandana, of Mangalapura, was destroyed by the Muslims (Verse 34). It also refers to the Pārśva temple of Dhārā, and the verse on the Candraprabha also appears in an epigraph from Veraval.⁸⁷

Another great contemporary and admirer of Āśādhara was Arhaddāsa. He is not, however, mentioned in the celebrated *Prašasti* of Āśādhāra, but in his works, he has remembered, with great deference, the poems (sūkti) of Āśādhara and also his *Dharmāmṛta*. The most well-known work of Arhaddāsa is *Munisuvratacarita*⁸⁸, which was composed in the last quarter of the 13th century, probably after the last known date of Āṣādhara, namely V.S. 1300. In this poem, Arhaddāsa has made a pointed reference to

the Master's *Dharmāmṛta*. The poem has altogether ten cantos and has 408 verses. It is based, like many Digambara *Kāvyas*, on the *Uttarapurāṇa* of Guṇabhadra. The story here has been told in a very attractive style, and the poem also throws considerable light on the social, religious and economic life of the 13th century. His other work the *Purudevacampū* 1, also has ten chapters, and it contains the story of Rshabhadeva's (Purudeva) life. The poet has everywhere borrowed verses from the *Adipurāṇa* of Jinasena I, and the prose section is also quite simple.

The Dhanyakumāracarita⁹², of Gunabhadra was written, in all probability, in the 12th century A.D. According to the Prasasti98 of the poem, this Gunabhadra was the disciple of one Nemisena, who was the pupil of a Digambara monk, called Mānikyasena Muni. The poet further informs us that his work was completed at the town of Vilasapura, during the reign of king Paramardin. This Paramardin is, in all probability, identical with the Candella king of that name, who ruled from 1165 A.D. to 1201 A.D. 4 This Vilāsapura has been identified with a place near Jhansi, called Pachar. 95 The poet further informs us that in his time Vilāsapura was well-known for its Jain temples. 96 We have already seen that the Digambara Jains were quite active during the reign of the Candellas. An inscription 97. from Pachar, of the same Paramardideva, records a grant of land for a Brahmin in this village of Vilasapura in 1176 A.D.

The poem runs to seven chapters and it appears to be the first dated work on this subject. The language is extremely simple and graceful, and some of the descriptions are quite informative. We can refer to the beautiful description of Ujjayini (I 21ff) and elsewhere in this poem also Gunabhadra has shown his poetical power. A few other works on this subject are also known. 98

The Karakandacariyu, in Apabhramsa, is a remarkable poem, composed in all probability, in the 11th century. It

was written by one Kanakāmara Muni, who was originally a Brahmin. He mentions many earlier authors, including Pushpadanta, who lived in the 10th century. A few contemporary kings namely Vijavāla, Bhūvāla and Kanna have been mentioned and it is very difficult to identify these kings correctly. The work was written at Asai town. which is also quite difficult to identify. 100 The poet, being originally a Brahmin, was an extremely well-read man, and has shown thorough acquaintance with the Hindu mythology. Even in his days, persons, who wanted to die voluntarily, used to go to Prayaga¹⁰¹, a custom mentioned by Hiuen-tsang. 102 The author has also mentioned several places including Cambay (Khambhayacca Pattana)108, Girinagara104 of Sorattha (Saurāshtra), Tāmalitti¹⁰⁵, Terānagara¹⁰⁶ (Tagara) etc. The poet also has successfully described love-scences. There is also a good description of the goddess Padmāvatī, who has been represented 107 as a four-armed goddess. The colour of her body was red. The poet has told the story of Naravahanadatta in the 6th Book; he has however given the story a strong Jain bias. Several other Jain works on this subject are known. 108

Hastimalla, who lived in the 13th century, was a great Digambara dramatist of South India. According to Brahmasūri, who was his descendant, being separated from him, by four generations, he was originally a resident of Gudipattana (in Tanjore district) and afterwards lived in Karņāṭaka. His patron was one Pāṇḍyamahīśvara, who probably ruled in the Karkal area. Four plays of this writer are known; they are Añjanā-Pavanañjaya, Subhadrāharaṇa, Vikrānta-Kaurava and Maithilī-Kalyāṇa.

The Anjana-Pavananjaya¹¹⁰ (AP) is a drama of seven Acts. This particular story of Anjana and Pavananjaya has been told, for the first time, by Vimala, as early as the first century A.D., and repeated by Ravishena, Svayambhū and others. The playwright has not been able to give a correct

dramatic form to this subject and therefore it is practically impossible to stage this play. The conversation of the chief characters are artificial, and there are unnecessarily long sentences, which have destroyed the dramatic appeal of this play. The next drama, namely the Subhadraharana also called Subhadrā-nāţikā¹¹¹, is a shorter play of four Acts, in which we have the romance of Bharata Subhadiā. The heroine Subhadiā has been represented not as the sister of Vasudeva and Baladeva, but as that of Nami, a Vidvādhara. The earliest treatment of this subject will be found in the Adipurana¹¹² of Jinasena I. The playwright has consciously imitated the Ratnāvalī of Harsha. But unlike that play, it is full of long sentences, which, as we have already said, are against the dramatic success of the play. The next drama of the author entitled Vikranta-Kaurava113 has six Acts and tells us the love-affair of Jayakumāre, the prince of Hastināpura and Sulocanā, the princess of Kāśi. It is also known as the Sulocanā-nāţaka. The play, once more, is based on the Adipurana story 114 of Jayakumāra and Sulocanā. This is a much better play and the poet-dramatist has shown some skill in dealing with his source-materials. The last play of the author is the Maithili-Kalyana¹¹⁵ in five Acts, in which the romance of Rāma and Sītā has been dealt. The poet has followed the description of Sītā's svayamvara as given in the Paumacariyam¹¹⁶, Padma Purāṇa¹¹⁷ and Paumacariju. 118 However the hero and heroine are represented as meeting each other and exchanging sweet conversations before the actual svavarivara, and the play, as a whole, is quite readable.

Another Digambara playright was Brahmasūri, whose Jyotishprabhārāṭaka¹¹⁹ was written in the 14th century. He was a descendant of Hastimalla and the story is partially based on the Uttarapurāṇa (chapter 62); however the heroine Jyotishprabhā is practically a new creation. Two other works of this author are also known; they are Pratishṭhātilaka¹²⁰ and Trivarṇācāra.¹²¹

Mādhavacandra Traividyadeva composed his Vrtti¹²² on the Kshapenāsāra of his guru Nemicandra in Saka 1125, at a place called Pullakarura, during the reign of Bhoja, who has already been identified by us with Bhoja II, the Śilāhāra king of Kolhapur. The Sabedinavacanerika128 commentary by Somadeva on the Sabdarnava of Gunanandin, a work of Jainendra Viākaraņa. This commentary composed, according to the testimony of Somadeva himself, in Saka 1127, during the reign of this Bhoja II, who has been given all the imperial titles. The work was completed in the Tribhuvanatilaka Jain temple, which had been constructed by the mahāmandaleśvara Gandarāditya at the mahāsthāna of Ajurikā, situated in the famous Kollāpuradeśa. Ajurikā is modern Ajare, a well-known place of Kolhapur district. This Somadeva was a disciple of Pandita Visālakitti, belonging to the Mūlasangha.

Another work, written during the time of the Śilāhāras of Kolhapur, is the Neminātha Purāṇa¹²⁴, composed by Karṇaṛārya in Kanarese. The reigning king was Vijayāditya (1138-1175), the son of Gaṇḍarāditya. The agramahīshī Ponnāladevī, the chief queen of Vijayāditya, has also been mentioned by Karṇapārya. It was written in the Tribhuvanatilaka Jinālaya, dedicated to Candraprabha at Herle, near Haṭakaṇagale. Karṇapārya's patron was Lakshma or Lakshmīdhara, the Karaṇāgraṇī (head of the Secretariat) of Vijayāditya. This official has been described in this work as devotee of Lord Neminātha.

A well-known work called, the *Purāṇasārasaingraha*¹²⁵, written by one Dāmanandin describes, in 27 cantos, the lives of the six important Tīrthankaras, namely Ādinātha, Candraprabha, Šānti, Nemi, Pāršva and Mahāvīra. We are not sure about the actual date of this Dāmanandin. He has been generally placed between 1100 and 1300 A.D. He was, in all probability, a resident of Karṇāṭaka. It has further been surmised that his actual home was at Chik-

Hansoge. Another work of this author was Caturviniśatitīrthankarapurāṇa. 126

We have a beautiful poem called Sudarsanacarita¹²⁷, written by one Vidyānandin, belonging to the Mūlasangha, Bhāratī gaccha, Balātkāra gaņa of the line of Kundakunda. He was the disciple of Devendrakirti, whose guru was Padmanandin, and the latter's guru was Prabhācandra.

A number of dated records mention this Vidyanandin and his guru Devendrakīrti.138 Vidyānandin is mentioned, for the first time, on an icon, dated V.S. 1499 from Surat189, and his last known date is V.S. 1537. The earliest manuscript¹⁸⁰ of this work is dated V.S. 1591. There is little doubt that the original work was written between V.S. 1499 and 1537; in other words, it is a work of the 15th century A.D. The story of Muni Sudarsana is treated, for the first time, in the Bhagavati Ārādhanā¹³¹, and then by Harishena in his Brhatkathākoša182; the two Apabhramsa works, namely Nayanandin's Sudamsanacariyu188 and Śricandra's Kathākoša¹⁸⁴ also deal with the life of Sudarsana. present work, in Sanskrit verse, has altogether 12 cantos (Adhikāras), and is written in the easiest possible language. The poet has graphically described a Jain temple-complex in the 1st canto and in the third, there is a beautiful description of the marriage-ceremony. 188 The poet has described the life of the Bhīlas of Vindhyagiri in the 8th canto of his poem. There is also a significant reference to a Jina-temple of Gandhārapurī in the last canto. 186

Raidhū was a remarkable Digambara poet of the 15th century. He was a resident of Gopagiri (Gwalior). His father's name was Harisimha. However, not much is known about the personal life of this great Apabhram's poet. According to his Balabhadracarita¹⁸⁷, also called Padmapurāṇa, he had two other brothers, named Bāhola and Māhaṇasimha, and the same book also informs us that his guru was Ācārya Brahma Śrīpāla, who was the pupil of Yasaḥkīrti. Elsewhere in his Yasodharacarita¹⁸⁸, he has

mentioned this Yaśahkīrti and another Ācārya Kamalakīrti as his teachers. Yaśahkīrti is known to have written a copy of the Bhavishyadattapañcamīkathā¹³⁹, in the year V.S. 1486. This poet is mentioned in an inscribed image of Ādinātha, found from Gopagiri¹⁴⁰, dated V.S. 1497. The reigning king, at that time, was Dūngarasimha. Most of his works were written in the temples of Neminātha and Vardhamāna, of this town. He was patronised both by this king and his son Kīrtisimha. Some of his other works are Sammaijinacariyu, which was composed at the request of Khelhā Brahmacārin and Yaśahkīrti, and Punnāsava Kahākosa. The Śrāvakacarita was composed at the request of Saṅghādhipa Kuśarāja. 141

Next, we should refer to the works of Śrutasāgara, who flourished between 1400 and 1540 A.D. 142 In his works, he has bestowed on himself the following epithets - kalikalasarvaiña, kalikālagautama, ubhayabhāshāk avicakravartī. yyākarana-kamalamārtanda, tārkikasiromani, paramāgamapravīņa, navanavatimahāmahāvādivijetā etc. These epithets at least prove that he was an extremely learned man and was a thorn in the flesh of his religious rivals. Brahma Nemidatta, the well-known author of the Neminatha Purana. Kathākoša and Śripālacarita, has paid tribute to this Śrutasāgara. His Tattvārthadīpikā¹⁴⁸ is a commentary on the His commentaries on Jinasahasranāma144 Tattvārthasūtra. of Aśadhara and Jinasena are also available. He also wrote an excellent incomplete commentary on the Yaśastilakacampū¹⁴⁸, a manuscript of which is dated in the Vikrama year 1602. He also composed a few Gujarati works. 146

Subhacandra was a remarkable Digambara poet of the 16th century. He is chiefly known for his excellent Sanskrit poem called the Pāndavapurāna¹⁴⁷, which is also called the Jaina Mahābhārata. This work was completed, according to the testimony of the author himself, in V.S. 1608, at the town of Śrī-Śākavāṭa (Sagwara). He was assisted, in the composition of his work, by his disciple Śrīpāla Varņin.

He describes himself as the disciple of Vijayakirti and mentions in the 25th canto, a very good number of books¹⁴⁸, written by him, which were apparently completed before V.S. 1608. This formidable list includes poems on different Tirthankaras and commentaries on philosophical texts and also a commentary on Vādirāja's Pārsvanāthapurāna.

The Pandavapurana has altogether 25 cantos (parvan), and it runs to 6000 verses, written in lucid Sanskrit. has effectively used not only the original Mahābhārata, but also the Jain Puranas, like the Harivamsa of Jinasena and the Uttarapurana of Gunabhadra. He also made use of the Pāndavacaritra149 of Śvetāmbara Devaprabhasūri. In each parvan, there is a separate prayer, addressed to the various Tirthankaras. In the first parvan all the 24 Tirthankaras have been addressed; and in the second, there is a prayer, addressed to Lord Mahāvīra. From the 3rd parvan to the 25th parvan, twenty-three Tirthankaras from Rshabha Pārsva, have been addressed, according to the order of seniority. The treatment of the different characters of the Mahābhārata is refreshingly simple. After the Pāndavapurāna, Subhadcandra is known to have written two more works, namely the Karakanducaritra¹⁵⁰, composed in V.S. 1611 in the Adinatha temple of Khangejavacha and the $tik\bar{a}$ on the Kārttikeyānupiekshā¹⁵¹ in V.S. 1613, completed in the Jain temple of the Hisārasāra town. The work on Karakandu is not, however an original poem of the author, but a mere Sanskrit tranlation 152, of the Apabhramsa poem of Kanakāmara, which has already been discussed above. Subhacandra, however, has not mentioned the original work of Kanakāmara in his poem.

Subhacandra's literary activities began as early as V.S. 1573, in which year, he wrote a commentary $(t\bar{\imath}k\bar{a})$ on the Adhyātmataraṅgiṇī¹⁵³ or Samayasāranāṭakakalaśa¹⁵⁴ of Amṛtacandrasūri. He composed his pañjikā on Vādirāja's Pāršvanātha Purāṇa at the request of Śrībhūshaṇa. Subhacandra belonged to the Balātkāra gaṇa of the Mūlasaṅsha

and the Sarasvatī gaccha (Idar branch). The first guru of this branch was Sakalakīrti, whose earliest known date is V.S. 1490¹⁵⁵. He was also the author of several works.

Vādicandra, the disciple of Prabhācandra of the Balātkāra gana (Surat branch), was the author of several works. earliest poem the $P\bar{a}r\dot{s}vapur\bar{a}na^{156}$, was completed in V.S. 1640 at the town of Valmikinagara. Here he describes his guru Prabhācandra as the successful rival of several religious opponents, including those belonging to the Buddhist and Brahmanical sects. The work has 1500 verses. His second work the Jñanasūryodaya¹⁵⁷, is a play, in which he has tried not only to ridicule the Brahmins and their philosophical systems, including the Upanishads, but also the Svetapata (Śvetāmbara) Jains. This fully proves that as late as the end of the 16th century A.D., there was no love lost between the philosophers of there two principal Jain sects. The play is a parody of Krshna Miśra's Prababodhacandrodaya in which the Digambaras, along with the Buddhists, have been severely ridiculed and criticised. Here Vādicandra has tried to pay back his Brahmanical opponents, in their This drama was written at Mādhūkanagara own coin. (Mahuā, Gujarat) in V.S. 1648. The author's Payanadūta¹⁵⁸ is a weak imitation of the celebrated Meghadūta of Kālidāsa. His Śrīpāla Ākhyāna¹⁵⁹, was completed in V.S. 1651 and the Pāndavapurāna¹⁶⁰ in V.S. 1654. The latter work was written at Nodhaka Nagara. Afterwards, he wrote his Yasodharacarita¹⁶¹, in the Cintamani temple of Ankalesvara (near Broach) in V.S. 1657 and the Sulocanācarita¹⁶², was written before 1661. His other works are also known 163.

Brahma Nemidatta was another well-known Digambara writer of the 16th century. A very good number of his works are known. He belonged to the Mūlasangha, Sarasvatī gaccha and the Balātkāragana and was a disciple of Mallibhūshana and his other guru was Vidyānandin. His earliest date is supplied by the Ārādhanā Kathākoša¹⁶⁴, which was written about V.S. 1575. In this work, he has

mentioned Mallibhūshana, Simhanandin and Śrutasāgara. who were his teachers and contemporaries. This Kathākoša of Brahma Nemidatta, as Upadhye¹⁶⁸, has shown, is based the Kathākoša of Prabhācandra. Nemidatta mentions this in his work, and has repeatedly referred to Prabhācandra's book in his text. The only difference between his work and that of Prabhacandra is that the latter's work is written in prose, while that of Nemidatta is in verse. There are, however, some minor differences. The Śrīpālacaritra¹⁶⁶, was written at the town of Pūrnāśā of the Malaya country, in V.S. 1585. His Neminatha Purana¹⁶⁷, which contains sixteen chapters, was written at the request of Simhanandin of Mālava, who was another disciple of Mallibhūshana. A few other works of Brahma Nemidatta are also known168

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- 5. See Mukhtar, op,cit., p. 61.
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- 8. No. 40.
- 9. See in this connexion, Upadhye's Introduction to Harishena's Kathākoša, r. 50.
- 10. Upadhye's Introd., to Prabhācandra's Kathākoša, p. 29.
- 11. P. 2.
- 12. P. 3.
- 13, P. 4.
- 14. Pp. 3ff.
- 15. P. 11.
- 16. P. 26.
- 17. Pp. 32f.
- 18. 12. 78ff.
- 19. Pp. 37f.
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- 25. P. 114.
- 26. 131. 1ff.
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- 50. Foreword by Mukherjee.
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- 54. See in this connexion, J.S.B.I., VI, p. 484.
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- 59. Quoted by Premi, op cit., p. 318.
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- 61. For details, see Desai, op.cit., pp. 138f.
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- 63. Ahmedabad, 1937. It has an English Introduction by M. L. Jhaveri; see also J.S.B.I., IV, pp. 311ff.
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Chapter VII

THE JAIN TIRTHAS

In this chapter an attempt will be made to discuss important Jain sacred places of ancient and mediaeval India. We will have to take note of both the literary and epigraphic sources. However, we will have to omit a few unimportant tirthas. The list of the tirthas is being given in the alphabetical order, and there is no separate footnote.

- 1. Ābhānagarī:—This places is now in Jaipur district of Rajasthan, and is situated near Bandiqui Railway station. It is still well known for the temples, dedicated to Rshabha and Mahāvīra. See for details, K. C. Jain, Ancient Cities and Towns of Rajasthan, Delhi, 1972, pp. 275 ff. and Appendix No. 16. At present it is known as Ābānerī.
- 2. Ablūr (Abbalūru):—The well-known Ablūr epigraph, dated circa 1200 A.D., proves that this place of Dharwar district of Karnāṭaka, had a Jina temple, before 1200 A.D., which was destroyed by Ekāntada Rāmāyya, the Śaiva teacher (see E. I, V, p. 256).
- 3. Acalagadh:—This is a well-known *tīrtha* on mount Arbuda. The fort of this place was built by king Kumbha. It has the temples of Śāntinātha, Ādinātha, Kunthunātha etc; for details, see *Prācin Jaina lekha Sangraha* (Jinavijaya), II, Nos. 263, 268 and *Tīrtha Darśan*, Vol. I, Madras, 1980, pp. 320 ff.
- 4. Acalapura:—It is now known as Elichpur. It was surely an early Svetāmbara centre. See *Prakrit Proper Names*, I, p. 8; and J. C. Jain, *Bhārat ke prācīn Jaina tīrtha*, Vārānasī, 1952, p. 62. It is situated in the Vidarbha region of Mahārāshṭra.
- 5. Adaki:—This was an important centre of Jainism in Gulbarga district and has yielded a few Digambara epigraphs of the 12th century. The Koppa Jinālaya of this place

was dedicated to the god Pārśvanātha. Its ancient name was Aḍakki and it had some other Digambara temples; for details, see P. B. Desai, *Jainism in South India* etc., pp. 179 f.

- 6. Āghāṭa:—Its present name is Āhar and it is situated near the well-known Udaipur city of Rajasthan. It was a well-known Śvetāmbara centre from the 10th century A.D. The Pārśvanātha temple of this place is as old as 972 A.D. It had also a temple of Mahāvīra. Several Jain manuscripts were copied at this place and it is mentioned as a tīrtha in the 10th-century poem the Satyapurīya Mahāvīra Utsāha. For some other details on Āghāṭa, see K. C. Jain, op. cit., pp. 222 ff.
- 7. Agra:—From the days of Akbar, Agra became a centre of Jainism and by the end of the 17th century, it had as many as 48 Jina temples. This is known from a poem called Argalapura Jinavandanā.—Argalapura being the Jain name for Agra. Hīravijaya visited this place in V.S. 1639 during Akbar's rule. See for details, Bhārat ke Digambara Jaina Tirtha, I, pp. 58 ff; and Tīrtha Daršan, I, p. 131; and Nahar, Jain Inscriptions, I, Nos, 295, 307, 309, 310, 311, 322, 433 and 506; also ibid., II, Nos. 1442 ff.
- 8. Ahicchatra:—From very early times, Ahicchatra was a centre of Svetāmbara Jainism. It is identical with the present-day Ramnagar in Bareilly district of U. P (see Cunningham A.G.I, ed. S. N. Majumdar, pp. 412 ff); see also Law, H.G.A.I, pp. 63 f. Jinaprabha, the author of the Vividhatīrthakalpa (p. 14) has connected this place with Pārśvanātha, and as we have already seen, in our earlier volume (supra, pp. 93ff.) Pārśva temple of this place existed as early as the second century A.D. Jinaprabha gives a very vivid account of this place and mentions at least two Jina temples of Ahicchatra and other temples, dedicated to Hindu deities like Hari, Hara, Hiranyagarbha, Candikā etc. There is little doubt that as the late as the days of Jinaprabha, this place used to attract Jain pilgrims. The only Digambara work of antiquity to refer to this great

Jain tirtha is the Nirvāṇakāṇḍa, written in the 12th century (see Tīrthavandanasaṅgraha, p. 37).

- 9. Ajāharā:—This particular tīrtha is associated with Pārśvanātha in Jinaprabha's celebrated work (p. 106), where we have the form Ajjāhara. It is situated in Junagarh district, and is near the Una Railway station. The earliest epigraph, from this place, is dated in V.S. 1042 (see Jaina tīrthano itihāsa by Jīānavijaya, Veraval, 1924). The Digambara Sumatisāgara, writing in the middle of the 16th century, mentions it in his Tīrtha Jayamālā (verse 12); see Tīrthavandanasangraha, p. 56. It is also mentioned in the famous Rānakpur epigraph of Kumbha, dated V.S. 1496 (see Prācīn Jain Lekha Sangraha, II, p. 171). For more details, see Tīrtha Daršan, II, pp. 412 f.
- 10. Ajayameru:—Ajmer, the modern name of the ancient Ajayameru, as we have already seen, in one of the earlier chapters of the present volume, was associated with Jainism from the days of the early Cāhamāna kings. It was closely associated with the activities of the monks of the Kharatara gaccha (see KB, pp. 16, 19, 20, 24, 25, 33, 34, 44, 84, 91, 92). A temple of Pārśvanātha existed in this place in the days of Arnorāja. There was also a temple of Mahāvīra at this town (see Prācīn Jaina lekha sangraha, II, No. 445). There was a temple, dedicated to Ādinātha, at this town (see KB, p. 84). For a detailed discussion, see Jain, K. C, op. cit., pp. 304 ff.
- 1. Ālabhiyā:—This old town was associated with the activities of both Buddha and Mahāvīra. It was probably situated to the east of Ayodhyā; see *Prakrit Proper Names*, I, p. 90.
- 12. Amijharā:—It is dedicated to Pārsvanātha and it became a Jain tīrtha from roughly 1500 A.D. It is identified with modern Amjhara in Dhar district of M.; P. see Tīrtha Darsan, II, p. 498.
- 13. Amkaleśvara:—This place had a Jain shrine called Cintāmaņi Pārsvanātha in the 16th century. As we have

already seen, it was at this place that the Yasodharacarita of Vādicandra was written in 1600 A.D. It is near Broach in Gujarat see Premi, op.cit, p. 388 and Tirthavandanasangraha pp. 118-19. Its earlier name was probably Alakesvara (see Bhaṭṭāraka Sampradāya, p. 30 and footnote 9.

- 14. Anahilapura:—This town also had a number Jain temples from the days of Vanarāja.
- 15. Apāpā:—According to Jinaprabha, it was the earlier name of Pāvā, where Lord Mahāvīra breathed his last (see p. 25 and pp. 34 ff).
- 16. Ārāsāņa:—This was a famous Švetāmbara centre of pilgrimage in Gujarat and it is at present known as Kumbhāriyā. The temples of this place have yielded a number of important epigraphs of the mediaeval period. See Jinavijaya, op.cit.. II, Nos. 277 ff.; and also the very valuable discussion in Gujarati entitled Avalokana pp. 165 ff in the same book (Prācīn Jaina lekha Sangraha, Vol. II). The earliest temple of this place was dedicated to Lord Neminātha. There are also temples of Mahāvīra, Pārśva, Sānti etc. The KB (p. 71) calls it a mahātīrtha (a great centre of pilgrimage).
- 17. Arbuda:—It was a great tīrtha from the 11th century, when in V.S. 1088, a temple, dedicated to Rshabha, was built by Vimala daṇḍanāyaka during the reign of Caulukya Bhīma I. The original image of Rshabha, according to Jinaprabha, was made of brass (p. 16). Two hundred years afterwards or in V.S. 1288, Tejaḥpāla constructed the Neminātha temple. Even this great temple-complex of Mount Abu was not spared by the Muslims and we are told, by the author of the Vividhaiīrthakalpa, that it was repaired in Śaka 1243, corresponding to 1378 A.D. He also refers to the Mahāvīra caitya on the top of the mountain, built by he great Kumārapāla (see for details, pp. 15 f.). We have already discussed a few of the important epigraphs from this place. In the Sirohi district of Rajasthan, where Abu is situated, there are a number of smaller Jain tīrthas (for the

important epigraphs of this place, see Jinavijaya, Prācīn Jaina lekha sangraha, II, Nos. 64 ff).

- 18. Annigeri (Annigere):—This was a famous Digambara centre of the Dharwar district in Karnāṭaka. The earliest Jina temple of this place was built in 751 A.D. (see supra, Vol. I, pp. 180-81) The temple of this place was in charge of the monks of the Mūlasangha and Balātkāragaņa (see above, p. 104).
- 19. Arasibīdi:—This was a well-known Digambara centre of the Bijapur district of Karņāṭaka. It came into the limelight from the 11th century (see for details, *supra*, p. 97).
- 20. Āśāpallī:—This place is still known as Ashawul and it is almost the site of the present Ahmedabad in Gujarat. It came into the limelight in the days of the Caulukya Karna (1066—1092), as we learn from Merutunga (PC, p. 55). Several Jain manuscripts, dating from the 12th century (the earliest of such manuscripts was copied in V.S. 1191, see Jainapustaka praśasti-Sangraha, p. 5), to the last quarter of the 13th century, were copied at this place. There is a reference to the Śri-Vidyāmatha of this place in a manuscript of Hemacandra's Vyākaraṇalaghuvriti (see ibid., p. 109). This place was destroyed by the Muslims.
- 21. Ashtāpada:—This is generally identified with Kailash and according to the Jain tradition, Rshabha died on the summit of this mountain. However, it is doubtful whether this particular Jain tīrtha ever existed in reality (see also Vividhatīrthakalpa, p. 31).
- 22. Ayodhyā—This famous ancient town is represented as the birth-place of the five Tīrthankaras, namely Rshabha, Ajita, Abhinandana, Sumati and Ananta. Jinaprabha saw a number of Jina temples at this town. Probably, the earliest temple of this town, was dedicated to the Tīrthankara Suvrata, which has been mentioned in the Paumacariyam (see 89.20). For further details, see also Vividhatīrthakalpa, pp. 24 f.

- 23. Ayyāvale (Aihole):—This place in Bijapur district of Karnātaka has supplied a very early Jain epigraph, dated 634 A.D., composed by the Digambara poet Ravikīrti (see for further details, supra, Vol. I, pp. 177 f.). This epigraph shows that in the first half of the 7th century, there was a Jinendra temple, built of stone at this place. Another epigraph, noticed in the present volume (p. 98), dated 1116 A.D., records the reconstruction of the same temple. As noted by Desai (Jainism in South India etc., p. 318), the merchants of this particular place were quite influential in South India.
- 24. Badli:—It is a place in Belgaum district of Karnāṭaka and an epigraph, from this place, discloses the existence of a Digambara shrine, called Brahma Jinālaya, which was built by Mārasimha (see Jainism in South India etc., p. 118).
- 25. Badanāvara:—This is a place in Dhar district of M. P., and is known for the beautiful temple of Adīśvara; see *Tīrtha Daršan*, pp. 506-07.
- 26. Bāhadameru:—It was a well-known centre of Jainism in Rajasthan. Its modern name is Barmer. The KB (p. 49) refers to the Rshabha temple of this town in connexion with the wanderings of Jinesvara II of the Kharatara gaccha in V.S. 1283, A temple of Mahāvīra existed here in V.S. 1327 (see Jainapustaka-prasasti-sangraha, p. 98). These references show that in the 13th century, Barmer was a Svetāmbara centre and the temples dedicated to Rshabha and Mahāvīra were its principal shrines.
- 27. Baligrāma:—This was a famous Jain tīrtha, associated with the Tīrthankara Sāntinātha (see above, pp. 108 f.), now known as Balgambe, which is in Shimoga district of Karnātaka. As we have already seen (see p. 127), this temple of Sāntinātha was originally built by Jayasimha II (1015—1043) af the Western Cālukya dynasty. It was also a great centre of the Brāhmanical religion in the early mediaeval period, and there were temples, dedicated to Rudra,

Hari, and other gods. There was also a Buddhist temple at this town.

- 28. Bāndhavapura:—This was the Sanskrit name of the well-known Bandalike in the Shikarpur taluk of Shimoga district in Karṇāṭaka. As noted by us (see above, p. 113), this place was recognised as a tīrtha, as early as the 1st quarter of the 10th century A.D. The Śāntinātha temple of this town was well-known throughout Karṇāṭaka.
- 29. Bankāpura:—This great Jain tirtha of Dharwar district of Karnātaka, became a Jain centre from the 9th century A.D., as we learn from the prasasti of Guṇabhadra's Uttarapurāṇa (see supra, Vol I, p. 306) written in Śaka 820, corresponding to 898 A.D. It was founded by Bankeyarasa, a sāmanta of the Rāshṭrakūṭa Amoghavarsha I, who ruled in the 9th century A.D. (see Premi, op cit, p. 463 footnote 4). Jain inscriptions of later times also have been discovered from this place (see above, pp. 103 f.). Even in the seventeenth century, it was considered a flourishing Jain tīrtha by the Śvetāmbara Śīlavijaya, who visited the Jain tīrthas of South India in the 2nd half of that century (see Premi, op cit, p. 463).
- 30. Belgola:—Belgola, or more correctly Sravana Belgola in Hassan district of Karnātaka became a great Jain tūrtha from the post-Gupta period (see supra, Vol. I, pp. 185-86, 190-91, 194, 202, 206, 210, 317, 328, 333). One of the earliest Jain saints, connected with this place, was Prabhācandra (see supra, I, p. 94), who has been mentioned in an epigraph of circa 600 A.D. One of the earliest temples of this place was dedicated to the Tirthankara Candraprabha or Candranātha (see above, Vol. I, pp. 184-85). Afterwards, several Jain shrines were built in this holy place (see above, pp. 127 ff.); among them we can mention Pārśvanātha temple, Bhāndāri basadi, Nagara Jinālaya, the temple dedicated to 24 Tīrthankaras etc. For a more detailed account of the temples of this place, see the revised edition (introduction) of E.C. II.

- 31 Belur:—This place in Hassan district of Karnāṭaka was associated with Jainism from the early mediaeval period, and a few epigraphs also have been discovered from the ruined temples of this place (see above, pp. 122-23).
- 32. Bhadreśvara:—It is a well-known Śvetāmbara tūrtha of Cutch district of Gujarat, and was the birth-place of the great Jain tycoon Jagadu. The temple of Parsvarātha of this place is well-known. In the Jagaducarita (canto VI), there is a reference to the Viranatha shrine of this place, which was beautified by that merchant. The same work also gives in the same canto (VI), the very revealing information that Jagadu had constructed a mosque (apparently for the Muslims) at that town. The same work also discloses the fact that the Jain kings Kumārapala and his two predecessors Mūlarāja I and Karna had built tanks at this town. A separate Jina temple, containing the icons of all the 24 Tirthankaras, was also built by Jagadu. And lastly a paushadhasala was also erected by that merchant in the same place; see Jainism in Gujarat by C.B. Sheth, pp. 155 f. In V.S. 1309, a manuscript of a particular Book of the Uttarādhyayanasūtra was copied atthis town (see Jainapustakaprašastisangraha, p. 125). See also Tirtha Daršan, Vol. II, pp. 396 ff.
- 33. Bhārangī:—This place of Shimoga district of Karnātaka, was quite well-known for the temple of Pārśvanātha, which was built before 1415 A.D.; see J.S.L.S, III, Nos. 610, 641 and 645; see also above, pp. 187 f.
- 34. Bhartrpura:—This place in Mewar (Rajasthan) was a well-known Jain tīrtha from the 10th century A.D. A temple of Ādinātha was built at this town by Rāṇā Bhartrbhaṭa in the first half of the 10th century; see K.C. Jain, Jainism in Rajasthan, Sholapur, 1963, p. 29. A separate gaccha called the Bhartrpuriya gaccha of the Śvetāmbaras, was named after this place; see ibid., p. 66 and the Jainapustakapraśastisangraha, Jinavijaya, p. 129. At present, it is known as Bhatvera. This particular gaccha originated in the 13th century.

- 35. Bhatkal:—This place in North Kanara district of Karnātaka, was founded in the 15th century and was associated with the Digambara Jains, from the very beginning of its existence. We find references to several temples of this place in the epigraphs, discovered from this town. The shrines, dedicated to Pārśva, Mahāvīra are quite famous. Another temple, called the Ratnatraya basadi, dedicated to Aranātha, Mallinātha and Suvrata, was built in the 16th century; see Desai, op.cit., p. 395. We further learn from an epigraph, discovered at Bīligi in the same district, that this town owed its existence to the saint Vijayakīrti II of the Mūlasangha, Pustaka gaccha (see J.Ś.L.S, IV, No. 490).
- 36. Bhīmapallī:—It is a village, 10 miles South-west of Patan in Gujarat and was a well-known Jain centre from the last quarter of the 12th century. The temple of Mahāvīra, of this place, was celebrated throughout Gujarat and this tīrtha was closely associated with the activities of the monks of the Kharatara gaccha. See K.B, pp. 44, 50, 51, 56, 59-60, 62-64, 69-71, 73, 77-79, 87.
- 37. Bhinmal:—This ancient place, situated in the present Jalore district of Rajasthan, was known by several names like Bhinnamāla, Śrīmāla etc. Its association with Jainism, goes back, according to a later day epigraph, dated 1276 A.D., to the days of Mahāvira himself. It is, however, difficult to accept this statement of that epigraph. But, as noted by us, in the earlier volume of the present work (p. 153), as early as the days of the composition of the Kuvalayamālā (778 A.D.), it was considered a Jain centre of pilgrimage. Siddhasena mentions this place as a tīrtha in his Sakalatīrthastotra (see G.O.S., 76, p. 156). The Jain temple of this place is referred to by both Dhanapala and Jinaprabha. Siddharshi's guru was associated with this tirtha, apparently in the last quarter of the 9th century. Some of the other temples, dedicated to Santi and Parsva, also existed at this town. Its connexion with Jainism is also told in the

Śrīmāla-māhātmya, a work of the mediaeval period; for further details, see K. C. Jain, Ancient cities etc., pp. 161 f. See also for a modern account of this ancient tīrtha, Tīrtha Daršan, I, pp. 294 ff. The temple of Sāntinātha, of this place, was reconsecrated by the great Hīravijaya in V.S. 1634 (see ibid., p. 296).

- 38. Bhrgukaccha:—This ancient port-city was associated with the Jain religion, probably from pre-Christian times, As early as the 2nd century A.D., two Buddhist monks were defeated in a debate by a Svetāmbara monk called Jinadeva, at this town. This indirectly proves the association of the place with Jainism in the early centuries of the Christian era (see also supra, Vol. I, p. 99). In several works of quite early times, including the Niryukti and Bhāshya commentaries, Bhrgukaccha, has been recognised as a tīrtha (see ibid, I, pp. 158 f.), and there are early references to the Śakunikā-vihāra of this place, which was dedicated to the Tirthankara Suvrata. As we have already noted in p. 287 of our earlier volume, the earliest datable reference to this temple, occurs in the 9th-century work of Jayasimha, entitled Dharmopadesamālā. The great Jinaprabha also in his celebrated work, the Vividhatīrthakalpa (pp. 20 ff.), gives a short history of this tīrtha, which like many holy centres of India, was completely destroyed by the Muslim iconoclasts. There was another temple here, called the Mulavasati (see supra, I, p, 159). For a modern account, see Tirtha Darsan, II, pp. 498 f.
- 39. Biligi.—This Jain centre of the North Kanara district of Karnātaka, was associated with the Digambara religion from the 16th century, and it appears that the Ratnatraya basadi was the earliest Jina temple of this town. It was built, according to an epigraph, of that temple, in the early 16th century (see Desai, op.cit., pp. 128 ff.).
- 40. Bodhan:—It is situated in the Nizamabad district of modern Andhra Pradesh. The original Jina temple, of this place, was afterwards destroyed by the Muslims, and con-

werted into a mosque. A teacher called Municandra Siddhāntadeva, has been mentioned in a damaged Jain epigraph of the time of the Western Cālukya emperor Vikramāditya VI. This epigraph also mentions a Jina temple of this place; see *Hyderabad Archaeological series*, No. 7; see also Desai, op.cit., pp. 102-03. However, at present, there is practically no trace of Jainism at this place.

- 41. Campā:—This celebrated city of ancient India was intimately connected with the activities of the early Jain saints, including Lord Mahavira. The extensive ruins of this city are lying scattered near the modern town Bhagalpur in Bihar. The 12th Tirthankara Vasupuiya, according to the Jain canonical texts, was born in this city and also breathed his last here. Lord Mahavira also spent 3 years of his missionary life in Campa (see supra, Vol. I, p. 24). His meeting with Ajātaśatru also took place in this city (see ibid., p. 247). Jinaprabha in his celebrated work the VividhatIrthakalpa (pp. 65 f.), gives a brief yet authentic history of this town. It was here that the greatest and most original work on Jain philosophy, namely the Dasavaikālika, was composed by the Brahmin Sayyambhava. The pre-Buddhist shrine, dedicated to yaksha Purnabhadra, existed according to the Aupapatika (see supra, Vol. I, p. 247) and the Vaishnava Harivamsa (critical edition, I, 23. 34) in this city. This lovely city was afterwards destroyed. according to Jinaprabha, by the Bengal Sultan Shams-Ud-din in V.S. 1360, an information, which is not otherwise available. From quite early times, the Vasupujya temple of this place, was recognised as a celebrated shrine throughout India. Several Jina literary texts from the early period mention the Vāsupūjya temple-complex of this city. Jinasena II, the author of the Harivamsa (22.1 ff.), describes this temple-complex. He also refers (19.115) to the manastambha of this great temple.
- 42. Candrapuri:—This is, according to the Jain tradition, the birth-place of the 8th Tirthankara Candraprabha.

It is a few miles from Vārāņasī and has been identified with the place of the same name (also sometimes called Candramādhava). See Vividhatīrthakalpa, p. 74; and Tīrthavandanasangraha, pp. 140-41.

- 43. Candravāda This is a place on the Yamunā near Firozabad in Agra district of U. P. It is sacred to Candraprabha. It has been claimed that the Jina temple of this Tirthankara was constructed in 996 A.D. See for details, Tirthavandanasangraha, p, 140.
- 44. Candrāvatī:—It is an ancient town near Abu, in Sirohi district of Rajasthan. Its association with Jainism dates from the 11th century. It was connected with the Tīrthankara Candraprabha, as we learn from the Viviahatūrthakalpa (p. 85). Siddhasena, the author of the Sakalatūrtha-stotra (G.O.S., 76, p. 156) includes it in his list of tūrthas. Later writers speak of a very large number of Jain temples of this place. According to the Tūrthamālā, written in 1443 A.D., there were 1800 Jina temples at this town, including the great temple of Rshabha (see for further details, Jain, K.C. Ancient cities etc., pp. 344 f.). This temple of Rshabha is mentioned as the Yugādideva Prāsāda is the KB (p. 87); see also, supra p. 51.
- 45. Candrikāvāta:—This place has been mentioned as the seat of a line of Digambara Jain teachers of the Sena saṅgha. According to Desai (op.cit, p. 136), this place is identical with the present-day Candakavate in the Sindgi tāluk of the Bijapur district of Karnātaka. This tīrtha contains a few Jain epigraphs, including one dated 1068 A.D. The earliest guru of the line, who had the seat, at this place, was Dharmasena, who founded a monastery at this place in the early 9th century. His disciple Kumārasena was a very influential monk, who afterwards left this tīrtha for Mulgund (see for further details on the monks of this line, supra, p. 103).
- 46. Cārūpa:—This place is situated in the Patan tāluk of Mahesāna district of Gujarat. It is well-known for the

temple of Pārśva (see Vividhatīrthakalpa, p. 100). The temples, dedicated to Ādinātha, Šānti and others were built afterwards. However, at present, no other temple, except that of Pārśva, exists in this place. Sumatisāgara, writing in the 16th century, mentions this particular tīrtha; see Tīrthavandanasangraha, p. 56. It is under the control of the Śvetāmbaras; see Tīrtha Daršan, II, pp. 382 f.

- 47. Citrakūta:—This celebrated fort was also a great centre of Jainism from the eth century A.D. The great Haribhadra was a native of Citrakūta (see supra, Vol. I, p. 157). Several other authors afterwards wrote their works at Citrakūţa. It was intimately connected from the 11th century with the activities of the monks of the Kharatara gaccha (see K.B., pp. 10, 12-15, 19, 20, 49, 56, 69). The temples of Mahāvīra and Pārśva were the two earliest Jina temples of Chitor (see supra, p. 53) The Digambaras also had their temples at Chitor and in this connexion we learn about the erection of the two Digambara temples, namely those dedecated to Adinatha and Candraprabha at this town (see above, p. 174). The Kirtistambha is a Digambara monument. The Digambaras also had a separate Parsva temple at Citrakūța (see Bhāra! ke Digambara Jaina tirtha, IV, p. 96). There was a separate Digambara branch connected with Citrakūța (see Bhațțāraka Sampradāya, see for more discussion, Tirtha Darsan, I, No. 93); pp. 182 ff.
- 48. Cūlagiri:—This tīrtha is situated in the West Nimar (Khargon) district of M. P. It is famous for the great image of Adinātha (84 feet). There is also a beautiful icon of Sāntinātha (13 feet); a few other temples also exist in this place. Several epigraphs of this place are known and the earliest among them is dated in V.S. 1223 (see J.S. L.S., III, Nos. 370-71); see also Tīrthavandanasangraha, pp. 142 f.
- 49. Dadhipadra:—This place in the Panch Mahāls area of Gujarat, was connected with Jainism, from at least the 12th century. A temple of Śāntinātha, of this place, is men-

tioned in the Śāntināthacaritrapustaka-praśasti (see Jinavijaya, Jaina pustaka etc., p. 7) dated V.S. 1227. Probably this temple is mentioned in another Jain manuscript of V.S. 1322 (see ibid., p. 35).

- 50. Dahīgaon:—This Digambara tīrtha has now a modern temple, dedicated to Mahāvīra, It is situated amidst old ruins in the Sholapur district of Mahārāshṭra; see Tīrtha Daršan, II, pp. 546 f.
- 51. Durbhavati:—This ancient Svetāmbara tīrtha, situated in Vadodara (Baroda) district of Gujarat, is well-known for the two temples, dedicated to Pārsvanātha. It is recognised as a tīrtha (Vividha dhārmika-virājamāna-Darbhāvatīsthāna) in a manuscript of Hemacandra's Yogašāstravṛtti, written in V.S. 1251 (see Jinavijaya, op cit., pp. 23 f.). In an earlier Jain manuscript, dated V.S. 1211, this place has been mentioned. It has also been mentioned in several other later manuscripts (see ibid., pp. 107, 113, 131, 148). Even the Digambara writers like Jīnānasāgara and Jayasāgara have mentioned the Pārsva temple-complex of this place, called by the name 'Loḍana-Pārsvānātha' (see Tīrthavandana-sangraha, p. 145). There are also epigraphic references to it; see Jinavijaya, Prācin-Jainalekha-sangraha, II, Nos., 38, 39, 41, 43.
- 52. Dasapura:—This is identified with modern Mandasor in M. P. and it was associated with Jainism, even from pre-Christian times. The Jain commentaries mention the Jivantasvāmin icon of this place and the Ācāryas of the first century A.D., also frequently stayed at this town. The Ninhava Goshthāmāhila started a schism at this town, 584 years after Lord Mahāvīra. Afterwards, Samantabhadra according to a later literary and epigraphic tradition, visited this old town; see Prakrit Proper Names, I, pp. 461 f.; see also supra, Vol. I, p 104; and for Samantabhadra's visit to this town, see Prabhācandra's Kathākoša, p. 13. According to the Vividhatīrthakalpa (p. 85) there was an old temple of Supāršvanātha at this town. That work (p. 70) also

mentions its association with the famous Svetāmbara saint Aryarakshita.

- 53. Delavādā:—The Pārsva temple-complex of this place, situated in Junagarh district, was repaired in V.S. 1784. See Tirtha Daršan, II, pp. 414 f.
- 54. Devagarh:—This great centre of Digambara Jainism in the newly-created Lalitpur district of U. P., probably sprang into the limelight in the Gupta period, although the earliest Jain epigraph, from this place, is dated in the Vikrama year 919 of the reign of Pratihara Bhoja (see supra, Vol. I, p. 167). In the 9th century, it was called Luacchagira. Afterwards, it was given the name 'Kirtigiri'. As we have already seen, this temple-complex was under the supervision of the monks of the Mulasangha and the Sarasvati gaccha (see ibid, I, p. 167). A Candella epigraph also was discovered from this place (see above, p. 54). As we have already said, this place is surprisingly ignored in the Jain literature. For a fuller account of the temples of this place, see Bharat ke Digambara Jaina tirtha. I. pp. 179 ff.; and also the classic work of Klaus Bruhn. The Jina Images of Deogarh, Leiden, 1969.
- 55. Devagiri:—Devagiri or Daulatabad was also considered a Jain tirtha and the great Jinaprabha wrote a section of his Tirthakalpa at this town (see p. 44). At this place, a Jain work was copied in V.S. 1383 (see Jainapustakaprašastisangraha, p. 136). Śrībhūshana of the Kāshthā Sangha, Nandītata gaccha composed his Pāršvanātha Purāna in V.S. 1654 in the Pāršva temple of Devagiri (see Bhattāraka Sampradāya, No. 709). Elsewhere Devagiri has been called a mahāsthāna (see ibid., No. 644).
- 56. Devakulapāţaka:—This tīrtha is in the Udaipur district of Rajasthan and is known for its Ādinātha temple, which has one of the finest icons of Rshabhanātha of Rajasthan. It is repeatedly mentioned in the Somasaubhāgyakāvya (see Tīrtha Darian, I, pp. 202 f.). The Śrīdharacarita of Mānikyasundara was written in V.S. 1463, at this town (see

- J.S.B.I., VI, p. 516). Several epigraphs, from this place, are known and, one of them, dated V.S. 1381, refers to the Santinatha temple of this place (see Nahar, Jain Inscriptions, II, No. 1988). For other epigraphs, see *ibid*, II, Nos. 1961 ff. There is little doubt that it was once a great Svetambara centre.
- 57. Devapattana:—It was a great Jain centre from quite early times. It is also known as Prabhāsa Pāṭana (Junagarh district, Gujarat). The world-famous Śaiva temple of Somanātha was destroyed by the Muslims in the early 11th century. However, the Candraprabha temple of this place, according to Jinaprabha, was founded here after the destruction of Valabhī in V.S. 845 (see p. 85 of the Vividhatīrthakalpa). Merutunga in his PC (p. 109) also has mentioned this tīrtha. Elsewere Jinaprabha has also referred to the Pārśva temple of this plase (p. 106). Even Hemacandra and Kumārapāla showed their respect for this great tīrtha; see for a modern account, Tîrtha Daršan, II, pp. 407 ff.
- 58. Dhārā:—This celebrated capital of the Paramāras, was associated with Jainism from the very beginning of its existence. As early as V.S. 990 or 933 A.D., there existed a temple, dedicated to Pārsvanātha at Dhārā. closed by the Daršanasāra of Devasena, which was written in that shrine of this town in 933 A.D. (see supra, Vol. I, pp. 163 f.). This temple of Parsva at Dhara has also been mentioned by the Digambara poet Madanakīrti, who flourished in the beginning of the 13th century, in his Sasanacatustrimsikā (see Tîrthavandanasangraha, p. 31). This proves that this particular Digambara temple, of this place, survived at least for four centuries, probably till the destruction of this great town, by the Muslims. The KB (p. 44) mentions the Svetāmbara temple of Santinatha, of this town, conexion with the activities of the Kharatara Jinapatisūri in V.S. 1254. A third Jina temple of this town, namely the Jinavara vihāra, has been mentioned by Nayanandin, the author of the Sudarsanacarita, which was composed in 1043

- A.D. (see P. Bhatia, The Paramāras, New Delhi, 1970, p. 267). See also supra, pp. 57 ff. As noted by us, several Jain works, were written at Dhārā, between 900 and 1300 A.D. The philosophers and writers, belonging to both the sects, were honoured by the Paramāra kings.
- 59. Dhārāśiva.—The great Dhārāśiva tîrtha is only 3 miles from the town of Osmānābād in Mahārāshṭra. It has a few very old Pārśva icons, some which were probably fashioned in the pre-Gupta period. The history of this tîrtha has been given both in Harishena's Brhatkathākośa (story No. 56) and the Karakandacariyu of Kanakāmara (Books IV and V). And there is little doubt that the famous caves of Dhārāśiva, which were near the city of Terāpura, were quite well-known in the early mediaeval period. For more details on these caves of Dhārāśiva, see the learned Introduction in Hindi and English by H. L. Jain to his edition of Karakandacariyu (2nd edition, Delhi, 1964).
- 60. Dhavalakkapura:—The present name of this ancient town is Dholkā (Ahmedabad district, Gujarat) and it has still a few Jina temples, including the great Kalikunda Pārśvapātha shrine. The Puratanaprabandhasangraha (p. 26) mentions the Simandharasvāmin temple of this town, built by the merchant called Udā. It was popularly known as Udāvasati and it was consecrated by Devācārya in the first quarter of the 12th century. This work also refers to the temple of Pārśva of this town and associates him with the celebrated saint Abhayadeva, the author of the Anga commentaries (p. 95). This town was closely associated with the religious activities of the two great Jain ministers, namely Vastupāla and Tejahrāla. In V.S. 1372, the Pundarîkacarita of Kamalaprabhasūri was written at this town. (see J.S.B.I., VI, p. 182). For the Fārsva temple of this town, see also Prabhāvakacarita, p. 165.
- 61. Dhuleva:—The famous Rshabhadeva temple of this place, situated in the Udaipur district, is popularly known as the Keśariyāji temple. The earliest known epigraph, from

this place, is dated in V.S. 1431, corresponding to 1373 A.D. For some other Digambara records, from this temple, see *Bhārat ke Digambara Jaina tīrtha*, IV, pp. 110 ff. It was under the supervision of the monks of the Kāshthā Sangha.

- 62. Dīva:—This tirtha, sacred to Pārśvanātha, is situated in Junagarh district of Gujarat; see Tîrtha Daršan, II, pp. 410 f.
- 63. Diyāṇā:—This place in the Sirohi district, is famous for the old Jina temple, dedicated to Jivitasvāmi Mahāvīra. It was known as Nāṇā in ancient times, and the relevant epigraphs, discovered from this place, prove that as early as the 10th century A.D., there was a temple, dedicated to Mahāvīra, in this place. Numerous other epigraphs have also been discovered from the same tirtha; see in this connexion, Jain, K.C., op.cit., pp. 415 ff.; and Nahar, Jain Inscriptions, I, Nos, 885 ff.; see also Tirtha Daršan, Vol. I, pp. 268 f.
- 64. Dronagiri:—Dronagiri is generally identified with a small hill near the village Dronagiri in the Chhatarpur district of M. P. It has the temple of Adiśvara and also a few other shrines; see for details, Tirtha Darian, II, p. 522; and Tîrthavandanasangraha, p. 150. For a more detailed treatment, see Bhārat ke Digambara Jaina tīrtha, III, pp. 150 ff. The earliest temple, dedicated to Adinātha, has an epigraph of V.S. 1549.
- 65. Dungarapura:—This place, in the district of the same name, in Rajasthan, as we have already seen, was a centre of both the Śvetāmbara and the Digambara Jains, from the 14th century (see above, pp. 173 f.). The Pārsva temple, of this town, belonged to the Śvetāmbaras and the Adinātha temple of this place, was under the supervision of the Digambaras.
- 66. Dvārasamudra:—This place is also called Dorasamudra and is situated in the Hassan district of Karņātaka. The Puņisa Jinālaya of this place, was built in the 11th century and was probably the earliest Jain shrine of Dvāras

- samudra. It was dedicated to Pārsvanātha (see above, p. 123). Another temple, built by Boppa, the son of the famous Gangarāja, the Jain general of Vishnuvardhana, was given the name Vijaya-Pārsva Jinālaya. There was another temple, dedicated to Sāntinātha, at this place (see for further details, supra, p. 124).
- c7. Elūra:—This name stands for Ellora in Mahārāshṭra, where we have Jain cave-temples along with those of the Brahmins and the Buddhists. Some of the caves were excavated in the post-Gupta period, and we have an epigraph from this place, which refers to the erection of a Pāršva temple in 1235 A.D. (see J.S.L.S., III, No. 481). This place has been mentioned both by Jñānasāgara and Sumatisāgara (see Tirthavandanasangraha, p. 125). For further details, see Bhārat ke Digambara Jain Tirtha, IV, pp. 259 ff.
- 68. Erambarage: This was the old name of Yalbargi in the Raichur district of Karnāţaka. It was also known as Erambarapuram. There was a temple of Pārśvanātha at this place. Some other Jain shrines of this town, are also known; it was once a flourishing Jain centre (see Desai, op.cit, pp. 207 f., 220 etc.). See also above, p. 95.
- 69. Eramdavela:—It is situated in Jalgaon district of Mahārāshtra. We know of two Digambara temples of this place, dedicated respectively to Neminātha and Dharmanātha: (see *Tirthavandanasangraha*, p. 125.
- 70. Gabbūr:—This is a place in the Raichur district of Karnāṭaka, and had a Jina temple called Nagara-Jinālaya or Brahma Jinālaya in the 12th century; see Desai, op cit., p. 394.
- 71. Gajapamtha:—This place is in the Nasik district of Mahārāshtra. It is mentioned by several authorities, including Gunabhadra, Asaga (10th century), Sumati, Jayasāgara and others. Asaga in his Sāntināthacarita clearly refers to it, as situated near Nāsika; see Tīrthavandanasangraha, pp. 137 f.
 - 72. Gandhāratīrtha:—This Jain tīrtha on the sea-coast

in Broach (Bharūch) district of Gujarat, came into the lime-light only during the days of the great Hīravijaya, in the 16th century. It has the temples of both Pārśva and Mahāvīra, and also an interesting image of Hīravijaya himself; see in this connexion, the long and interesting epigraph, (No. 450 in Jinavijaya's *Prācîn Lekha Sangraha*, Vol. II) dated 1587 A.D. The icon of Pārśva was consecrated by Vijayasenasūri, the most important disciple of Hīravijaya. The Digambaras also had a temple, dedicated to Ādinātha, at this place (see *Bhaṭṭāraka Sampradāya*, No. 484).

- 73. Gayā:—Jñānasāgara, the Digambara writer, who flourished in the 16th century (see *Bhaṭṭāraka Sampradāya*, p. 295), in his *Sarvatīrthavandanā* associates Gayā (of Magadha) with Akalanka, and mentions that the latter had erected the temples of Sambhava, Nemi and Supārśva at that town; (see *Tīrthavandanasangraha*, pp. 77, 138.
- 74. Gerasoppe:—This place in North Kanara (Uttar Kannad) district of Karnātaka, was associated with Jainism, at least from Saka 1300, corresponding to 1378 A.D., the date of the earliest dated Jain epigraph from this town (see J.Ś L S., IV, No. 397). The epigraphs, found from this town, disclose the existence of several Jain temples, the earliest of which was probably the temple of Anantanātha, which was built by a rich woman, called Rāmakka (see M.A.R., 1928, p. 97; J.S.L.S., IV, No. 400), before 1392 A.D. Others epigraphs refer to the temples of Pārśvanātha (1421 A.D.), Neminātha (15th century), Vardhamāna etc. of that town. According to a somewhat later epigraph (1560 A.D.- $J_1S_1L_2S_1$, No. 674), the Anantanātha temple was actually built by Rāmakka's husband Yojana Setti. The same epigraph also mentions the temple of Neminatha of Gerasoppe. We learn from that epigraph that another name of Gerasoppe was Kshemapura (for further details, see Saletore, Mediaeval Jainism, pp. 340 ff.). Viśvabhūshana of the Balātkāra gaņa, who flourished in the 3rd quarter of the 17th century, has mentioned the temple of Pārśva (called by

the name 'Vāmāsuta') of this place and the earlier writer Jỹānasāgara has also described the three Pārśva temples of this place (see *Tīrthavandanasangraha*, pp. 70, 93). There is therefore little doubt that this town was intimately associated with Jainism from the 14th century.

- 75. Ghoghā:—It is situated in Bhavnagar district of Gujarat, near the sea-shore, and is well-known for the temple of Pārśvanātha. A copy of the Nemināthacarita was written in V.S. 1512, at this town. It is again mentioned in an image inscription V.S. 1513 (see Bhaṭṭāraka Sampradāya, Nos. 251, 429). Probably the Pārśvanātha temple of this place, is referred to by the term 'Ghoghāmandira' in a literary record of V.S. 1575 (see ibid, No. 469). See for a modern account, Tirtha Daršan, II, pp. 422 f.
- 76. Ghoṭārsī:—This place is situated near Pratāpgarh in Rajasthan and the existence of a Pārsvanātha temple, at this place, is proved by a fragmentary 10th-century epigraph, discovered from the ruins of this place (see K.C. Jain, Ancient Cities of Rajasthan etc., p. 413).
- 77. Giripura:—It is identical with Dūngarapura (No. 64); it is mentioned in the *prašasti* of the *Candanācarita* of Śubhacandra (see *Jaina-grantha-prašasti-saṅgraha*, I, p. 53.
 - 78. Gobbūr :--See No. 69.
- 79. Godi:—It has a temple of Pārśvanātha belonging to the Svetāmbaras. It is situated in Sirohi district of Rajasthan. An epigraph, of V.S. 1245, has been found from this temple-complex; see *Tīrtha Daršan*, I, pp. 250 f.; and *Tīrthavandanasangraha*, p. 139. It is also known by the name 'Gohili'.
- 80. Gopācala:—This place is identical with the famous town of Gwalior and as we have already noted, it was a celebrated centre of Jainism in the mediaeval period. According to a Svetāmbara tradition, recorded in the *Prabhāvakacarita* (p. 84) and the *Prabandhakośa* (p. 29), the 8th century Jain savant Bappabhaţţi built a Mahāvīra temple at this place. However, most of the epigraphs,

discovered from Gopigiri, belong to the Digambaras (see supra, pp. 176 ff.). Almost all the kings of the Tomara dynasty of Gwalior actively supported the Digambara saints and literary luminaries, including that great Apabhramsa poet Raidhū.

- 81. Gudivādā:—It is in Krishna district of Andhra Pradesh and has a mediaeval temple of Pārsvanātha; see Tirtha Darsan, II, pp. 558 f.
- 82. Hāduvaļļi:—It was also known as Sangltapura and is now situated in North Kanara district of Karņāţaka. The present name is Hadoli. The rulers of this area were champions of the Jain faith and there was a pontifical seat of the Digambaras, which started from the middle of the 15th century (see Desai, op. cit., pp. 125 ff.); see also Tirthavandanasangraha, p. 186.
- 83. Hale Sorab:—This place, which has yielded a few epigraphs of the 14th century, is in Shimoga district of Karnātaka (see J.S.L.S., III, Nos., 593, 603, 838).
- 84. Halsi:—This place is in the present Belgaum district of Karnātaka and was known by the name Palāsikā in the days of the early Kadambas; as early as the 4th century, there was a Jina temple at this place; see surra, I, pp. 139 ff.
- 85. Hantūru:—It is situated in Chikmagalur district of Karņātaka and had a very large Jain temple-complex in the 12th century; see for further details, supra, p. 119.
- 86. Hassan .—This place is the headquarters of the same name, in Karnāṭaka. The name of the Pārśvanātha temple of this place has been mentioned by the 17th century Digambara writer, Viśvabhūshana (see *Tīrthavandana-sangraha*, p. 94).
- 87. Hastagiri:—This is a *tīrtha* connected with Adinātha. It is situated near Śatrunjaya. See *Tīrtha Daršan*, II, pp. 426-27.
- 88. Hastikundi:—This ancient Svetāmbara Jain centre is situated in the modern Pall district of Rajasthan. As early

as the first quarter of the 10th century, a Rshabha temple was built in this place (see supra, I, p. 155). Afterwards a temple of Mahāvīra was built in this place (see above, p. 50). See for a modern account, Tirtha Darsan, I, pp. 220 f. It is recognised as tîrtha by the later Svetāmbara writers. A separate gaccha, called Hastikundīya gaccha, was started by Vāsudevācārya in the 10th century; see for further details, Jain, Ancient Cities and Towns etc., pp. 270 ff.

- 89. Hastināpura:—This ancient city, according to the Jain tradition, was the birth-place of the Tirthankaras like Santinatha, Kunthu and Aranatha. However, no early Jain epigraph has been discovered from this place. The earliest epigraph, incised on a Digambara icon of Santinatha is dated V.S. 1237, corresponding to 1180 A.D. (see J.S. L.S., V. p. 50). However, the name of Hastinapura does not occur in this epigraph. It appears from the Vividhatīrthakalpa (p 96) that this place was practically rediscovered by that great Jain saint Jinaprabha and the shrines of Santi. Kunthu, Aranātha and Mallinātha (p. 27) were built in his time. The earlier Jain writers had practically no idea about the exact location of Hastinapura. It is interesting to note that even in Jinaprabha's time (early 14th century). the town stood on the bank of the river Bhagirathi (see p. 27).
- 90. Hattana:—This place in Tumkur district of Karņātaka, had a Jain shrine called Nakhara Jinālaya (see J.S.L.S., II, No. 218); see also supra, p. 120.
- 91. Hattiyamattūra:—This is a place in Dharwar district of Karņāṭaka. It had a Jina temple during the days of the Yādavas; see J.Ś. L.S., V, Nos. 340-41.
- 92. Hemāvatī:—It is in Anantapur district of Andhra Pradesh. It was once the capital of the Nolamba Pallavas and a damaged epigraph from this place (ancient Henjeru), of the 9th century, mentions a local Jain temple. See Desai, op.cit., pp. 157, 162.
 - 93. Heragū:—This place in Hassan district of Karņāţaka

had once a great Jain temple-complex, dedicated to Pārśvanātha (see J.S.L.S., III, No. 339). And for further details, see *supra*, p. 125.

- 94. Hire-Abli:—This place in Shimoga district of Karnātaka has yielded a very large number of epigraphs. There was a famous temple of Pārsvanātha in this place; see for further details, supra, pp. 115, 187.
- 95. Hogekeri:—It is in Shimoga district of Karnāṭaka and its former name was Vogeyakera. It had a well-known Pārśva temple, from which a few epigraphs of the 15th century, have been discovered; see J S.L.S., III, Nos. 654-55, 658.
- 96. Honwād:—This place in Bijapur district of Karnātaka, was formerly known as Ponnavāda. A great temple of Śāntinātha, called Tribhuvanatilaka, existed in this place, as early as the 11th century. There were two other shrines, dedicated to Pārśva and Supārśva respectively at this place; for further details see Desai, op.cit., p. 106; and J.S.L.S, II, No. 185.
- 97. Hosahollu:—It is in Mandya district of Karņāṭaka and it had once a very large Jain temple-complex called Trikūṭa Jinālaya, in the early 12th century; see J.Ś.L.S., II, No. 284.
- 98. Humcha:—This greet Jain centre of Shimoga district of Karnātaka, has yielded a very large number of important Jain epigraphs (see above pp. 110 ff.). The earliest Jain temple of this place was built in the 9th century; the ancient name of Humcha was Pomburca. Epigraphs of this place, mention Pāliyakka temple, Paṭṭana-svāmi temple, Nokkiyabbe temple, Urvītilaka temple and some other temples. As late as the 17th century, it was considered a tīrtha, as we have its name in the list of Jain tīrthas of South India, given by the Svetāmbara Śīlavijaya of the Tapā gaccha (see Premi, op cit, p. 463); for a modern account of the ancient Pārśva and Padmāvatī temples of this place; see Tīrtha Daršan, II, pp. 566 f.; see also Tīrthavandanasangraha, p. 159;

- and the introduction in Hindi in J.S.L.S, III, pp. 161 f. The Digambara writers like Jñānasāgara, Viśvabhūshaņa, Jinasāgara and Topakavi have mentioned this tīrtha. As already noted by us, some of the surviving temples of this place are important for the historians of the Indian Architecture; see in this connexion, Aspects of Jain Art and Architecture (ed. Shah), pp. 185 ff.
- 99. Idar:—This Jain centre is situated in the present Sābar Kāntha district of Gujarat. It was also known as Ilādurga, Ilāpadra etc. It was an old tīrtha, being associated with Śāntinātha. Jinapati in his Tīrthamālā mentions a temple of Ādīśvara, which was built by Kumārapāla in this place. We have also an Idaranāyaka-Ŗshabhadevastavana by Munisundara and another Ilādurga-Ŗshabha-Jinastotra by Somasundarasūri (see Tīriha Daršan, II, p. 364, and Jinaratnakoša, p. 40). The Digambaras also had a separate pontifical seat at this place, see Bhaṭṭāraka Sampradāya, pp. 136 ff. The Palyaridhānakathā of Digambara Brahma Srutasāgara was written during the reign of Bhānu of Idar; see Jaina-granthapraśasti-sangraha, p. 219.
- 100. Ingalesvara:—It is situated in Bijapur district of Karnāṭaka, and it was a stronghold of the Digambara Jains and the sect Ingalesvara bali belonging to the Mūlasangha and Pustaka gaccha, was evidently associated with this place. Several epigraphs of this place, are known (see Desai, op.cit, p. 392 and footnotes 1-2). There was a temple called Tirthada basadi at this place (see A.R. South Indian Ep., 1929-30, App. E, No. 70). The earliest epigraph of this village is dated in the Saka year 1117, corresponding to 1189 A.D. (see J.S.L.S., IV, No. 283). For some other epigraphs, see ibid., IV, Nos. 599-602. The monks of this particular bali were known throughout Karnāṭaka.
- 101. Ingalgi:—This old place, associated with Jainism, is situated in Gulbarga district of Karnāṭaka, and the earliest epigraph from this place is dated 1094 A.D. (see above p. 89). The Mahumāṇikyadeva temple (probably Mahāvīra)

of this place, was built, according to this epigraph, in that year, by Jākaladevī, a prominent queen of the emperor Vikramāditya VI. See Desai, op.cit., p. 190. The earlier name of this place was Ingunige. See also J.Ś.L.S, V, No. 58.

- 102. Indrapura:—This place was apparently in Rajasthan, and there was an old temple of Śāntinātha, at this place, in the 12th century (see KB, p. 20). It was visited by the Kharatara saint Jinacandra II in V.S. 1221.
- 103. Jahānāvāda:—This is identified with modern New Delhi. A poem called Ajitapurāņa by Aruņamaņi, of the Māthura gaccha, was composed in the Pārśvanātha temple of this town, during the rule of Avarangaśāha in V.S. 1716. Avarangašāha is no other than Aurangazeb, the Mughal emperor. See Jaina-grantha-prašasti-sangraha, p. 99.
- 104. Jahāngīrapura:—This place is identified with modern Sultanganj in Bihar and is mentioned by Jñānasāgara (16th century). The Jina temple, of this place, was built, according to that authority, by one Kīrtimalla, and it was also known as Laghu-Kailāsa (see Tīrthavandanasaṅgraha, p. 77), see also Prācīn Tīrthamālāsaṅgraha, I, p. 81; and Jaina tīrthano itihāsa by Nyāyavijaya, Ahmedabad.
- 105. Jaisalmer:—This great Jain centre in the district, of the same name in Rajasthan, still has a large number of magnificent Svetāmbara temples, which have not only yielded numerous important epigraphs, but also have a few great libraries. As noted by us, the earliest reference, to this place, is found in connexion with the activities of the Kharatara Jinapati in V.S. 1244. There is little doubt that even in the later part of the 12th century, there was a Jain community at Jesalameru, which is the earlier name of Jaisalmer (see above, p. 170). The earliest temple of this place was dedicated to Pāršvanātha, which was constructed before 1218 A.D. The KB records that on numerous occasions, prominent Kharatara saints visited this place and participated in the consecration ceremonies of the Jina

icons (see pp. 34, 52, 58, 61, 63, 81, 86, 93, 94). Afterwards, the temple of Sambhavanātha was built in 1437 A.D. Some other temples of Jaisalmer were also built afterwards; see in this connexion, Jain, Ancient Cities etc., pp. 371 ff; and P. C. Nahar, Jain Inscriptions, III, Introd., pp. 14 ff. The temples of Sāntinātha, Candraprabha, Sītalanātha, Rshabhanātha, Mahāvīra were built in the 15th century. See Tīrtha Daršan, Vol. I, pp. 160ff. The epigraphs of this place have been edited by Nahar in his third volume of Jain Inscriptions and by Nahata in his Bikaner Inscriptions, Nos. 2618-2875.

- 106. Jākhodā:—This place in situated in the Pāli district of Rajasthan, and is well-known for the temple of Sāntinātha, which was installed in the 14th century; see Tīrtha Daršan, I, pp. 224f. It is also mentioned in the Tīrthamālā of the poet Megha, composed in the early 15th century.
- 107. Jamanapura:—This place in Mahesāna district of Gujarat, has the Svetāmbara temple of Candraprabha. The Jāmanakīya gaccha originated at this place and is mentioned in a metal icon of V.S. 1285; see Tīrtha Daršan, II, pp. 348f.
- 108. Jāṅgalū:—It is a place in Bikaner district of Rajasthan. It was known in the 12th century as Jāṅgala-kūpadurga, as we learn from a Jain inscription of V.S. 1176. This inscription mentions the Mahāvīra temple of this place and further records the installation of an image of Śāntinātha in that temple (see Nahata, Bikaner Jainalekhasaṅgraha, No. 1543). This place was also known as Ajayapura, as we learn from another Jain inscription, recording the installation of an image of Mahāvīra, of the same date (ibid., No. 21).
- 109. Jāvālipura:—This was a very important place connected with Jainism from quite early times. As noted by us, in the earlier volume of the present work, Jāvālipura had a number of Jain shrines in the 8th century, including the temple of Rshabhadeva, in which the Kuvalayamālā of

Udyotana was composed, in the Saka year 700, corresponding to 779 A.D. Apparently that temple was built before this date, and the author also mentions other Jina temples of that town (see supra, I, p. 153). Afterwards, the Pārsvanātha temple on the Svarnagiri hill near this town was built by the great Caulukya Jain sovereign Kumarapāla (see Jinavijaya, Prācīn Jalnalekhasangraha, II, No. 352) The mandapa of the Adinatha temple was in V.S. 1221. built in V.S. 1239. There were several other important Jain temples at this town; see in this connexion, Jain, Ancient Cities etc., pp. 188ff. This place was also very intimately connected with the activities of the monks of the Kharatara gaccha (see KB, 6, 44, 47-52, 54, 55, 58-61, 62, 65, 73, 77, 79, 80). The KB (p.51) mentions a temple of Santinatha, situated on Svarnagiri of this town. Elsewhere (KB, pp. 54, 55, 59) we are told of the Candraprabha temple of this place, which was also very closely associated with the monks of this gaccha. A second temple of Mahavira of this place, called Candanavihāra is mentioned in two Jain epigraphs, from this place (see Jinavijaya, Nos. 362-63). The KB (p. 64) also mentions the destruction of Jāvālipura by the Muslims, which took place before V.S. 1371. However, we have Jain epigraphs, from this place, even of the 17th century; see Jinavijya, op.cit., Nos. 355-359.

- 110. Jinagiri:—This ancient Jain tūrtha of Tamil Nadu, is situated in South Arcot district. It was known by several names like Uccandavālamalai, Vaḍapāli, Varatirumalai, Tirumetrisai, Nārapattiraņdu, Perumapalli etc. Several Tamil epigraphs from this place, are known. It was the home of Vīranandi of Nandisangha. The monks of this place, afterwards popularised Jainism in other places of Tamil Nadu. The main icon of the present temple is that of Pāršvanātha (see Tīrtha Daršan, II, pp. 580 f).
- 111. Jina-Kāñcī:—This is another celebrated Jain tīrtha of Tamil Nadu, near Kāñcī in the district of the same

name (the present name of this district has been changed to Chengalpattu, apparently to satisfy Tamil chauvinism). Its history goes back to the days of the Pallavas; see the Introduction to A. Chakravarti's Jain Literature in Tamil (revised edition, New Delhi, 1970), pp. X ff. The presiding deity of the tirtha is Vardhamana, and some 17 epigraphs, ranging from the 12th century to the 16th have been found from this temple-complex. Several inscriptions belong to the reign of the Cola kings like Kulottunga I, Vikrama Cola etc. Four epigraphs, of the time of the Vijayanagara kings, like Bukka II and Kṛshṇadeva are also known. There is little doubt that it was the greatest Jain centre of Tamil Nadu from early times to the modern period. It was also known as Trailokyavallabha temple. There is also a temple of Candraprabha near the main temple of Vardhamana (see Tīrtha Daršan, II, pp. 591f; see also Desai, op.cit., pp. 34 f). For the inscriptions, of this place, see E.I. 7, pp. 115ff.

112. Jirāpalli:—This old tīrtha is situated in Sirohi district of Rajasthan and is also known by the name Jīrāvalā Pārsvanātha. From quite early times, the temple of this place, was known throughout the Jain world. Velankar lists some six works eulogising the main shrine of this 11rtha (Jinaratnakoša, p. 141). Strangely enough, however, Jinaprabha has ignored this great ivtha in his Vividhatīrthaka!pa. The KB (pp. 86-87) has mentioned the Pārśva temple-complex of this place, twice in connexion with the activities of the Kharatara ācārya Jinapadmasūri in V.S. 1393. We also have references to the monks of the Jirapalli-gaccha who flourished after V.S. 1400. The earliest known inscription (P. C. Nahar, op.cit., II, No. 1049), mentioning this gaccha, is dated in V.S. 1406; see also Jain, Ancient Cities etc., pp. 427 ff. This temple, like many other temples of Rajasthan and Gujarat, was destroyed by the Muslims, and afterwards a new mūlanāyaka, namely Neminātha, emerged as the principal deity of this ancient temple.complex.

- 113. Jirnadurga:—This is identical with Junagarh in Gujarat, and was a well-known Jain centre from the 16th century. A Jain manuscript, was copied at this place, in V.S. 1616, corresponding to 1568 A.D.; see A. M. Shah, Srī-Prašasti-sangraha, No. 469; A temple of Nemīšvara (Neminātha) of this place is mentioned in a manuscript of V.S. 1778 (ibid., No. 1144).
- 114. Jhā doli:—It is a tīrtha situated in Sirohi district of Rajasthan and is well-known for its Ādlsvara temple. We have epigraphs, in this temple from the 12th century and originally the mūlanāyaka of this temple was Mahāvīra. Probably there was a smaller temple of Śāntinātha in this big temple-complex, as we have reference in Megha's Tīrthamālā to that temple, situated at this place. See Tīrtha Daršan, I, pp. 276f.
- 1) 5. Jhagadiyā:—It is situated in Bharuch (Broach) district of Gujarat and the icons of this village were dug out only a century ago from a place near it. The local king then erected a new temple, and according to an inscribed image, all the icons were fashioned in V.S. 1200. The mūlanāyaka of this temple is Lord Ādinātha; see Tīrtha Daršan, II, pp. 470f.
- 116. Jhālrāpāṭan:—It is another name of the ancient Candrāvatī, a town famous for the great Śāntinātha temple. The KB (p. 87) mentions the Yugādideva temple of this place; see for details, Jain, Ancient Cities etc., pp. 134 ff; see also Bhārat ke Digambara Jaina tīrtha, IV, pp. 34 ff.
- 117. Jhunjhunu:—This place is mentioned in two Digambara literary records of the 15th century, as a town full of Jina temples; see Bhattaraka Sampracaya, Nos. 253-54.
- 118. Kācholī:—This *tīrtha*, sacred to Pāršvanātha, was known as Kaculika in early times and has an epigraph of V.S. 1343, which proves that it existed before 1300 A.D. It is situated in Sirohi district of Rajasthan. See *Tirtha Daršan*, I, pp. 288 f.

- 119. Kāḍakol:—This was a *tīrtha* in Dharwar district of Karnāṭaka and has yielded a number of epigraphs which prove that it existed as a Jain sacred place, before the 13th century; see Desai, *op cit.*, p. 146; see also *J.Ś.L.S*, II, Nos. 442, 490, 508 etc; also *ibid.*, IV, p. 350 dated 1280 A.D.
- 120. Kākandī:—This tīrtha, associated with the birth of the 9th Tīrthankara Pushpadanta, is generally identified with Kākan in Munger district of Bihar. A few scholars are of the opinion that Khukhund in Gorakhpur district of U. P., is the modern site of Kākandī; see J. C. Jain, Bhārat ke prācīna Jain tīrtha, Vārānasī, 1952, p. 26.
- 121. Kalbhāvi:—This place in Belgaum district of Karnāṭaka, was known as Kumudavāḍa in the 8th century and had a Jain temple of that time, which was under the supervision of the monks of the Maitāpa anvaya and the Kāreya gaṇa, which was a section of the famous Yāpanīya Saṅgha (see above, p. 99; and Desai, op cit., p. 115).
- 122. Kalholi:—This place is also situated in Belgaum district of Karnāṭaka and was known as Kalpole or Sindana-Kalpole, in early times. From an inscription of A.D. 1204, we learn that there was a temple of Śāntinātha at this place, and was under the supervision of the monks of the Hanasoge section of the Pustaka gaccha, the Mūlasangha and the Kundakunda anvaya; see Desai, op.cit., pp. 116 f; and also supra, p. 101.
- 123. Kalugumalai:—This ancient place in modern Tirunelveli district of Tamil Nadu was once a flourishing centre of Jainism (see Desai, op cit., pp. 64 ff; see also supra, I, pp. 130 f). Inscriptions from the 3rd century B.C. to the 11th century A.D., have been found from this site.
- 124. Kāmpilya;—It was one of the earliest cities of Northern India and its association with Jainism, dates from the pre-Christian times. According to the Śvetāmbara canonical tradition, Āsamitta, the fourth Ninhava (rebel), who flourished 220 years after Mahāvīra, was associated with this city. It is identified with modern Kampil in Farru-

khabad district of U.P. It is claimed to be the birth-place of Vimalanātha, the 13th Tirthankara. As noted by us, in the earlier volume of the present work (supra I, p. 95), early Jain epigraphs have been discovered from this place. The author of the Vividhatīrthakalpa (p. 50) has also written on this tīrtha.

- 125. Kāñci:—This great city of Tamil Nadu was surely a stronghold of Jainism, in the post-Christian period. We have already discussed Jina-Kāñci. The great Samanta-bhadra was a resident of this city (see supra, I, p. 325). An eighth-century epigraph from this city, of the time of Nandivarman II, refers to an Arhat temple (see above, I, p. 212) of this city.
- 126. Kānyakubja: This ancient place of U. P. was associated with the activities of the great Svetāmbara ācārya, Bappabhaţţi; see *Prabhāvakacarita*, pp. 80ff.
- 127. Kanyānayana:—This was a famous Śvetāmbara tīrtha, probably situated near Delhi. Its history can be traced from the 12th century, when an icon of Mahāvīra was installed in the existing Caityalaya, of this place, in-V.S. 1233 by the Kharatara ācārya Jinapati (see KB, p. 24). That work includes this tirtha in Vagada desa (probably eastern Rajasthan); see ibid., p. 65; and pp. 66, 68, 72. The Mahavira temple of this place was quite popular with the Kharatara ācārvas. This tirtha according to the Vividhatirthakalpa was destroyed by the Muslims in V.S. 1385 and afterwards the author of this work, Jinaprabha, with the help of Muhammad Bin Tughluq, repaired this tirtha and, once more, installed the icon of Mahāvīra in the same temple-complex of Kanyānayana (see Vividhatirthakalpa, pp. 45f).
- 128. Kāparadā:—This tirtha is situated in the Jodhpur district of Rajasthan, and has a temple of Pārśvanātha. Its old name was Karpatahedaka. The present temple was, however, built in the early 17th century; for details, see Tīrtha Daršan I, pp. 150 ff.

- 129. Kārakala:—This place, in South Kanara district of Karnātaka, emerged as a Jain tirtha in the 15th century. There were several Digambara temples at this place, including one dedicated to Gommatesvara and another to Pārśvanātha (see above, pp. 199 f); see for the epigraphs of this place, S.I.I., Vol. 7. The local kings, of this area, gave full patronage to the Jains and their temples. Kārakala is extremely well-known for its famous Jain mānastambha, which is 59 feet in height, and is fashioned out of a single stone. This place was under the supervision of the monks of the Panasoge sakha. The great icon of Bahubali, of this place, was built by Pāņdyarāya in Saka 1353, corresponding to 1432 A.D. (See J.S.L.S. III, No. 624). A detailed account regarding some Jain shrines of this place can also be obtained from an epigraph of the place, dated Saka 1508, corresponding to 1586 A.D. (see JSLS, III, No. 680). The 16th century Digambara writer, Jñānasāgara mentioned the famous statue of Gommatesvara and also a temple of Neminātha of this place. The 17th century writer Visvabhushana has also mentioned this place as a Jain tīrtha; see for details, Tirthavandanasangraha, pp. 127f; and Tirtha Darsan, II, pp. 570f.
- 130. Kāranjā:—This well-known Digambara tīrtha in the Akola district of Mahārāshtra, like Kārakala, emerged into the limelight in the 15th century. Jñānasāgara mentions the Candranātha (Candraprabha) temple of this place; see Tīrthavandanasangraha, p. 81. Afterwards, a temple of Pārśva was also built in this place. Śīlavijaya (17th century) in his Tīrthamālā, has given a very detailed account of this tīrtha, which shows that it was a flourishing Jain centre in his time (see in this connexion, Premi, op.cit., pp. 455f). In the second Candraprabha temple of this place, there is an old library, which contains an invaluable collection of nearly 1000 Jain manuscripts.
- 131. Kāsahrada:—This ancient Śvetāmbara tīrtha is situated in the Sirohi district of Rajasthan, and has an

eleventh-century Jain temple, dedicated to Santinatha. It is mentioned in the KB (p. 36) in connexion with the activities of the Kharatara Jinapati, who flourished in the 12th century. The Vividhatīrthakalpa (p. 85) associates this tīrtha with Ādinātha. A Svetāmbara gaccha, called Kāsadraha gaccha was associated with this place, and the earliest mention of this gaccha is found in an epigraph of V,S. 1222 (see Jinavijaya, Prācīn-Jainalekha-saṅgraha, II, No. 230). According to a statement, recorded by Devasūri (circa 1200 A.D.), the author of the Padmaprabhacarita, the Jālihara and the Kāsadraha gacchas originated from the Vidyādhara sākhā of the ancient Kotika gana (see J.S.B.I, VI, p. 81).

- 132. Kauśāmbī:—This great city is now represented by the extensive ruins at Kosam in the Allahabad district of U. P. As we have already seen, in the earlier volume (pp. 90f.), of the present work, this great city was associated with Jainism even from the pre-Christian period. As early as the 3rd B.C., as the evidence of the Kalpasūtra suggests, there was a sākhā, connected with this city. Lord Mahāvīra, as we have already seen in the earlier volume (p. 47) of the present work, himself had personally visited this place, during the reign of the celebrated Udayana. It is also the birth-place, according to the Jain tradition, of Padmaprabha, the 6th Tīrthankara. Jinaprabha has also written on this tīrtha (p. 23), although it is doubtful whether he actually visited it. Even during Hiuen-Tsang's visit (7th century), it was a ruined city.
- 133. Kāvl:—This tīrtha, sacred to Lord Adinātha, is situated in Bharuch (Broach) district of Gujarat. Its history goes back to the last quarter of the 16th century; see Tīrtha Daršan, II, pp. 464f.
- 134. Khajuraho:—This world-famous place, situated in Chattarpur district of M. P., was also a celebrated Digambara centre and we have the temples of Śānti, Pārśva and Ādinātha, in this place, of the time of the

- Candellas. As already noted by us, in the earlier volume (p. 163), of the present work, the earliest Jain inscription of this place, is dated in V.S. 1011 corresponding to 955 A.D. The Digambara Ācārya Vāsavacandra, has been represented in that epigraph, as the guru of king Dhanga. The Jains retained their popularity till the time of the disappearance of the Candellas from history; see supra, pp. 54 ff; see also for a detailed treatment of the Jain temples of this place, Bhārat ke Digambara Jaina Tīrtha, III, pp. 131ff.
- 135. Khandagiri: This place was associated with Jainism, from the pre-Christian times. The evidence of Khāravela's famous epigraph shows that it was known as Kumārī hill in the 1st century B.C. (see supra, I, p. 88). This particular name is found in a 10th-century Digambara epigraph, from the same hill, and also in the Brhatkathā-kośa of Harishena, composed in 931 A.D. (see above, I, p. 171). The inscription of Udyotakeśarī proves that this hill, continued as a popular Jain centre, for a very long time, and the evidence of Harishena's work also proves the same thing. However, in all the works on the Jain tirthas, this hill in Puri district of Orissa, has been ignored.
- 136. Khedabrahmā:—This place in Sabarkantha district of Gujarat, is associated with the temple of Lord Mahāvīra, from the mediaeval period; see Tīrtha Daršan, II, p. 360.
- 137. Kojarā:—This tīrtha, sacred to Sambhavanātha, is situated in Sirohi district of Rajasthan, and an epigraph of V.S. 1224 suggests its antiquity; see Tīrtha Darśan, I, p. 284.
- 138. Kollāpura:—This *tīrtha* as we have seen above (pp. 60ff), was a celebrated Digambara *tīrtha* and could boast of a number of Jina temples.
- 139. Kopaņa:—This celebrated *tīrtha* situated in Raichur district of Karņāṭaka, emerged into the limelight in the 9th century A.D., and it was surely considered a most important *tīrtha* from that time (see *supra*, I, p. 195). Several epigraphs, inscribed after 1000 A.D., are also known (see

- above, pp. 93ff.), and we have references to some Jain shrines of this place, including the Kuśa Jinālaya. Even in the epigraphs from Śravana Belgola and other places, we get references to Kopana, as a mahātīrtha; for further details, see above, pp. 93ff.
- 140. Koţitirtha:—It appears that this famous Jain tîrtha was situated in Varendra (North Bengal). This is apparent from a verse of the Brhatkathākoša and also Prabhācandra's Kathākoša, already noted; see also Tirthavandanasangraha, pp. 134 f; for the Brhatkathākoša passage, see story No. 16, verse 45.
- 141. Kshemapura:—This was another name of Gerasoppe, which has already been discussed (see in this connexion, J.S.L.S., IV, pp. 303, 315). In an inscription, dated 1421 A.D., Kshemapura is called a tirtha (see M.A.R., 1928, p. 93).
- 142. Kuppaţuru:—This tirtha in Shimoga district of Karnāṭaka, was well-known for its Pārsva temple, which was known as Brahma-Jinālaya (see above pp. 113 f). Its antiquity goes back to the 11th century; See E.C., VIII, Sorab, 262.
- 143. Lāja:—This *tīrtha*, sacred to Ādīšvara, is situated in Sirohi district of Rajasthan and its antiquity goes back to the 12th century; see *Tīrtha Daršan*, I, p. 278.
- 144. Lakshmani:—This tirtha, sacred to Padmaprabha, is situated in Jhābua district of M. P. It is mentioned in the *Pravāsagīti* of Jayānanda (15th century) as a great Jain centre with more than one hundred temples and 2000 devotees. It is a Śvetāmbara centre; see *Tīrtha Darṣan*, II, p. 480.
- 145. Lakshmeśvara:—This ancient tīrtha in Dharwar district of Karnāṭaka, existed from the 6th century A.D., and the Śańkha Jinendra of this place was known throughout Karnāṭaka. There were several other temples at this holy tīrtha. Some of them were apparently built by the Western Gaṅgas, and some afferwards. Among the promi-

nent Jina temples, we can mention Tīrtha basadi, Mukkara basadi, Ganga-kandarpa Jinamandira, Peramādi—Caityālaya, Śrī-Vijaya basadi, Marudevī basadi, Dhavala Jinālaya, Goggiya basadi, Ānesejjeya basadi and also a temple, dedicated to Śāntinātha. That the Ānesejjaya basadi of this place, was one of the most prominent Jina temples of South India, is also proved by the famous Ablur epigraph (see above, p. 106), which mentions it especially in connexion with the eight hundred Jain temples. It was originally built by Kumkumadevī, the younger sister of Cālukya Vijayāditya (see I.A, 18, p. 37-38). We have also other epigraphs from the same tīrtha. As late as the 17th century, this place was known as a Jain tīrtha (see Premi, op.cit., p. 463).

- 146. Lavanakhetaka:—This place in Western Rajasthan was also known by the names Khetanagara or Khedangara, and it was one of the oldest towns in the Marwar area of that province. It was recognised as a tirtha by Siddhasena, in the 12th century (see G.O.S., 76, p. 156). Epigraphs prove the existence of temples, dedicated to Rshabha, Śāntinātha and Mahāvīra (see K. C. Jain, op.cit., pp. 299 f.), at this town. The KB also mentions it thrice in connexion with the wanderings of the monks of the Kharatara gaccha (see pp. 34, 80, 81).
- 147. Lodrava:—This tirtha, sacred to Pāršvanātha, is situated in Jaisalmer district of Rajasthan. Several inscriptions from this place are known (see Nahar, Jain Inscriptions, III, Nos. 2498, 2530, 2543, 2560-01, 2543, 2560-61, 2572 etc.). The Pāršva temple of this place, was originally built in the 11th century; see Jain, op.cit., pp. 370 f.; see also Tīrtha Daršan, I, pp. 164 ff.
- 148. Lokkigundi:—This place in Dharwar district of Karnāṭaka, is now known by the name Lakkundi, and there was once several Jina temples in this place. The great Jain lady Attimabbe, constructed in the first decade of the 11th century, a Jina temple at this place (see S.I.I, XI, p. 39). The temple of Sāntinātha, of this place, is mentioned in an

epigraph of 1185 A D. (see J.Ś L S, IV, No. 274). There was also a temple of Neminātha at this village (for details, see Desai, op.cit., pp. 140 f.).

- 149. Maḍalūra:—The existence of a Pārśvanātha of this village, in Kolhapur district of Mahārāshṭra, is disclosed by a 12th-century epigraph found from Bāmaṇī in the same district. A grant was made in favour of this temple by king Vijayā litya in 1150 A.D. The grant was made after washing the feet of Arhannandi Siddhāntadeva, a disciple of the celebrated Māghanandi Siddhāntadeva, who was a disciple of Kulacandramuni, belonging to the Kundakunda lineage; see C.I.I., VI, No. 54.
- 150. Mahuvā:—This tîrtha, situated in Bhavnagar district of Gujarat, was known in earlier times, as Madhumat! (see Vividhatīrthakalpa. p. 3). It is mentioned in the Tîrthamālā of Vinayavijaya, composed in the 14th century. The place is sacred to Lord Mahāvīra; see Tīrtha Daršan, II, p. 418.
- 151. Maleyakheda:—It is the ancient name of Malkhed and represents Mānyakheta of the Rāshṭrakūṭas. It is situated in Gulbarga district of Karņāṭaka, and was considered by the Jains of the mediaeval period, as a great Jain tîrtha. It is mentioned by both Jñānasāgara and Viśvabhūshaṇa. The latter writer refers to its Neminātha temple, which is mentioned by a 14th-century epigraph, edited by Desai (see Jainism in South India etc., p. 4?2). For some more details on Jainism in this place, see ibid., pp. 192 ff.; and Tirthavandanasangraha, p. 164.
- 152. Maleyūra:—It was a very important Jain tirtha, sacred to Pārśvanātha. It is situated in Mysore district and has yielded a number of epigraphs, the earliest of which, is dated in Śaka 1103, corresponding to 1181 A.D. (see also supra, pp. 196 f.). The Vijayanātha temple (probably Pārśvanātha) is mentioned in several later inscriptions.
- 153. Māṇḍavagaḍha:—This tīrtha, sacred to Supārśvanātha, the 7th Tīrthankara, is situated in Dhār district of

Madhya Pradesh. There is also an old temple of Śāntinātha in this place. Sumatisāgara (16th century) and Jňānasāgara (circa 1575 A.D.) have mentioned the Mahāvīra temple of this place, which does not exist now; see *Tīrthavandanasangraha*, p. 165; and *Tīrtha Daršan*, II, pp. 488f. At present it is known as Māndu.

- 154. Mangalapura:—This place was an important tirtha and it was sacred to Abhinandana, the 4th Tirthankara. Jinaprabha has included this tirtha in his valuable work (pp. 57f). It is apparent from his work that this tirtha existed even before 1000 A.D. It was destroyed by the Muslims, apparently in the 13th century (see Vividhatirthakalpa, p. 57) and was again rebuilt. Jinaprabha (p. 58) further tells us that this temple once received a grant of land from Jayasimha, the king of Mālava, who was probably the Paramāra Jayasimha II, who ruled in the 3rd quarter of the 13th century (see The Struggle for Empire, p. 71). See also Tirthayandanasangraha, pp. 162f.
- 155. Māngī-Tungī:—This ancient Digambara tīrtha, is situated in the Nasik district of Mahārāshtra, and is considered sacred to the first Tīrthankara Ālinātha. According to the Digambara tradition, this place represents the spot, where Balarāma, the elder brother of Vāsudeva, breathed his last. The earliest epigraph, from this place, is dated in V.S. 1443, corresponding to 1387 A.D. However, in much earlier Digambara works, this tīrtha is mentioned by name (see Tīrthavandanasangraha, pp. 147f). For some further information, on this tīrtha, see Premi, op cit., pp. 434ff. See also Tīrtha Daršan, Vol. II, pp. 538f.
- 156. Murukotta:—This town was apparently situated in the desert area of Marwar in Rajasthan, and is mentioned several times in the KB (pp. 8, 9, 13, 20, 23, 34, 65, 73). It is apparent from the same text that Jainism was quite popular from the early medieval period, at this town. The same source informs us that there was a temple, dedicated to the Tirthankara Candraprabha at this town (see p. 20).

- 157. Mānūru:—This place in South Kanara district of Karņāṭaka had a Pārśvanātha temple of the late mediaeval period; see J.ŚLS, IV, Nos. 494-495.
- 158. Maski:—This well-known place, associated with the inscriptions of Aśoka, in Raichur district of Karnāṭaka, was considered a Jain centre, in the mediaeval period. There were two Jain temples, including one called Jagadekamalla Jinālaya, apparently named after Jayasimha II; see Desai, op.cit., pp. 393f.
- 159. Mathurā:—This was undoubtedly one earliest and the greatest Jain tirthas of Northern India. already noted by us, in the earlier volume of the present work (see pp. 44ff.), Mathurā had emarged as a Jain tīrtha even in the pre-Christian times. It was at first a great Svetāmbara tīrtha and afterwards the Digambaras also slowly made their presence felt in this town. We have also seen that in all the important Svetambara texts of later times. Mathurā was recognised as a great tīrtha, and in the early mediaeval period, the celebrated saint Bappabhaiti gave a new lease of life to this religion in this city. Digambaras, belonging to the Pancastupanikaya originally belonged to Mathurā (see supra, Vol. I, p. 106). celebrated Jinaprabha in his Vividhatīrthakalpa (pp. 17ff.), has given a history of this tīrtha and has connected it with Suparsvanatha. The great Svetambhadra scholar (circa (00 A.D.), Jinbhadra had rescued a copy of the Mahāniśitha manuscript from the white-ants in the temple-complex of Mathurā. The Brhatkathākoša (early 10th century) also has alluded to the popularity of the Digambara religion in this city. The excavations in the Kankālī tīlā area of this city have brought to light, hundreds of Jain antiquities of the Kushana period.
- 160. Mattavūra:—This place, in Chikmagalur district of Karnāṭaka, has yielded epigraphs, which prove that it was very closely associated with Jainism, from the 11th century. The earliest epigraph, from this place, bears the

- date Śaka 991, corresponding to 1069 A.D. (see M.A.R., 1932, p. 171; see also J.Ś.L.S., IV, No. 152). Its modern name is Mattāvara and other epigraphs discovered from this place, show that the Hoysala kings took active interest in the Jain shrine of this village; see also supra, pp. 118f.
- 161. Mertā:—This well-known place in Rajasthan, was connected with Jainism, from quite early times. From the literary sources, we learn that a temple of Mahāvīra was built at Mertā in the 11th century; see Jain, Ancient cities and Towns etc., pp. 178f; Several Jain works were written at this place. The KB (pp. 66, 68, 73) also associates this place with the activities of the monks of the Kharatara gaccha. The Digambaras also took active interest in this place, in the 16th century (see Bhaṭṭāraka Sampradāya, No. 279). For the Śvetāmbara inscriptions, from Merta, see Nahar, op.cit., Nos. 750ff.
- 162. Mirpur:—This place, sacred to Pārśvānātha, is situated in Sirohi district of Rajasthan and was known as Hamīrapura in earlier times; Tīrtha Daršan, I, pp. 252f.
- 163. Mithilā:—This ancient city of the epic fame, was also looked upon as a tīrtha by the Jains of the earlier times. Lord Mahāvīra himself stayed for six years in this city; see Prakrit Proper Names, II, p. 603; see also supra, I, p. 24. The two Tīrthaṅkaras, Mallī and Naminātha were born, according to the Jain tradition, in this city. The Jain rebel Asamitta was associated with this city in the 3rd century B.C. According to the Vividhatīrthakalpa (p. 32), this ancient city was situated on the confluence of the Bāṇagaṅgā and the Gaṇḍakī and was known as Jagai in Jinaprabha's time. This information is vital for the exact identification of the ancient Mithilā.
- 164. Modhera:—This ancient place, famous for the Sun-temple, in the Mahesāna district of Gujarat, was connected with Jainism, from the 8th century. According to the *Prabhāvakacarita* (p. 80), Bappabhaţţi was initiated by Siddhasena, at this place, apparently in the 8th century. Both

this work and the Vividhatīrthakalpa (pp. 19, 86) refer to the temple of Lord Mahāvīra of this place and it is quite probable that the Vīra temple here is older than the famous Sūrya temple of this place. At present, the temple of this place is dedicated to Pārśvanātha. The Śvetāmbara Moḍherā gaccha originated from this place; see Tīrtha Daršan, II, pp. 374 f.; see also Nahar, Jain Inscriptions II, No. 1694, dated V.S. 1227, where we have a reference to the Moḍha gaccha.

165. Mūdabidrī:—This important Digambara Jain tirtha is situated in the South Kanara district of Karnātaka and is also known as Bidure and Bedarl. The earliest Jain epigraph, from this place, is dated in the Saka year 1426, corresponding to 1504 A.D. (see J.S.L.S, IV, No. 455). A copper plate inscription, from this place, dated 1546 A.D., discloses the name of the Candranatha (i.e. Candraprabha) temple of this place and records some grant for the temple, by the local ruler of Biligi. It is interesting to note that this temple of Candraprabha is mentioned by the sixteenth-century Digambara writer Jñānasāgara, and also by Viśvabhūshaņa; see Tīrthavandana-sangraha, pp. 71, 93 and 167. Jnānasāgara also mentions the Pārśvanātha temple of this place, which too, is mentioned in a copper plate inscription, found from this place, dated 1563 A.D. The temple of Candraprabha. according to the earlier inscription, was known as Tribhuvana-Cūdāmaņi temple. An inscription of 1622 A.D., mentions one Tribhuvanatilaka temple of this place (see J.S.L.S., IV. Nos 478 and 504). From this town were discovered invaluable manuscripts of the entire Dhavalā and Jayadhavalā. The 17th-century syetambara writer silavijaya has mentioned 19 Jain temples of this place, including the temples of Adiśvara, Śāntiśvara, Candraprabha and Pārśva. He has also referred to the palm-leaf manuscripts, preserved at this town (see Premi, op.cit., p. 462).

166. Muktāgiri:—This hill, sacred to Pārśvanātha, is situated near Acalapura, in the Amrāvatl district of Mahā-

- rāshṭra. It is mentioned by the later mediaeval Digambara writers, including Jñānasāgara, Sumatisāgara and others. It is also called Medhagiri; see Bhārat ke Digambara Jaina tīrtha, IV, pp. 319 ff.; and Tīrthavandanasangraha, pp. 166 f.
- 167. Mulgund:—This tīrtha has already been mentioned above.
- 168. Muṇḍasthala:—This Śvetāmbara tīrtha, sacred to Lord Mahāvīra, is situated in the Sirohi district of Rajasthan. A number of epigraphs of this place, dating from the 12th century, are known; see Jinavijaya, Prācīn Jaina-lekha-saṅ-graha, Nos. 272 ff. The temple was actually known as the Jīvantasvāmi-Mahāvīra temple. This temple is also mentioned by Jinaprabha in his Vividhatīrthakalpa (p. 86). In an inscription of the 14th century, it is called a mahātīrtha (see Arbudācala-pradakshiṇā, No. 48). Its present name is Muṅgathalā; see for further details, Jain, Ancient cities and towns etc., pp. 418 f.
- 169. Nāḍlai:—This holy place is situated in the district of Pāli in Rajasthan. It was associated with Jainism, at least from the 10th century A.D. It was known by the names Naḍūlaḍāgikā, Nandakulavatī, Nāradapurī etc. (see Jain, op.cit., p. 289). As we have already seen (see supra, pp. 44 f.), there were formerly two importent Śvetāmbara temples, namely those of Mahāvīra and Neminātha, at this place. At present, we have two principal temples of Lord Neminātha and Lord Ādinātha. The famous Vijayasena, the disciple of the great Hīravijaya, was born at this place. For other details see Jain, op.cit., 290 ff.; and Tīrtha Daršan, I, pp. 204 ff.
- 170. Nādol:—This place is also situated in the Pāli district of Rajasthan and in ancient times, its principal Jina temple was dedicated to Lord Mahāvīra. At present, however, the principal deity of this tīrtha is Padmaprabha, although the old temple of Neminātha still stands. As noted earlier (vide, p. 45), this place is called a mahāsthāna in a 12th century epigraph. For details, see Jain, op. cit., pp. 278 ff.

- 171. Nāgapura:—This ancient Śvetāmbara tīrtha is now represented by the town of Nāgaur, situated in the district of the same name in Rajasthan. It is mentioned for the first time, in the 9th-century Śvetāmbara work of Jayasinha entitled Dharmopadešamālā (see supra, I, p. 286). The Jain shrine of this place, referred to in this work, has been mentioned also by later writers. There were also other temples and the temple of Neminātha was built, according to an epigraph in circa 1100 A.D. This temple was associated with the activities of the great Kharatara ācārya Jinavallabha (see KB., p. 13). At present, this tīrtha is associated with Ādinātha, see Tīrtha Daršan, I, p. 142. The Nāgapurīya gaccha originated from this town.
- 172. Nāgahrada:—This tīrtha, situated in Udaipur district of Rajasthan, is at present known as Nāgdā and is famous for its beautiful temple, dedicated to Sāntinātha. In earlier times, the Pārśva temple of this place was quite well-known and is mentioned in the 13th-century Digambara poem Sāsanacatustrimiśikā (p. 31 of the Tīrthavandanasangraha) and it also mentioned in the Tīrthavandanā (verse 6) of Udayakīrti (see in this connexion, Tīrthavandanasangraha, pp. 153 f.). The present temple of Sāntinātha of this place was built during the reign of Kumbhakarņa (see PRAS, W.C, 1505, p. 61). Jinaprabha in his Vividhatīrthakalpa (p. 86) has mentioned Nāgahrada as a tīrtha, sacred to Pārśvanātha; see for some more details, Jain, op.cit., pp. 217 f.
- 173. Nagara-Mahāsthāna:—This place in Jaipur district of Rajasthan, was connected with the Tīrthankara Yugādideva or Rshabhanātha, from the early mediaeval period. The KB (p. 85) mentions this tîrtha and the Prabandhacintāmani (pp. 62 f.) also associates this place with that Tīrthankara.
- 174. Nagarakoţţa:—This great tîrtha in the Dharmsala district of Himachal Pradesh, is mentioned in several Śvetāmbara works. The KB (p. 50) proves that there was a temple of Śāntinātha at Nagarakoţţa in the 13th century.

The Vijñapti-triveṇi, composed by Jaysāgara in V.S. 1484, corresponding to 1426 A.D., mentions this place as a mahātirtha (see Vijñaptilekhasangraha, ed. Jinavijaya, Bombay, 1960, p. 55) and also calls it by the name Susarmapura. It also mentions the great Śāntinātha temple-complex of this place (p. 56). The same work also mentions the temples of Mahāvīra, Ādinātha and Neminātha of this place (see pp. 56-57). The king of this place in V.S. 1484 was a great patron of the Śvetāmbaras. The Nagarakoṭṭacaityaparipāṭī (ibid., p. 70) of the same Jayasāgara, mentions also these four Jina temples of this place and also the temple of Ambikā.

- 175. Nākodā:—This place, sacred to Pārśvanātha, is situated in the Bārmer district of Rajasthan. It was known both as Nagara and Virampura in ancient times. It came into the limelight in the 14th century, and we know from the epigraphic sources, that formerly, it was famous for the temple of Lord Mahāvīra and there was also a temple of Sāntinātha, at this place (see Jain, op.cit, p. 432). Afterwards, a few other Jina temples were also built. See Tīrtha Daršan, pp. 176 ff.
- 176. Nalakacchapura:—This place in Dhar district of M.P., as already noted by us, was connected with the activities of that prolific Digambara litterateur Aśā ihara, who wrote his works in the Neminātha temple of this place; see Premi, op.cit., p. 343. This place is also mentioned along with Dhārā (which was not far from it) in the colophon of a Śvetāmbara manuscript, dated V.S. 1295 (see Jinavijaya, Jaina-pustaka-prašasti-sangraha, p. 120).
- 177. Nāṇā:—This place in the Pāli district of Rajasthan is considered a tîrtha, sacred to Lord Mahāvīra. The earliest Jain inscription of this place, is dated in 960 A.D. (see A.P.J.L.S, No. 341) which is incised on the door of the Mahāvīra shrine of this place. Some other epigraphs of this village, are also known (see Nahar, op.cit., I Nos. 885 ff.) This tīrtha was connected with the Švetāmbara gaccha

Nāņāvala or Nāņakīya. For details, see Jain, op.cit. pp. 415 ff.

- 178. Nāndiyā:—This place, sacred to Mahāvīra, is situated in the Sirohi district of Rajasthan. Its antiquity goes back to the 11th century. See *Tīrtha Daršan*, I, pp. 260 f. It is mentioned in a manuscript of the *Pāršvanātha-caritra* of Raņasimha, dated V.S. 1436. It also mentions the great Mahāvīra temple of this place.
- 179. Narainā:—It is a place, situated at a distance of 40 miles, north-east of Ajmer and was known by the names Narānayaṇa, Nārāṇaka etc. It is mentioned in the KB (p. 25). It is recognised as a tīrtha in the 12th-century work Sakalatīrthastotra of Siddhasena. Dhanapāla in his Satjapurīya Mahāvīra Utsāha mentions the Mahāvīra temple of this place, which according to Bijolia inscription of V.S. 1216, was built by an ancestor of Lolaka, who is mentioned as living in that year. It therefore appears that this temple was built in the early 11th century. (See verse No. 36 of J.Š.L.S., IV, No. 265). K. C. Jain (op.cit., p. 317) mentions the date V.S. 1009 on a standing image of Pārśvarātha of this place (see Appendix No. 25 of his book).
- 180. Naravara (Narathata):—This place is now known as Narhad and is situated in Jhunjhunu district of Rajasthan. It has been claimed that this place was connected with Jainism, even in the post-Gupta period, as two icons of Nemi: ātha and Śāntinātha, dated V.S. 650 A.D., were recently unearthed from this place (see *Indian Archaeology*, A Review, p. 83). The K.B (p. 66) refers to the fact that the main icon of the Pārśvanātha shrine of this place was installed by the Kharatara Ācārya Jinadatta, apparently in the 12th century. This temple has also been referred to by Vinayaprabha ūri (14th century) in his Tūrthayātrāstavana (see Jain, op.cit., p. 324). A temple of Ādinātha of Naravara is mentioned in a manuscript, dated V.S. 1365.
- 181. Nāsikya:—The well-known Nāsik or Nāsikya in Mahārāshţra is recognised as a tīrtha in the Vividhatīrtha-

- kalpa. This work mentions the Jīvitasvāmi Tribhuvanatilaka Candraprabha temple of this place (p. 85). There is a separate Kalpa (No. 28), of that work, on this celebrated tīrtha of Nāsikya. This temple of Candraprabha of Nāsik has been mentioned in the Prabhāvakacarita (p. 188). The Digambara tīrtha of Gajapanthā is near Nasik, see Bhārat ke Digambara Jaina tīrtha, IV, pp. 203ff.
- 182. Nitodā:—This tūtha, sacred to Pāršvanātha, is situated in Sirohi district of Rajasthan. An epigraph of V.S. 1200, from the Pāršva shrine of this place, shows that in the 12th century, the main temple of this tīrtha was dedicated to Neminātha; see Tīrtha Daršan, I, p. 264.
- 183. Nīlakantha:—This place, in Alwar district of Rājasthan, was formerly known as Rājyapura and also Pārānagara (Pāršvanagara). Another modern name of this place is Rājorgarh (see Jain, op cit., pp. 195ff). The place derives its name from the celebrated Nīlakantheśvara Śiva temple of this village. The discovery of Jain antiquities, of the mediaeval period, preves its close association with Jainism. A tenth-century inscription records the installation of an image of Śāntinātha at Rājyapura, in V.S. 979, in the temple of that Tīrthankara, during the reign of a king called Savaţa. The temple was constructed by the Jain architect Sarvadeve, son of Deddulaka and grandson of Arbhaţa of the Dharkaţa family, hailing from Fūrnatallaka (see Indian Archaeology—A Review, 1961-62, p. 85).
- 184. Nīralgi:—This place in Dharwar district of Karņātaka, had a Digambara temple, called Mallinātha Jineśvara in the 12th century. An epigraph of 1147 A.D. of the reign of Jagadekamalla II, from this place, mentions a Jain Ācārya of the Mūlasaṅgha, Sūrastha gaņa, and Citrakūṭa anvaya; see Desai, op.cit, p. 145.
- 185. Odalavādi:—This place in the Polūr tāluk of Tamil Nadu had a Jain temple in the 13th century, which according to Desai (op.cit., p. 95), was dedicated to Gommaţanātha.
 - 186. Osiā:—This place in Jodhpur district of Rajasthan,

was associated with Jainism, from at least 8th century A.D. This is proved by an inscription of this place, dated V.S. 1013, which records the repairing of the Mahavita temple of this place, which according to this epigraph, existed during the days of the Pratihara Vatsaraja (see supra, I, pp. 153f). This particular temple of Lord Mahāvīra is mentioned in later inscriptions and literary texts. Two inscriptions of V.S. 1245, from this place, mention rathasālā of Lord Mahāvīra; see Nahar, Jain Inscriptions, I, Nos. 806-807. Osia was known as Upakeśapura (see Nahar, op.cit., I, No. 788). Jinaprabha in his Vividhatīrthakalfa (p. 86), associates Upakeśa tirtha with Lord Mahāvira. his Sakalatīrthastotra (G.O.S. 76, p. 155) Siddhasena in recognises it as a tīrtha. Monks belonging to the Upakeśa or Ukesa gaccha, played an important part in the religious life of the Svetāmbaras Jains, in the mediaeval period.

- 187. Pabhosā:—This place near Kauśāmbī, in Allahabad district of U.P., has yielded pre-Christian epigraphs, and ancient Jain icons, including a magnificent sitting icon of Padmaprabha (see for further details, supra, I, p. 91). See also Tirtha Daršan, I, pp. 98f. The Digambaras have recently appropriated this place, although the two relevant epigraphs were inscribed before the birth of the Digambara sect.
- 188. Pādaliptapura:—This is the ancient name of the famous Pālitānā, a small town near the celebrated hill of Satruñjaya. The Mahāvīra temple of this place, according to the PC (p. 100) was in existence in Vastupāla's time and that minister also built a paushadhasālā there (p. 100). Probably this town was named after the saint Pādaliptasūri. This is confirmed by the evidence the Pra'hāvākacarita (p. 38). However, it is extremely doubtful, whether the town is as old as the time of Pādalipta, who according to the Jain tradition, flourished in the early centuries of the Christian era. It should, however be remembered that the

hill Satrunjaya was a Jain tirtha from the pre-Christiantimes, as we have already shown.

- 189. Palāśikā:—This ancient Jain tīrtha of great importance, is now known as Halsi and is situated in the Belgaum district of Karņāṭaka. As noticed in the earlier volume of the present work (pp. 139ff), Palāśikā had a Jain temple, which was probably built in the 4th century A.D., and in all probability, was dedicated to Rshabha. The Kadamba kings were good patrons of Jainism. It further appears that there were several Jina temples at Palāsikā, in the early period; however at present, there is no trace of Jainism at Halsi; see Desai, op.cit., pp. 110f.
- 190. Pālī:—This tīrtha, now sacred to Pārsvanātha, is situated in the district, of the same name, in Rajasthan. It was formerly known as Palli or Pallika. According to Jinaprabha's Vividhatīrthakalpa (p. 86), it was a tīrtha, sacred to Vīra or Lord Vardhamāna Mahāvīra. The form Pallī is found in that text and also the KB (p. 1). In the epigraphs, from this place, we have the form Pallika and also Pali. The earliest inscription from this place is dated in V.S. 1144, which proves that it was built before that date; see Jinavijaya, Prācin Jaina-lekha-sangraha, II, No. 397. This particular epigraph and also Nos. 381 and 383 of that list mention the Viranatha or the Mahavira caitya of this place. In the 17th century, this temple was converted into a shrine, dedicated to Pārśva, and was given the name of Navalakhā. temple (see ibid., Nos. 398-399). The Palli or Pallivala gaccha of the Svetāmbaras, originated from this place.
- 191. Pāţaliputra:—This great and ancient city was connected with both Jainism and Buddhism, from quite early times. Several early Śvetāmbara ācāryas were associated with this city, see Prakrit Proper Names, I, pp. 446f. According to the 7th-century text, the Āvaśyaka-cūrņi, II, (p. 187), the first Śvetāmbara council was held here during the reign of Nanda. Jinaprabha in his Tīrthakalpa (p. 69), gives us the vital information that the

Brahmin Jain philosoper Umāsvāti composed his Tattvārthādhigamasūtra in this city. The city was also connected with the activities of the great Jain saints like Sthūlbhadra, Bhadrabāhu I, Mahāgiri and Suhastin. In Jinaprabha's time, Pātaļiputra was considered as sacred to Neminātha (see pp. 67, 86).

192. Pattana: - This ancient town of Gujarat, also known as Anahilapura, now situated in the Mahesana district of Gujarat, was perhaps the greatest Svetambara centre of Gujarat, from the 8th century to the late mediaeval period. As early as V.S. 802, according to both the PC (p. 13) and the Vividhatīrthakalpa (p. 51), the great Pārśva temple of this place, was built by the Cāpotkața king Vanarāja and it came to be known as the Vanarājavihāra (see also Prabhāvakacarita, p. 163). Afterwards, many other Jina temples were built, at this town. Jinaprabha (p. 51) actually mentions the great temple of Arishtanemi of this town and he represents it as the tirtha, sacred to that Tirthankara. The KB (pp. 52, 60, 77 etc.) repeatedly mentions the Śāntinātha of this place, which was apparently in existence, before 1300 A.D. (see also KB, p. 49). A temple of Mahavira was built here during the time of the Kharatara Jinapati in V.S. 1246, corresponding to 1188 A.D. (see KB, p. 44). Hundreds of Jain works were written at Pattana and almost all the great Jain saints and writers were, by some way or other, associated with this town. Even in the Muslim period, there were more than hundred Jina temples at this town; see Tirtha Darsan, II, pp. 350ff.

193. Pāvā:—This was, according to both the Jains and the Buddhists, the place where Lord Mahāvīra had breathed his last. The present day Jains identify it with Pāvāpurī of the Nālandā district of Bihar. But there is little doubt, and as suggested by the evidence of the early Pāli literature, it was near Kuśinārā, the place of Buddha's death in Gorakhpur district; see in this connexion, Bhārat ke Digambara Jaina tīrtha, I, pp. 175ff.

- 194. Pāvāgiri:—This place in the Panch Mahāls district of Gujarat is considered a Digambara tīrtha, sacred to Pārśvanātha. It was in existence in the 15th century and the earliest epigraph, from this place, is dated in V.S. 1643. See Tīrthavandanasaṅgraha, pp. 155f; see also Premi, op.cit., pp. 427f; and Tīrtha Daršan, II, pp. 452f.
- 195. Penugonda:—This place, in the Anantapur district of Andhra Pradesh, is known for its Pārśvanātha temple, and has yielded a few Jain antiquities. In the 16th century, it was considered an important Digambara centre; see Desai, op.cit., p. 161.
- 196. Phalavardhikā:—This celebrated tīrtha, sacred to Lord Pārśvanātha, is situated in the Nagaur district of Rajasthan. According to Jinaprabha's Vividhatīrthakalpa (p. 105), there was a Vira temple at this place. The Parsva temple was considered very sacred in Jinaprabha's time and its original icon was once broken by that iconoclast, Muslim invader Sāhāvadīna (Muhammad of Ghūr), in the last quarter of the 12th century. However, the evidence of both the Tirthakalpa and the KB suggest that it continued as a Svetāmbara tīrtha in the later period also. See for a modern account, Tirtha Darsan, I, pp. 146ff. The earliest inscription from this place, is dated V.S. 1271; another epigraph has no date, but mentions the temple of Pārśva of this place (see Jinavijaya, Prācin Jaina-lekha-sangraha, II, No. 444-445). See for some other useful details, Jain. Ancient Cities and Towns etc., pp. 424ff.
- 197. Pindawara:—This place, sacred to Lord Mahāvīra, is now situated in the Sirohi district of Rajasthan and was known, in ancient times, as Pindaravāṭaka, and this name occurs in an epigraph from Ranakpur, dated V.S. 1496; See Jinavijaya, op.cit., II, No. 307. Several epigraphs from the Mahāvīra temple of this place, belonging to the 16th century, are known; See Nahar, Jain Inscriptions, I, Nos. 946ff. One of the earliest metal Jain icons, dated V.S. 744, is preserved in this place; see also supra, I,

pp. 152f; it was, however, discovered from Vasantgadh fort, which marks the site of the ancient Vasantapura, which was a great Jain centre, in the 9th century, as the evidence of Jayasimha's *Dharmopadesamālā*, suggests.

198. Podanapura:—This ancient place is now known as Bodhan and is situated in the Nizāmābād district of Andhra Pradesh. It was a stronghold of Jainism, before the 12th century. A damaged epigraph, of the time of Vikramāditya VI, refers to a Jain temple of this place; see Desai, op.cit., pp. 102f; see also Hyderabad Archaeological Series, No. 7; see for other Jain epigraphs, J.Ś.L.S., V, Nos. 35, 46, 65 and 72.

199. Ponnugunda:—This place, now known as Hungund, is in the Bijapur district of Karnāṭaka. There were at least three Digambara temples at this place in the 11th century, called by the names Tribhuvanatilaka Jinālaya, Mahāśrīmanta basadī (mentioned in the Nandavādige epigraph of the same district) and the Arasara basadī, which is mentioned in an epigraph from Hungund, dated 1074 A.D., in the reign of Someśvara II; see Desai, op.cit., p. 107.

200. Prahladanapura:—This tirtha, now known Palanpur, is situated in the district of the Banas Kantha in Gujarat. It is also the district headquarters. repeatedly refers to this place and mentions several temples. including those of Candraprabha (p. 50) and Yugadideva (p. 60). Several temples, including those of Mahāvira, Rshabha, Nemi, Pārśva and Nandiśvara were built in V.S. 1305, during the reign of the Kharatara ācārya Jineśvara II at this town. However, at present, the Parsva temple of this place is the most important Jain shrine; see Tirtha Daršan, I, p. 336. The earliest reference to Prahladanapura is found in a Jain manuscript, dated V.S. 1274: see Jinavijaya, Jaina-pustaka-prašasti-sangraha, p. 115. This town was founded by prince Prahladana of the Paramara svamsa; see Prabandhakosa, p. 84 and the PPS, p. 43. This prince was a contemporary of Hemacandra and Kumārapāla.

- 201. Pratishthāna:—This ancient town is now known by the name Paithan, which is situated in the Aurangābād district of Mahārāshtra. According to the Śvetāmbara tradition, as early as the time of the Śātavāhana king Hāla, Jainism gained a firm foothold at this town. Jinaprabha has written three separte kalpas on this tīrtha, which was considered, sacred to Muni Suvrata (see Vividhatīrthakalpa, Nos, 23, 33 and 34). We further learn from that work (p. 47) that the saint Kālakācārya visited this town, 993 years after the Nirvāņa of Lord Mahāvīra. At present, the Digambaras have appropriated this tīrtha; see Bhārat ke Digambara Jaina tīrtha, IV, pp. 274 ff.
- 202. Prayāga:—This ancient Hindu tīrtha is also mentioned in the Jain literature, as a sacred place of the Jains. The Vividhatīrthakalpa makes this place a tīrtha, associated with Śītalanātha, the 10th Tīrthankara. The Digambaras also have now a few temples at this place; see Tīrthavandanasangraha, pp. 160 f.
- 203. Pūli:—This ancient place, now known as Hūli, is situated in the Belgaum district of Karnāṭaka, and had a well-known temple-complex, called Mānikyatīrtha basadi; see above, pp. 100 f.; it was apparently a sacred place of the Jains. There were several Jina temples, at this place, and an epigraph of the 11th century, refers to the monks of the Yāpanīya saṅgha and Punnāgavīkshamūla gana; see for some more cetails. Desai, op cit., pp. 117 f.
- 204. Puṇḍravardhana:—This was a great Jain centre in pre-Christian times, as there was a separate \$ākhā of the Śv etāmbara Jains, called the Puṇḍravardhaniyā. At the time of Hiuen-tsang's visit (in the 7th century), there were numerous Digambara Jains at this town (see Watters Y-C, II, p. 184). Strangely enough, after that, we do not get any reference to the Jains in any work of literature or any epigraph. The Vividhatīrthakalpa (p. 86) mentions the Vira

temple of Pundraparvata, which may be identical with Pundravardhana.

- 205. Purikaranagara: See Lakshmesvara.
- 206. Purimatāla:—See Prayāga; it is associated with Rshabha.
- 207. Pushkara:—This great Hindu tīrtha was also associated with the Jains, from the 12th century, as the evidence of the K.B. (pp. 24, 44) suggests; see also Jain, Ancient cities etc., p. 104.
- 208. Rāḍavara:—This tīrtha, sacred to Lord Mahāvīra, is situated in the Sirohi district of Rajasthan.; see Tīrtha Daršan, I, p. 243.
- 209. Rājagrha:—This great city of ancient India, was intimately connected with the activities of Lord Mahāvīra (see supra, I, pp. 7, 13, 21, 23, 25, 35 etc.). According to the Jain tradition, it was also the birth-place of Muni Suvrata. A few Jain antiquities of the Gupta period are also to be found in this place; see supra, I, pp. 106 f. Even in later times, Jain monks, living in Gujarat and South India, used to visit this ancient city. For a modern account, see Tirtha Daršan, I, pp. 40 ff.; and see also Tirtha vandanasangraha, pp. 168 ff.
- 210. Rājanagara:—This tīrtha came into prominence, only in the 17th century. It is dedicated to Ādinātha. The earliest reference to this place, is to be found in a Śvetāmbara manuscript of V.S. 1654; see Śrī-praśasti-sangraha, p. 153, No. 601; see also Tīrtha Daršan, I, p. 197. The Śvetāmbara Terāpanthi sect originated from this place. It is situated in the Udaipur district of Rajasthan.
- 211. Rājyapura:—This place, now known as Rajorgarh, had a temple of Śāntinātha in the 10th century; It is in Alwar district of Rajasthan; see *supra*, I, p. 156.
- 212. Rāmagiri:—As noted by us, in the previous volume of the present work (pp. 205, 309, 312), this place was connected with Jainism, from very early period. It is mentioned by Vimala in his *Paumacariyam* (40.16), and by

Ravishena (40.27 ff.) in his Padmapurāņa and also by Jinasena II in his Harivamsa (46'18 f.). The Brhatkathākośa (59'194) describes it as situated between Kalingavishaya and Andhravishava. Almost all the above-mentioned authorities describe this place as abounding in Jina temples; see in this connexion the passages, quoted in the Tirthavandanasangraha, pp. 8, 15 etc. Ugrāditya (8th century) wrote his medical treatise Kalyāņakāraka in this place (see supra, I, p. 205). An inscription from Rāmakonda (Rāmatīrtha) in Vishakhapatnam district of Andhrapradesh, dated in the first quarter of the 11th century, of the time of the Eastern Calukya king Vimalāditya (1011-1022), practically proves that this place is identical with Rāmagiri, mentioned by Vimala, Ravishena and other poets; see also supra, p. 86. It is also tempting to suggest that this hill is identical with Ramagiri of the Meghadūta. The evidence of Vimalasūri's Paumocariyam further suggests that Rāmagiri was one of the earliest Jain tirthas of Southern India. The epigraph, mentioned above. certainly proves that, as late as the 11th century, Rāmakonda or Rāmagiri retained its position as a major Jain tīrtha.

- 213. Rāmaţeka:—This place, in the Nagpur district of Mahārashṭra, according to a few scholars, represents Kālidāsa's Rāmagiri. However, this is nothing more than mere conjecture. The Digambara Jains, have a Śāntinātha temple on the hill-top here; and this temple dates from the 16th century; see Tirtha Daršan, II, p. 530.
- 214. Rāŋakapura:—This celebrated Śvetāmbara tīrtha, dedicated to Ādīsvara, is situated in the Pālī district of Rajasthan. As we have already noticed (see above, p. 175), this temple was built in V.S. 1496, during the reign of the great Kumbha. This tīrtha was visited by the poet Megha in V.S. 1499, who has referred to the seven Jina temples of this place. The temple of Ādīśvara was named after its builder, namely, minister Dharana and it came to be known as Dharanavihāra and also Trailokyadīpaka. Later inscrip-

tions from this temple-complex have also been discovered; see Jinavijaya, *Prācīn Jainalekha-saṅgraha*, II, Nos. 307 ff. One inscription (No. 308) mentions the celabrated Hiravijaya, who visited it during the time of Emperor Akbar. For a very useful account of this tīrtha, see the Avalokana in Gujarati of Jinavijaya in Vol. II of his great work on Jain epigraphs, pp. 185 ff; for a modern appreciation, see Tīrtha Daršan, I, pp. 210 ff.

- 215. Ranastambhapura:—This place in the Sawai Mādhopur district of Rajasthan, was associated with Jainism, during the days of Prthvīrāja I of the Cāhamana dynasty, who ruled in the first quarter of the 12th century. Siddhasenasūri, who lived in the 12th century, includes this place in the list of holy Jain tīrthas (see G.O.S. 76, pp. 312 and 316). See also Jain, Ancient cities etc., p. 330. Afterwards, in the Mughal period, a temple of Mallinātha was built in this fort (see ibid., p. 335). Several Jain works were also written in this place.
- 216. Ratnapuri:—This place in the Faizabad district of U. P., according to the early Svetāmbara tradition, was the birth-place of Dharmanātha, the 15th Tīrthankara. There are a few Svetāmbara and Digambara temples in this place; however no early inscription or even sculture (of the pre-Muslim period) is available, at present, from this place. Jinaprabha, describes it as situated near Ayodhyā (p. 86) and devotes a kalpa on this tīrtha, which he himself never visited. He calls it by the name Ratnavāhapura and describes it as situated on the Gharghara river.
- 217. Rāyabāg:—This place, in the Belgaum district of Karņātaka, was once a flourishing Jain centre under the Ratta kings. A few epigraphs have been discovered from the local Adinātha temple of this place; see J.Ś.L.S., III, Nos. 3!4, 446; IV. Nos. 128, 317, 492-93. The earliest epigraph is dated 1041 A.D.
- 218. Reshandīgiri:—This place in the Chatarpur district of M. P., in dedicated to Pārsyanātha and there is also

a late madiaeval temple of Sreyāmsanātha. According to Premi (op.cit., pp. 449 f.), this tīrtha was probably near Rajgir. See in this connexion, Tīrtha Darsan, II, pp. 520 f.; see also Tīrthavandanasangraha, pp. 170 f.

- 219. Rohītaka:—A yaksha shrine of this place, is mentioned in the Upānga text, the Nirayavalikā (see supra, I, p. 251). It is also mentioned in the Brhatkathākośa (story No. 136), where the Hindu deity Kārttikeya is represented as a Jain muni, which is both amusing and ludicrous; see also Srīprašasti-sangraha, No. 666. The modern name of this place is Rohtak in Haryana. A temple of Pārśvanātha of this place was in existence during the time of emperor Bābur (Babbrara) in V.S. 1584 and 1586. (see Mukhtar, Jainagrantha-praśasti-sangraha, I, pp. 141, 222). The temple was under the supervision of the Digambara monks of the Kāshṭhā sangha, Māthurānvaya and Pushkara gaņa.
- 220. Rudrapalli:—This was a place near Delhi and a Svetāmbara gaccha called the Rudrapalliya gaccha, originated from the Kharatara gaccha in this place, in 1147 A.D. (see I.A., XI, p. 248; see also KB., pp. 17-18). The KB (p. 18) mentions two temples of this place, namely those of Pārsva and Rshabha. For references to this gaccha, see Nahar, op.cit., I, Nos. 461, 990, 122, 734, etc.; II, Nos. 2029, 1052, 1325 etc.; see also J.S.B.I., VI, pp. 172, 353, 370.
- 221. Sāgapattana:—This place, known at present as Sagwara, had a temple of Ādinātha in the 15th century. It is now near Dunagarapur in South Rajasthan. As noticed above, Subhacandra wrote his Pāṇḍavapurāṇa in this Ādinātha temple of in V.S. 1608. Another Digambara writer Gunacandra wrote his Ananta-Jina-vratapūja in the same Ādinātha temple of Sagwara in V.S. 1633; see Mukhtar, Jaina-grantha-prašasti-sangraha, pp. 34, 50; see also Bhaṭṭāraka Sampradāya, No. 330, which shows that the Ādinātha temple here, was built in the 15th century. A temple of Sambhavanātha of this place, was in existence in V.S. 1639; see ibid., No. 406.

- 222. Śākambharī:—The present name, of this famous place of antiquity is Sambhar, and it is situated in the Jaipur district of Rajasthan. We have already seen that the Cāhamanas of Śākambharī were good patrons of Jainism. A large Jain temple was built in this place by a merchant called Padma, an ancestor of Jinadāsa, the author of the Holīreņukācarita which was written in V.S. 1608. The above-mentioned Jina temple of Śākambharī was built apparently in the 15th century; see Mukhtar, op.cit., p. 64.
 - 223. Sāketa: See Ayodhyā.
- 224. Sammeta:—This great tīrtha is generally identified with the Pareshnāth hill situated in the Giridih district of Bihar. As noted in the earlier volume of the present work, a majority of the Tīrthankaras, according to the Jain tradition, breathed their last on the summit of this hill. However, no epigraph of pre-Muslim period, has been discovered from this hill, as yet, although there are early literary references to it. However, the name of this hill shows that it was surely associated with Pārśvanātha, the real founder of Jainism; for a modern account, see Tīrtha Daršan, I, pp. 14ff.
- 225. Sangramapura:—This place, now known as Sanganer, is few miles from Jaipur in Rajasthan and has a beautiful Jina temple, which according to Jain (see Ancient Cities and Towns etc., p. 456), has an epigraph of the 10th century (see Appendix 65 of that work). In the later period, a number of Jain works were written in this place; see for details, ibid., pp. 456f.
- 226. Śańkheśvara:—This place in the Mahesāna district of Gujarat was associated with Pārśvanātha from quite early times. The KB (pp. 60, 63, 74) mentions this temple of Pārśvanātha thrice and associates it with the Kharatara Ācāryas like Jinacandra III and Jinakuśala. According to that work, when Jinacandra III first visited it in V.S. 1352, it was known as a great tîrtha. Jinaprabha in his celebrated work (p. 52) has devoted a Kalpa on it. The Digambara

writers like Sumatisāgara and Jñānasagara have mentioned the temple-complex of Śańkheśvara; see Tirthavandanasangraha, pp. 54, 56, 61, 76 etc. Sajjana and Vastupāla also were associated with this tīrtha; see also Tīrtha Daršan, II, pp. 439ff. It still attracts thousands of Jain visitors every year. It was also known as Śańkhapura.

227. Śatrunjaya:—This is probably the greatest Svetāmbara tīrtha of India. As we have already noticed, in the earlier volume (p. 244), of the present work, it is mentioned even in a Jain Anga text, as the mountain, where the five Pandavas breathed their last. This is, however, not supported by the evidence of the Mahābhārata. In any case, this proves that even in the pre-Christian period, this mountain was looked upon as a holy place, by the Svetambara Jains. An interesting history of this tîrtha has been given by Jinaprabha, in the very first Kalpa of his work; see pp. 1ff. The devout Jains, from the earliest times, used to visit this place. And almost all the Jain writers, of the two sects, have mentioned this tîrtha. Jinaprabha gives the interesting information that at least once in V.S. 1369, the original image of the mulanayaka Rshabha was destroyed by the Muslims, which was restored by Samarā Shāh in V.S. 1371. For a modern account, of this great tirtha, see Tirtha Darsan, II, pp. 428ff.

228. Satyapura:—This great Svetāmbara tīrtha, sacred to Lord Mahāvīra, now known as Sanchor, is situated in the Jalor district of Rājasthan. The evidence of the Vividhatīrthakalpa (pp. 28ff.), proves that this tīrtha was probably in existence even in the pre-Gupta period (see supra, I, p. 157). Dhanapāla, who lived between 970 and 1030 A.D., wrote a poem on this famous Mahāvīra temple of Satyapura. The first Muslim attack on this Jain tīrtha, was made by Sultan Mahmūd in V.S. 1081, according to Jinaprabha and the second and third in V.S. 1348 and 1356. All these attempts, on the part of the Muslim iconoclasts, proved unsuccessful. However, the same authority informs

- us (p. 30) that Alā-Ud-dīn himself came and destroyed it in V.S. 1367. An epigraph of V.S. 1425, discovered from Sanchor, not only calls it a mahāsthāma (great tīrtha), but also mentions its Mahāvīra caitya (see Nahar, op.cit., I, No 932). The first Muslim attack on Satyapura, mentioned by Jinaprabha, has also been referred to by Dhanapāla in his Satyapurīya Mahāvira Utsāha. It should be remembered that Dhanapāla was an exact contemporary of Mahmūd. For more details, See K.C. Jain op.cit., pp. 193ff.; and Tīrtha Daršan, I, pp. 298f.
- 2.9. Śeriśā:—This place, sacred to Pārśvarātha, is situated on the Ahmedabad-Mahesāna road in Gujarat. It is mentioned several times in the KB (pp. 62, 76, 79) as the tīrtha, sacred to Pārśva. Jinacandra III of the Kharatara gaccha paid a visit to it in V.S. 1364 and Jinakuśala of the same gaccha visited it twice in V.S. 1381; see also Tīrtha Daršan, II, pp. 452f. Jinaprabha also mentions it thrice in his celebrated work (pp. 24, 25, 06).
- 230. Sesalī:—This tirtha, sacred to Pāršvanātha, is situated in the Pālī district of Rajasthan; see Tīrtha Daršan, I. p. 240.
- 231. Sevādī:—This was a well-known tīrtha and is mentioned as Śamīpātī or Samīpatī in the epigraphs, discovered from this place, now situated in the Fālī district of Rajasthan. In the epigraphs, from this place, we find references to the temples of Arishtanemi, Dharmanātha, Viranātha (Mahāvīra) and Pārsvanātha; see Jinavijaya, Prācīn Jaina-lekha-sangraha, II, Nos. 323-330. At present, the presiding deity is Śāntinātha. The available dates, found from the epigraphs, range from V.S. 1167 to V.S. 1321. See for more details Jinavijaya's Avalokana in his abovementioned work, pp. 211ff.
- 232. Shanderaka: —This tirtha, now known as Sanderā, is in the Pālī district of Rajasthan and, at present, this tīrtha is dedicated to Śāntinātha. In earlier times, however, there were temples, dedicated, not only to Śāntinātha, but also

to Mahāvīra and Pārśvanātha, at this place. The temple of Mahāvīra is mentioned in an epigraph of V.S. 1221 (see Nahar op.cit., I, No. 883). Another temple of Pārśva is mentioned in an epigraph, of that place, dated V.S. 1236 (1bid., I, No. 884). Siddhasena in his Sakalatīrthastotra (G.O.S. 76, pp. 312-16), recognises it as a tīrtha. A separate Svetāmbara gaccha, called Sanderaka gaccha, originated from this place, in the 10th century or more correctly, V.S. 964, according to a later epigraph (see Jinavijaya, op.cit., II, No. 336), and the founder was Yaśobhadrasūri. In several epigraphs, of later times, the monks of this gaccha have been mentioned. See Jinavijaya, ibid., Nos. 217, 213, 108-9, 388, 385, 540 and Nahar, ibid., I, Nos. 839, 519, 415, 357 etc. etc.

- 233. Shergarh.—This place, situated some 90 miles South-west of Kota, in Rajasthar, was once known as Kośavardhana and there were Jain temples in this place, in the early mediaeval period. Epigraphs of the 10th century, and also of later period, refer to the building of Jina temples and also to festival, connected with Neminātha at this town; for details, see K. C. Jain, op.cit., p. 240.
- 234. Simhapura:—This tīrtha, also known as Simhapurī, is identified by the present-day Jains with Sarnath near Vārāṇasī, the world-famous Buddhist tīrtha; see Tīrtha Darśan, I, pp. 80 ff. Simhapurī is the place, where according to the Jain tradition, the 11th Tīrthaṅkara Śreyāṁsa was born. However, the evidence of Yuan Chwang seems to suggest that this place is identical with Siṁhapura, situated in the Salt Range (Punjab, Pakistan), which has been described by that pilgrim as connected with a "founder" of the "while-cloth" sect (see Watters, On Yuan Chwang's Travels etc., I, p. 251); see also supra, I, pp. 97, 98, 151-52 etc. The present Siṁhapurī near Sarnath, has no old sculpture or epigraph and we can safely ignore its claim as the tīrtha, associated with Śreyāṁsa. However, as we have already pointed out, all the Tīrthaṅkaras before Pārśvanātha,

like the previous Buddhas, were mythical figures, and had no real existence.

- 235. Simhapura (2):—This place, sacred to Neminātha, was a Digambara tīrtha on the river Kāverī; see Tīrthavandanasangraha, p. 80, where we have a description of this place by Jñānasāgara, who lived in the 16th century. It was also called Narasimhapaṭṭana; see ibid., p. 184 and Bhaṭṭāraka Sampradāya, No. 720.
- 236. Sirohī:—This well-known place is also a district-town of Rajasthan. The Adinātha temple of this place was built in the last quarter of the 13th century. Afterwards, temples, dedicated to Pāršva, Sānti and others were also built in this place. The great Hīravijaya also was associated with this place and several Jain works were written here in the 15th, 16th and 17th centuries; see Sri-Prašasti-sangraha, Nos. 112, 246, 355, 374 etc. See for a modern account, Tīrtha Daršan, I, pp. 248f.
- 237. Sonāgiri:—This Digambara tīrtha, situated in the Datia district of M. P., has now numerous Jina temples, quite a few of which, were built before the arrival of the British. An inscription, found in the pedestal of an image of the temple No. 76 to this tīrtha, has been assigned to the 7th century A.D. (see J.S.L.S., V, No. 5). Several other image-inscriptions of the period between 120) and 1600 A.D., have also been discovered from different temples of this Digambara tīrtha; see J.S.L.S., V, Nos. 108, 110, 138, 178, 190, 191, 226, 229 etc; see also Bhārat ke Digambara Jaina tīrtha, III, pp. 54ff.
- 238. Śrāvastī:—This great city of the ancient Kosala janapada, is now situated in the Bihraich district of U. P., and was the birth-place, according to the Jain tradition, of Sambhavanātha, the 3rd Tīrthankara. As noted in the earlier volume of the present work (p. 39), an early Śvetāmbara $Ś\bar{a}kh\bar{a}$, called Śrāvastikā had originated by 300 B.C., and it was obviously connected with this great city, which was visited by Lord Mahāvīra himself. The discovery of

pre-Gupta Jain images, from this place, proves that it was a Jain sacred place in earlier days; see for details, supra, I, pp. 92f. Jinaprabha in his celebrated work (pp. 70-71), mentions the fact that in his time (early 14th century), this city was known as Mahetha and the village of this name, is still known (see Cunningham, A.G.I, revised ed. p. 469). The Sambhava temple was still standing at the time of Jinaprabha, who gives us the interesting information that it was destroyed by Alā-Ud-dīn's general Habbasa, who came to this place from Bahraich; see for a modern account, Tīrtha Daršan, I, pp. 112-13. See for an interesting Digambara story in connexion with this city, Harishena, Brhatkathākoša, story No. 156 (Upadhye's ed., pp. 348-349).

- 239. Śrīpura:—This place is identical with Sirpur in the Akola district of Mahārāshṭra. The Pārśvanātha temple of this place, was known even to Jinaprabha (pp. 102f), who wrote a Kalpa on this tîrtha. The Digambara Madanakīrti who flourished in the 12th century, has mentioned this tīrtha in his Śāsanacatustrimśikā (verse No. 3); see also Tīrtha andanasangraha, pp. 179f; and Bhārat ke Digambara Jaina tīrtha, IV, pp. 288ff. The Śvetāmbara Śilavijaya, writing in the 17th century, has also mentioned it; see Premi, op.cit., p. 454.
- 240. Śrīrangapaţtana:—This place near Mysore town had temples of Rshabha, Pārśva and Mahāvīra during Śīlavijaya's time; see Premi, op.cit, p. 459; and Tirthavandanasangraha, pp. 180-181.
- 241. Stambhapura:—This great tīrtha, now known as Cambay, was undoubtedly one of the greatest Śvetāmbara tīrthas, of the mediaeval period, in Gujarat. The earliest reference to this place, as noted by Altekar (A Hist. of Important Towas in Gujarat, I.A., Supplement, p. 47) is found in the Kavi grant of Rāshṭrakūṭa Govinda III, dated Śaka 749. However, this place came to be associated with Jainism, according to the author of the Vividhatīrthakalpa, from the days of Abhayadeva, the famous author of the nine Aṅga

texts, and one of the earliest saints of the Kharatara gaccha (see pp. 12 f.; pp. 104 f.; see also KB., p. 6). That Abheyadeva was the founder of this tīrtha, sacred to Pārśvanātha, is also supported by the evidence of the Prabhāvakacarita, pp. 165 f. and also the P.C. (p. 120). A manuscript of the original Bhagavatī, which was copied at Stambhatīrtha between V.S. 1110 and 1119 is probably the earliest Jain work to refer to this holy place (see Jinavijaya, Jainapustakapraśasti-sangraha, p. 99). This shows that even in Abhayadeva's life-time, it was recognised as a tīrtha. Hundreds of Jain manuscripts were afterwards copied here and other temples were also built in this place. For the epigraphs of this place, see Jinavijaya, Prācīn Jaina-lekhasangraha, II, Nos. 447 ff.; and for the manuscripts, copied here, see the same writer's J.P.S., p. 167.

- 242. Surat:—This well-known place, also known as Sūryapura, is situated in Gujarat, and had a temple of Candraprabha in the 16th century; see Jñānasāgara, verse 71, quoted in Tirthavandanasangraha, p. 76. A temple of Rshabha of this place has been mentioned in a literary record of V.S. 1664; see Bhaṭṭāraka Sampradāya, No. 497; see also ibid, No. 65. For a reference to Vāsupūjya temple of this town, see ibid, Nos, 154, 159. See also Tirthavandanasangraha, p. 185.
- 243. Śūrpāraka:—This place, now represented by Sopara in Mahārāshṭra, was connected with Jainism, from early times (see supra, I, p. 111); see Prakrit proper Names, II, pp. 862 f. The Jivantasvāmi Rshabha temple of this place, has been mentioned in the Vividhatīrthakalī a (p. 85). The Purātanaprabandhasangraha (p. 42) also mentions this temple and refers to its hoary antiquity.
- 244. Tagadūru This ancient place is, at present, identified with Dharmapuri a district town of Tamil Nadu. There was a Jina temple here of the 9th century, and it received a grant from a Nolamba Pallava chief called Mahendra I and afterwards also from his son called Ayyapadeva; see E.I., X, pp. 65 ff.; and Desai, op.cit., p. 162.

- 245. Tagarapura:—This place was also known as Terāpura and the Jain caves here were quite well known in earlier times. As we have noted, in connexion with Osmanabad, both Harishena and Kanakāmara have mentioned the Pārśva tīrtha of this place. Tagarā is mentioned in the 7th-century Cūrņi on the Uttarādhyayana (p. 62) and the Vyavahārabhāshya (III, 339) also proves its association with Jainism. It appears from these two references that in earlier times, Tagara (it is mentioned in as early a text as the Periplus) was a Svetāmbara stronghold, and only at a later period, it came under the influence of the Digambaras.
- 246. Tahangarh:—Its ancient name was Tribhuvanagiri and it is some 14 miles, South of Bayānā in Rajasthan. The Śāti; ātha temple here was consecrated by the Kharatara Jinadatta before V.S. 1211 (see K.B., p. 19). The next Ācāraya Jinacandra II visited it in V.S. 1214 (see K.B., p. 20). The Digambaras also had their temples, at this place. A temple, named after a local ruler called Ajayapāla, was under the supervision of the monks of the Māthura saṅgha here; for further details, see Jain, Ancient cities etc., pp. 361 f.
- 247. Tāladhvaja:—This place near Śatruñjaya in the Bhavnagar district of Gujarat, is now sacred to Sumatinātha and was known even before 1200 A.D. See for more details, Tīrtha Daršan, II, pp. 420 f.
- 248. Tālanapura:—This place in Dhar district of M. P., is sacred to Ādinātha and is respected by both the Śvetāmbaras and the Digambaras. There are a few old icons in this temple-complex; see for details, *Tīrtha Daršan*, II, p. 483.
- 249. Talapāṭaka:—It is near Banswara in Rajasthan, and its modern name is Talawāḍā. Formerly, there was a temple of Śāntinātha at this place, and it is also recognised as a tīrtha in Siddhasena's Sakalatīr-tha-stotra (G.O.S. 76, p. 156). At present, there is a temple of Sambhavanātha. See for further details, K. C. Jain, op.cit., pp. 420 f.

- 250. Tāmralipti:—As we have already seen in the earlier volume of the present work (p. 37), there was a Svetāmbara Sākhā, connected with this famous port, in the 4th century B.C. Jainism was in a flourishing state, even in the days of Hiuen Tsang, in every part of Bengal The discovery of hundreds of early medieval Jain icons from almost all parts of West Bengal, proves its great popularity before 1000 A.D. Even in Mahāvīra's time, the residents of Tāmralipta were attracted towards the religion of the Nirgranthas (see supra, I, p. 38), Prabhācandra's Kathākoša (11th century) refers to the Pārśva temple of this town (p. 26). Prabably after 1100 A.D., Jainism lost its hold in Bengal.
- Tārangā:—This sacred hill in the Mahesāna dis-251. trict of Gujarat, became a holy place of the Svetāmbāras, from the days of the celebrated Kumārapāla. A magnificient temple of Ajitanātha, the 2nd Tīrthnkara, was built by this great king, on this hill; see Prabhavaka, p. 207; PC., p. 96; and PPS., pp. 47 f. Jinaprabha also in his celebrated work (p. 85), associates this hill with Ajitanātha. And there are several references to it in the KB. (pp. 52, 55 and 59); see also above, p. 23. The Digambaras also became interested in this place, from the 16th century (see Tirthavandanasangraha, pp. 246 f.) and one of their temples was built in V.S. 1611. It was also known as Tārāpura, and Täranagadh. According to the Kumārapālapratibodha (p. 443), there was formerly a temple of Tārā, built by Vatsarāja, on this hill, from which it came to be known as Tārāpura; see also Bharat ke Digambara Jaina tīrtha, IV, pp. 137 ff.; and Tirtha Daršan, II, pp. 355 ff.
- 252. Tavanidhi:—This place, secred to Śantinātha, in the Shimoga district of Karņāṭaka, has yielded a few Jain epigraphs of the 13th century. It was also known as Tavanandi. It was a surely Jain sacred place where, Jain monks embraced voluntary death; see for inscriptions, from this place, J.Ś L.S., III, Nos. 534, 540, 568-69, 577-78.

- 253. Taxila:—This celebrated ancient city, now in Pakistan, was in all probability, associated with Jainism, even from pre-Christian times (see *supra*, I, p. 97). The *Vividhatīrthakalpa* recognises it as a Jain *tīrtha* and associates this place with Bāhubali (p. 85).
- 254. Tengali:—This place in the Gulbarga district of Karnāṭaka, had a Jina temple in the 12th century; see for further details, Desai, op.cit., p. 199, 331 f.
- 255. Terdāl:—It is situated in the Sangli district of Mahārāshṭra, and it was known as Teridāļa in the 12th century. Inscriptions prove the existence of a Neminatha temple of this place. An epigraph of 1123 A.D. (I.A., 14, pp. 14 ff.) of the time of the Raṭṭa king Kārttavīrya II, refers to grant for this temple, which was constructed by a devout and wealthy Jain called Gonka; for further details, see Desai, op.cit., pp. 119 f. It was apparently a very well-known place of this area.
- 256. Tharapadra:—This old Jain tirtha, situated in the Banas Kantha district of Gujarat, is at present known as Tharada. The well-known play Moharajaparajaya was first enacted in the Kumaravihara temple, dedicated to Lord Mahavira, of this place; see J.S.B.I., VI, p. 585. At present, this tirtha is sacred to Adisvara and PPS (p. 48, mentions probably this temple, when it refers to the Tharapadriya prasada. A Svetambara gaccha also originated from this place. See for a modern account, Tirtha Darsan, II, pp. 340 f.
- 257. Thuvauna:—This place, sacred to Adinātha, is situated in the Guna district of M. P.; for details, see Tirtha Darśan, II, pp. 514 f.
- 258. Tilakapura:—This place in generally identified with Prabhāsa Pāṭana, well-known for the Candraprabha temple; see Tirthavandanasangraha, p. 147.
- 259. Tirumalai:—This well-known Jain tirtha, famous for the magnificent, standing icon of Neminātha, is situated in the North Arcot district of Tamil Nadu. We have already

discussed a few important Jain epigraphs of this place, which prove that it was a Jain sacred place even before 1000 A.D.; see *supra*, pp. 83 f.; and *Tīrtha Daršan*, II, pp. 589 f.; see also Desai, *op.cit*., pp. 42 ff.

- 260. Toḍā Raisingh:—This place, in the Jaipur district of Rajasthan, was a well-known Jain centre in the mediaeval period. It was also known as Takshakapura, Takshakagaḍh and Taḍāgapattana. According to the Bijolia inscription of V.S. 1226, one Vaiśravaṇa, an ancestor of Lolaka built a temple at Taḍāgapattana (see J.Ś.L.S., IV, No. 265). However, there is no trace of such an old Jain temple at this place now. Afterwards, temples of Adinātha and Neminātha were also built in this place. A manuscript of the Nāgakumāracarita was copied in the Ādinātha temple of Takshakapura in V.S. 1603; see Bhaṭṭāraka Sampradāya, No. 267; An earlier manuscript of the Pravacanasāra was copied here in V.S. 1497; see ibid., No. 245. See also for some more details, Jain, Ancient Cities etc., pp. 258 f.
- 261. Tripuri:—This was the old capital of the Kalacuris and is situated near Jabalpur in M. P. A Digambara temple, of this place, called Trilokatilaka, has been mentioned by Udayakirti, who flourished in all probability, in the 13th century; see Tirthavandanasangraha, pp. 38, 149. Some of the beautiful Jina icons from Tewar (the present site of Tripuri) have been preserved in the Jabalpur museum.
- 262. Uccanagara:—It is difficult to identify this place correctly, at the present state of our knowledge. J. C. Jain identifies it with Bulandshahr in U. P., which is merely a suggestion. It was, in all probability, in Rajasthan or Sind. An early Svetāmbara śākha, mentioned in the *Therāvalī*, originated from this place. It is mentioned several times in the KB and it was intimately connected with the activities of the monks of the Kharatara gaccha (see pp. 19, 20, 23, 34, 75, 81).
 - 263. Ucchangi:-This was a holy place, sacred to the

Jains, from quite early times. There was a shrine in this place, under the supervision of the Yapaniyas. It is situated in the Dharwar district of Karnāṭaka; see in this connexion, Desai, op.cit., p. 166; see also J.Ś.L.S., IV, No 368.

- 264. Udri:—This place in the Shimoga district of Karnāṭaka, has yielded a very good number of Jain epigraphs of the mediaeval period. There was a Sāntinātha temple in this place, which was built in the closing years of the 12th century, by a Jain general called Mahādeva dandanātha in Śaka 1119, during the rule of the Hoysala Ballāla II (see E.I., VIII, Sorab, 140).
- 265. Ujjayinī:—This great city of ancient India, was also connected with Jainism from even the early Christian period. The Vividhatīrthakalpa (pp. 88-89) has a good account of Kundugesvara Rshabhadeva temple of this place, which was built by the great Svetāmbara ācārya Siddhasena Divākara, a contemporary of Vikramāditya of the Indian tradition. The Digambaras also know the story of Siddhasena's visit to Ujjayinī; see Tīrthavandanasangraha, p. 121.
- 266. Ukhalada:—This place in the Parbhani district of Mahārāshṭra, has yielded a number of inscribed Jina images which show that the temple here was in existence from 1215 A.D. It was a Digambara shrine under the monks of the Mūlasaṅgha, Sarasvatī gaccha; see J.S.L.S., V, Nos. 135-37, 197 etc.
- 267. Una:—This place in the West Nimar district of M. P., was a well-known Digambara tirtha from the mediaeval period. There are a few dilapidated temples here, which have yielded epigraphs of the mediaeval period. An epigraph mentions the Paramāra Udayāditya, which proves that this place was a Jain tīrtha, even in the 11th century; see J.S.L.S., IV, No. 174; and Tīrthavandanasangraha, pp. 121-22.
 - 268. Una:-This place in the Junagarh district of

Gujarat is dedicated to Adinātha. It was known as Unnatapura. It is mentioned in the 14th century work of Vinayavijaya, called *Tīrthamālā*; see also *Tîrtha Darśan*, II, pp. 416f.

- 269. Unhela:—This place in the Ujjain district of M.P., is connected with Pārśvanātha and is a Śvetāmbara tīrtha. It was known formerly as Toraņa; some old Jain antiquities have also been discovered from this place; see Tīrtha Darśan, II, p. 502.
- 270. Upariyālā:—This place, sacred to Ādīśvara, is mentioned in the 15th-century work of Jayasāgara, called Caitya-Paripāṭī. It is situated in the Surendranagar district of Gujarat, see for further details, Tīrtha Daršan, II, p. 442.
- 271. Uppina-Betgiri:—This place in the Raichur district of Karnāṭaka, came into prominence in the 10th century, and it had a Jina temple called Jayadhīra Jinālaya, which was built by a Rāsbṭrakūṭa governor called Saṅkaragaṇḍa, in the 10th century; see above, p. 95; see also Desai, op.cite, pp. 208-09, 213, 221, 367.
- 272. Urjayanta: This great tirtha in the Junagarh district of Gujarat, is also known as Raivataka and it is connected in the Jain literature with the activities Neminātha, the 22nd Tirthankara; see supra, I, p. 159. is mentioned in the 6th Anga text, the Navadhammakahao (see supra, I. p. 242). There is little doubt that the Jains considered it as a tirtha even in the pre-Christian period. The Vividhatirthakalpa gives us the vital information that as early as the 10th century, a merchant called Ratna from Kashmir had built an icon of Nemirātha on this mountain: see also Prabandhakoša, pp. 93ff; and Vividhatīrthakalpa, pp. 7, 9. The two towns of Khangaradurga and Tejalapura, dedicated respectively to Rshabha and Pārśva (Vividhatīrthakalpa, p. 7) were near this mountain. We have already taken note of the fact that several Jains, from the 11th century, were connected with the temple-building activities on this mountain.

- 273. Vaḍālī:—This tīrtha, sacred to Pārśvanātha, is situated in the Sabarkantha district of Gujarat. It was known in ancient times as Vāṭāpallī. The KB (p. 20) also mentions the Pārśva temple of this place in connexion with the wanderings of the Kharatara ācārya Jinacandra II in V.S. 1222. This proves that the Pārśva temple of this town existed in the middle of the 12th century; see for further details, Tīrtha Darśan, II, p. 262. The Digambara writers also have mentioned this place; see Tīrthavandanasangraha, p. 173.
- 274. Vadavāla:—This place in South Kanara district of Karņātaka had a Śāntinātha temple in the 17th century, according to the Digambara Visvabhūshaņa; see *Tīrthavandanasangraha*, p. 173.
- 275. Vaiśālī:—This ancient city of eastern India was intimately connected with the childhood of Lord Mahāvīra. There is also reason to believe that even before the birth of Lord Mahāvīra, the teachings of Pārśvanātha were accepted by a number of people of this town, including Mahāvīra's parents; see supra, I, pp. 13, 20-21. Afterwards, the Jains practically forgot this place and this explains why we do not get any genuine ancient Jain icon from this area. Vaiśālī is now a separate district-town of Bihar.
- 276. Valabhī:—This great city of ancient India, is now represented by ruins, scattered over a large area, in the present Bhavnagar district of Gujarat. Before its destruction in the last quarter of the 8th century, by the Muslims, (Vividhatīrthakalpa, p. 29), it was a great centre of Jainism and the Jain canon was first edited here in the 5th century A.D. There is little doubt that by the 5th century, Valabhī became a great centre of Śvetāmbara Jainism. The association of the Śvetāmbaras with this city has also been mentioned in the Brhatkathākasa (137, 69), which was written in 931 A.D. The discovery of 6th-century Jina icons from the ruins of this place, also preves that it was a Jain centre in the Gupta period; see also supra, I, p. 109. The Višeshā-

vašyakabhāshya was composed here in Śaka 531; see supra, I, p. 109. The temples of Candraprabha and Lord Mahavīra existed here before the 5th century A.D.; see Viviahatīrthakalpa, p. 29; see also for some more details, Tīrtha Daršan, II, pp. 434f.

277. Vālama:—This place in the Mahesāna district of Gujarat, is sacred to Neminātha; for further details, see *Tīrtha Darśan*, II, pp. 368f.

278. Vāmaja: —This place, sacred to Ādīśvara, is mentioned as a *tīrtha* in the *Āloyaņa Vinati* composed in V.S. 1562. It is now situated near Kalol in Gujarat; see *Tīrtha Dar\$an*, II. p. 445.

279. Varakāņā:—This place in the Pālī district of Rajasthan, is associated with the worship of Pārsvanātha. It was known as Varakanakapura and it is also mentioned in the Sakala-tīrtha-stotra; see for further details, Tīrtha Daršan, I, p. 218.

280. Vārāṇasī:—This great city of ancient India, is associated in the Jain tradition with the two Tīrthaṅkaras, namely Supārśva and Pārśvanātha. Lord Pārśva, as we have already shown, was a historical figure. A Brāhmaṇa of Vārāṇasī called Vijayaghosha, according to the Uttarā-dhyayana (see supra, I, p. 253) accepted the Jain religion under the influence of a Nirgrantha Brāhmaṇa, called Jayaghosha. Jinaprabha (p. 74) mentions the Pārśva templecomplex of Vārāṇasī. The Digambara Jñānasāgara (16th century) has mentioned the two temples of Pāršva and Supāršva of this city; see Tīrthavandanasaṅgraha, p. 66. The epigraphic evidence proves that, as early as Gupta period, the Digambaras were connected with this city; see supra, I, pp. 105f.

281. Varānganā:—This place in South Kanara district of Karņāṭaka, is now known as Vāranga. It had several temples in the late mediaeval period. A 15th-century epigraph, found from this place, discloses the existence of the Neminātha temple of this town; see supra, p. 194. Sīla-

- vijaya, the Śvetāmbara monk of the 17th century, has mentioned this temple; see Premi op.cit., p. 462; see also Tīrtha Daršan, II, p. 569.
- 282. Vāţerā:—This tīrtha, situated in the Sirohi district of Rajasthan, is considered sacred to Śāntinātha. Formerly, it was associated with Mahāvīra. It antiquity goes back to the 12th century A.D.; for further details, see Tīrtha Daršan I, pp. 274 f.
- 283. Vāva:—This tīrtha, sacred to Ajitanātha, is situated in the Banaskantha district of Gujarat. Its antiquity goes back to the 13th century. The well-known Thārāpadra was only a few miles from this place; see for further details, Tīrtha Daršan, II, p. 344.
- 284. Velāra:—This plece, now in the Pālī district of Rajasthan, was known as Vadhilada, as we learn from an epigraph of V.S. 1265; see Jinavijaya, Prācīn Jaina-lekhasangraha, II, No. 403. It was surely in existence before that date. The presiding god was Ādīśvara and the epigraph mentions Śāntisūri of Nāṇakīya gaccha; see also Tīrtha Daršan, I, p. 232.
- 285. Vijāpura:—This place in the Pālī district of Rajasthan, was closely associated with Jainism, at least from the 10th century; see *supra*, I, p. 154. It is mentioned several times in the KB. (pp. 49, 51, 53, 55, 57, 59, 62, 63, 70 and 71). The temple of Vāsupūjya of this place was built by Jineśvara II of the Kharatara gaccha in V.S. 1284 (see KB., p. 49). This particular temple was closely connected with the activities of the monks of the Kharatara gaccha.
- 286. Vijayamagalam:—This place, sacred to Candraprabha, was a well-known Jain centre in the present Erode district (Periyar) of Tamil Nadu. It was known as Kurumbunadu. Its antiquity goes back to the 6th century A.D.; see Tirtha Daršan, II, p. 582.
- 287. Vikramapura:—This ancient place, now known as Bikampur, is some 30 miles from Jaisalmer in Rajasthan. The temple of Lord Mahāvīra, of this place, was closely

connected with the activities of the monks of the Kharatara gaccha; see KB., pp. 13, 18-20, 23, 24, 33-34, 44, 52 and 58. This particular temple was built by Jinadatta of that gaccha, in the first half of the 12th century (see KB., p. 19). The great Kharatara ācārya Jinapati was born, at this place, in V.S. 1210. An image inscription of V.S. 1524 mentions it as a mahānagara (see for further details, Jain, Ancient Cities etc., pp. 312 f.

- 288. Vīrapura:—This place is mentioned as a tīrtha, in an epigraph of the 12th century, found from Sedam, in the Gulbarga district of Karņāṭaka; see Desai, op.cit., pp. 260, 262. Its exact identification is still unknown.
- 289. Yālbargi:—This place, in the Raichur district of Karņāṭaka, has yielded a number of Jain antiquities of the early mediaeval period. It was surely a Jain tīrtha and its earlier name was Erambarageya; see Desai, op.cit., p. 382. There existed here a temple of Pārśva, which was under the supervison of the monks of the Deśi gana and Mūlasaṅgha; see Desai, op.cit., p. 384.
- 290. Yoginipura:—It was the earlier name of Delhi and even in the pre-Muslim period, this town was known to the Jains. The KB. (p. 22) gives the very important information that king Madanapāla of Delhi (Yoginipura) gave a cordial reception to the Kharatara saint Jinacandra II in V.S. 1222. In this connection that work mentions the Pārśvanātha temple of that town, which surely existed here in the 12th century. Afterwards, even in the early Muslim period, the Jains played an important part in the religious affairs of Delhi. As we have already noted, the Prabandha-koša of Rājaśekhara was written at this town in 1347 A.D.; see supra, p. 238. The well-known Pheru, belonged to Delhi and he accepted the teachings, propounded by the monks of the Kharatara sect; see above, pp. 244 f. A temple of Lord Mahāvīra was built in Delhi around 1328 A.D., under

the patronage of Muhammad Bin Tughluq; see above, pp. 157 f. It was known as Bhattāraka Sarai, which was open to the monks of both the Svetāmbara and Digambara sects. Afterwards, also the manuscripts of Jain works were written at Yoginīpura or Delhi; see Śrī-praśastisangraha, Nos. 318, 537.

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- 15. For the catalogues of Jain MSS, see NOTES. A number of secondary works have been mentioned in the NOTES at the end of this chapter.

CHAPTER II

- 1. In addition to the original and secondary works, mentioned in the NOTES, consult the following:—
 - 1. Mediaeval Jainism by, B. A. Saletore, Bombay, 1938.
- 2. Studies in South Indian Jainism by R. Ayyangar and B. Seshgiri, Madras, 1922.
- 3. Jainism in South India and some Jaina Epigraphs by P. B. Desai, Sholapur, 1957.

CHAPTER III

In addition to the works, referred to in the NOTES, no other work is recommended for this chapter.

CHAPTER IV

No additional work is recommended for this chapter; the NOTES will be found sufficiently useful.

CHAPTER V

In addition to the books, mentioned in the NOTES, consult the following:

- 1. Jaina Sāhityano Samkshita itihāsa by M. D. Desai, Bombay 1933.
- 2. A History of Indian Literature by M. Winternitz, Vol. II, Section IV, Delhi, Reprint, 1972.
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CHAPTER VI

No additional work is recommended for this chapter,

CHAPTER VII

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