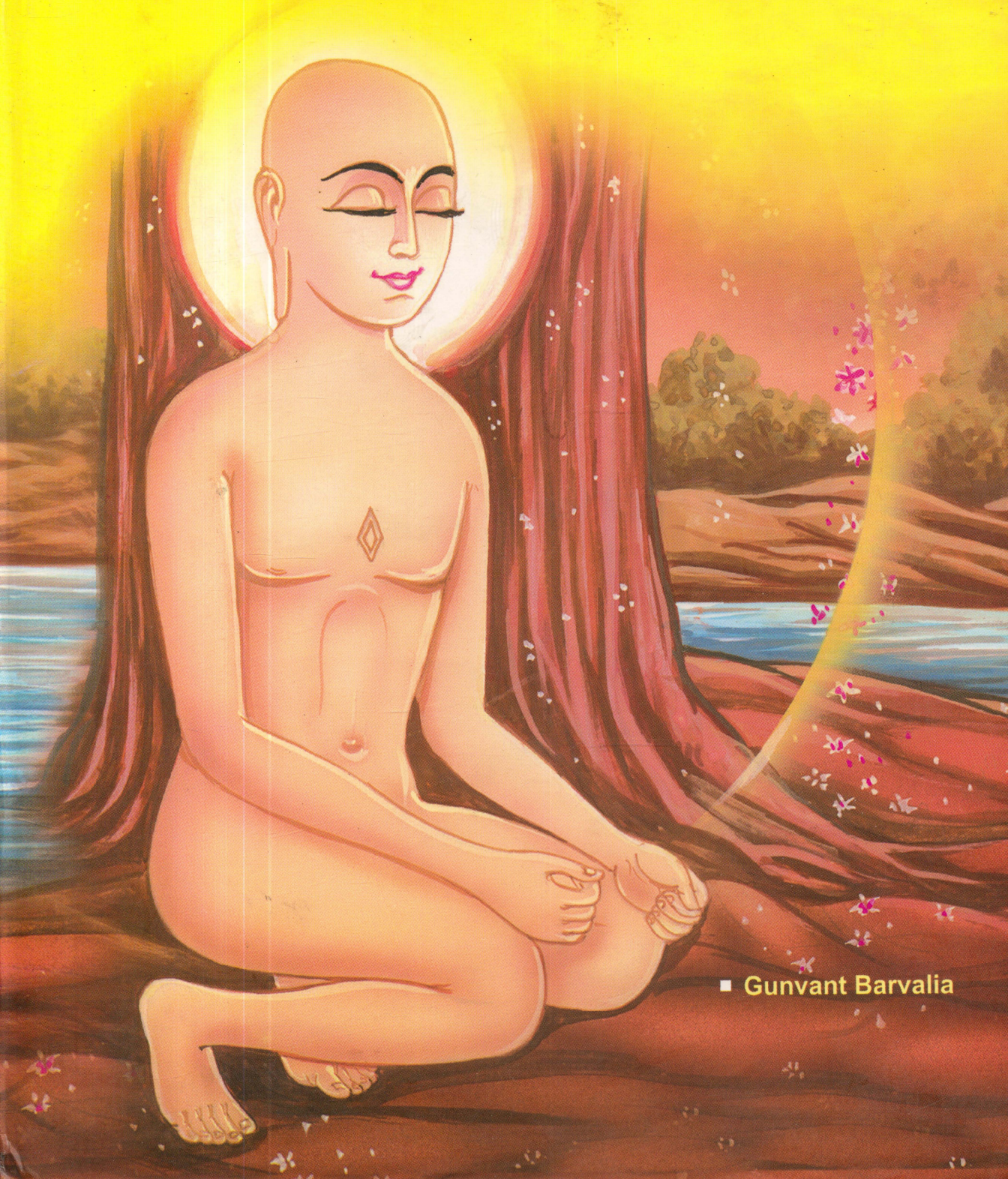


Development & Impact of Jainism in India & Abroad



■ Guntant Barvalia

DEVELOPMENT & IMPACT OF JAINISM IN INDIA & ABROAD

Editor

Gunvant Barvalia

Publisher's

**Arham Spiritual Centre's
Saurashtra Kesari Pranguru Jain Philosophical &
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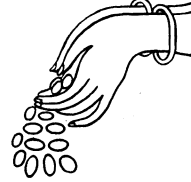
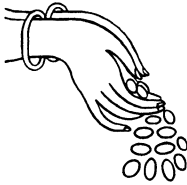
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DEDICATION

Tap Samrat Puja Gurudev Shri Ratilalji Maharaj Saheb, Who in the remembrance of the birth centenary of his Guru Saurashtra Kesari Shri Pranlalji Maharaj Saheb, had done a very noble and valuable work for Jain literature by compiling "Guru Pran Aagam Batrisi" with the help of Apurva Shrut Aradhika Puja Lilambai Mahasatiji and her Sadhavi goup.

AND

On his birth Century, his beloved disciple Yug Divakar, Rastra Sant, Puja Shri Namramuni Maharaj Saheb has started the work of translation of Jain Aagams (Scriptures) in ENGLISH through "Jain Agam Mission",

So on the occasion of the birth centenary of such Tap Samrat Gurudev Shri Ratilalji Maharaj Saheb, with utmost faith and humble worship, the publication of this granth is dedicated to him.

EDITORIAL

Under the auspices of SKPG Jain Philosophical & Literary Research Centre, Mumbai, a seminar on as “ Jain Sahitya Gyan Satra - 9” is being organized at Deolali (Near Nasik, Maharashtra). Four subjects will be taken up in the seminar. One of them will be “ Development and Impact of Jainism in India & Abroad”. Research papers have been received from many well learned scholars. We take pleasure in publishing these papers in a single volume book form.

The object of compiling these essays, is that one can get information on Jain religion in different states of India and as also on the movement of Jainism abroad in a single volume.

I express my wholehearted sincere thanks to all of them who have contributed their essays / research papers for this “Granth” (Book).

I also offer my sincere thanks to

- * Dr. Shekharchandra Jain (Ahmedabad),
- * Dr. (Mrs.) Renukaben Porwal,
- * Dr. (Mrs.) Madhuben G. Barvalia,
- * Dr. Kokilaben Shah,
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23-02-2013

Gunvant Barvalia

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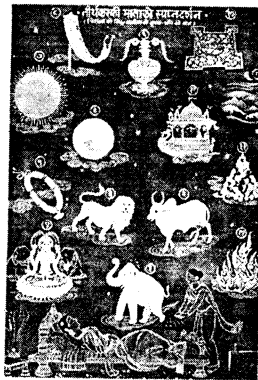
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ARHAM SPIRITUAL CENTRE'S
Saurashtra Kesari Pranguru Jain Philosophical & Literary
Research Centre

SaurashtraKesariPoojyaShriPranguru had a very distinguished wisdom and knowledge. He contributed greatly in the study of scriptures, in collecting and preserving tadpatriya manuscripts, in establishing libraries of scriptures and pathshalas.

Perceiving this unique contribution to immortalise the name of Gurudev on the occasion of his Birth Century, the above trust inspired by P. Bapji & P. Dr. Tarulataji M.S. has founded "Saurashtra KesariPranguru Jain Philosophical and Literary Research Centre".

The objectives of the Centre are as follows :

* To study, research, edit and publish Jain philosophy, Indian Darshans civilization and literature. * To present Jainism scientifically. * To research ancient manuscripts and Tadpatriya scriptures and conduct library activities. * Keeping Jainism at the core, to develop humanitarian activities. * To offer scholarships to students studying and researching Jain literature. * To arrange lectures GYANSATRA by scholars and Saints! * To organise camps and such other programmes that cultivate religious and meritorious qualities. To publish culture oriented qualitative literature. * To encourage research paper reading, script reading and reading of old Jain manuscripts. * To extend co-operation, facilities and guidance to shravakas and saints and Mahasatijis to gain knowledge of those who are working for M.A., Ph.D. or M.Phil and to publish the research work. * To prepare CD's on ancient Jain books, Paintings, Sculpture, architecture etc. * To propagate Jainism in the country and abroad by arranging seminars, lectures, etc. and by providing information about Jain philosophy and literature through a website on the Internet.

Wishing your co-operation :

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The brave hearts of any community are not confined to one particular field. The Jain community, known for its enterprising spirit in business, has contributed significantly to a variety of fields. They set their foot in the uncharted Africa and then they spread their wings to myriad fields which include business, industry, management, computer technology and many others. One thing that stands out is the fact that the members of the Jain community, wherever they happen to live and work, adhere to certain principles such as ahimsa and anekant. The Jain tradition is a philosophical one and not an existential one - it is a tradition related to thought, behaviour and diet.

Therefore, it is necessary to grasp the essence of this tradition to make it part of one's own life. The Jain community will have to create its own distinct identity in the modern world. It is foresighted and traditional, yet modern. We talk of environment degradation today, elimination of pollution and digging of wells for storage of water, but the Jain religion dealt with these problems centuries ago.

Bhagwan Mahavir gave the message of uniting the whole world "Ekko hu manussa jai" and it is time for the community to unite and contribute to the creation of a non-violent world before it is too late. Or in the words of novelist Ernest Hemingway : "For whom the bells toll ?" Jain religion is one of the world's ancient religions. It has its own unique value-system, tenets and tradition. In times of Mahavir Swami, there were several religions and many of them do not exist today.

This reflects the resilience of the Jain religion. It has survived through the centuries. We have to recognise its inherent strength and through its medium, we have to organise ourselves into an integrated society. I wonder why this has not happened. Is it because the world is too much with us or are we indifferent?

The philosophy of Jain religion is so unique that it needs to be spread far and wide. For instance, it does not believe in conversion or aggression. Rather it believes in cooperation, harmony, consensus, service, surrender etc. This philosophy needs to be resuscitated and a campaign be launched for strengthening its base. Non-violence leads to fearlessness, friendship to humaneness compassion to sensitivity and when we embark upon such a journey, then the Jain culture will have its real justification. One is sadden at the thought that if we show apathy, we will have to pay a heavy price and the whole edifice of Jain religion will collapse and we will expose ourselves to ridicule. The community must remain united in terms of its tenets of non-violence and value-system and its approach to environment, life-style and business and commerce. The independence of Jains is not the one akin to India's independence from the British rule; their independence is the one which makes one rule for the soul. The society today is afflicted with violence and aggression in which values are trampled upon and universal truths are beings ignored. In such a scenario the Jain

religion, with its global vision, can play an important role and contribute significantly to saving the world from imminent disaster and the responsibility rests on the Jains wherever they reside.

The future generations will not forgive us if we abdicate our responsibility. The Jain society is progressive and Jainism is, therefore, found in countries outside India. But it is divided in sects, Gaccha etc and the need of the hour is to get united. Let us remember the dictum "Kaliyuge Sanghsakti" that is in kaliyug, unity is the real strength. There are forces which are a threat to our unity. There are differences with respect to pilgrim centre's, observance of rituals and religious texts. Such differences do exist in other religions too and these external differences often lead to conflicts and dissensions among the members of the same sect or with other sects, resulting in court cases, or physical violence. What this means is - we are becoming narrow-minded, while in fact, our outlook should be broad and catholic. How can we be narrow-minded when we believe in 'Vasudhaiv Kutumbakam'? In the present time, the need of the hour is to adhere to our basic principles, develop a cosmic vision and strengthen our belief in the philosophy of Anekant. Jain diaspora must unite the fragmented groups and find solutions to the problems besetting our society. We talk of a global village but our minds remain narrow and we skim on the surface.

The Jain community believes in unity. Mahavir's non-violence is not confined only to human beings but it embraces the animal kingdom too. It believes in unity of life and hence unity in Jain community must be our prime consideration. Our unity will lead to harmony in the world based on the principle of Parasparopagraho Jivanam.

The main aim of this organization would be to ensure that the Jains all over the world speak with one voice on the principles and tenets of Jain religion. Such organizations do exist on a global scale among the Patidar community and the Oswal community. The Vishwa Gujarati Samaj, which is striving to serve the Gujarati community, is conducting various activities in this regard in different parts of the world.

The major problem we are facing today is the one that most of the people have been divided and subdivided into groups and into various religious sects. In such a situation, even if we want to raise our voice against any problem which harms our cause, there is no single world-wide central platform or a body through which we can raise our voice against such divisive tendencies. For instance, when the Gujarat government ordained that the Jain religion is part or a branch of the Hindu religion, we needed to have a global organization to deal with the problem and solve it amicably.

If there is a central world-wide body, it could act as a representative body to raise our collective voice at world religion conferences, as and when they are held, and articulate appropriate views of the Jains in an appropriate manner.

Such a central body should have a federal structure and there should be co-ordination in each of the countries of the world. The proposed Central body may have two offices, one in India and the other in the US.

The Jain Diaspora be divided into different wings. Jain religion emphasis three tenets - Gyan, Darshan and Charitra.

GYAN WING

The Gyan wing will comprise all the activities related to the knowledge embedded in Jain Religion.

- [1] The manuscripts of Jain religion are located in Gyanbhandars and libraries in foreign countries and various other institutions. The Institute of Jainology has undertaken the work of cataloguing such manuscripts which were stored in Britain. There are about ten lakhs manuscripts in India, 2700 in Britain and some are in Germany, Italy, the U.S.A. etc. The Institute of Jainology is actively engaged in restoring the knowledge stored in these manuscripts and other organisations can also extend their helping hand in this monumental task. The Government of different countries are also eager to restore their precious heritage and we can collaborate with such agencies worldwide.
- [2] One of the wings may deal with educational problems which may handle such matters as are faced by the Jain Pathshalas and provide scholarships to bright students who may desire to go abroad for higher education.
- [3] There are many volumes on Jain religion in various libraries. A central library be created where one can have an access to information about such volumes and where exactly are they located. It will be a boon to the researchers and scholars.

DARSHAN WING

- [1] There should be a committee consisting of scholars which can articulate the views of the Jains on matters relating to problems faced by the world. The same committee may undertake publication of books, pamphlets and such other literature on the Jain religion. It can also counter false propaganda conducted by the opponents of the Jain religion through media, lectures and publications of books. The central body may spread the gospel of Ahimsa (non-violence) and exchange information on experiments that are being conducted the world over. It can also exchange information among the Jains on important events that are taking place in their respective countries. There should be a wing which can provide information and training on the basic tenets of the Jain religion, Yoga etc.
- [2] Religions today, throughout the world, try to understand and respect each others philosophy, through interfaith activities. The activities of Jain religion are exemplary in this respect. Jains have never demanded their own "Land" or state. There have been movements in India like Gorkhaland or Khalistan but Jains always try to mingle with the people where they happen to live. They have never displayed any kind of religious fanaticism; on the contrary their attitude has been liberal towards other religions. This is in consonance with their faith in religious philosophy which says that a person is known not by his/her caste, creed or colour but by the deeds performed or virtues possessed by him or her. This is evident from the fact that many Jain Acharyas have authored volumes on other religions. A Jain sadhu, in order to acquire the rightful status, has to study the scriptures of not only his own religion but of other religions also. Hemchandracharya, known as sarvagna (omniscient) in Kaliyug, worshipped the Shiva Temple in Somnath and Vastupal-Tejpal had donated land for the construction of a mosque.

During the drought from Vikram Samvat 1313 to 1315 - Jagadusha opened his graneries to the people irrespective of their caste or religion. Acharya Vijayvallabhsuriji offered donation for the construction of Gurudwara for the Sikhs. Acharya Buddhisagarji opened a hostel for the Dalits. Jayantmuniji works for the welfare of the Adivasis. The greatest example is that of Virayatan. And there are schools, hospitals and community kitchens built by Jain which admit people of all religious hues. About 400 years ago, Akbar and in recent times Gandhiji felt attracted towards Jainism known for its catholic outlook and philosophy of Anekant. Gandhiji studied the anekant philosophy while in South Africa and he said that it helped him to look at a Hindu from a Hindu's perspective and a Muslim from Muslim's. Jain religion's Syadvad and interfaith programmes can become a bedrock for unity and harmony and Jains diaspora can contribute a lot in this direction.

[C] CHARITRA WING

This will be action oriented. A wing dealing with charitable and relief activities at the time of natural or man-made calamities such as floods, earthquake, tsunami, violence, conflicts etc. There should be a political wing which can present the views of the Jains before their respective governments.

There should be a separate wing dealing with business, trade and commerce such as the JITO working in Mumbai. With a view to enabling participation of Jains in different important events, a brochure should be brought out giving names, addresses, profession, E-mail, fax number and such other useful details. The broad objectives of the central body may be as under :

- (1) To unite the Jains of the world under a single canopy and to ensure exchange of information among them.
- (2) On the international level or between different religions of the world, concerted efforts should be made to forcefully present the views of the Jain religion on important principles, tenets etc.
- (3) To awaken the Jains against the divisive attempts that are being made against our religion and to oppose such moves and actions. For instance, a lot of religious conversion activities are going on or the false propaganda that is being conducted by bodies like Anop Mandal.
- (4) To make concerted efforts to propagate and spread the principles of non-violence, Anekant etc. and to organise programmes aimed at creating awareness about them. The coordinators and the office bearers may visit different countries and appraise the local people of their activities. The president of the JAINA visits different towns and cities in India whenever he visits that country and appraises the local people about the activities that are being conducted by JAINA in the US.

I appeal to one and all to make concerted efforts under the auspices of such an umbrella organisation and, in the words of Swami Vivekanand, we must 'arise, awake and stop not' till our goal is reached. The enlightened community must not wait for a messiah to come to us and stir us into action. Our salvation lies in action, now and here.

CONTRIBUTION OF FOREIGN SCHOLARS IN JAIN LITERATURE AND PHILOSOPHY

DR. JITENDRA B SHAH

DIRECTOR L.D. INSTITUTE OF INDOLOGY AHMEDABAD

"I tell my countrymen that the principles of the Jain Dharma and the Jain Acharyas are sublime and that the

idea of the Jain dharma are lofty. The Jain literature is superior to the Buddhist literature. As I continue to study the Jain Dharma and its literature my fascination for them keeps increasing." Johannes Hurler (Germany)

This is the statement by a learned scholar from Germany. At number of instances he has wholeheartedly praised Jain religion literature and Jain principles. In the mid 19th century German scholars turned towards the study of Indian literature. Sir William James first of all studied Sanskrit language and thereafter he translated Kalidasa's "Abhigyan Sakuntal" in English. Since then European scholars got inclined towards the study of Indian literature and in turn they got acquainted with Jain literature too. Since then the study and teaching of

Jain religion started in foreign countries and is still continuing.

JAIN RELIGION IN FOREIGN COUNTRIES :

The earliest evidences regarding spreading and the teaching of Jain religion abroad is obtained from Buddhist scriptures. According to Buddhist literature, Buddha religion started in Srilanka in 3cent, B.C., during the time of Mahendra and Sanghamitra, who were son and daughter of the Emperor Ashoka. They started Buddha religion over there. References show that Jain religion was there prior to that. If we consider Nepal as a separate nation, then according to Jain scriptures and Jain scholars, Nepal is said to be the birthplace of Jain tirthankars Shree Neminathswami and Shree Mallinathswami. Evidences show that Bhadrabahu swami had done his Mahapranyoga meditation in Nepal.

A Russian group of scholars named Ducobarsi has noted that a Jain saint Manibhadra had visited Ashtrakan, Kasviyansi, Russia, and Soviet union. Jain religion idols, inscriptions, manuscripts, paintings, documents etc. are kept in the museums of Egypt, Babilon, Aleczandria, Greece, Switzerland, Germany, England, America, Denmark

etc countries. So it can be believed that the people over there well knowing at least something about Jain religion.

A world religion conference was held in 1892 in Chicago. Shri Virchand Raghavji Gandhi was there as a representative of Jain religion. He had delivered a very impressive lecture over there. Then he went to America and different countries of Europe and there he spoke to them on Jain religion. As a result people there also came to know about Jain religion.

Jain householders basically being business oriented, were travelling overseas. They were visiting Africa and other countries. As such Jain religion was spread over there also. A well

known businessman named Sheth Motishaw had business with China. As such he frequently visited China and talked about Jain religion to them. It is reported that he had installed an idol of Jain Tirthankar there. During the middle of the last century many Jains either for studies or for business had been to Africa, Europe, England, America, and Japan. Then they settled over there. As such they constructed Jain Temples over there. As on today there are 60 Jain centres and 27 Jain Temples in America. Four temples are there in England. Jain temples are under constructions in many other countries. Accordingly Jain religion is progressively getting momentum in foreign countries.

At present because of unique Jain principles of Non Violence and Anankantvad and such other views the whole world is studying Jain principles. Here we shall look into the special study of Jain religion by noted German scholars.

Subjects under study in foreign countries.:

Once the European scholars started the study of Oriental studies, they kept no barriers of language or subject. We find that during last 150 years they did immense and astonishing work in this field. They have worked on literature written in Sanskrit, Prakrit, Pali, Apabhramsha and many other local Indian languages. The main subjects of their researches were Culture, Social condition, Historical language development, Critical edition of volumes (granth), authenticated history, philosophies, religions, Vedic religion, Hindu religion, Shaiv principles, Vaishnav tradition, Jain religion, Buddha religion, Sikh religion, Jew religion, Parsi religion, Christianity, Islamic religion and along with these subjects they worked on science, art, and architecture also. In this way European scholars having studied all these in depth, they have also published it too.

European Scholars :

As mentioned earlier, William Johns (1749 - 1794) started the study and research work on Indian Studies. Thereafter the desire to study Indian vidya went on increasing in the whole of Europe, which is still continuing even today. More than 56 very well renowned scholars have done immense work. It is so much that, if we make a list of it then it will become a big volume by itself. Just to mention few names (1) Johns Hartel (1872 -1955), (2) Max Mullier (1823 -1900) (3) Wilhem Jigar (1856 -1943), Richard Pishal (1849 - 1908), Morris Winternitz (1863 - 1937), Ottovon Boithling (1815 - 1904), Hermann Yakobi (1850-1935), Schubring Waltier (1881-1969), Ludwing Alsdorf (1904-1978), Brunn, Boli, Waiver, Goldmister and Mr. Bansidhar Bhatt, Mr. Chandrabhan Tripathi, etc.

Indian Scholars who have done deep study on Indian vidya and in special reference to Jain religion.

Here we shall try to get some acquaintance with the life and work of Hermann Yakobi, Schubring and Alsdorf. Hermann Yakobi He was a German Scholar, who had worked on different aspects of Indian religions. He mainly worked on Jain religion. Hermann Yakobi was born on 03-02-1850 in Koel-Kolon in Germany. He studied upto high school level in his native place. Thereafter he studied mathematics in Berlin. There only under the guidance of Prof. Weber

and Prof. Goldmister, he studied Sanskrit language and comparative studies languages. In 1872, by virtue of his thesis "On the origins of Indian Astrology's Term Hora" he was conferred with P.h.d., degree by Berlin University. From then for one year he went to London. Thereafter along with George Buhler in 1873-74, he came to India. This visit to India played a very important role in his life. He went to Rajasthan. Here visited many places where manuscripts were preserved. He collected a number of manuscripts. He got acquaintance of Jain saints.

After returning to Germany from India in 1875 he got the post of Professor. He served as Prof. in Muster Uni.

And Kiel. There after in 1889 he returned to Koil. He revisited India in 1913-1914. He retired in 1922. He died on 19-10-1937. He was the disciple of Learned Weber, who is a renowned scholar of Indian studies.

His works :

Hermann Yakobi has edited number of Jain volumes (Granth). He has also translated them in German and English languages. Following is the list of his work:

1) Zwei Jainstotras Indische studien - 1876.

2) Kalpasutra of Bhadrabahu - preface, notes along with glossary of Sanskrit and Prakrit words.

Leipzig - 1879.

3) Kalakacharya - Kathaṅgaṃ - editing and translation Journal of the German Oriental Society - 1880.

4) The Aṣṭaṅga Sūtra of Svetāmbara Jains. Pali Text Society - London - 1882.

5) The Staviravali Charita or Paristaparva by Hemchandra - Bibliotheca Indica - 1883-1932.

Translations:

1) Acharang Sutra - Sacred Books of the East - 1884

2) Kalpasutra

3) Uttaradhyaṃyan Sutra - Sacred Books of the East - 1885

4) Sutrakrutanga Sutra

Own publications :

1) Selected stories in Mahāśāstri - Leipzig - 1886

In this book he has given grammar of Prakrit Language along with the glossary of words. As such this book is considered as very important book for the study of Mahāśāstri Prakrit.

2) Upamitibhavaṃprapañcika - Siddharshi - Bibliotheca Indica - 1901-14.

3) Samarāieccakaha by Haribhadraśuri (second edition).

4) Paumcariyam by Vimalśuri - 1914.

During his travels in India, he found out two poetical works in Apabramsh language. The information about this was mentioned only as quotations in grammar book of Apabramsh language. They were "Bhavisattaya kaha and Sanatkumar caritam" by Dhanpal. He edited both the volumes (granth) and were published in 1918-1921. Apart from this he has written

many research papers on Jain religion. Collectively if put together it itself would become a independent book .

It is not that he studied only Jain religion, he studied mathematics and natural science in great depth.

Following is the list of some of his works :

1) Methods and tables for verifying Hindu dates, Thithis, Eclipses, Nakshatra etc. (Bombay).

2) The computation of Hindu dates in the Inscriptions (1892)

3) Tables for calculating Hindu dates in true local time (1894)

4) The planetary Tables (1912).

All the abovementioned articles are published in .

5) Age of Veda in festchoift for Rudolf Roth.

6) On the Antiquity of Vedic culture - Journal of the Royal Asiatic Society (1908).

He has done work on grammar and on too.

Compound and subordinate clauses, Studies in the development of Indo-European Language. Bonn (1897).

He has worked on epics, purans and stories.

1) The Ramayana, History and contents with a concordance of the Priuted Recensions. Bonn -1983

2) Mahabharat -1903

He has written articles on poetry and beautification. :

1) Dhavni the soul of poetry Dhvanyaloka Leipzig. 1903.

2) Early History of Alamkaras'astras -1930.

He had more inclination and liking towards the study of Hindu philosophy, Nayaya philosophy, and Vaiseshik philosophy. He also studied Yoga philosophy. He has done critical analysis of Logic, Inference etc.

He has written an essay in which he elaborately stated that in comparison to Samkhya-yoga, Buddha philosophy is original.

The Origin of Buddhism from Samkhya - yoga (1896)

He has expressed deep thought on Bhagvat Gita. He has also written on Theism and Omnipresence . He had also written a research paper on the roots (origin) of Yoga philosophy which was published from Gotigan Academy in the year 1929. Apart from these highly scholastic work, he had also written volumes which would be of interest to a commonman. To mention just a few : Light of the orient - 1922. He has written many papers on the Encyclopedia of Religion and Ethics. In 1923 he wrote a paper on the Concept of God in Indian Philosophy. In this paper he has discussed about the existence of God right from Veda period to Philosophical era. Thus Hermann Yakobi by his dedication throughout his lifetime for the study of philosophy, has created a vast literature in various subjects.

Because of his dedicated work and his contribution in Jain literature, Jain community

has conferred him with the Honor " Jain Darshan Divakar " (like a Sun of Jain Philosophy).An European learned expert scholar in philosophy while editing (compiling) the works of Hermann Jacobi states that some of the statements made by him are hasty, some of the are true and in spite of that all his work and papers are very important , thought provoking and inspiring too.

Jains cannot afford to forget the valuable contributions done by him. In those days there was a common belief that Jainism is the branch of Buddhism. After reviewing critically and in the preface of Kalpasutra,he proved that it is not so i.e. Jainism is not the branch of Buddhism, but an independent religion by itself.

Tirthankar Mahavira and Shree Gautam Buddha existed in the same era. In 1879,when this was published, there was some opposition by some scholars,but at the end they accepted the opinion expressed by him in that paper.

He has discussed some general questions pertaining to the history in his preface in English edition of Uttaradhyayan sutra and Sutrakritanga sutra. And in 1893 he also proved that Jain philosophy was more ancient than Vedic culture. Well known historian states that he (Hermann Jacobi) has cleared all the false impression and misunderstandings which were prevailing regarding Jain philosophy in comparison to the Vedic- Brahman religion and Buddha religion by giving unquestionable testimonies. And due to this very valuable work the whole Jain community is under high obligation of him.

WALTER SCHUBRING

Walter Schubring enriched Jainology and Prakrit studies with his vast contributions. It was owing to his untiring efforts that the Jain canon was made known to the scholars. Walter Schubring was born on 10 -12 - 1881 in Luebeck in Germany. His father was a principal in a famous school over there. He had his higher education in Myunyen Uni. And Strasburg Uni..He was the disciple of the then well known learned scholars like Weber, Pishal, Yakobi, Loyaman. He worked on Kalpasutra and had a doctorate degree of Phd for that work.(1904).Mr.Burges translated this thesis in English, was published in "

Indian Antiquary" in 1910. From 1904 to 1920, Schubring gave his services as librarian (Vidyakiya Granthpal) in the Royal State Library -Burlin. There he made a very elaborate catalog of Jain Manuscripts, which were published from Germany. In the year 1920, Schubring was appointed as a Professor as a successor to Prof.Stan Conov at Humburg University. He came to India in 1927-28. Here he paid visits to many museums of Jainasra (Granth bhandar) and also came in contact of Jain saints and Jain scholars. He devoted some time and gave services at Bhandarkar Research Institute , Pune (Maharashtra). He retired in the year 1951. He expired on 13 - 4 - 1969.

Schubring edited many volumes (Granths) and wrote many research papers. He taught Jain philosophy, Sanskrit and Prakrit languages to many Germans. He served with full dedication throughout his life for the studies of Indian studies and Jain Literature which will be remembered for long time.

He edited Acaranga sutra and Sutrakritanga sutra, which were published in 1918. In the same year he edited Vyavahar sutra and Nishith sutra. He studied Mahanishith sutra in the year 1951 and 1963, and published it in two parts. Its edition in Nagari script was published by Jain Sahitya Samsodhak Samitee, Pune in 1923. His editing work was very precise and faultless and as such it was an ideal example for scholars. " Words of Bhagvana Mahavir " by this name he critically translated Jain canons in German language in 1926. Its English translation is published by Lalbhai Dalpatbhai Bharatiya Sanskruti Vidyamandir. In 1934 he edited Loyman's last work>this is very useful because it is stated that it contains the whole resume of jain religion . " Whatever is in jain literature is in this volume and whatever is not in it is nowhere. During the second world war this was thrown in the dustbin. But Loyman's son took out the manuscript from the dustbin and gave it to Schubring.

Thus it was saved.

Schubring had also translated Dasavaikalik granth and it was published at Ahmadabad in the year 1932. He edited Chhedsutra in 1966. He has also worked on Niryukti, and jain stotras. He has also worked on Ganivijja and Tandulveyaliya, which were published after his death. In the year 1942 he had edited Isabhasiyai. He also published volumes on Jain religion principles and other scriptures.

Thus Schubring has throughout his life served for Jain literature and spread and taught Jain philosophy abroad.

Prof. Alsdrof (1904 - 1978)

Alsdrof was born in the year 1904 in Hinland in Germany. In Hydalburg Uni. And Hemburg Uni. He studied about Indian culture, comparative language science, Persian and Arabic I languages. He learned Sanskrit language from Henry zimer and Walter schubring. Both of these were renowned scholars in the western world.

They inspired him for the study of Jain philosophy. Alsdrof was awarded a degree by Hemburg Uni. For his work on Kumarpal Pratibodh in Apabrmsh language. Then at Burlin he worked under the hands of Luders.

There with 70 the inspiration from Hermann Yakobi, he worked on Harivansh Puran in the year 1936.

Between 1930 -32 he gave services as a lecturer for German and French languages at Allahabad University. During this period he traveled throughout India. as a result he came in contacts with many learned jain saints Acaraya Vijay Indrasuri, munishri Vidyavijayji and Jayantvijayji were main among them.

In the years 1935 38 he was appointed as a reader in Berlin for Indian culture subjects. Thereafter he worked as a Professor for Indian culture in Myunster uni. In 1950 he was appointed as a Head of the Dept. for Indian culture in Hemburg uni. Here only his master Schubring was also teaching. Accordingly he became a true successor of his master.

He wrote many articles in German language of Uttaradhyayan sutra. He wrote on various subjects like :

Apabrmsh Studies (1937). Indian sub continents - India , Pakistan, Srilanka (1955), Contribution to the History of vegetarianism ans cow worship in India (1961), Asoka's separate edicts of Dhuli and Jaugadar (1962) etc..

During the period of 1951 to 1959 he edited the unpublished papers of Henry Luders and it was published as "VARUN". On his 70th Birth anniversary under the auspices of Glaznep Founation his papers, lectures and research papers were published. He also gave services in the form of chief editor for Pali dictionary . In the later part of his life he started writing criticism (tika) on jain canons.

Over and above to this he was an active worker of institutes like Academy of sciences and literature of Mayence, Royal Danish Academy of Sciences and letters.

Thus he served for jain religion and Indian culture and edited and published a number of volumes (granths).

Translated in English from original in Gujarati.

Translated by : Jashvant D Shah,
Vapi. (Gujarat).



JAIN MANUSCRIPTS COLLECTION IN FOREIGN COUNTRIES

Dr. KANU BHAI SHETH EX-HEAD OF MANUSCRIPT DEPARTMENT L.D. INSTITUTE OF INDOLOGY
KALPANA SHETH EX-RESEARCH OFFICER FORBUS GUJRAT SABHA AHMEDABAD

Vedic, Buddhism and Jainism are the three main Indian religions. In olden times, all the three schools had the tradition of creating hand-written manuscripts which were put into collections. In the Jain tradition, due to formal administrations by the fourfold community (i.e. sadhu, sadhvi, laymen and laywomen) such collections were in abundance and were well looked after. In India, such collections number in thousands, but also outside India, such collections are still existent. Jain community has special values of such collections and learned s?dhus and scholars are always busy with research and editing work of old scriptures and as a result of this, thousands of old scriptures have come into light and are published.

During the British colonial rule in India, the local populaces were impressed by the British life style, administrative and educational systems, as a result of which the educational system in India took a turn. This led to research in several new areas of learning including manuscriptology in which the British contribution is noteworthy. Attempts led to the recovery of many hand-written manuscripts which were first hand-listed and then subjected to preservation processes. This activity started in 1850 and resulted in thousands of invaluable manuscripts being saved; there is an abundance of Jain manuscripts in these collections.

In those days Jain community was considered financially very sound and because of the administration of the fourfold sangh/organizations, thousands of manuscripts had been written as copying manuscripts is considered a very pious and holy work. These handwritten manuscripts were distributed to different Jain libraries where they were preserved carefully. Thus such Jain manuscript libraries came into an existence.

European scholars got interested in the manuscripts and started doing research in this field. Many foreign scholars like G. Bühler, Hermann Jacobi, C. Bendall, F.L. Pullé, W. Schubring, and L. Alsdorf and many more started research with manuscripts. As a result of this many Indian manuscripts have appeared in many countries like Germany, Austria, Italy, France, America, Australia, Canada, Gulf countries and many more.

Credit for these collections goes to all these famous scholars of indology with whose contribution all these manuscripts libraries have come into existence and are well preserved.

According to Late Pujya muniraj shri Jambuvijayaji Maharaj in the foreword of the Catalogue of the Jain manuscripts of the British Library "In this day and age, even in India, the work of researching and cataloguing manuscripts is extremely difficult and rarely undertaken. It is therefore all the more to be appreciated that such arduous work is undertaken in foreign countries". The edition and study of our first and most authentic text of one of the most important and holy scripture of Jain canon, the Kalpas?tra, is the result of the research work of

the German scholar Hermann Jacobi.

Known collections of Indian manuscripts exist at The British Library, the British Museum, the Victoria and Albert Museum, the Wellcome Trust, Libraries of the Oxford University and Cambridge University, Royal Asiatic Society, Florence University in Italy, Strasbourg University, Bibliothèque Nationale de France in Paris, Vienna University, Berlin, Russia, United States of America etc. and the quality of Jain manuscripts in these collections is noteworthy.

On the term 'Jain manuscript'

The concept of a 'Jain manuscript' for cataloguing purpose is open to several differing interpretations. Four alternative definitions of the term were proposed by H.R.Kapadia, whose name is familiar to anyone interested in codicology, especially with Jaina manuscripts. For he is among the main ones to have paved the way by his outstanding articles and by his catalogues of the manuscript collections deposited at the Bhandarkar Oriental Research Institute (Pune). His definitions, which were cited by C.B.Tripathi in the Catalogue of the Jaina Manuscripts at Starsbourg (1975. P. 17) are repeated here:

(1) Whatever is written in the form of a Manuscript by a Jaina is a Jaina Ms.

(2) Whatever Manuscript is written in Jaina Nagar? character is a Jaina Ms.

(3) Any Jaina work sacred or even secular written in the form of a Manuscript by a Jaina or non-Jaina is styled a Jaina Ms.

(4) Any Manuscript that is in possession of a Jaina individual or body is a Jaina Ms. Jain manuscript has wide ranges of subjects. Jaina monks have dealt with mostly all the subjects like religious and dogmatic works, narrative works, hymns, ritualistic works, genealogies, astrology, astronomy, cosmology, philosophy, nyaya, yoga, grammar, lexicons, treatises of metrics, poetics, mathematics, medicines, Ayurvedic, commentaries on non-Jaina works written by a Jain authors, animal disease - its causes and prevention, metallurgy, test of diamond, and many more.

Travel path of Jain Manuscripts towards Foreign countries:-

Our general assumption about Jain Manuscripts in foreign countries is that they might have been stolen from our countries, but it is not the case. There are few legal ways by which Jaina manuscripts have travelled from India to foreign countries. These can be indicated as below.

(a) Foreign scholars, mainly British scholars have introduced the research and editing system in India. They themselves did many research in India and in their home countries, so the manuscripts which they have used for their research work were collected in foreign collections. They were then gifted to particular Institutes or Libraries. Ex. Dr. Herman Jacobi has gifted his collection which is now the wealth of British Library - London.

(b) They have bought many manuscripts from manuscript agents in India. Those records are available from their record books with dates and other data. One major sales agent 'Bhagwandas Kevaldas' from Surat has sold many Jaina manuscripts to many scholars in various countries. From few records and surveys it is found that series of complete manuscripts of the Jain canon have been scattered in various countries. As an example it is found that a Jain lay person named 'Jayakara?a' has got written a series of the 45 Agams in the year V.S. 1694, out of

which two are found in Cambridge University library, one in Ahmedabad, etc. Similarly, manuscripts which had been commissioned by one Pasavira in the year V.S. 1721 are found in Berlin, Leipzig, etc. It so happens that the manuscripts preserved in these places had been sold by the same manuscript agent 'Bhagavandas Kevaldas' from Surat, which may explain that they got scattered.

(c) Few Jain monks - acharyas, had gifted their collection to particular persons - Jain scholars and thus they are preserved there in foreign collections. For example, in the British Library - London, a Jain monk named 'Jambuvijayaji' has gifted the collection of 197 invaluable manuscripts containing texts in Apabharmsha, old Gujarati and Rajsthani languages.

(d) Some of the British administrators, during their service and stay in India came in contact with Jainism, were interested in collecting Jain manuscripts and gifted them to some institute or library. For instance, Henry Thomas Colebrooke had gone to Bengal as a 'writer' in 1782 and was in the service of the East India Company in Calcutta. He collected about 2749 items of Jain work and he officially presented this to the East India company which is now preserved in British Library - London as 'The Colebrooke collection'.

Still many institutes and libraries of foreign countries purchase Indian works from various manuscript agents or art dealers and enrich their collections. They also continue to acquire gift from scholars or institutes.

In the middle of the nineteenth century several door to door surveys were conducted in various parts of India, by eminent scholars, mostly under the patronage of the British Indian Government, and they listed the manuscripts with the primary objective of saving these valuable documents on Indian cultural heritage.

There are about 60,000 Indic manuscripts preserved in 20 different countries of Europe and North America. Several other countries in Asia also have nearly 1,50,000 manuscripts in Indian scripts and languages. Among such countries are Nepal, Pakistan, Bangladesh, Sri Lanka, China (including Tibet), Japan, Myanmar(Burma). Of these manuscripts 67% are in Sanskrit; 25% are in modern Indian languages and the rest in Arabic, Persian, Tibetan and other languages. It can be assumed that out of these Sanskrit and modern Indian languages about 7-10% may be of Jaina origin.

About the importance of catalogues ----

Late Rev. Muniraj Shree Jambuvijayaji maharaj has written in the foreword of Catalogue of the Jain manuscripts of the British Library that " catalogues of manuscripts are of the utmost significance because even with the availability of a printed publication, the importance of the original material never diminishes. Important scriptures have been printed and published with many inaccuracies and such defects can only be verified by comparison with original palm-leaf or paper manuscripts. Publication of catalogues brings to light the rich collection of Jain manuscripts that exists in foreign countries. Such collections contain rare and important texts of Jainism and this catalogue offers a wealth of scriptural knowledge."

Some of the collections in foreign countries are the property of Jain scholars who did

research for long years and those manuscripts have been used for their research project which are rare, important and noteworthy which enrich the collection. These manuscripts are well preserved with modern technical system.

There exists few important cosmological diagrams, illustrated manuscripts, yantras on metal like copper, cloth etc.. important maps, few rare and unique palm leaf manuscripts which enrich the collections. More and more digitization of precious manuscripts is being done in libraries outside India: some of the British Library, Victoria and Albert Museum, Bodleian Library, Wellcome Trust and Royal Asiatic Society are accessible on the Jainpedia website (www.jainpedia.org). The Cambridge University Library is digitizing several Indian manuscripts on its website as well.

From the catalogues one can have an idea of hidden treasure there in foreign countries.

Institute of Jainology - UK & Ahmedabad is dedicated to the noble cause of raising awareness of Jainism worldwide through the channel of art, culture and education. Among those one dream is to complete a survey of all Jain manuscripts in Europe, named "Towards an inventory of Jain manuscripts in Europe (IJME)". Under this project the "Descriptive catalogue of Jain manuscripts in British library" was published in 2006 and launched by Hon. Indian prime minister Dr. Man Mohan Singh at Vigyanbhavan, New Delhi. Other institutions' catalogues - The Wellcome Trust, Oxford University - Bodleian Library catalogues have been prepared and will be published soon.

Along with this we have surveyed Europe and other countries where Jain manuscripts are found. Here we try some approximate statistical figures regarding the number of Jain manuscripts in the Western world outside Europe in the narrow sense of the word:

United states of America

Total number of Jaina manuscripts c.415. (based on a rough survey of the various sections of A Census of Indic Manuscripts in the United States and Canada, compiled by H.I.Poleman, New Haven: American Oriental Society,1938)

The total number of Indian manuscripts listed in this compilation reaches between 7500 to 8000.

Boston. Museum of Fine Arts, about 19 manuscripts. List supplied by Vishalha Desai, Assistant Curator, July 1989

Washington. D. C. Freer Gallery of Art, Smithsonian Institution: about 4 Manuscripts

Washington. D.C.U.S. Library of Congress: about 35 Manuscripts. List is comp. by Horace I. Poleman. Washington: United States Government Printing Office, 1939

Russia: St.Petersburg, Asiatic Museum & Russian National Library

Development & Impact of Jainism in India & Abroad

About 150 Jain manuscripts (according to the hand-written list kindly communicated by Professor A. Vigasin, Moscow).

Petrograd. Rossijskaja Publicnaja Biblioteka about 150 Manuscripts N.D.Mironov.

Petrograd: Rossijskaja Akademija Nauk, 1918 Pts. I-II

European Manuscript Libraries:-

Library	Years of acquisition by the collector	Number of mss.	Catalogue
Tod collection, Royal Asiatic Society, London	1799-1823	53	Descriptive list by L.D.Barnett, 'Catalogue of the Tod Collection of Indian Manuscripts of the Royal Asiatic Society', JRAS 1940, Part II, April, pp. 129-178; digitization of 4 valuable items in progress + availability on the Jainpedia website.
Kielhorn collection, Gottingen University Library ¹	1866-1881	14	R. Fick, 'Kielhorns Handschriften-Sammlung. Verzeichnis der aus Franz Kielhorns Nachlass 1908 der Göttinger Universitäts-Bibliothek überwiesenen Sanskrit-Handschriften'. Nachrichten von der Gesellschaft der Wissenschaften zu Göttingen aus dem Jahre 1930, pp. 65-94; 'Nachtrag', Nachrichten..., 1941, 4, pp. 115-119.
Berlin, Königliche Bibliothek	1873-1878 (+1886-89), official letter dated 30 june 1873: 'It appears to His Excellency the Governor in Council to be no objection to Dr. Buhler's supplying the Royal Library of Berlin with copies of such sacred writings of the Jainas as have already been collected for Government' (in Weber, vol. 2.3, p. VIII)	259 (out of a total of 901 described in vol. 2, cf. vol. 2.3, p. V)	Weber, Verzeichnis 2.1, 1886 (Sastric disciplines); 2.2, 1888 (Siddhanta), 2.3, 1892 (other jain works + additions).
Oxford, Indian Institute (Sir Monier Monier-Williams)	'procured in 1877-1878 through the agency of Prof. Georg Bühler' (p.1)	39	A.B. Keith, A Catalogue of the Sanskrit and Prakrit MSS. in the Indian Institute Library Oxford, Oxford, 1903.
Bühler collection	1881-1882, Gujarat	74	G. Bühler, 'Ueber eine kurzlich für

Library	Years of acquisition by the collector	Number of mss.	Catalogue
British Library	Originally it belonged to two distinct institutions mainly Oriental collections(OC) and India Office Collection (IOC). The Colebrooke collection(1819); The Mackenzie collection (1822?); The Burnell collection (1870,1882);The Bühler collection (1888); The Aufrecht collection (1904); Sir William Jones (1746-1794); Buchanan Hamilton (1762-1829); John Leyden (1775-1811); Dr.John Taylor, James A.Burgess (1832-1916); to which should be added Hermann Jacobi's collection (1897), manuscripts bought from Bhagvāndās Kevaldās, etc.		
Boston. Museum of Fine arts, Boston.USA		19	List supplied by Vishalha Desai, Assistant Curator, July 1989
London. School of Oriental and African Studies, University of London		Not sure	A list prepared by R. C. Dogra. London: SOAS, 1978

Below are mentioned the names of some Institutes/Universities which have Sanskrit/ Hindustani/ old Gujarati manuscripts in their collection. We can assume that some of them are Jaina manuscripts. One has to search for that more precisely, as catalogues or hand lists are not available and could not be checked directly by us.

1. Aberdeen. Aberdeen University.
2. Brussels. Bibliotheque Royale Albert
3. Edinburgh. New College
4. Kathmandu. Durbar Library
5. St. Petersburg. Bibliothèque Impériale Publique de St. Petersburg

SOME OF THE IMPORATANT AND RARE MANUSCRIPTS IN FOREIGN COUNTRIES.

Palm-leaf manuscripts from Western India are preserved, as is well known, in temple libraries at Jaisalmer, Cambay or Patn. They are very rare outside India. The British Library has 3 unique palm-leaf manuscripts of the Jitakalpa-group (dated V.S.1258 = 1201 CE) with shelf mark Or. 1385A, 1385B, 1386. A composite palm leaf manuscript of 220 leaves is kept at the University Library of Göttingen, Germany, containing among other things the Vyavaharacurgi. It is not dated. On the other hand, there are about 20 palm leaf manuscripts from Karnatak kept at the Bibliothèque Nationale et Universitaire de Strasbourg.

A list of illustrated manuscripts in British Library, British Museum and Victoria Albert Museum in London is mentioned in our Catalogue of the Jain Manuscripts in the British Library Vol. I (published by The British Library & The Institute of Jainology London – 2006) on p. 170. There are several manuscripts of the Kalpasutra, the Uttaradhyayanasutra, manuscript covers showing the 14 dreams of a Jina's mother, one victory banner from the 15th century, a Jain game of snakes and ladders, a vijnaptipatra, large painting on cloth of the Ahâdvîpa, a copy of an illustrated Shâlibhadra-caupaî, etc.

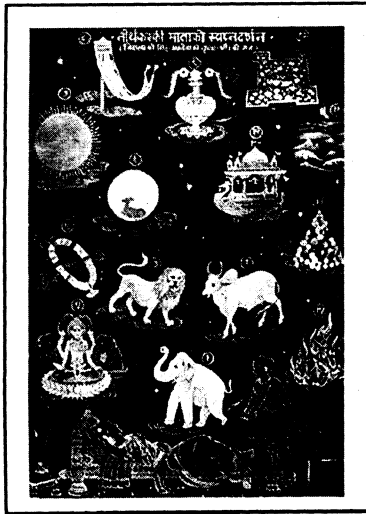
Several libraries or museums outside India, whether in Europe or in USA, have complete or incomplete illustrated Kalpasutra and Kalakachâryakatha manuscripts, or folios of cosmological works (Sangrahalaya). Besides, European and American museums often have cloth paintings or illustrated manuscripts of various provenances. It is impossible to list them all individually. A lot of them are reproduced and described in catalogues of important exhibitions which took place in the last two decades. They are in particular:

(a) Peaceful Liberators ed. by Pratapaditya Pal, Los Angeles, 1994: one of the first exhibitions which took place in Los Angeles and then in London. Contains several manuscript pages.

(b) Steps to Liberation, ed. by J. van Alphen, Antwerp, 2001. An exhibition organized in Belgium in 2000-2001, including several illustrated manuscript pages owned by private collectors.

(c) Victorious Ones ed. by Phyllis Granoff, New York, 2009 is the catalogue of an exhibition which took place at the Rubin Museum New York in 2009 where only items kept in America were shown.

Digambara works are rather rare outside India. One of the most noteworthy collection is that preserved at the Bibliothèque Nationale et Universitaire of Strasbourg (France) which was collected systematically. Otherwise, an illustrated manuscript of Raïdhû's Jasaharacariu in Apabhhrana is kept at the Wellcome Trust and an illustrated manuscript of Gangâdâsa's Âdityavâravratâkathâ is preserved at the British Library.



JAIN IMAGES (IDOLS) OF INDIA IN MUSEUMS ABROAD

- Shri Nareshkumar Pathak

Director - Kendriya Sangrahalaya Indore

Indian Arts have a significant status in the world. There is a magnetic impact of high standard of Art, Beautiful engraved Architecture as also attractive art pieces, on Foreign Tourists & Towers of Art. As a consequence, the demand for Indian Art Pieces were increased in Foreign Countries. Nevertheless, there was beginning of widespread circulation of Indian Arts, abroad, right from the second half of 18th century itself. It was that specific time span, when a movement for Museum came into existence in the world. In 19th century, there was establishment of several important museums in Europe & America. In these museums there was display of Indian Art Pieces, that lead to the campaign relay of Indian Arts.

Prior to independence, many important Art pieces of main Art centres of the country were already sent abroad. No information is revealed as to the source of these Indian Art pieces exhibited abroad, But most of these Artpieces have adorned, the foreign museums much before independence.

Among collections of Foreign Museums and those of Art lovers, there are Art pieces of Shaiva, Vaishnava, Shaket, Buddha and Jain culture. Jaina artpieces are also exhibited in large numbers in Europe & America. Many scholars have also written in respect of these artpieces, but information relating to all these is not available at one single place.

There are various Artpieces at Museums abroad relating to Indian idols (images). Among them Idol / images of Tirthankaras Celestial. Beings (Deities) commanding - Protecting Jain Administration (Shasan Devta), (Yaksha Yakshi) and several other Artpieces. Among idols (images) of Tirthankaras there are idols of Lords Adinath, Sambhavanath, Suparshwanath, Chandraprabhu, Shreyansnath, Vimalnath, Shantinath, Kunthunath, Neminath, Parswanath and Mahavirswami. These images (idols) are created by using Prastara and metals which represent different eras ages (Time slots).

Indian civilization and culture contained a very prominent place for Jaina Religion and Art. Jainism is considerably old as compared to the other sects like Shaiva, Vaishnava, Saket etc. Many scholars have studied and worked upon the origin, development and oldness (ancient) of Jainism. Scholars are making research of oldness of Jainism out of the relics of Indus Valley Civilization, which do not appear to be different from Aryan culture on the basis of Mythological context and other literary evidence. There is reference to Jain Saints, ascetics, monks in almost all the Mythological Scripts. Lord Rishabhdev was a Mythological entity. The principles established by him itself gave birth to (formed) a distinct Religion (Philosophy) in which all the Tirthankaras prior to 24th one i.e. Lord Mahavir were called Nirgranthas. Lord Mahavir has given a new shape and definition to prevailing Principles of

Jain Philosophy retaining the basics and uniformity. This was a decisive turn. All those Tirthankaras who have conquered over the senses (sensual pleasures) were termed "JINENDRA" and their followers are (called) known as JAINS. Although the ancientness of Jainism is the subject matter of separate research, nevertheless, in the origin and development of Indian culture & civilization and upliftment thereof, Jainism has contributed by playing important role.

Although Tirthankaras are 24 in number, each one has Yaksha and Yakshi in the form of Shasan Devta (Deities - Celestial beings protecting Jaina Administration - Sovereignty and Glory). There is key contribution in Art pieces, Architectural engraving, Architectural volumes, Tales and epics etc. In Foreign Museums, there are images (idols) of Jaina Deities controlling & Protecting Jain Administration & Sovereignty (Shasan Devta), (Yaksha and Yakshis), Yakshi Chanda (Gandhari) Yakshi Ambika, (Yaksha Dharanendra), Yakshi Padmavati, Saraswati, Yakshi Dhruti, Yaksha - Yakshi couples, Yakshi Sulochana, Yakshi Nilanjana etc. Besides there are idols of Parents of Jina. In the background of creation of this type of Art pieces, there is an inspiration and imagination Power of Architect as also Literary annotation. The Artpieces include Jain Tirthankaras' parents, holders / keepers of Chamar, Dual Tirthi, Triple Tirthi, Five Tirthis as also a set of 24 Tirthankaras in the format of Canvas based pictures.

In Victoria & Albert Museum at London, Two idols (images) of Lord Adinath have been exhibited. Out of these two images one was brought there obtaining from Mirzapur in Uttar Pradesh - India which, despite (though) in defective state, is of topmost standard. This idol is shown as of 6th Century A.D. on the basis of its style. In the mediated form of this image of Lord Adinath, there is a high standard (level) of Architectural engravement. The another image in static (placement) Meditation form was obtained from Mathura, which is an artwork of great importance of "Kushan Art". One idol (image) of each of Lord Shantinath, Lord Neminath, Three idols of Lord Parswanath, one of Yakshi Ambika Deity, and one image of deity holding "Chamar" is exhibited, which was obtained from a place called Narhar near Pilani in Rajasthan-India. This image/idol is the best Artwork of "Chahman Art". This image contains a write up of Vikram Samvat 1224 i.e. 1167 A.D. A Bronze metallised (Alloyed) idol of the Lord Neminath was obtained from Gujarat on the basis of Style it was of 10th century A.D. The engravement on Architecture on this idol indicating Parswa Tradition (Parswachaar) is specially worth mentioning.

The best Idol of Lord Parswanath was Honourably placed with rituals performed, in the Vidisha district of Madhya Pradesh. The image was based on style and its was of the period 7th century A.D. Another image of Lord Parshwanath is important (art) work of Chalukya Arts obtained from South. This idol is engraved in the Meditation form (stature) and is created in 12th century A.D. The third idol is of Parswanath Temple of Gulbarga. This idol is created in 12th century A.D. and having on its footrest engraved write ups.

An image of Yakshi Ambika, exhibited in Victoria & Albert Museum of London, is obtained from Odisha (Orissa) in India. This image relates to 12-13th century A.D. and is of

Gang style.

Besides, aforesaid idols (images), an image of 'Chanwarholder' made on marble is exhibited which is of 12-13th century A.D.

In one another museum viz British Museum, London. Two idols of Lord Adinath, one each of Lord Suparswanath, Lord Mahavira, Yakshi Gandhari, Chanda, Ambika, Padmavati, Saraswati, Yakshi Dhruti, Yakshi Sulochana, Pair of Yaksha & Yakshi, etc. are exhibited. Over and above this 4 idols of Jina parents, Tirthankaras Two 'Tirthis', - One of Lord Adinath & Lord Mahavira one image of 24 Tirthankaras appears on Canvas base, Tirthankara placement, etc. All these idols are placed in Museum. Of these one idol of Lord Adinath is in Meditation form and has obtained from Bihar. The idols created during Pal Arts are considerably defective (damaged). Another idol of Lord Adinath, obtained from South India is important. In these idol Lord Adinath is inscribed in Meditation stature, and around it 24 Jinshapes (figures) are engraved. This inscribed image is of 13th century A.D. An idol of Lord Suparswanath created an Bronze metal is of 11th century A.D. On footrest, of this idol, in one line Eight Constellations are shown in human shape. Idol of Lord Mahavir was obtained from Gujarat. In this idol including Lord Mahavira there are Five Tirthikas. The idol is stylebased and is of 15th Century A.D. An image of Yaksha Chanda is of Pratihara age and was acquired from Madhya Pradesh-India. This beautiful image is in sitting form with 12 hands (Arms). An attractive image of Yakshi Ambika was acquired from Orissa (ODISHA). The inscription of the dress of this idol is of high standard the idol of Yakshi Padmawati is having Four hands (arms) in two parts (Dwibhang). An important (Art) piece was obtained from Kishi area of Malwa. An idol of Saraswati Devi engraved on white Marble was acquired from Rajasthan area. Aforesaid image of 12th century A.D. is an important creation of Parmar Kala. An another image of Saraswati is obtained from Karnataka area which is of 10-11th century A.D. Yakshi Dhruti (image) was obtained from Madhya Pradesh. On foot rest of this idol name of the 'Dhruti' is inscribed. On the hair dressing (beautifully) of this deity, beautiful glimpses of Kalachuri. Arts are found reflected. In museum an idol of Yaksha Yakshi is shown well protected on pillar inside inner Nich (Balcony). This idol is acquired from Madhya Pradesh. The aforesaid image is of 9th century A.D. and is an important piece of Chandel Arts. A preserved deity in Museum, is Yakshi Sulochana in Lalitasan. This eight handed (armed) Yakshi's name Sulochana is inscribed on Footrest. This idol is of 9th century A.D. The most notable among Jaina images are Bronze images of Parents which was obtained from South India. This was introduced & identified by Scholars as Parents of Tirthankar.

Apart from these, one image of Tirthankara without specific mark (Symbol Lanchhan) is from Bihar Region, and is created in Meditation Posture and is workpiece of Palas. This image is acquired from South and is of the 12th century A.D. belongs to Chalukya period. Another idol is obtained from South and is of the 11th century A.D. This idol is made of Bronze and it is of Chalukya period and is of the highest quality art piece. Two more images of Tirthankaras in Meditation posture belong to 12-13th century A.D. Besides this Bitizth, 24

canvas laid and Tirthankara images are their in the Nich. Tirthankara Nich is of the Gupta period and important Art piece of significance.

In Ashmolean Museum at Oxford there is one image of Lord Adinath duly preserved. This is created on Bronze and is of 7th century A.D. This image was obtained from Western India.

In Museum of Fine Art Boston (America) there are Four images of Lord Adinath preserved besides one Tirthankar idol and one Jaina Pillar, as also one "Sardal", One of the four images of Lord Adinath is in the posture of 'Padmasana" and is acquired from Devgarh, and it is shown to be of 10th century A.D. Another image is also obtained from Devgarh and is of Tirthankar in meditated form (Posture), but too the hands (Arms) are depicted. This is an important art piece of Chandel Art is inclusive of "Parswacharas". The third image of Lord Adinath is also of the 10th century A.D. The Fourth one is created on Bronze which was obtained from Western India.

In level and Museum of Art in America itself one image of Lord Adinath and Two images of Lord Parshwanath is exhibited. The idol of Lord Adinath belonging to Chandel period is acquired from Devgarh, but only upper portion of the idol is available. One unattainable artwork (image) of Lord Parshwanath is collected which is of 10th century A.D. The architect has painted on this image Jain by Stories. The second image of Lord Parshwanath is in meditation posture, wherein Parshwacharoas have been engraved at appropriate places.

In Denwar Art Museum of America image of Lord Adinath as also on curtained cloth exhibiting 24 Tirthankaras are there. This image of Lord Adinath was acquired from Central India. Lord Adinath is marked on architecture curtain in centre in Meditation Posture and that is of 10th century A.D. In this idol there is a mention of Shardool, Yakshi etc. This idol is of Svetambar is approximately of 15th century A.D. This has been obtained from Rajasthan. This is clearly indicating appearance of a mini temple of Jains.

In an Art Institute located in the city of Chicago of United States of America, images of Lord Chandraprabhu, Parshwanath Tirthankara, Shirsh etc. are exhibited, The image of Eighth Tirthankara Lord Chandraprabhu, which is carved on black slab (Prastar) and in meditation posture belongs to Digambar sect. This image is of a period of Chalukyas of Karnataka, around 12th century A.D. While marking of Parswacharas, the architect has explored the specialities relating to Art and that of Anchal. A meditation postured image of Lord Parshwanath is of 12th century A.D. and is from Madhya Pradesh. There is also engravement (write ups) of devotees / Deities serving Tirthankaras in the form of Digambara.

At William Rockhill Nelson Art Gallery (America) an image of Lord Adinath is exhibited. This image belongs to 12th century A.D. It contains only upper part but from the Artistic point of view, this is a best artpiece.

In Philadelphia Museum of Art, Philadelphia (America) the images of Tirthankara Shreyamnath, Yakshi Ambika, 2nd Tirthankara, Shirsh etc. are exhibited. Of these, image of

Tirthankara Lord Shreyamnath is carved on white marble carry special significance. This was acquired from the Abu Region of Rajasthan. In this beautiful idol, the architect has given special importance to its ornamentals. Image of Yakshi Ambika on beautiful seat was obtained from Gujarat Region. This marked image with write up relates top period 1460 A.D. The Architectural beauty of this image is of high standard.

In country Museum of Art at Los Angeles there is collection of images of Tirthankaras Lord Vimalnath, Lord Shantinath, Lord Parshwanath etc.

Thirteenth 13th Tirthankar Lord Vimalnath's image is of Bronze and of 15th century A.D. which is Artpiece of Western India. The Brass idol of Tirthankar Lord Shantinath is of 15th century A.D. and is acquired from Gujarat. Bronze image of Tirthankara Lord Parshwanath is obtained from Broach. This idol is created in the year 988 A.D. In this idol the Architect has alongwith beautification, made inscribed write up full of sensitivity.

In Seale Art Museum of America, the images of the Tirthankaras exhibited are Lord Kunthunath, Lord Mahavir Swami, Yaksha Dharanendra Nilanjana etc., 17th Tirthankar, Lord Kunthunath is seated in the meditated Posture. The idol is created in 1474 A.D. and was acquired from Gujarat. The exhibited image of Lord Mahavir Swami is of 11th century A.D. and was obtained from Devgarh. In a place surrounded by idols, there is good write ups on Tirthankaras, Shape (Figure) of Jina, as also Parshwachars.

An image of Yaksha Dharanendra collected in the Museum is of special importance. Although about Architectural speciality of this image, there is no unanimity among scholars, nevertheless, there is proper identity of Dharanendra as a Yaksha of Lord Parshwanath. An image of damsel (Dancer) named Nilanjana was acquired from Abu Region of Rajasthan. The image is of 12th century A.D. Which was created in accordance with the description in Jaina literature.

In Asian Art Museum of San Francisco (America) there is collection of images of Lord Parshwanath, Ambika, parents of Jina etc. In image of Lord Parshwanath is obtained from Bihar and is best art piece of Palkala. Created in the Meditation Posture, this image of Tirthankara Lord Parshwanath is of 11th century A.D. and is inclusive of Parshwacharas. Image of Yakshi Ambika in three broken pieces joined together & placed is of 11th century A.D. and is an important Artpiece of Chandel Arts. The image is obtained from Devgarh.

In Virginia Museum of Art Richmond (America) there is a collection of image of Lord Parshwanath. In this image Tirthankara Lord Parshwanath is shown seated in the Meditation Posture. This Bronze image of about 9th century A.D. is acquired from Rajasthan. The image is very effectively carved out by The Architect.

In "MUSIGIE", situated in the city of Paris of France, there is collection of Tirthankar Lord Adinath, Sirdal, Tirthankara Lord Mahavirswami etc. This image of Lord Adinath is obtained from Odisha (Orissa) and is of the period of Ganga Rulers. Image is in Meditation Posture but on the surface there is write up of Parshwachars. The meditation Postured image of Lord Mahavira on the throne is below three canopies.

This image of South India in the background of Bahubaliji is notable specifically because of inscription on it. This image is of 9-10th century A.D. and created during Chalukya age as an important artwork.

In Museum Ritburg, Zurich, there is a collection of idols of Tirthankar Lord Adinath and Lord Suparswanath. This significant idol of Tirthankar Lord Adinath is acquired from the famous town of Paramaras Chandravati (Rajasthan). Made on white marble, this image of Tirthankara Lord Rushabhdeva is of Superb quality artwork. This attractive and beautiful image is of 12th century A.D. Image of Lord Mahavir is created on white marble. There is a Broken inscription on this (image).

In national Museum at Rome there is one image of Lord Neminath exhibited. Lord Neminath is shown under canopy and in Meditation Posture. This idol is made of Bronze. This image is made in Gujarat and there is write up indicating 1460 A.D. on the idol.

At National Museum at Copanhegan one image of Lord Adinath and Seven images of Lord Mahavirswami is collected. In the image of Lord Adinath, there is inscription of 24 (Tirthankaras) called "Chouvisi". Image is in Meditation Posture, and appears to be of 12th century A.D. of three images of Lord Mahavir Swami one is in Meditation made and one is in Standstill (Kayotsarga) Posture. All the three images are of Kakatiya style and are of 12th century A.D. origin (creation period).

At Museum Fur Bolkar Kunde, Munich, there are idols of Tirthankaras, Ambika, Panchtirthi etc. In Museum of Berlin, Dullem, there is a collection of Tirthankar Shirsh idols, Lord Adinath and Tirthankara Lord Mahavir, At Varendra Research Museum at Rajshahi (Bangla Desh), there is collection of (images) Lord Adinath Lord Shantinath, Lord Vimalnath etc. At Dinajpur Museum, Dinajpur (Bangladesh) idol of Lord Adinath, In Dacca Museum the image of Lord Chandraprabhu is exhibited. In Bulgaria at the Rajgrad Museum two images of Tirthankaras are collected.

Besides these, there are also images in private collectors' collection. There collectors are Hira Manek, Vickford, Detroit Institute of Art, Rockfeller, Lenart, Billoth by Balter etc. of United States of America.

Most of the Pieces of Artworks of Jaina, collected in Museums abroad, are from Gujarat and Rajasthan. But Artwork pieces from Orissa, South and Bihar too are spreading Beauty of their Regional Artstyle. Aforesaid images (idols) is a creation on Prastar, Bonze and Brass. Images of Bronze, as aforesaid, are rare & difficult to obtain as also of great significance images as stated above, are possibly of Jain Temples, which have reached abroad, But there is no information as to the source of reaching these abroad. Though there are varied & different information sources, related to this matter, nevertheless, they are absolutely necessary.

Development & Impact of Jainism in India & Abroad

SR. NO.	NAME OF TIRTHANKARA	POSTURE WITH SPECIALITY	THE PLACE ABROAD PLACE OF ORIGIN	PERIOD / YEAR/CENTUR
1.	Lord Adinath (Rushabhde	Kayotsarga (Standstill Posture) Broken	1) Victoria & Albert Museum London Europe	2 nd century A.D. Kushan Kaal
2.	— do —	Meditation Broken/defaced	1) Mathura 2) Uttar Pradesh	— do — 6 th century A.D. Later Gupta
3.	— do —		Berling Dalem	
		Kayotsarga Shape of Serpents on lower portion of image on Background of Tirthankaras there are Three meditated	Palamu Dist. Dist. Manbham	
4.	— do —	Meditation	British Museum	9-10 th century
5.	— do —	Meditation Posture Broken	British Museum London Europe	12-13 th century A.D
6.	— do —	Kayotsarga	Musigime Paris	12 th century

JAIN IMAGES (IDOLS) OF INDIA IN MUSEUMS ABROAD

SR. NO.	NAME OF TIRTHANKA - RA	POSTURE WITH SPECIALITY	THE PLACE ABROAD PLACE OF ORIGIN	PERIOD / YEAR/CENTUR
7.	Lord Adinath (Rushabhadev)	Kayotsarg (Standstill) Usnish on Head Shrivatsa on	Ritburg Zurich (Europe) Chandravati Rajasthan	12 th century A.D.
8.	— do —	Adinath Chouvishi Meditation Posture Three Umbrellas	National Museum Copenhagen Denmark Europe Not Mentioned	
9.	— do —	Bronze idol Mark on body Vrushabh i.e. OX/Bullock	Ashumulian Museum Oxford U.K. Europe westerindia	7 th century A.D.
10.	— do —	Kayotsarga Posture Standing Opp. Stand Bullock on	Dinajpu Museum Dinajpur (Bangladesh)	11 th century A.D.
			Bhelva other images found from Purulia	

Development & Impact of Jainism in India & Abroad

11.	— do —	Meditation Posture Dharmachakra beneath seat & Bullock opposite engraved, A devotee with folded hands	Varendra Research Museum Rajshahi Bangla Desh <hr/> Surohar	Possibly 10- 11 th century A.D.
12.	— do —	Meditation Posture	Museum of Five Arts – Boston (America)	10 th century A.D.
13.	— do —	Meditation Posture Hands Both Arms broken mutilated condition	Museum of Five Arts Boston – America <hr/> Devgarh	Relating to Chandel period

SR. NO.	NAME OF TIRTHANKA- RA	POSTURE SPECIALITY	LOCATION ABROAD FOUND FROM	CENTURY – YEAR PERIOD
14.	Adinath (Rushabhdev)	Posture immediately after attainment of Kewal Jnana and features relating there to	Museum of five Arts, Boston America Existing – <hr/> source unknown not stated but is	10 th century A.D.
			Place of Kewal Jnan	

JAIN IMAGES (IDOLS) OF INDIA IN MUSEUMS ABROAD

15.	— do —	Bronze Metal image in Meditation Posture Near image Yaksha - Yakshis & Two Deers, Dharma Chakra & Grahas	Museum of Five Arts <u>Boston America</u> Western India	(Sam. 62.928) preceded by Sam.
16.	— do —	Upper half of image with hair sober mouth, chest & mark of Srivatsa found	Clereland Museum of Arts Cleveland (USA) <u>Devgarh</u>	10 th century A.D. Chandel period
17.	— do —	Kayotsarg Posture Tirthankar is shown wearing "Dhoti" Aamandal (Unusual) Prabha Mandal behind Head appears having Two Chakras one each hand.	Denwar Arts Museum Denwar (America) <u>Central India – Madhya Bharat</u>	10 th century A.D.
18.	— do —	First half of image is left out on label Appears to be of the Medieval period from facial making of the idol. Made out of Bulna Stone	William Rockhill Nelson Gallery of Arts & Mary At King Museum of Fine Arts <u>Cansas City America</u> Shown obtained from South on label of Direction stand which is defective.	12 th century A.D.

Development & Impact of Jainism in India & Abroad

SR. NO.	NAME OF TIRTHANKA – RA	POSTURE SPECIALITY FEATURES, IN	LOCATION ABROAD BROUGHT FROM OBTAINED PLACE IN	RELATED TO PERIOD / YEAR / CENTURY
19.	Lord Sambhavnath	Meditated Posture on Lotus	A Private Museum of New York Karnataka	Not stated specifically
20.	Lord Suparsvanath	Bronze image/idol on high seat under Canopy of serpents / Snakes	British Museum <u>London (Indian Sec.)</u> Not stated	Assessed to be of 10-11 th century A.D.
21.	— do —	Meditated Posture of this Image is made of white Marble.	Museum Ritberg <u>Zurich (Europe)</u> South West Rajasthan or Gujarat as it appears	Emphatically cannot be before 15 th century A.D. though Inscription write up is Samvat 842 year - Month Chaitra which appears to be correct
22.	Lord Chandra Prabhu	Standing in Kayotsarga Posture Naked idol Lanchhan – Mark Half Moon	Dacca Museum (Bangla Desh) Govindpur Dist. <u>Dinajpur</u>	10-11 th century A.D. Palkala Era
23.	Lord Chandra Prabhu	Naked image standing in Kayotsarga Posture	Art Institute of <u>Chicago (America)</u> Karnataka state South India	Around 12 th century A.D. During Chalukya

JAIN IMAGES (IDOLS) OF INDIA IN MUSEUMS ABROAD

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DILIP V. SHAH (PHILADELPHIA)

FORMER PRESIDENT JAINA U.S.A

There are nearly 250,000 Jains living outside India in more than 36 countries. However, most significant Jain population is in North America (USA and Canada), UK, Africa, Australia, Singapore, Malaysia, Antwerp and Gulf Countries. It is estimated that almost 125,000 of the Jains living outside of India are in USA and Canada.

The migration of Jains in any significant number started about hundred years ago. It started with many HalariVishaOshwals going to Kenya and other African countries for trade. Over the years many of them, as they acquired British passport, moved to UK. Today there are about 25,000 Jains in Kenya and 40,000 Jains in the UK. Vast majority of Jains in the UK are Halaris that came via Kenya. Another wave of migration of Jains from India started in 1960's. These were young students going abroad - mostly to the US - for higher studies in science, engineering and medicine. Many of them graduated and settled in the US. This was the beginning of what later became bitterly known as "Brain Drain" of India.

The old and the new emigrant Jains, though in a very small numbers in the countries they settled, generally prospered. Their entrepreneur nature and hunger for education has served them well. In their desire to protect, preserve and propagate their precious Jain heritage in their adopted lands, they have built temples and other institutions. This paper will examine the degree to which they have succeeded in the communities they live in and impact their efforts have had on Jain hahshan.

The significant activities and achievements of the NRI Jains in North America and Europe centered around and focused along the following goals or objectives;

1. Unite all Jains as Jains on one common platform; This goal was achieved via creation of JAINA, its biennial convention (a show case of the Jain community), Jain Digest magazine, JAINA annual calendar, building of temples and places of worship to recognize all sects and traditions, organizing pilgrimages to our tirthdhams in India, develop and publication of North American Jain directory and linkages and bonds with Jains in Europe, Africa and India.

2. Connect with, involve, energize and train Jain youths; this was achieved by creating functional youth organizations such as YJP & YJA (in North America), Young Jains of U.K and Young Jains of Kenya, YJP, YJA biennial convention, Matrimonial Services forum, and JAINA interns program.

3. Impart knowledge and education about Jain Dharma. This was accomplished via regular Jain pathshalas (at each temple), training of pathshala teachers, creation and publication of new custom designed and written books for pathshalas, JAINA libraries, scholar visitation programs, publication of many articles and books, working with many universities to establish

center for Jain studies, offering regular courses in Jain dharma on campuses, Jainpedia and focused seminars and conferences. Since 2009, a weekly TV broadcast - "Mangalam" for news and interviews with Jain scholars etc. is also posted on the web so that all the episodes may be viewed worldwide. A broadcast channel in Delhi has agreed to distribute these shows in India.

4. Taking Jainism out of the Jains and sharing with others. Here the NRI Jains participated in Interfaith organizations and activities, at Parliament World Religions Conventions, celebration of Diwali at the White House, and British House of Commons. Conducting Jain prayers at US House of Congress, Ahimsa and other similar awards, visit to Buckingham Palace and to Vatican, seminars at Harvard, SOAS, Universities of Toronto, Ottawa, Claremont Lincoln University and other centers of learning.

The following pages describe some of the major activities and accomplishments of last 45 years.

Lets first examine the Jains of North America. Two visionaries - Gurudev Shri Chitrabhanuji and Acharya Shri SushilKumarji inspired in 1981 creation of JAINA (Federation of Jain Associations in North America) as an Umbrella organization representing all the Jains without distinction of sect, language or the region from which they came. All the 67 Jain center in North America are united under the leadership of JAINA and today it is the largest organization of Jains in the world whose members are Svetamber, Digamber and Sthanakwasi. There are followers of Shrimad, Kanji Swami, Acharya Shri Chandanaji (Veerayatan) and Dada Bhagwan but they all are affiliated with JAINA through the Jain center they belong to. This unity of Jains have attracted respectful notice of all the jains in the world and produced some notable accomplishments that have positive impact on the whole Jain universe:

UNIFIED TEMPLES: To keep all the Jains in a given locality together, JAINA promoted a unified Temple design for all the sects- either a single Gambhara or with separate sections or even a separate floor for each tradition with common dining and parking facilities. Paryushan and Das Laxna Parvas are celebrated at many of the centers. It is a common site in America to see Jains participate in Pujas or Pratikramans of traditions other than their own.

HINDU- JAIN TEMPLES: In small towns where there are very few Jains, they have joined with Hindu communities and built combined Hindu- Jain Temples. While the jury is still out on the wisdom of this non-traditional experiment, this controversial initiative has proven to be a valuable tool for our second generation because of the fact that presently more than half the young jains are marrying non-jain partners. It is up to the Jain samaj to consider this phenomenon as erosion of Jain values or expansion of Jain base.

JAIN E LIBRARY: A free jain library online - work of a single dedicated person - Pravin K Shah of North Carolina is a collection of 6,000 jain books, including Jain scriptures, jain manuscripts, Jain dictionary, Jain encyclopedia, jain articles, Jain magazines etc. in Gujarati, Hindi, English and other languages. All the material is available for free downloads. The website www.jainelibrary.org has more than 17,000 registered users in 98 countries and over 560,000 visitors have visited this website. It is said that no other religion in the world has put so much of

their religions material on one website. This is an extremely valuable tool for anyone wishing to study Jainism be that a scholar, a sadhu, householder or a child.

UNIFIED PATHSHALA CURRICULAM: JAINA Education committee has produced unified pathshala curriculum for children age 5 to 15 in English in eight different levels of learning. Almost all the Jain centers in US and Canada use these books that cover basics of Jainism without any sectarian bias. Additionally, 25 more books on Sutras, Kriya and philosophy have been published. The books are sold at extremely low prices e.g. a 80 page book on world religions is priced \$1.00. Year after year, the books are edited and refined and reprinted as demand for them comes from UK, Kenya, India, Singapore, Hong Kong and other Jain centers. Here it is important to know that all these books are also available on www.jainelibrary.org for free download. All the books published by JAINA education Committee are free of copyrights and help is provided to anyone wishing to print their own version of books at no charge.

WORLD COMMUNITY SERVICE: Founded by Dr. Dhiraj H Shah, this humanitarian service arm of JAINA has carried out 65 relief operations in many natural or man made crisis all over the world (Kobe, Japan, Rwanda, Haiti, USA and Burma). In India, notable examples are - help build 250 homes in Kutch after 2001-earth quake, Rehab center in Guntur (AP) for victims of tsunami, school uniforms for the victims of floods in Surat, humanitarian aid in Latur and Kandala, WCS is the only second Indian organization to receive recognition as humanitarian organization with United States Agency for International Development (USAID). That certification was further strengthened by Human Resources ministry of Government of India - allowing WCS to send medical equipment free of any import duty - worth 10 Million Dollars to 22 hospitals at Bidada, Veerayatan, Kolapur and other hospitals.

MEDICAL CAMPS: Every January JAINA volunteers and Physicians have been regularly participating at Bidada Sarvodya Hospital in Bidada- kutch for the last 20 years. After their service at Bidada, these physicians also participate in other regional medical camps.

ACADEMIC LIAISON COMMITTEE: This committee's mission is to foster studies in Jainism in North America. By working with International School for Jain Studies, ALC has helped over 300 American students desiring to learn Jainism. It also works with colleges that offer courses in Jainism. Last year, it helped Claremont Lincoln University in California to launch Center for Jain Studies. CLU is the only University in North America offering courses in Jainism throughout the year and offers Masters degree in Jainism along with plans to offer Ph. D. program in Jainism in the future.

JIV DAYA COMMITTEE: Under the guidance of Pramodaben Chitrabhanu, this committee has sent donations to scores of panjarapols over the last 15 years.

NEW SCHOLARS: Couple of our scholars, Dr. Rajni Shah and Chandrakant Mehta of NJ have traveled to Singapore, Hong Kong, Malaysia and Antwerp to help observe Paryushan Parva in those centers. These visits have produced many international links between Jain centers.

Particular mention should be made of the International Alumni Association of Shri Mahavir Jain Vidyalaya (IAAMJV) founded by Anop R. Vora, Rochester, NY plus a few other

Vidyalaya alumni in July of 1991. Its primary goal is to promote the cause of Professional Education in the Jain community irrespective of sect. Currently, it represents over 500 alumni residing in North America and has raised over 1.5 million dollars since its inception. Over the years through interest free loans, IAAMJV has helped 350 Jain students coming from India and seeking graduate studies, 100 undergraduate students born in the States and over 400 students going to different colleges in India. In addition, the association has helped the mother institute in establishing a girls' hostel in Ahmedabad in 1994 and also fully funded a branch of MJV at Udaipur in 2001. The current IAAMJV President is Ramesh Fofaria, N. C. who has served the association in different capacities for the last 20 yrs.

In addition to the activities supported by JAINA, many individuals have made their impacts that are worth noting:

Dr. Dhiraj H Shah of Buffalo, NY won victory in court against U S military's requirement of all legal residents and US citizens over the age of 18 to register for serving in the US military. Citing Jain doctrine of non- violence, Dhirajbhai obtained Conscientious objector status - exemption for all the Jains- for all the times in the future meaning no Jain could be drafted against his or her will into military service.

VinodDaryapurkar of Atlanta has created a very comprehensive JAINWORLD web portal that is celebrating its tenth anniversary this year. With more than 500 volunteers working tirelessly, it has more than 92,000 visitors every day from 151 countries. It has 75,000 web pages, 8,000 images and 600 hours of audio recordings. The site has sections in 18 world languages like Chinese, Portuguese, French, Russian, Korean, German and Japanese and 9 Indian languages like Gujarati, Hindi, Kannada, Prakrit, Marathi, Tamil and Oriya.

There is Dr. Siddharth Bhansali in New Orleans with fabulous and world-renowned Jain Art collection that has been displayed at many prestigious art galleries in the US and overseas.

Dr. Vinay Jain in Texas who has established multi million Dollar charity "JivDaya Foundation" with a mission to improve quality of life around the world with primary focus on health care and education.

Dr. Bharat Shah of NY has written books on Jainism, learning Gujarati and learning Sanskrit.

Special mention should be made of some world-renown Jain academicians in America:

Dr. Dipak Jain, dean at Insead School of management in France and formerly the dean of the Kellogg Business School in Chicago preaches value of Jain ethics in Business. He serves on the board of many multi national companies and special foreign affairs advisor to the Prime Minister of Thailand.

Dr. Jagdish Sheth, Professor of Marketing at Emory University in Atlanta, GA, was conferred "Global Management Guru Award" by Birla Institute of management Technology in 201. He is author of many books on Marketing. He coined a word "Chindia" to illustrate rising economic powers of China and India in his 2008 book "CHINDIA RISING".

Dr. Tara Sethia (Author of the book "Ahimsa, Anekanta and Jainism") at Cal Tech, Pomona

in California established Ahimsa Center in 2004 and helped establish a on campus degree program for a minor in Non Violence Studies.

Dr. Padmanabh S. Jaini - Dean of all the Jain scholars in America who is retired professor at University of California is author of many books and papers on Jainism.

This paper will be at great fault if it did not mention rising population of young Jains in North America who are adopting VEGANISM. Gurudev Shri Chitrabhanuji has been constantly preaching to the Jains for the last 12 years about veganism, detailing extreme violence to the Five sensed animals. During the 2011 JAINA convention, half the meals served were vegan but tradition minded adult Jains have been very slow to adopt Veganism. Not so with the members of the "Young Jains of America". Their 2012 Convention attended by 1000 youngster was completely vegan and many of them have adopted veganism.

Let us now examine contributions of the Jains from U.K.

RatilChandaria is most recognized for his mega creation: Gujaratilexicon.com - the most comprehensive Gujarati language resource containing more than 45 lakh words. It aims to preserve, popularize and develop Gujarati language through the power of Internet. It is a product of more than 20 years of labor of love. It has dictionaries - English to Gujarati, Gujarati to English, Gujarati to Gujarati and Hindi to Gujarati. Thesaurus, opposites, idioms, proverbs and phrases are also included.

Dr. Natubhai Shah was one of the earliest organizers of Jain community in UK. He was instrumental in building the first Jain Temple of Europe in Leicester. He also authored a two volume encyclopedic book " Jainism: The world of Conquerors". He was the person to initiate jain studies at Bombay University.

Another visionary was VinodKapashi. He was instrumental in creating a Jain Temple in London and has authored 6 books on Jainism.

Most significant contribution to Jainism is undoubtedly been made by Institute of Jainology. Established in 1986 in London, the IOJ's mission is to propagate Jainism and its values through art, culture and education. IOJ also provides a platform for interaction between different jain communities and where all sectarian traditions jointly promote the faith. Some of the major accomplishments of IOJ are:

Cataloging Jain Manuscripts: Richness of Jain literature is thousands of manuscripts, some over a thousand years old, that are scattered in museums, libraries, temples and private collectors throughout the world. IOJ has a mammoth project to catalog them. They started with Jain Manuscripts in the British Library. In 2002, IOJ received blessings from the then Prime Minister Shree Bajpai and generous grant for the project and the work began in earnest. Honorable Prime Minister of India, Dr. Manmohan Singh in 2006 launched the three-volume catalogue of manuscripts in British Library. IOJ has plans to next catalogue Jain manuscripts at both the Wellcome Trust and the Oxford library.

JAINPEDIA: An IOJ project to make the important manuscripts from the various Jain collections in the UK accessible and understandable to lay persons. IOJ in partnership with Kings

college in London has received funding from the Heritage Lottery Fund to develop the digitization and dissemination of the selected Jain manuscripts. The database is expected to go online to provide information in English, Hindi and Gujarati.

Ahimsa Day Celebration: IOJ celebrates October 2 as Ahimsa day and since 2007 have been awarding Ahimsa Award to individuals who have demonstrated commitment to Ahimsa.

Education: IOJ is a partner with Birkbeck College and have developed many 12-week modules for Jain studies. IOJ also sponsors Jain Essay competitions at the SOAS (School for oriental and African Studies). Other activities include offering of Jainism courses in the community, specialist course on Prakrit in conjunction with Jain VishvaBharti and actively participating in various interfaith organizations

Apart from these notable examples, many Jain businessman, engineers, Doctors and Scientists have enlightened the local populations of their Jain heritage. A prominent example would be Jain Diamond merchants in Antwerp, Israel, London, New York, Chicago, Houston and Los Angeles- they have been highly trusted community. It is safe to say that Jains are admired wherever they are in the world because of their high education, philanthropic nature, mild manners and ethical behavior in short their JAINATVA. In foreign lands, where people know little or less about Jainism, every Jain is like an honorary ambassador of Jainism. By living a righteous life, they all serve Jain Shasan.

The writer may be contacted by writing to: dilipvshah@gmail.com and acknowledges help from Drs. Sulekh Jain and Manish Mehta of US, NaginbhaiDoshi of Singapore, Kundanbhai Mehta of Kenya, KeshavChandaria of Canada and Ratibhai Chandaria of UK in preparation of this essay. Some of the material was obtained from IOJ website.



Contribution of Jaina Philosophy to Global Philosophies

- Dr Shubhada Joshi

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Treasures of Indian philosophy very rich. It is its unique epistemology, which has laid foundations to accommodate, accept and respect plurality of truth, reality, as well as plurality of thoughts, expressions, languages and cultures. Its theory of Anekantavada has very broadly declared that it is very difficult to apprehend Reality exhaustively, completely and holistically. What is there is multiple dimensions of Reality, which are seen, experienced by the finite human person. Jaina epistemology warns us not to take the partial presentation of reality as a complete, holistic one. This is an erroneous view of Reality. What it tries to tell us probably is that the mechanism of human intellect, human reason, is important for understanding, but it has its limitations. Hence one has to 'see' the plural aspects of Reality. Having based its epistemology on acceptance of plurality and having accepted a realist standpoint, Jain a metaphysical world also is full of plurality and variety. I consider it very significant from the perspective of respect and tolerance towards plurality. That the ontological world is full of plurality, the empirical world naturally will be plural and it has to be respected. This position is very conducive for a plural society like our Indian one. In a plural society, there is multiplicity of languages, cultures, religions, philosophies, spiritual practices, etc.

The relation between the variety or various aspects of variety is very crucial for a harmonious and peaceful society. The position taken by Jainism is a position not of certainty but of probability. Jaina position is never a dichotomous one but is plural. The position which accepts only two possibilities like 'P & NOT P' is very rigid as it does not treat various other possibilities with respect. The position which avoids extremities, also avoids tyranny of rigidity and exclusivism. When we try to understand transcendence or Reality, we can't impose our understanding on it as 'the' understanding. All understandings are partial ones. Hence all these understandings are Real but only from a particular perspective. This is a very positive way of accepting the finitude of human understanding and accepting that transcendence i.e. 'Real' is beyond any holistic expression. The clarity and exactness of science and technology does not admit a relativistic, probabilistic, pluralistic model. It denies ambiguity. It gives up a noncommittal position and becomes exploitative while clinging to clarity, exactness, certainty and an approach to master the cause producing the effect. The openness of a pluralistic, relativistic approach gives room to creativity, freedom, natural unfolding of joy, etc. All this is ruined and killed by the exploitative singular exactness which claims certainty. Post modern thinkers like Heidegger call it 'enframing' or 'gestell' i.e. 'put on rock' which is the typical feature of modern technology. To come out of such enframing, what is needed is a paradigm shift i.e. changing the attitude from certainty to probability or relativity. This is true or valid or useful,

not only with reference to a pluralistic society like India, but it is also true regarding technology e.g. we can't give up technology completely as life without technology is impossible and we can't accept it completely as it threatens our own survival. There is enframing and the danger of enframing needs some solution to overcome it. It is to relativise technology. It is to recognize that science and technology are not 'the' modes of existence. They are one of the many modes of existence within the totality of Being. This relativisation saves us from the absolutist, exclusivist suicidal position. The relativisation implies ambiguity, creativity and the mystery of all revealing Truth. In the world of science and technology also, Jaina pluralistic, relativist position will work like a guiding post. It is like revealing and unfolding leading to 'Reality'. It is like Greek 'Techne', which while unfolding brings transformation. The plural and relative nature of Reality (Anekanta and Naya) also brings transformation. It is not manipulation but natural transformation. It is inner transformation within a and outer transformation without i.e. at the social level. As it is not manipulation but a natural transformation, it is completely nonviolent. That is how it is very consistent with Jaina practice of ahimsa or nonviolence. The best combination of Realism, pluralism and natural transformation from finite to infinite with the help of practice of riratna is the need of the society dominated with the exploitative certainty of science and technology. What is needed is the balancing antidote of ethical values put in its place uncontrolled consumerism of the present century. We have to keep in mind that science, technology and the comforts ensuing from them are not the only Reality. This may be real or may not be real. This is to be understood in a perspective. The role of science and technology, if relativistic, will avoid the evils like exploitation of nature and exploitation of men. Thus, understanding the implications of Jaina Anekanta and Naya will pave the way for harmony and peace.



Development and Impact of Jainism in Asia and Asian Dwipa

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It is general impression that Jainism could not cross its original country, the mother land India as nothing much is found the archaeological and historical matter. Only a few remains and literary evidence are fortunately with us. It is very difficult to reply as to why this event is occurred. However, we are in position to suppose that Jainism crossed the country and spread over Asia and Asian Dwipa to a great extent in ancient days. Its concept of Ahimsa and total detachment left the profound impact on their cultural aspects. South East Asia (Burma, Thailand, Combodia etc.), Far East Asia (China, Japan, and Korea), and Central Asia (Kashmira, Afganistan, Turkistan, Iran, Iraq, Tibbet, Mangolia, Soviet Union etc.) are important regions where Indian cultural heritage is found in general and Jainism in particular. Though Jainism lost its physical existence in these countries duen to several causes, the remains, traditions and literary references compel us to believe the historical facts that Jainism was very much popular in these countries.

The aim and object of this article is just to indicate the development and impact of Jainism in Asia and Indian Ocean through Jain and non-Jain literature and traditions. It is divided into two parts. The first part is Central Asia and the second one is South East Asia and Indian Ocean.

1. DEVELOPMENT AND IMPACT OF JAINISM IN CENTRAL ASIA.

Let us start with Kashmira. According to the Kalhana's Rajatarangini, Kashmir was established by Satyapratijna Samrat Ashok who was originally a Jain monarch following Jiashasana. He also constructed there a number of Jain Chaityas and Stupas and a huge Jain temple called Ashokeshvara :

Yah shzntavrjino raja prapanno jinashasanam.

Shushkanetravitastatrau tastarastupamandalaih. 1.102

Dharmaranyaviharantarvitastatra pure 'bhavad.

Yatkratam chaityamutsedhavadhipraptyakshamekshanam. 1.103

Gariyasim purim shrimanshcakram Shrinagarim nrapah. 1.104

It is to be mentioned that the consecutive history of Kashmira is not practically available at present. But the literary evidence reveals the fact that king Lalitaditya and his Jain minister.

Candakunda erected a huge Jain temple in Tukhar as mentioned in the 4th Taranga of the Rajatarangini. Ratnashekharasuri in his Shraddhavidhiprakarana supported the same by stating that the Kashmir kings visited the Vimaladri Shatrunjayatirtha and paid homage to Jain idols. The Ayane-Akabari also quoptes the said event.

Gandhara, Kamboj and Afaganistan were parts of Kashmir in those days. We are

acquainted with Jain historical tradition that Bhagawan Bahubali was a sovereign of Takshashila or Shakammari, close to Islamabad. Pushkalavati, Kamboj, Pundravardhana, Uccanagar and Hilo were also parts of Kashmir. Jain Samrat Samprati ruled over all these parts and constructed there Jain temples. These cities were stuffed with Jain society. Hsing-tung has also mentioned that there were a number of Devamandiras and Nirgranthas in entire Kashmir. The Avashyaka Niryukti (P.322) and Avashyaka Cumuli (Pt. i. p. 180) mentioned that Bahubali had started his Dharmacakra from Takshashila. Jain saint Kalyanasagara left deep spiritual impact here on Secunder who requested him to take a journey to Greece with him.

Jainism was also very much prevalent in entire Himalayan arc. Acarya Bhadrabahu performed his Yogasadhana in one of the Nepali caves. The main statues at Badrinath, Kedarnath and Pashupatinath are of Tirthankara Rshabhadeva which are being worshipped by Vaidikas with full respect. Tirthankara Rshabhadeva attained emancipation from all Karmas (Moksha) from Kailash or Ashtapada mountain situated in Tibet region close to Manasarovara lake. The remains found here in the area are akin to Shiva and Rshabhadeva who may be considered one and the same.

The manuscript preserved in the Shashtra Bhandara of Tijara (Rajasthan) informs us that in Vikram Samvat, 1806 there was one pilgrim named Brahmacari Llamachidas Golalare who undertook the pilgrimage from Bhutan to Tibet and China. If we are ready to believe in his description, we may be in position to say that there was huge Jain temples and population belonging to different sub-castes like Tunavare, Jangada, Vaghanara, provided they were not connected with Buddhist tradition.

The Ashtapada mountain may be identified with Meru Parvat, the modern Pamir (Pa means Parvat and Mira means Meru). If so, the territory of Videha or Mahavideha should be extended to this region. The impact of Jainism and its concept of Ahimsa can be observed in Tao philosophy and Confucius as well.

Tirthankara Rshabhadeva appears to be very popular in China and around. The Buddhist literature like Upayahrdya, Svarnasaptatikhe, and Taisho Tripitaka mention his name with deep sense of honour. Likewise, the habitants of Greece and other countries identify him with the name of Apolo, Resebha Reshava or Bali

Another pilgrim Bulakidas Khatri in 1625 A.D. undertook the journey of Kandhar, Istambula, Tastambula, Kabula, Rome, and Latabia where he found the Jain remains.

Panis, the followers of Jainism have been straggler throughout the world. They established their kingdom in different parts of world and proved themselves a powerful wealthy clan. They are named in the Vedic literature by Dasus, Asuras, Rakshas, and Anaryas who used to have clashes with Indra, Agni, Soma, Vrahaspati and other deities. In later period they were called as Vidyadharas and Dravidas. The world of Phoenesiass had the impact of Jain Sharamana culture. There is an Island named JAINA on the bank of Prashanta Mahasagara of Mexico which also carries the impact of Jain culture. Finland may be named after Panis.

Some scholars of view that the 'Greece scholar Paithagoras was in fact a Jain Muni named Pihitashrava. Jainism was also prevailed in Iran, Iraq, Turkey, Narbe and other countries. King

Neleuchandranejar of Babylonia visited Girinar and Paid his homage by erecting a Jain temple dedicated to Tirthankar Neminath in about 7th c.B.C. The fact is revealed by a copper plate found in Prabhasa Pattan. The well-known Jainacharya Kalakacharya went to Svarnabhumi, Thailand and Combodia and propagated their Jainism.

Development and impact of Jainism in South East Asia and Indian Ocean

Thus the Jain and Non-Jain literature present a good picture of Development and impact of Jainism in Asia and Asian Dwipa.

South East Asia, like Central Asia and Far East, (China, Japan and Korea) is also an important region of Indian cultural heritage. In the East of India there are several countries as Burma, Malaysia, Indonesia, Siam, Combodia, Laos, Vietnam, Philippine, Sri Lanka etc. where not only the religious missionaries reached for propagation of their religions but also established colonies. The trading relation of India with these countries goes back to a few centuries B.C. It was enriched by efforts of Ashoka who started the Dharmavijayayatra in the leadership of Acarya Upagupta by sending Buddhist religious missionaries in 3rd B.C. These countries were not culturally well developed. Indian missionaries went there for their religious propagation and made them forward on the great path of Culture.

Indian colonization in South East Asia was started during Sunga-Satavahana period and reached to climax in Gupta period. Further they remained under Indian rulers up to 13th Century A.D. The Jain Agama texts do not furnish much information about the subject. It starts with the commentaries and narrative literature which leave the impression that wherever the Jain traders went, they established the cities after the names of ancient cities of their motherland, like Banka, Taksasila, Sarayu, Campa, Ayodhya, Kauthar, Panduranga, Amrawati etc. Phunan (Combodia and Siam) was established by Kaudinya Brahmana, Sumatra, Java and other island of Indonesia and Malaya and Burma were ruled over by Indian kings. In almost all the countries of South East Asia there are hundreds of Hindu temples, Mathas, Buddhist Viharas, Stupas and Chaityas erected by Indian kings and traders and inscriptions inscribed in Sanskrit and Prakrit languages. In a collective way, these countries are included into Greater India.

The Pali text Niddesa submits a list of countries where the Indian traders used to visit for the purpose of earning the wealth. They were as follows : Gumba, Takkola, Taksasila, Kalamukha, Maranapara, Vesunga, Verapatha, Java, Tamale, Banga, Elavaddhana, Suvannakuta, Suvannabhumi. Tambapanni, Suppara, Bharukaccha, Surattha, Anganeka Gangana, Paramagangana, Yona, Paramayona, Allasanda, Marukantara, Jannupatha, Ajapatha, Mendapatha, Sankupatha, Chattapatha, Vasapatha, Sakunapatha, Musikapatha, Daripatha, and Vettadhara. The geographical position of some of the place or countries cannot be decided. Allasanda (Alexandria), Yona (Yavana) etc. are situated in the far West and Bharukaccha and Suppara (Sopara) in the Western India. Suvannabhumi was in South East Asia. Likewise, Takkola, Java, Suvannakuta and Banga etc. were also situated in the South East of India.

name of Suvannabhumi which indicates that the ancient Indian thinkers were acquainted with Suvannabhumi and other South East Asian countries.

The territory of Suvarnabhumi is still unknown. But our ancient Texts refer to the names of those countries and dvipas which are situated in the South East Asia and whose geographical position could be decided in a better way.

In this connection, the following verses may be mentioned where India is said to be divided into nine parts :-

Bharatasyasya varsasya nava bhedan vibodha me.
Samudrantarita jneyaste tvagamayah parasparam.
Indradvipah kaseruman tamraparni gabhastiman.
Nagadvipastatha saumyo gandharvo varunsastatha.
Aya tu navamastesa dvipah sagarasmavrtah.
Yojanana sahasram vai dvipa 'yam dakshino satam.

The nine parts were Indradvip, kaseruman, Tamraparni, Gabhastiman, Nagadvipa, Saumya, Gandharava, Varuna and Daksina. Of these, Indradvipa, Kaseruman, Varuna and Tamraparni may be clearly identified with Burma, Malaya, Bornio and Srilanka respectively. Nothing much is known about Gabhastiman and other countries. The Garuda and Vaman Puranas mention the names of Kataha and Simhal in place of Saumya and Gadharva-Nagadvipah Katahascasimhalo varunasthatha.

The references to Kataha dvipa are obviously found in Jain and other literature. The Kathasaritsagara refers to a story of Candrasvamin who went to Narikeladvipa, Katahadvipa, Karpuradvipa, Suvarnadvipa and Simhal Dvipa in search of Kanakavarma. Here the Narikeladvipa may be identified with Nikovardvipa, kataha with Kedaha in Malaya Prayadvipa and Karpuradvipa with Bornio. Some more Dvipas in South East Asia are included into the Vyupurana (18th Chapter) as follows : Anagadvipa (In Bay of Bengal), Malayadvipa (Malaya), Yamadvipa (Yamakopti close to Srilanka), Sankhadvipa (close to Malaya), Kusadvipa and Varahadvipa (Barava), Yavadvipa (Java), Suvarnakudya (Phunan-Combodia, Kin-lin, Malaya Prayadvipa) Samudradvipa (Sumatra), Karmaranga (Malaya Prayadvipa,) Varusaka (Varusa Sumatra) and Balidvipa (Bali).

The Jainas and other traders used to visit very often the Svarnadvipa with the purpose of earning wealth. There were three routes to reach Svarnabhumi : (1) first route from Northern India to Tamralipati through the Ganges, then Andaman-Nicobar Dvipa and Malaya Prayadvipa : (2) the second route was starting from eastern sea-ports like Dantapur, Cinnaganjam and Kaveripattanam to Malaya Prayadvipa through Bay of Bengal; and (3) the third route was starting from Simhal to Malaya through Nicobar. There were some more ways to reach the South East Asian countries from Malaya Prayadvipa. Singapur is situated in the South of Malya. There were three options for Indian traders : (i) starting from the Southern Part of Sumatra to reach the eastern courtiers like Campa, Kambuj-Combodia and Vietnam. This route was very long and full of calamities; (ii) from Malakka to the eastern countries, this route was the shortest one but full of robbers; (iii) the third route was adopting the land route through eastern part of Bay of Bengal and by unloading the goods there to reach sea-ports of Siam through land route. This route was more favourable and fearless of robbers. Likewise, Sea voyage from Tamralipti to Burma and then Siam, Champa and Kambuj was also easier.

THE MOTIFS OF SEA-VOYAGE

Sea voyage appears to be very common in mediaeval literature. There were some stereotype motifs, which were also followed by Jaina writers in their literature. Before starting their sea-voyage, these traders exchanged their information as to what commodities were in different place and where they could be sold with greater profit. Horses were sold in Kosala in return for elephants; betel nuts were exported to Uttarapatha in exchange horses; and pearls were exported to eastern country (Purva desa) in exchange for Camaras (fly-whisks). Conchs were available in Dvaraka. From the Barbnara-kulatusks and pearls were brought in exchange for clothes. Patasa flowers could fetch gold in Svarnadvipa...Buffaloes and cows fetched netra-patta in China and Mahacina. Neem could buy jewels in Ratnadvipa. Men were in great demanding the kingdom of women etc. (Kerala). In the busy market places, men from different parts of the country came and had conversations in different languages.

Here there are two motifs well known from Gutpa period, firstly, relating to the ardent desire of a young son of a rich merchant' to earn wealth by his own diligence. His father at first dissuades him from undertaking the journey saying that there was wealth enough in his house to last for several generations, but in the end, allows the young man to travel to foreign country to earn wealth.

The second motif is the description of the caravan consisting of an army of horses and wheeled vehicles for transport of merchandise. In Surparaka he sold away the excellent horses of the northern breed which he brought with him and earned large profits thereby. At Surparaka, according to the Kuvalayamala, there was a merchant, named Bhadda-setthi whose wealth was lasted for several generations, and there was also a guild of local merchants. It was their custom to hold a reception in honor of merchant, and outside and to learn from them the country of their origin, the destination, field or trade, the nature, value, and volume of commodity in which he is interested and all such matters relating to his business. It was the ancient and traditional custom of the great emporium city of Surparaka which was also a flourishing sea-port for oceanic commerce with the western world.

The Siddha-yatra was applied to Sea-journey including going and safe return this had become a technical phrase in medieval literature.

The Jain literature gives details of preparation for sea voyage which include the following items relating to preparatory ritual and the equipment of the ship : (i) arrangements of boats or ships (janavattaim), (ii) loading of merchandise (bhamdaim); (iii) Bringing together other sailors (nijjhamaya), (iv) calculation of the duration of the journey both outward and inward (ganiijaedyaham), (v) fixation of the date and time of departure (laggam), (vi) observation of portends whether favorable or vice versa (niruvijjamtinimittaim); (vii) making announcement about the journey (kiramtiavasuo); (viii) prayers to proper deities (sumarijamti itthadevae); (ix) feeding the Brahmins (bhujavijjamti bambhane); (x) paying respects to selected persons (puijjamti visitthayane); (xi) worshipping of deities (accijjamti devae); (xii) arrangement of sails (sajjijjamti seyavade); (xiii) raising of the mast (ubbhujjamti Kuvakhambhae); fitting the furniture for sitting and sleeping (sayane); (xv) collecting loads of timber for plank and fuel (kattha-samcae); and (xvi)

filling the containers with fresh sweet water (jala-bhayane).

When the ship was to take off, auspicious musical instruments were sounded, counc-shells were blown, auspicious songs were sung, Brahmins muttered the asisa; and thus in the sound of invocation and jaya jaya the ship took off its voyage, the sails were unfurled,, the ropes and riggings were pulled up, the oars began to be operated, the helmsman took observations, the ship fell into its course, favorable winds began to blow. Thus the ship started its journey being tossed on the high sea waves.

The ship reached to its destination. It touched the landing, and the merchant got on the coast. It was then the custom to pay a visit to the king by making suitable presents, while obtaining from him his consent or tacit charter to trade in his territory. They paid all the customs, charges and taxes (ditthor rayakao pasao). In the trade of precious stones and gems, it was customary not to utter the value loudly by word of mouth but through a piece of cloth or a scarf on the jewels and pearls to be sold. Then the buyer and seller put their hands under the cloth, both of them negotiating by means of some signs conveyed through the fingers of the hands (dinna hatthasanna). It is also stated that after taking other goods in exchange and before leaving the place the foreign merchant make some charitable gifts to the local religious teachers and establishments (dinnam danam).

On the return journey, the greedy merchant pushed his friend in the mid ocean and raised a false cry of his having slipped into the sea. The pious merchant after struggling for some time against the waves sank under the water and either lost his life or reached to a dvipa and got married with its king's daughter. In case he lost his life, he became a Vyantaradeva whom, in order to revenge him against the mischief-making merchant, caused the storm leading to shipwreck. The ships were well guarded along with a lot of bustle of instructions. However, there were attacks from the Bhillas or Dasyus who robbed the caravans of all that was valuable.

This had become a literary motif as appears from other jain and Non-Jain works. The kuvalayamala gives strange reference to the capture of the floating merchant by some people on Taradvipa and preparing from his blood and flesh an ingredient considered an essential in making of gold.² This ingredient was known as Momai in Muslim time and was highly praised by Unanian physicians.

The motif of the Bharumda bird darting from the sky and catching hold of and carrying human victim to another place otherwise difficult of access was well-known in medieval time story-literature and occurs in the Brhatkatha-slokasangraha of Buddhasvami, ascribed to Gupta period.

Another motif is an auspicious sign before starting the sea-voyage. There is a list of eight auspicious girls in the Kuvalayamala³ holding respectively sprouted water-jars, fan-palm, fly-whisk, parasol, mirror, mrdanga, harp, drum and cloth and ornaments. These were regarded as eight celestial nymphs of Indra's heaven and frequently referred in literature as astakanya or sabhakanya. These are depicted on the railing pillars at Mathura during the Kusana period. Some of which were obtained from the Jain Kankali Tila and others from Buddhist stupa.

We also find in Jaina literature the conventional description of sea as it was visible from the top of the Vijayapuri palace.⁴

Another motif may be referred to cult-practices and beliefs in Mantras amongst the tribes of Pulindas, kapalikas, matangas, Raksasas, Vidyadharas on hilltops and forests formed the part of Sabaravidya. This may be impact of Vidyadhara cult on Sabaravidya. The Jain temples became the centers for performance of Sadhana and for the perfection of Vidyas.

The Jain literature has a description of caravan with a large number of camels, bullocks horses and donkeys. It is also referred that sometimes, the monks and nuns went with the caravan and become a serious cause for inviting the calamities.

THE SEA-PORTS AND DVIPAS

Jain literature mentions some important sea-ports like Surpark, Bhrgukaccha, Anahilpur, Sripur, Vijaypur. There is a nice description of a Sarthavaha in the Kuvalaymala taking his caravan, or a trading expedition, from Taksasila to Surparaka which was perhaps the biggest sea-port. It is Sopara in modern days which comes in the district Thane. The eighth pillar inscription of Ashoka is found here which indicates its importance during the Mauryan period. It would have been samudrapattan of Aparanta. The Surparaka Jataka refers to its importance and describes the interesting sea-voyage of the traders. It refers to a prince name Supparaka Kumar of Bhrgukaccha. The Sabhaparava of Mahabharata⁵ mentions the victory of Sahadeva over it.

Bhrgukaccha was also one of the great sea-ports of Gujarat wherefrom Uttamakumar went to Sunyadvipa (Srilanka) through Motapalli sea-port in South (Uttamakumaracarit of Jinakrti and Jinaharsasuri of 16th C.A.D.).⁶ It comes under the territory, of Surparaka. It is Bhadonch of modern times. The Sabhaparva of Mahabharat mentions that the habitants of Bhrgukaccha went with gifts to the Rajhyasabha of Yudhisthira.⁷ Balim ca krtsnamadaya bharukacchanivasinah. Upaninyurmaharaja hayam gandharadesajan. The Girnar inscription of Rudradaman also refers to its importance.

Tilakpur was another sea-port of South where Bhavisyadatta and Bandhyadatta went from Hastinapur for earning the wealth. They had 500 hundred ships with them. The Bhavisayyattakaha of Dhanapal mentions that they were robbed in Tilakpur Pattan. This seaport may be identified with Tiruvankur or Tiruvanjikalam of Kerala. Smith is of opinion that Tiruvanjikalam was situated on the bank of Pariyar river.⁸

Punyapal started his journey with seven ships from Ratnapur to Srilanka via-Sripur. This Sripur is situated on the bank of Mahanadi in Raipur district. From here he went to Soparapur. Some Jaina traders also took up their journey from Viratnagar to Simhal via Sripur.

The Surasundaricarita of Dhanesvarasuri mentions that Jinadatta, the father of Ranapal borrowed some money from Manman and kept his son Rantanapal with him as mortgage. Ratnapal goes to Kalakutadvipa for earning wealth and returns the borrowed money to Manman. Then he goes to South at Basantapur and searches his father. Now this Basantapur may be identified with Varkala in Kerala, which is situated at the bank of sea. As regards the Kalakutadvipa, it is mentioned in the Mahabharata⁹ where its situation is shown between Kuru and Gandki river

in Bihar. It may be a name of Kalinjar hill. The kuvalayamala of Udyotanasuri mentions the name of Vijaya or Vijayapuri¹⁰ where the different idioms of speech were spoken by the shopkeepers in the market place. It appears a big town where merchants from all over the country displayed their goods. The situation of Vijayapuri is given as South Sea coast (Dahina-Samudda-vela). According to Dr. Vasudevasaran Agrawal, it was actually situated on the bank of Krishna a few miles above the sea coast up to point the river was navigable to big ships which landed on docks. It was the same as Nagarjun kunda, the famous capital of Ikshvaku kings as stated in their inscriptions. It seems to be a historical fact that the monument of Vijayapuri stood intact and the place enjoyed wide celebrity. The leader of the caravan in the kuvalayamala was one Vaisravanadatta. There follows a description of the attack on the Sartha and its plunder by wild Bhillas.

Dr. A. N. Upadhye in his introduction to the Kuvalayamala says that in the South of India there are some towns with their names beginning with Vijaya, such as Vijayapur, Vijayanagara, Vijayanti; and some of them pretty ancient. It is located on the Western Coast, as it is reached after crossing the Sahyadri, secondly, it is situated right on the sea-shore; and thirdly, its southern wall was washed by the waves of the ocean.¹¹ He is therefore of view that it may be identified with Vijayadurga in Ratnagiri district, one of the best Konkan ports. About the identification Vijayanti (mentioned in the Kadamba copper plates) and Jayantipur (of the Vijayanagar grant), he mentions a difference of opinion. Some like them to be Banavasi, in the South Kanara District, while R.G. Bhandarkar proposes Vijayadurga. Udyotnasuri distinguishes Jayanti from Vijaya. The environment of Vijaya and the route to it from Ayodhya, as stated by him in Kuvalayamala, very well suit the present day Vijayadurga which was included in the Vijayapur territory this may be somewhat different from Vijayanagar established in 1336 A.D. by Haribhar and Bukka, the two brothers who fought out with Bahumani Sulatanas.

SUVARNADVIPA OR SVARNABHUMI AND OTHER DVIPAS

From Burma to Malaya region was called Svarnabhumi and its eastern region (Combodia, Laos, Vietnam, Sumatra, Java, Bali Bornio etc.) was named, as Svarnadvipa. It appears that South East Asia was named as Svarnabhumi or Svarnadvipa. The same has been referred by Talmi as Chryse Chora. It is also supported by Alberuni. This region was famous for gold and other precious metal and therefore its name Svarnadvipa or Svarnabhumi is quite meaningful. The earliest reference to his region is found in connection with trade. The stories of sea-traders visiting to Svarnabhumi are occurred in the Kathasaritsagara, Brhatkathamajari and Brahatkathasloka-sangraha.

The Brahatkathasloka-sangraha refers to a story of a sea-trader named Acera who visits with his companions to Svarnabhumi in search of gold. They had to face some misfortunes in reaching the destination. The mountain route was very much narrow (Ajapatha) and covered with creepers (Vetrapatha). Somehow they could reach to the bank of a river which was covered with golden sand. This story indicates the spirit of Sea-traders.

The Kathasaritsagara¹² also mentions a number of stories of sea-traders. Accordingly; Samudrasutra starts his sea-voyage and reached to Kalashapur seaport of Svarnabhumi. The cargo

of a sea-trader Rudra was sunk while returning from Svarnabhumi. Likewise, some other stories are related with Isvaravarama and yasahketu.¹³ Another story mentions that a ship of a queen of Katahadvipa was sunk near Svarnadvipa while returning to India.¹⁴ This island was a centre of sea-traders Guhasena went to Katahadvipa from Tamralipti with his wife.

The Kathakosa speaks of a story of Nagdatta who starts his sea-voyages with 500 cargoes. When he entangled with mountains, he informed about the safety to Sundar, the kings of Svarnabhumi through a letter, which was tied with a string into a leg of parrot.

The Samaraicakaha of Haribhadrasuri draws our attention to obstacles of sea-voyage. Dhana, the son of a Sarthavaha starts his sea-voyage from susammanagar. His wife Dhanasri mangages to make him drunk the poison. He then hand overs his all belongings to Nanda. The ship reached to Mahakataha where he sold of his goods. He could not make a profit out of it. He then purchased Paratirabhanda (the goods to be sent to other countries) and reached to Katahadvipa where he earned a lot by way of disposing and purchasing the goods.¹⁵

In Pancama Bhava of the Samaraicakaha, Sanatkumar and Vasubhuti Sarthabahas went to Tamaralipti was Samudradatta. The ship reached to Svarnabhumi in two months. From Svarnabhumi he went to Srilanka (Sinhala) where his ship was sunk on the way just after thirteen days of his departure.

According to another story, Caran Sarthavaha starts his sea-voyage from vijayanti seaport in Karnataka and reached to Svarnadvipa where he heaped of hundred bricks of gold and went to Ratnadvipa.

Here the Tamralipti Seaport¹⁶ may be identified with Tamalik or Damalipta in Midnapur district of West Bengal wherefrom the cargoes were used to travel to Sinhal, China, Java etc. The Mahabharata¹⁷ refers to Tamaralipti and Sumbha separately. Dasakumaracarita mentions the Kalimandir of Tamaralipti. According to the Visnupurana¹⁸ it was ruled over by Devarksita in pre-Gupta period. The Mahavamsa¹⁹ also refers to Tamralipti. It was a great centre for learning.

The Avasyakacurni²⁰ presents a vivid picture of sea-voyage. It says that the ships were used to ply from Madurai to Saurashtra. Two sisters Mati and Sumati started their journey by ship and were caught by a cyclone.

The jnatadharmakatha²¹ says that there were some sea-traders (navavaniyaga) who used to undertake the sea-voyage with praying Jinas. They started their journey from Champa and reached to Gambhir (Poyapattana), the possible second name of Tamralipti and then Suvarnadvipa and Kaliyadvipa. The Kaliyadvipa was very much famous for gold and silver. The Jaina traders used to purchase them against their goods like sugar, garments etc.²²

Malayta Prayadvipa (Malaysia) is situated in South East of Bay of Bengal. This was the shortest route to enter into East and South East Asia from India. Europe and Western Asia. Traders used this route to enter into Svarnadvipa. In opinion of Itsing, Lang-Kia-Su or Lankasuk is the name of Kedah or Katadvipa. According to a story of the Kathasaritasagar, Samudrasur reached to Kalasapur. While going to Svarnabhumi his ship was destroyed. Therefore Kalasapur or Ko-Lo-Ko Fen may have been a part of Malaya Prayadvipa. Kedda or Kadah may be identical where

the following Buddhist Sanksrit inscription is found.

Ye dharma hetuprabhava tesam hetum tathagato (hyavadat).

Tesam ca ye nirodha Evamvadi Mahastramanah.

Ajnanacciyate karmajanmanah karmakaranam.

Jnananna kriyate karma karmabhavanna jayate.

Sumatra is situated in South of Malaya. It comes under Indonesia. According to French scholar Ferrand, Yavanadvipa is the name of Sumatra. There is yavananagara, which is identified with Junagadh in Gujarat where the Jain Tirthaksetra Girnar is situated.

Strivijaya is the most famous Indian colony in Sumatra which was established in about 4th C.A.D. Sailendra dynasty ruled over the country. The Kuvalayamala refers to Vijayapur. Dr. V.S. Agarwal identifies it with Nagarjunikonda. It may have some relations with Vijayapuri of Sumatra on the line of Campa and other countries.

Java is identified as Yavadvipa. It was traditionally associated with king Astin, the Apharansa from of Hastinapur, the most ancient centre of Jainism. It is also said that it was established by king of Kalinga, the Jaina Emperor. He ling is the Chiese from of Kalinga. Bornio, Bali, Philippines, Combodia etc. have been the Indian colonies under the kingship of Varman family which has also been a patron of Jainism. The Kuvalayamala refers to king Drdavarman who wanted to proceed to Vijayapuri. Several Sanskrit inscriptions of Purnavarman are found in Java who may have been Combodia were also ruled over by Varman family. It is observed that the art and architecture of Combodia is very much influenced by Jaina culture. The temple art of Ankor be related with Jainism.

Simhal was originally named as Tamraparni where prince Vijayasingh from Lat or Gujarat got down. His father's name was Simhavahu. Simhal may be named after his name. Then it was called Srilanka. Before Samrat Ashoka sent Mahendra and Sanghamitra to Srilanka for Propagation of Buddhism, Jainism was in existence as indicated in the Mahavamsa. They had to face the clashes with Vidyadharas or Yaksas. Pandukabhaya succeeded in obtaining their cooperation and constructed a vihar for Jotiya and other Niganthas nearby "Anuradhapur.²³ The Jaina tradition also supports that the Vidyadhara cult was there in Srilanka and there was a Jain temple of Trikutagiri near Kiskandha Nagari (Harivamsapurana), The Karakandacariu also mentions that there was a Jain temple on Malayagiri.²⁴

The Satkhandagama²⁵ is of the view that the language of Srilanka was not sweet and described it as kubhasa. Srilanka was also named as Ratnadvipa. It was famous for pearls. The Kuvalayamala refers to a conference of the merchants relating to the conditions of their trade. In this connection, one merchant said that he went to Ratnadvipa with leaves of the Nimba tree and brought gems from there.²⁶

The Kuvalayamala narrated a story of Lobhadeva which gives a clear picture of Ratnadvipa. He said that there was a village of Uccasthala situated to the south-west of Taksasila in Uttarapatha. There lived a Sarthavaha's son. Dhanadeva. As he was highly greedy, deceitful and avaricious of other's wealth, he was nicknamed Lobhadeva. He requested his father to allow him

to go to Daksinapatha for earning wealth. The horses, conveyances etc. of the caravan were ready. His father indicated to him the possible dangers and instructed him in tactful behaviour to suit an emergency. He reached Daksinapatha and camped at Soparka with an old Sresthin. In due course, he sold horses and earned enormous wealth. The traders told him that neem-leaves could secure precious stones in the Ratnadvipa, but the journey to it was full of risks. The gains of Ratnadvipa captivated the mind of Lobhadeva who proposed to Bhadrasresthin that they might sail thither for trade. The traders along with Lobhadeva started their sea voyage on an auspicious day. After a rough sea journey, they reached the Ratnadvipa. After trading profitably there, on their return journey, when their ship, full of exchange-commodities, reached the mid-sea, that avaricious Lobhadeva, fearing that Bhadrasresthin would be his partner on reaching the shore, took him to the ante-room under some pretext, cruelly, pushed him into the sea, and raised cry of accident, rather too late. He pretended to jump into the sea to meet his friend; but the sailors dissuaded him, and that suited him well, Lobhadeva, however, floating precariously with a plank touched Taradvipa almost unconscious. The story runs further. In the story so may elements are reflected like difficulties of sea-voyage, result of demerits and something about Ratnadvipa and Taradvipa. Nothing is known about Taradvipa, Kudangadvipa and Kananadvipa.

Some more stories are found in Jaina literature about Ratnadvipa. The *Punyapalcarita* refers to Ratnapur. The *Vasudevahindi* describes the natural beauty of Simhaldvipa and its richness. The *Sravaka Pratikramanasutra*, sutra of Ratnashekarsuri, the *Avasyakacurni* of Jinadasa Gani Mahattara and *Tilakamanjari* of Dhanapala also refer to the Simhaladvipa.

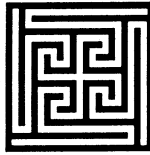
Thus the Jaina literature presents a good picture of South East Asia and Indian Ocean and assists us in understanding the heritage of various islands.

Thus the Jain and non-Jain literature present a good picture of Development & Impact of Jainism in Asia & Asian Dwipa.

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Virchand Raghavji Gandhi, an Early Exponent of Jainism in West

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Co-founder of Theosophical Society, Henry Steel Olcott mentioned in his book 'Old Diary Leaves' that Virchand R Gandhi (a Jain representative) had also captivated western public in 1893's Parliament of World religions. Originally highly acclaimed Jain Monk Acharya Shree Vijayanandsurji alias Muni Atmaramji was invited to participate in 1893's Parliament of World religions. As he couldn't attend he trained & deputed his disciple Virchand R. Gandhi (25th August, 1864 - 7th August, 1901) to represent Jainism. Virchand Gandhi as a true patriot had defended Hinduism & Indian culture at parliament. As per Richard Hughes Seager's & J.H.Barrows book audience had applauded at VRG's patriotic speech & closing day speech.

Before VRG's representation many misconceptions used to prevail regarding Jainism among western people, like some considered it as an off shoot of Buddhism while some considered it as an offshoot of Vedic religion. Many even used to consider Lord Mahavira and other Tirthankars as mere mythological characters. It was VRG who had then clarified that Jainism was much older religion than Buddhism & an independent religion. As per 3rd Sept. 1893's The New York Times, VRG had explained to its reporters then that Jain community to which he belongs is oldest in the world.

After this event Virchand Gandhi was acknowledged as an interesting participant in 1893, World's Real Estate Congress also in 26th Oct. 1893's New York Times. He was sole Indian delegate to participate in 1899 in International Congress of Commerce in Philadelphia. He is credited for creating awareness about Jainism in west. He practiced Universal Brotherhood and advocated non-violence. He delivered as many as 535 mesmerizing lectures mainly in Chicago, Boston, New York, Washington in the USA, and England, France, Germany and other European countries. At all these places he was well listened, felicitated. He was widely covered by leading western newspapers, periodicals.

VRG was born in an aristocratic & virtuous Jain Family in Mahuva in Gujarat. And before his birth Jain Shashan Devi Padmavati had appeared in dreams of Raghavji Tejpalji Gandhi and had conveyed that his wife would be giving birth to a Jain Shashan Prabhavak son & a miraculous idol of Lord Parswanath would be discovered before his birth by them in their house. Idol was discovered & a baby boy was born. VRG graduated in BA with honors from Bombay's Elphinstone College in 1884. Virchand Gandhi was then a polyglot who knew 14 languages.

VRG had deeply studied Jainism, Hinduism, Christianity, Buddhism, Western philosophies, Yoga, Indian economics, international trade, etc. and had turned as an exponent of Indian culture, religions. It is noteworthy that at the age of 21 VRG became

the first Hon. Secretary of the Jain Association of India in 1885. Unflinching Virchand Gandhi had settled pilgrimage tax dispute at Shree Palitana Jain Tirth and had legally succeeded in closing slaughter house from Jain community's holy shrine, Shree Sammet Shikhar Tirth by winning Piggery case.

Virchand Gandhi, during his preparation for solicitors' examination, as a friend used to help Mahatma Gandhi in understanding Study of Indian Law by telling him different Stories of Vakils and Stalwarts like Sir Pherozezshah and Badruddin Tyabji.(reference : Mahatma Gandhi's Autobiography, In Story of My Experiments with Truth, part2, chapter III). Virchand Gandhi was admired many western scholars too. In West, VRG had explored different aspects of Jainism. In west also, he used to practice strict Jain code of conduct. Moncure Daniel Conway (1832-1907) a scholar, an American abolitionist, Unitarian clergyman had mentioned about VRG in his book 'My Pilgrimage to the Wise Men of the East' that he (VRG) shrank from even the smallest things that inclined towards self indulgence. He would not remain alone with a lady. VRG had also narrated Moncure Daniel Conway, A Jain Madhubindu Story and Jain Parable to explain him Jain philosophy & a Jain person's viewpoint towards life.

In may 1894, First American Congress of Liberal Religious Societies, was inaugurated in Emil Hirsch's Sinai Temple in Chicago with endorsements from Jain representative Virchand Gandhi & other representatives.

On 23rd Dec., 1894 at Typographical temple, VRG further explained on potencies of Mind & Matter as per Jainism & western concept behind same. Next day's Washington Times Newspaper had reported this lecture.

At Greenacres Conference held in 1894, VRG said: "... The Jain religion, more than any other, has propagated compassion and love for, and protection of, all life. It is a religion of conduct, of intelligence, and of the heart, or spiritual nature..."

From Open Court we learn that Virchand R. Gandhi had mentioned in his letter to Mrs Maude Howard of Chicago that he had attended the Religious Parliament in Ajmere, India and represented Jainism there.

On 21st March, 1895, under the auspices of the Harvard Religious Union VRG lectured on religion of India and same was primarily informed in The Harvard Crimson Daily of March 13, 1895.

Mark Twain and Virchand Gandhi, two historical Figures were together in Mumbai on 25 January, 1896, where Virchand Gandhi had invited him to show Byculla Jain Temples & to introduce him to Premchand Roychand, (Bombay & Calcutta Universities donor) and previously on another occasion Mark Twain's Newspaper Buffalo Express had covered Virchand Gandhi.

From M. E. CARTER's 'New Light of India', we learn that western people were not acquainted with the word Jainism. And it was only because of VRG they had the privilege to learn Philosophical, Scientific, Logical, psychological & religious aspects of Jainism. As

per VRG, the canon of interpretation amongst the Jains has four divisions: (1) Philosophical and metaphysical - broadly, a science of final causes; (2) mathematical, astronomical, and astrological; (3) historical and biographical, including lives of saints; (4) ceremonies, conduct, and ethics. To attain perfection we must stop incoming Karma and work off the old. But we need not be in

bondage to Karma, if we exercise the will to overcome it by concentration, meditation, and practicing the positive virtues of loving regard for all life and compassion for all creatures.

VRG had won the allegiance of Clara Colby, Nebraska's most prominent suffragist, a newspaper editor. Late in 1897, she began to publish a series of VRG's lectures under the heading "school of Oriental Philosophy." (Woman's Tribune, 6 November 1897.)

During his stay in London in 1895 (at Moncure D Conway's residence), VRG had given an interesting exposition of Jain religion at south place chapel and at an ethical society in Camberwell. He had made the acquaintance of Mr. Benball and other Sanskrit scholars of the British Museum, and had assisted them to make a more accurate arrangement of their Jain manuscripts and relics. Everyone was much pleased with him. He had then visited Max Muller (at his daughter's house in Kent). VRG had read a paper before the Royal Asiatic Society. He then visited the Museum of Religions in Paris. He then visited Weber and other Sanskritists in Germany and in Hungary.

Wilson Thomas (1832-1902) in his book 'The Swastika (1896. page 803,804,805)' had described VRG as a cultivated gentleman who was devoted to spread his religion. And on authors request VRG had explained importance of Swastika as per Jain philosophy and how western expounders had misinterpreted Swastika whereby Jains make the swastika sign when they enter the temple or worship. He said that this sign reminds us of the great principles represented by the three jewels & by which we are to reach the ultimate good. This symbol intensifies our thoughts & makes them more important.

We learn from Charles Sanders Peirce's book 'Reasoning and the Logic of Things: The Cambridge Conferences Lectures of 1898, pg 23' that VRG was going to deliver lectures on " The History and Philosophy of the Jain Religion and Social Conditions in India" , during January , 1898.

As per Asian review By East India Association (London, England), 1901, (Page 399), the first paper of the year, read on May 21, 1900, was on the "Contribution of Jainism to Philosophy, History, and Progress," by Mr. Virchand R. Gandhi, Lord Reay being in the chair.

He practiced Universal Brotherhood. He died only at age of 37. In 1901 on his last trip to west, his health mysteriously deteriorated, resulting lung hemorrhage and hence in July he had to return back to India. He died on 7th August, 1901. His lifetime ambition was to serve the country, mankind, Jain Community and spread Lord Mahavir's message of universal love and nonviolence across the world.

Jainism-Its Global impact- (Ethico-Philosophical Perspective)

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Jainism holds an important position among Indian philosophical systems. It has enriched Indian culture in many ways. Lord Mahavira represents the Jaina tradition of India and that of non-violence. Though he preached 2600 years ago, his preachings are relevant even today. His message is full of 'Pragmatic optimism', self-discipline and self-reliance and bears special significance for the better social order and spiritual advancement of mankind. The article attempts to highlight relevance of Jaina principle of non-violence in the 21st century.

Transformation of individual and society and the world's economy to a sustainable basis present the most significant challenges to the 21st century. These are the problems facing the whole planet. It requires a fundamental shift in consciousness as well as in action. It calls for a fresh vision, a new dream and new approaches for shaping an evolving new reality. Perhaps Jainism can help us.

Let us revisit Jain concepts and see how non-violence can be the way to peace and bliss on the globe. Jain doctrines though ancient are yet modern.

Today we are living in the age of science and technology. There has been a miraculous development of Science and technology. On the one hand, it has given countless luxuries to men but on the other hand it has made the world to stand on the verge of destruction. Terrorism has created culture of violence. Human values are fast receding. There is a crisis in our civilization itself. Man is solely motivated by material goods and as a result is living in the world of strife and frustration. Pollution, wars, environmental degradation, riots, all are man-made acts of violence. Values such as truthfulness, tolerance, cooperation honesty, integrity etc have been vanished from Society. In the modern scenario, what is needed is a new dimension of thinking a directive for living based on attitude of compassion Jivdaya-a unique Jain Concept. Jain Values have contemporary relevance and may be applied meaningfully to present day global problems.

Acharya Samantbhadra has very aptly described Mahavira's teachings as "Sarvodaya Teerth" welfare of all- the art of living pointing towards social awakening and upliftment. Social attitudes are evolved out of moral consciousness. It is clearly proved that the paths of spiritual progress and social progress are not contrary to each other. Jaina view of life is intimately connected with Jaina way of life.

Contribution of non-violence in 21st century world order

The ethical doctrine of the Jainas is unique and non-violence is central to Jaina

system of thought In Jainism non-violence is a religion and not merely a part of religion. In Jain text.¹

It is explicitly mentioned "Every living being wants to live. Sorrow and killing are not liked by any living being. All beings love their life". This implicitly establishes that all beings have the right to live. Another Jain text says, Non-violence is for the welfare of all beings.²

Violence aggravates enmity whereas non violence promotes friendship.³

Further 'Non-violence is the shelter for the terror stricken'.⁴

The basis of Jain concept of non-violence is reverence for life. Non-violence is the virtue which asks us to respect all forms of life. The quintessence of Lord Mahavira's teachings is that Religion sustains the world. Non-violence, self restraint and penance are constituents of Religion"⁵.

"Tirthankaras have recognized non-violence as duty knowing the suffering of all beings." ⁶.

Lord Mahavira has said "To kill or hurt any living being amounts to killing or hurting oneself. Compassion to others is compassion to one's own self".⁷

Man should live in harmony with all beings and nature. Hence, the relevance of Jain concept of non-violence which can bring in adaptability in modern life-style and may help us change the attitude of people in today's world of consumerism hedonism and terrorism. Non-violence can be broadly interpreted to mean "harmlessness". Non-violence need not be regarded as a passive attitude. To emphasize its spiritual dimension let us understand its implications: Spiritual law expresses itself through the activities of life.

1. Non-violence is the primary, chief and principal vow and all other rules of conduct - non-stealing, truth, chastity or self restraint and limitation of possession are derived from non-violence

1. Non-violence is the principle of interdependence- All Soul are bound together by mutual support and interdependence which is the principle of modern ecology .⁸

2. Thus non-violence is the principle for ecological harmony par excellence. It may be compared with Deep Ecology.

3. Non-violence is the basic value In jainism this ethical value has been extended to fauna and flora, to Animal protection etc.

4. It is tolerance necessary for resolving conflicts. It can be applied as a creed on a mass scale in the field of politics. Kautilya also believed that policy should be based on religion.

5. Non-violence implies vegetarianism, which is supported today by the science of medicine. Food affects mind body and soul.

The rationale behind the principle of non-violence is the equality of all living beings. Lord Mahavira says, "Not to kill any living being is the quintessence of all wisdom. Certainly, one has to understand that non-violence and equality of all living beings are

essentials of dharma".⁹

Implications of Non Violence for 1) Ecology 2) World Peace 3) Interfaith Dialogue
4) Welfare Economics.

Environmental degradation is burning problem of this age. Ecological crisis we are facing today is perhaps, one of the worst crises in history. Man in his attempts to get mastery over Nature has destroyed it. The solution to the problem will come from man himself and not from science and technology. Jain philosophy of the nature is based on non-violence. It teaches us what we at individual level can and must do to change our mind, practices and mode of living. The principle of ecology in Jain the text is 'parasparapagrahojivanam' ¹⁰ .

In Jain literature it is said that life exists in not only human and animal organisms but also in stones, earth, water, fire, air and vegetation. Consequently man should not cause harm to them, disturbing the equilibrium existing among them. The implication is that destruction of environment is an act of violence. In this connection, Jain Declaration on Nature which excellently summarizes the philosophy of Jainism in preservation of nature, ecological harmony and environmental protection is significant. On 23rd Oct. 1990 a few eminent Jains from all over the world presented "Jain Declaration on Nature to His Royal Highness Prince Phillip-President of the World Wide Fund for Nature-International."¹¹ .

This was to mark the formal entry of the Jain faith into the Network on conservation and Religion. Some of the steps for sustainability are as follows:

1. The culture of over consumerism which is the result of technological revolution has to be checked as it is the root cause of degradation. Welfare Economics needs to be emphasized.

2. Environmental education on conservation is a must. It can show the direction for fundamental transformation of an individual by non-participation in destructive activities. There must be attitudinal change.

3. We must educate children our Indian heritage, which it is their right to know. This will lead to change in value-system for sustainable development.

4. Sustainability must be achieved by adopting non-violent simple, eco-friendly life style and by avoiding eco-terrorism to preserve incredible bio-diversity.

Peace

Jain seers have craved for the peace and prosperity of all on the earth and prayed for their welfare in their prayer. Non-violence can play a role in competing terrorism.

"One must almost sum up the atmosphere of Jainism in one phrase that we find in 'Sutrakrutang' that man by not injuring living creatures reaches the "Nirvana" which is peace-peace between man and man, peace between man and animal, peace everywhere and in all things".¹²

Peace is an ethical issue that shows concern for humanity. In the modern strife-torn

world when all sorts of distrust, doubts and wars are prevalent all over the universe and when violence threatens to ruin the entire fabric of human civilization, the quest for peace, which is at the very heart of Jainism, is significant. Today we are living in the age of science and technology. There is tremendous growth of knowledge. It is the era of information revolution. At the same time, it is the age of anxiety and mental tension. We are passing through value-crisis. Man has known much about the atoms but not about the values needed for the meaningful and peaceful life. In contemporary world, the need of Jaina values has become more pressing than ever before. At present situation, either we have to establish peace through non-violence and other Jain practices or we have to face destruction.

Nuclearism and Terrorism, which are the result of the narrow outlook, have created what is called Culture of violence and Peace has become a dream. Today's world is in constant dread of war. There is communal disharmony. The only thing violence can do is to excite greater violence. Modern scientific and technological progress has created conditions in which man must live together in peace or face destruction. Peace is today the condition for survival. Peace between people of different races caste and creed and between nations.

Another principle called non-attachment to possession is a comprehensive precept or an ethical principle for a good social order. It refers to limitation of mindless accumulation of things and articles of consumption. All human vices are due to attachment to possession. "The desire for power and possession has given birth to the race for atomic weapons. This virtue stresses change in attitude".¹³

One major factor for peace is our attitude towards our possession. This is the principle of Aparigraha It means- non acquisitiveness:

Interfaith Dialogue:

In this context, it is pertinent to note:

Anekantvada or syadvada or theory of manifoldness of Reality or Jaina Theory of Relativity. The doctrine of multiple vision is another important contribution of Jainism, to world thought. It is extension of principle of non-violence in intellectual field. It is logic of probability or relativism based on realism. It implies non-absolutism. This theory is unparalleled in history of philosophy. 'Respect to the views of others' is important for attitudinal change. It will result in toleration- This principle develops catholic outlook necessary for peaceful coexistence It is holistic principle. The kind of intellectual toleration it will develop will further lead to an atmosphere of peaceful coexistence avoiding dogmatism and fanaticism. Much violence in the world today arises from fundamental ideological and religious disagreement "Jainism with its theory of multiple visions provides a framework through which qualities like tolerance understanding etc. can be developed".

Jain thinkers have consistently shown respect for other faiths. No wonder that Jainism is opposed to all forms of religious fanaticism. Religions should unite the people and not divide them.

It helps us to understand the viewpoints of others. It helps also to cultivate spirit of

tolerance and understanding. This will increase goodwill and harmony. One has to practice generosity of spirit and avoid fundamentalism. Thus, antagonism can be resolved not by quarrels but by communication and understanding. It is the principle of co-operation and peaceful co-existence. This means toleration, which is characteristic of Jaina Ideology. One should accept one's faith but also respect other's faith. It is also an ideal for successfully managing conflicts-personal or interpersonal, national or international. It is the doctrine of open-mindedness, which is the expression of fundamental non-violent attitude. It has wonderful power of assimilation. "Jainism with its theory of multiple -vision provides a framework through which qualities like tolerance, understanding etc. can be developed"¹⁴ , if we accept this synoptic outlook in life, all quarrels will vanish. Nation's foreign policy should be influenced by such and understanding. The real threat to world peace comes from ideological conflicts, which can be avoided.

Welfare Economics

The Jain principle is -Enhance the quality of life and not merely increase the quantity of consumption- Attachment to possession reflects our greedy attitude The Jaina emphasis on non-attachment to possession-is significant from social and human point of view. It is not possessions that are real obstacles the real obstacles are our attitudes. The craving for possession not needed is one of the causes for violence. This concept does not mean not to fulfill one's needs. The message of this virtue is to eradicate the selfish desire for power. This virtue stresses change in attitude of mind. Self-control rather than self -indulgence leads to detachment to possession- The concept is original to Jainism. It really denotes a non- violent attitude- The emphasis here is on certain amount of self-restraint and not on not possessing necessary things for living. When there is thought of non-attachment to hoarding, naturally, violence will have no place in man's life Also other vices like stealing untruthfulness and absence of self-control will die. Obviously this kind of philosophy will give the way for goodwill and peace- This virtue has not merely religious-economic significance but also international significance for sustainability of the world.

Jainism deals with the permanent values of life which are of enduring benefit to mankind. The Anuvrata movement founded Acharya Tulsi and Ahimsa yatra started by Acharya Mahaprajana are welcome steps for establishing peaceful international order. Perhaps in the twenty-first Century Jainism may rule the world. Jain message of peace and world fraternity is a call for internationalism.

In the age of globalization, we have to reaffirm faith in Jain ethos. We may be able to create then technocrats entrepreneurs Managers and business leaders who would try to improve quality of the life. Lord Mahavira advocated overcoming vices like anger greed etc. and recommended the practice of certain virtues. The ethical principles of Jainism prescribe a code of conduct, which requires an individual to be an ideal person with non-violence as the foundation of his life.

Its welfare economics needs to be studied. The focus is on of self-purification and

self-management. Today, When we are living in the world of conflicts and in constant dread of war, the tremendous practicality of Jain doctrines an non-violent model of life style must be realized.

Jainism can provide welfare ethics and economics a new direction for sustainable future, thus the critical problems of the world can be solved by Jain values and Jain lifestyle. It is clear that Jain ethics is global ethic of sustainability which may be said to resemble vision of ecological thinker like F.Capra.

It may be noted that Jainas are not against amassing within limit wealth earned in righteous manner. Jainas have prospered in their trade and commerce and mercantile affairs at the same time observing a great moral code. There are several organizations working for good of people one such organization is JITO- Jain international trade organization. This is the organization of highly efficient Jain business and industrialists for noble causes.

Science and spirituality go together in Jainism

Not surprisingly, Jain ethos can provide a new model of global ethics and can help society to regain its inner balance. In the end, ethical doctrine of Jaina provides us with the rules for welfare and progress of all human beings in society, I would like to conclude with verse by Jain seers who craved for the welfare of mankind

"Let the whole universe be blessed

Let all beings be engaged in one another's well being.

Let all evils be vanished.

Let everyone everywhere be happy and blissful".¹⁵

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16. Brihatsanti stavva -18

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In the modern Indian sub-continent, there are a few communities which are not very famous in the eyes of modern world, though they have their rich traditions and heritage. Such communities do not even know their past history, nor they are acquainted of their bright history or their place in the cultural traditions of their past. Almost same is the case with the present Saraka or Sravaka community which reside in South Jharkhand, South-West Bengal and North Orissa. It is a matter of great satisfaction that in the recent past, attention of some of the historians and archaeologists have been drawn towards the Saraka people due to which a few information have been collected regarding their history, religious affinity and inclination.

Before we discuss other aspects of the Saraka culture and history, we must know who the Sarakas are. The linguists and scholars are of the view that Saraka is a distortion of Sravaka¹ in Sanskrit and Savaga of Prakrit. The Jain sources of ancient Indian informs us that this word is used in terms of Jain followers since very early times.² Several Indian and foreign scholars have expressed the same views and have opined that the Sarakas or Sravakas were the persons, who followed the teachings of Tirthankara Parsva or Mahavira.³ To follow the opinions of the scholars and historians, we have to investigate almost all aspects of the Sarakas to throw sufficient life on their past history and their importance in the history of Ancient India.

The people belonging to the Saraka community lived and are living in the hilly areas of South Bihar (now Jharkhand state), Bengal and Orissa and that's why sometimes, they are called as tribals and vanavasis.⁴ Their presence can even be seen in the areas of Singhbhum, Ranchi, Dumka, Virbhum, Dhanbad, Santhala Paragana, Bankura, Vardhaman, Purulia, Medinipur, Cuttuck, Puri, Ganjam, Mayurbhanj, and Khurda districts of the above mentioned states, where they have been residing in a very peaceful atmosphere. The Sarakas are called by several names in such areas, like Serapa, Saravaga, Serava, Seraka, Saroka and Sravaka. At most of the places, the adivasis of tribals call them as Sonaka in their own local languages.⁵

The Saraka people are purely vegetarian and traditionally they do not use any type of meat in their food. Besides, they do not even eat those fruits or vegetables, which are supposed to have insects inside it.⁶ They hate violence and if any word having the meaning of 'cut' is used in their talks, they try to avoid it. They do not eat onion or garlic and maintain the habit of taking their food with filtered water before sun set. The people of this community are almost associated with agriculture, but they do business and trade too. They try to get education, if possible. They keep themselves away from criminal acts and believe in honesty, veracity, truthfulness and dutifulness. They avoid quarreling and are habitual of living a peaceful life with their neighbors. They give special attention to plantation and do not try to destroy them. The women of this

community maintain purity and cleanliness in their day to day domestic affairs. The members of the Seraka community do not accept the act of soliciting or begging or indulging in any unprestigious profession.

So far as the family customs and social set ups of the Sarakas are concerned, we find that like the Hindu family line, references of several gotras (sub section of caste) within their community have been given in some old literary texts and some of these gotras are even common in their society. Among these gotras, Adyadeva or Adideva, Rsabhadeva, Sandilya, Naga, Parasara, Delas Anantdeva, Dharmadeva, Shantideva, Gautam Jinesh, Nagasya, Sao, Dutta, Vehara, Kasyapa, Vatsya and Sikharia are very popular. The Sarakas of Jharkhand and Bengal have divided themselves among four groups, which are known as Panchakotia, Nadiparia, Virabhumia and Tamaria. All the gotras are called either after the name of the Jain Tirthankaras or their ganadharas or after the gotras of other Jain gurus.

Several surveys have been conducted on personal as well as institutional basis to ascertain the actual population of the Sarakas. According to the available reports in about five hundred and twenty five villages of Bengal, Jharkhand and Orissa⁷, there are about ninety eight thousand and two hundred Sarakas living in those areas. But there are thousands of people, who do not use the surname Sravaka or Saraka with their names either knowingly or unknowingly and so if their numbers are also included, it would go roughly up to fifteen lakhs.⁸

The Kalpasutra, Acarangasutra and Mahabharata describe that Aristhanemi, Parsa and Mahavira had great impact on the areas of Kalinga, Anga and Vanga, where these Tirthankaras and other Sraman scholars had propagated the principles of non violence, truth and non possession. Later on

these Jain followers constructed several temples, stupas and statues throughout in those areas. The famous Parasnatha hill is very much in this area, where out of twenty four, at least twenty Tirthankaras are said to have attained nirvana on it.⁹

In 6th century B.C. and after, the two Sraman religions namely Jainism and Buddhism became very much popular. The Buddhist texts accept that in Eastern India and particularly in Bengal and Orissa, the effects of Mahavira and Jainism became greater. The Brahmanic and Buddhist literatures do not give so much importance to the areas of Anga, Vanga, Kalinga or Radha, while these are frequently referred to in the Jain literatures. The Jain texts have mentioned several rulers, towns and ports of Kalinga and Vanga and in that connection, they clearly say that Jainism prevailed in those areas. The Buddhist text Divyavadana mentions that about eight thousand nirgranthas were killed in Pundravardhana.¹⁰ Though, this statement does not seem much trustworthy, but this information at least shows that this place was heavily inhabited by the Sramanas.¹¹ The Chinese traveller Hiuen Tsang, who visited Eastern India and travelled in the areas of Magadha, Pundravardhana, Kalinga and Vanga, mentions the existence of several Jain followers in these regions.¹¹ The effects of Jain culture is felt on the language and literature of this area also, as several words in Bengali and Oriya languages are such which are related to certain traditions of Jain customs and rituals.

The archaeological remains related to Jainism have been discovered from the areas of the present states of Jharkhand, Bengal and Orissa. Such archaeological findings include statues of Jain Tirthankaras, Jain symbols, stupas and parts of temple buildings. Such remains strengthen our idea that these areas had been dominated by members of the Jain faith. The Jain archaeological remains have mainly been recovered from Manbhum, Chotanagpur, Ranchi, Parasnatha and Singhbhum. Though these discovered things have not been deciphered or studied fully, even then they throw a very welcome light on the Jain life and culture, which existed here in the past.

A large number of old remains are scattered in Manbhum area, among which a few artistic Jain temples have attracted the attention of the visitors and archaeologists. In the adjoining areas, there are several broken Jain images of various Tirthankaras and other deities. The archaeologists after assessing the huge mounds of images, have opined that Manbhum consists the highest number of ancient Jain antiquities compared to other places of Jharkhand state.¹²

Several Jain monuments have been recovered from the areas of Saraka dominance in the modern West Bengal state. The districts of Purulia, Bankura, Manbhum and Birbhum have yielded some very old Jain monuments and statues. At the foothills of Dalami in Manbhum, a large number of Jain relics have been located. About five kilometers away from Purulia, several old statues are lying in the temple of Palma Balrampur, in which some are said to be of Jain identity. Among these, some are having special marks (lancanas) and look to be very old. There are several ruined temples in Borma village, the walls of which contain peculiar sculpture, on the basis of which it is said that these were made by the Sarakas of these area.

There is a village called Chandanakiyari, a few kilometers off Purulia, where large number of statues have been found, some of which have safely been brought to Patna museum. These Jain statues are identified due to their lancanas. Like wise some statues have also been found from Kumhari and Kumaradagga.

Pakbirra or Pakbidra is a rich treasure of Jain temples and monuments. Hundreds of Jain temples have been dug out in this area, in which figures of lotus, bull and lion are still clearly visible. Besides, several statues of Yaksha and Yaksinis and Sasanadeva-Devis have also been found. In several Hindu temples, the statues of Rsabha, Parsva and Mahavira and Padmavati are kept, but they are being worshipped in pure Hindu style. Such type of statues have been recovered from Pankha, Buddhapur and Darika villages, in which some are very attractive. Several old temples and archaeological remains can be seen at the places of Telkupi, Pandra, Sanka, Palma, Varagrama, Deuli and Nindiha. Several Jain remains have been located in the villages of Bhanagarh, Deoli and Dulmi.¹³ In Deoli, a Digambara Jain statue is kept under a tree, which bears the hood of a snake. Perhaps, it is the statue of Manasa.¹⁴ Apart from all these findings, the villages of Karacha, Bhawanipur, Simagunda, Palma, Kumharia, Jaida, Ladhurka and Anai have yielded several inscriptions, which have not been deciphered till now. A faint carving of Rsabhadeva can be seen on an inscription found at Bhawanipur. A Jain relic and some other

statues have been found at Pawanpur village of Barabhum paragona, on which the Pala art impression is clearly visible. Likewise several Jain statues have been dug from a village named Para, in which a two feet khadagasana statue of Shantinatha was found, which is kept in the Calcutta museum. There are three important temples at Telakupi (Distt. Purulia), among which at least two are said to be constructed by the Sarakas. Of these temples, one contains a statue of a Jain Tirthankara.

There are several areas of north West Orissa, (now called Odisha) where a large number of people of Saraka community are living. From the Jain historical point of view, we find that this state, which was known as Kalinga since very early period, remained a popular Jain ksetra. Though, it never was a kalyanaka ksetra of any of the Jain Tirtankaras, Rsabha, Parsva and Mahavira are said to have visited several of its parts during their wanderings. In the time of Mahavira, Kalinga was regarded as a Jain bhumi. After Parsva and Mahavira, the areas of Kalinga remained under Jain influence during the period of several kings, among the names of Karakanda, Jitasatru, Kharavela and Marunda kings are important. Due to their religious enthusiasm and endeavors, Jainism remained an important monastic system for centuries and at several times, it got the honour of being called as the srastra dharma (religion of the state) also. During the Chedi dynasty, the Jain religion was given special regard throughout in the Orissa regions. When Hiuen Tsang visited the areas of South Eastern India, he found this cult getting the protection of Orissa kings. It was during the 4th-3rd centuries B.C. that the Nandas were ruling over Magadha and Padma Nanda had won Kalinga and had brought the 'Kalinga Jina' to his state capital.¹⁵ After the lapse of three hundred years, king Kharavela attacked Magadha and brought back the statue of Kalinga Jina and installed it there again.¹⁶ This incident shows the great religious affection of the king as well as the people of Kalinga to the Jain Tirthankaras and their principles. The full story of bringing people of Kalinga to the Jain Tirthankaras and their principles. The full story of bringing Jain statue to Orissa from magadha has been narrated in the Hathigumpha Cave Inscription of king Kharavela. He had organized also a Jain Conference in the 13th year of his consecration, which was attended by about 3,500 Sramanas.

The Sravaka area of Orissa is full of archaeological findings also. To start with, mention should be made of the images of Shantinatha at Bateswar and Rsabhadeva at Asupara respectively. The Jain temple of Cuttuck is famous for its art in which are stilled the statues of Rsabha, Ajit and Parsva. Hundreds of images of Tirthankaras, Yaksas and Yaksanis can be seen in the Kodashi village of Kuonjhar. Apart from these, there are several areas, where Jain statues have been found, but due to misunderstanding and non recognition, those are worshipped as Hindu deities. Likewise, the statue of Mahavira at Bhipur of Mayurbhunj and other Jain statues found at Chohar, Navarangpur, Ataspur, Nilagiri, Cuttuck, Puri, Tosali Ayodhya, Ranibandha, Vardhamanpur and Bhadeswar are worshipped and honoured in the name of different Hindu gods and goddesses.

Several Saraka families have been located at different places of several districts of Orissa. Among those places, names of Badamba, Gopinathapur, Chandana, Kundapatana Ratanagiri

Niganj, Udaigiri, Dhalapachara, Konakarjori, Jajpur, Haripur, Madada, Asia, Chatrapahari, Kedamar and Tulsipur of Cuttuck; Dimisar, Jamushahi, Sompur, Rasara, Bodh and Bidura of Nayagarh, Kayota, Kulara, Golia, Mundamaria, Shergarh, Giladi, Sorada, Dengausta, Badasai, Kunkakuli, Sudhapur, Baharampur and Rangalipatra of Ganjam; Tarabai, Bharapur, Delta, Dumduma, Nayapalli and Bajapur of Khudra and Bhairavasinghpur, Jaipur and Taluka of Karaput can be taken as some important centre of this community. The Sarakas of Orissa give the names of their villages, which are very much similar in meaning to those of the Jain Tirthankaras. Several such villages like Adideva, Adiloka and Adibhumi have been located, which are associated with the name of Rsabha and Adinatha¹⁶.

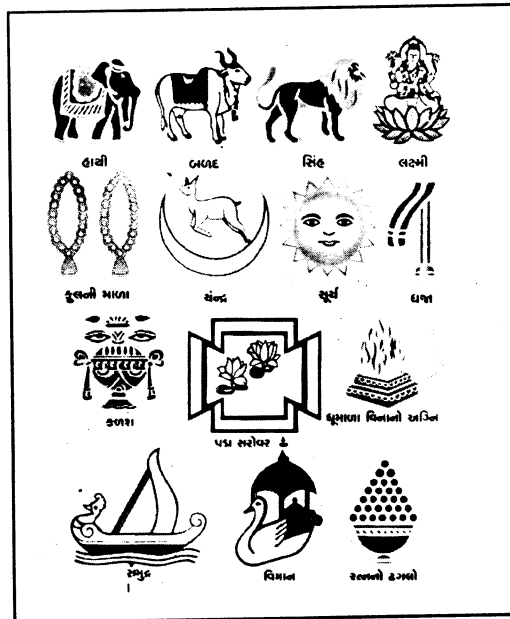
In the above areas of Orissa there are several Saraka families, who are keeping themselves engaged in weaving and are commonly known as Saraka Tanti or Rangia. All such persons are purely vegetarian and their customs are very much like those of the Jainas.

All the information and facts are sufficient to conclude that the Saraka people of the present Jharkhand, Bengal and Odisha states are attached or have affiliation with the culture and religion, which believe in non violence, vegetarianism, simple life, non hoarding, innocent profession and more than that they worship such deities or gods or symbols, which are Jainistic in nature. It is a fact that they do not know more about their hoary past, their chronological history and the religious traditions of their forefathers, but they have certain social and religious customs, which have been found to be very much nearer to that of the Jainas. In the last few years, attention has been given on this community and some informations have been gathered on this subject, but still they are in their primary stages. Now, it is need of the time that deep rooted investigations and research should be done on this matter, so that a new golden chapter could be added in the religious and cultural traditions of the Sarakas.

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1. Bengal District Gazetteer, 1910, p. 23.
2. In the Jain religion, the word 'Sravaka' is used for the Jain householders and Sraman for Jain saints.
3. Among such scholars, we may mention the names of Col. Dalton, Valentine, Ball, Risley, Major Tikel, Gait, W. W. Hunter, O. Mali, S. N. Basu, P. C. Roychoudhary, Nilam Jain, and Yudhisthir Majhi.
4. The people living in dense forests and hilly areas.
5. For more details see writer's book History of Jainism in Bihar, Gurgaon, 1966, pp. 175-176.
6. Like goolar and doomar.
7. These villages are spread within fifteen districts of these states (Saraka Sopana, p. 24).
8. Ibid.
9. It has been mentioned in Jain scriptures that out of twenty-four Tirthankaras, twenty Tirthankaras got nirvana on Parasnatha hill and that's why this place is still pious for the Jainas all over world.
10. Divyavadana, chap. XXIX, pp. 434 ff.

11. T. Watters, On Yuan Chwang's Travels in India, pt. 1, p. 350 ff; Beal, Buddhist Records of the Western World, pt. II, pp. 125 ff.
12. The Jain population in this area is also very high. According to a latest survey in the area of Manbhumi, there are about 10496 people, who follow the Jain culture (Saraka Sopana August 2000, p. 24)
13. A. S. A. I. R., Vol. VIII, p. 1878.
14. In several of these areas, the serpent god called Manasa is worshipped between July October period. This may be having some connections with Dharmendra that adorned Parsva's head in the shape of Nagaraja (B. K. Tiwary, History of Jainism in Bihar, pp. 175-76)
15. D. C. Sarkar, Select Inscription, p. 217, J. B. O. R. S., Vol. III, 1917, pp. 425, Vol. IV, 1918, pp. 364 ff.
16. The Kalinga Jina is the statue of Tirthankara Adinatha.



The issue of Svetambara Agamas in a globalized world

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Preserving the Svetambara Agamas is an old concern. When, in mid 5th century, Devarddhigaṇi summoned the Valabhi meeting in order to get them written, we are told in later accounts of the events (by Samayasundara in the 17th century, for instance), that recourse to the written form was a way to avoid more losses and to save what could still be saved. Since then the Agamas have been transmitted without interruption. From the time when manuscripts have become available (11th century onward), they have been copied continuously. They were not copied, however, all together in sets of 32 or 45, a form which has become obvious today, but rather either individually or in small groups so that it is hardly possible to find one manuscript containing them all. Only, we have isolated instances of Murtipujak lay Jains who, in the 16th-17th centuries, decided to collect manuscripts of the various Agamic works so as to build full sets of the 45. Such projects are occasionally stated in manuscript-colophons. They are a sign of the importance wealthy Jain laymen and their families attached to the copying of the Agamas in their original language, with or without commentary, in a context where the number of Agamas recognized as authoritative (32 or 45) had become a sectarian mark to some extent. To keep the Agamas alive along the centuries has always required a certain amount of effort and creativity. One way to achieve this was the continuous production of commentaries, the language, form and style of which have evolved to suit new audiences. It seems clear that direct access to the texts in their original Ardhamagadhi Prakrit language tended/tends to be rather unequally shared among Jain mendicants themselves and was/is not prevalent among all monastic orders. Access was/is mediated through simple paraphrases in modern languages (ṭabos or balavabodhas) and only some of the books were/are studied in the initial stages of monastic curricula. The first printed edition of the Agamas dates back to the end of the 19th century but was not up to the mark. Since the 1920s, several learned scholar-monks have become aware of the necessity to procure proper editions based on carefully selected manuscript material, giving due consideration to the issues raised by the textual transmission. The Agamodaya Samiti was established by Anandasagarasuri (1874-1949) to this effect. At a later stage, projects aiming at true critical editions, with a clear apparatus of variant readings, were formed. One came from the Terapanthin side, at the initiative of Acharya Tulsi and Acharya Mahaprajna, another one from the Mahavira Jain Vidyalay, at the initiative of Muni Punyavijaya and other scholars, followed later by Muni Jambuvijaya ('Jaina-Agama-Series'). Both initiatives seem to have been influenced by what had been done by the Buddhists for the Pali Tipiṭaka. The idea was to provide the Jain Agamas with tools of the same standard. The two projects were conceived separately and prefaces or explanatory documents show that their promoters had diverging attitudes towards the place to be given to the readings of the commentaries and distinct views on how to deal with Prakrit linguistic variants. These two editions are highly commendable and have to be used by anyone willing to work seriously on the texts. In 2000,

another large scale project was achieved by Muni Diparatnasagara, a disciple of Anandasagarasuri: the 30 volumes text of the 45 Agamas with commentaries. This fulfils another long-felt need: to have all the books in a handy form, even if the text is not critical and has to be counterchecked with other editions. A step further has been achieved recently, as 32 of these Agamas are now available online on the Jain e-library, to be supplemented by the remaining ones in the next few months. This is one more sign of the Jains' wish to adapt to the conditions of a globalized world and to make the new technologies serve the diffusion of Mahavira's message. Yet, it is likely that the Agamas in these forms, on paper or online, will be perceived as 'scholarly' with the intimidating note that this word implies, probably meaning a rather limited audience. At the other extreme is the creative initiative going back to Anandasagarasuri to get the Agamas, based on his edition, engraved on the walls of temples – the so-called Agam Mandirs in Surat, Palitana or Sankheshwar: there the Agamas are not meant to be read or studied, especially because the plaques on which they are inscribed are often higher than ordinary human size, but meant for darshan in the way murtis are. It is their presence as sacred words that is meaningful in itself. The same holds true for Anandasagarasuri's monumental edition, the bulky and heavy volume of the Agamaratnamañjuṣa, enclosed in glass boxes in temples as an object of respect and worship.

Strong conviction that the contents of the Agamas is relevant in the 20th-21st century world and that it deserves to be made accessible for reading to a wide audience within India and among the growing Jain diaspora has led to initiatives meant to improve the understanding of the texts and present them in user-friendly ways. These initiatives all come from leading monastic figures who are themselves specialists of the Agamas as scholars. Procuring a translation is an obvious device towards such an aim. Among Sthanakvasins, Amolak Rishi Acharya's edition (1915-1919) was the first to include a Hindi translation, as Madhukar Muni's edition also did later. Other pedagogic devices were the result of thorough thinking on the formal aspects of a book as playing a role in attracting readership to the contents, and even in conveying the contents in a better way to new audiences. In the edition initiated by Madhukar Muni (Muni 'Kamal', Devendramuni & Muni Ratnamuni, 1979-1994), for instance, massive blocks of text are replaced by smaller textual units clearly divided and laid out so as to be more engaging for those not familiar with the contents but willing to discover it in good faith – in sharp contrast with Puppha Bhikkhu's Suttagegame for instance (Phulcand Muni, 1953-54). These techniques are also made use of in Amar Muni's Agamamala (1993 onward), which goes one step further: Hindi and English are used on an equal footing, in the tables of contents, the introductions, the translations, the glossaries of technical terms, etc. The use of English is explicitly justified in the prefaces by reference to the numerous Jains living outside India: globalization increases the risk of losing contact with the Indian languages, especially Prakrit which can be mastered only if studied on purpose as it is not practiced in daily life; diasporic communities need to have tools conform to their intellectual habits to stay in touch with the roots of their tradition – ultimately expressed in the Agamas.

The real innovation, however, which is a subject of pride for the editorial team of the Agamamala, is the introduction of a visual element in the form of about 20-25 multicoloured paintings per volume, so that the series is Sacitra. These paintings have hardly anything in common with the earlier tradition of Jain miniature painting. Use is made of a vocabulary and aesthetic codes which are

rooted in the present Indian context, recalling those of the Amar Chitra Katha or of mythological TV serials, and the same Jain team has initiated the parallel Jain Diwakar Chitra Katha. Imagination and realism skilfully combine. For instance, a number of plates have a clearly didactic perspective, interpreting words referring to material culture in terms of explicit images. Through the depiction of the violent and the gruesome, or, on the contrary, of the peaceful and the serene, they involve the reader directly, helping him to feel the process of karma and rebirths, the torments of hells, or the blissful happiness of mokṣa. The distance and awe which Ardhmagadhi and canonical phraseology could create is discreetly abolished; in most favourable cases, the characters of canonical narratives come close to 21st century men and women who are helped to see analogies between their situations and those of the past, instead of considering the texts as foreign to their own environment. This edition thus represents an integrated pedagogical approach to the Agamas with an efficacious use of religious art.

The latest initiative resulting from acute awareness of the relevance of the Agamic message in our globalized world goes to Shri Namramuni, a dynamic Sthanakvasin monk trained in science, who plans the publication of all the Agamas with reliable Hindi and English translations, based on solid terminological grounds ('Jain Aagam Mission'). At the beginning of the teaser book (Agama. An Introduction) published a few months ago, the author indirectly seems to acknowledge the fact that new ways have to be found to keep the Agamas alive:

'Ancient Jain Monks have made many efforts to keep the Agamas intact and edited, researched, modified, and abridged the meanings of Agama to keep the divine knowledge abreast with times, hence making an immense contribution to humanity' (p. 3). Interestingly, for each of the 32 Agamas the text and English translation of a selected sutra or group of verses are provided, followed by a brief description of the purport of the work in point. The analysis of the seventh Anga, the Uvasagadasao, for instance, stresses the relevance of this work for today's Jains. They are not so far from the ten rich laypeople whose lifesketches are related there. The author's reading grid stresses the implications of the sutras in spiritual terms and explains how they contribute to the path of purification of the soul or self-realization. Another prevalent concern is to read them in relation with modern science ('Jain Agama in context to science: psychology, biology, environment, mind, speech and body (yoga)', p. 107-116).

Different or complementary as they are, initiatives meant to spread knowledge of the Agamas show how the richness of their contents lends itself to multiple readings and how leading Jain monastic figures in the 20th-21st centuries see their own role as essential in the process of diffusion.

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This brief note is partly based on the two following articles (in the press) where all necessary bibliographical information has been included: 'On the role and meaning of the Svetambara Canon in the history of Jainism' in Peter Flügel (ed.), *Jaina Law*, London, Routledge. 'Old Texts, New Images. Illustrating Svetambara Agamas today' in Julia Hegewald (ed.), *In the Shadow of the Golden Age*. Proceedings of the International Conference organized in Bonn, November 2011.

Moreover:

Yug Diwakar Pujya Gurudev Shree Namramuni M.S. Agama. An Introduction. Ed. Gunvant Barvalia, Global Jain Aagam Mission, Mumbai, October 2012, 116 pages. [The 32 Agamas are: 11 Angas and 12 Upangas; 4 Mulasutras: Dasavaikalika-sutra, Uttaradhyayana°, Nandi°, Auyogadvara°; 4 Chedasutras: Nisitha-sutra, Dasasrutaskandha°, Brahatkalpa°, Vyavahara°; plus Avasyaka-sutra]. ***

Development and Impact of Jainism in India Gujarat State (Central and Southern)

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Jainism is one of the popular religion of Gujarat State. It was prevalent in the region since Kshatrapa period (A.D. 100-400). In Ujjayant (Girnar), Shatrunjay, Dhank and Bharukachchh (Bharuch) Jain places of Pilgrimage were established. In Saurashtra hill vihar for Jain monks were carved like Buddha's vihar. Gradually Jainism was spread and developed in Gujarat during Maitraka period, Chavada, Solanki-Vaghela period, Sultanate Mughal, Maratha and British period. Like other parts of the region central and southern Gujarat were also highly impacted by Jainism. Jain acharyas, shreshthis, donors and scholars have contributed in the development of central and southern Gujarat. Ahmedabad, Vadodara and Khambhat were the main Jain centers of central Gujarat. while Kavi, Gandhar, Bharuch and Surat were the main Jain centers of southern Gujarat.

Ahmedabad :-

Ahmedabad was the capital of Gujarat for more than five hundred years. It was the well-known center of Jainism. In the Jain sources it is referred as Shri Rajanagar or sometimes as Jainpuri. In the development of the city Jain people, donors, shreshthis and acharya maharajs have contributed. The city was founded by Sultan Ahmed Shah I in 1411 A.D. The city had three stages Ashaval, Karnavati and last Ahmedabad. Ashaval which was founded by Asha Bhil and was conquered by Solanki King Karnadev and then it was re-named as Karnavati. During the three stages there was impact of Jainism.

In Ashaval many Jain temples were existed and 84 rich Jains were residing. 'Prabhavak Charit' refers the existence of temples of Shri Parshvanath, Shri Vasupujyaswami and Udayanvihar. Karnavati was also the center of Jainism. The temple of Arishtanemi was located in Karnavati. Kalso the organiser of the Sangh (Pilgrimage) to Shatrunjay was the resident of Karnavati. He was one of the great personality of Karnavati. He had received the farman from Ahmed Shah for the Sangh. It indicates the impact of Jains on Muslim ruler.

During the stage of Ahmedabad the impact of Jainism was continued, and was more increased. Since the foundation of the British rule in the city, the Jain mahajans, nagarshrethi and industrialists contributed in the development of the city. During the natural calamities they served the people. During the famine of V.S. 1717 Ratan Shah, Lakshmichand, Manekchand and Hemaji Shah the sons of Sheth Shantidas had done relief works and tried to solve the troubles of the people. In 1725 A.D. when Marathas were prepared to rob the city for the collection of the Chauth (one type of tax), Nagarsheth Khushalchand paid the amount of the Chauth from his own pocket and saved the city from the robbery by Marathas. It was the great contribution of Nagarsheth Khushalchand on the city.

City contains the old Granth-bhandars (libraries) with hundred manuscripts, written by

Jain acharyas. These manuscripts are very important source of the history and culture of Gujarat. Some of them contain the miniature paintings of the medieval Gujarat. Such Granth-bhandars are located in Doshiwalani Pole. Luhar ni pole, Upashray of Devashana pada, Haja Patel's pole, Gyan shala of Panjara Pole, L.D. Indology and Mahavir Jain Aradhana Kendra (Koba). These Granth-bhandars indicate the importance of the knowledge in the city life.

Jain's contribution for the cultural development of the city is also valuable. The Jainas like Nagar sheth Shantidas Zaveri, Harkuvar Shethani and Sheth Shri Kasturbhai Lalbhai are notable.

Sheth Shantidas built the temple of Chintamani Parshvanath in the suburb of Bibipur (present Saraspur) in 1621-25 A.D. The temple had been destroyed and converted into a mosque by prince Aurangzeb when he was Viceroy of Gujarat for a very short period in 1645 A.D. The religious feelings of the Jains were hurt. *Shantidas requested to Delhi court for its possession.* Emperor Shah Jahan issued the farman to restore the temple built by Shantidas Sheth. Shantidas had good relation with Maharani Jodhabhai-queen of Akbar. When she visited Ahmedabad, she was hospitalised by Sheth Shantidas and he had arranged her accomodation. Queen had tied rakhi to Sheth Shantidas and considered him as 'Dharam Bhai'. Prince Salim used to say 'Mama' to Shantidas. Akbar appointed Shantidas as Nagarsheth. His hundies (bill of exchange) were accepted as coins in the country and even in foreign. He had built upashrayas at Ahmedabad, Khambhat, Radhanpur and Surat. He renovated Jain temples on Shatrunjay and organised the Sangh with 1500 pelgrims to Shatrunjay. He had provided pricious diamonds to Shah Jahan for the making of Mayurasan coasted six crores. He received the farman from Aurangzeb for rights of Palitana, Girnar and Abu. He was honoured by four Mughal Emperors-Akbar, Jahangir, Shah Jahan and even Aurangzeb.

Harakuvar Shethani contributed in the field of religion, society and women of the Ahmedabad. After the sudden demise of her husband Sheth Hathisinh the burden of his responsibility fell on her, she shouldered them with considerable courage and efficiency and completed the construction of the Sheth Hathisinh temple. It is one of the beautiful temple of Ahmedabad. It was consecrated by Acharya Shantisagar Suriji in 1849 A.D. The sculptural and architectural beauty of the temple indicate that Shethani had deep knowledge of the those fields. One lakh Jains were invited at the consecration event. The invitation cards-kankotries were written with golden ink. The full accommodation was provided to the invitees during their stay. Invitees were much impressed by the management skill of Harukuvar. She had organised many sanghs to Sammet Shikhar and other pilgrimage places of Jain. She renovated many old Jain temples. She generously donated 50 thousand rupees for setting up first Civil Hospital of Ahmedabad. She also established the girl-schools named Harkuvar school and Jyotiba School. Thus she encouraged the woman education. In recognition of her commendable work and personal qualities she was awarded the title of 'Nek Namadar Sakhavati Bahadur' by the British Government.

Sheth Shri Kasturbhai Lalbhai contributed in the field of industry and education. Shri Kasturbhai went on to found number of textile mills namely Ashok, Saraspur, Nutan, Arvind and

New Cotton mill along with Anil Starch and Atul Products. He also represented the city and the country as president of several national and international associations of trade and industry. He took the active part in the activities of social welfare as well. He had contributed in the flood relief works in 1918 and 1927. A part from industry the city owes him for the range of premier educational institutions he established. Some of these centers of excellence include L.D. Institute of Engineering, School of Architecture (Now CEPT University) School of Urban and Regional Planning, Indian Institute of Management and L.D. Indology. The custodian of religious and cultural heritage, Kasturbhai's initiatives saw the restoration of number of pilgrimage centers and shrines including Ranakpur, Delwara as well as Taranga. Kasturbhai's son Sheth Shri Shretikbhai continued the flow of the donation for the development of the city. By his generous donation the prominent institution namely Gujarat Visvakosh Trust was established. The institution has published 25 volumes of encyclopaedia in Gujarati language.

More than 300 Jain temples located in the city are the witness of the impact of Jainism on the city. Their shapes, sculptures, paintings, carving in the marble and wood, the decorated floors with Italian marble, jaliwork are the best examples of the art. The temple of Shamalia Parshvanath, and the Shreyanghnath temple, the temples of Sambhavanth and Shantinath in Nagaji Bhadarini pole, the temple of Samet Shikhar in Samet Shikhani pole, the temple of Shantinath in Shekhana pada, the temple of Jag vallabh Parshvanath in Nisha pole, the Ajitnath temple in Vaghan pole, the Ashtapad temple's complex in Doshivadani pole, the Simmadharswami temple in Gosaijini pole and the Hathisinh temple at outside of Delhi darawaja are noticable Jain temples of the city. Among them the Hathisinh temple is one of the best example of the temple architecture of Ahmedabad.

L.D. Institute of Indology is one of the important research institute of the city. Inspired by Muni Shri Punyavijayaj in 1957 Shri Kasturbhai Lalbhai founded this unique institute to preserve and promote Indian culture, art and heritage. The institute possesses over 75,000 manu scripts. It contains a museum also. Shri Mahavir Jain Aradhana Kendra at Koba (15 Km. from Ahmedabad) is also another important institution. It contain library and museum. The institute possesses 25,000 manuscripts, among them 3000 manuscripts are written on palm leaf.

Khambhat :-

Khambhat was known as Tramba vati in ancient period. It was the prosperous port of ancient Gujarat. Jainas had contributed in the development of Khambhat. 'Shri Hirvijaysuriras' written by poet Rushabhadas in V.S. 1685 mentions 85 Jain temples and 45 Paushadhshalas were located in the city. Kalikalsarvagna Shri Hemachandracharya was ordained in Sagalavasahika located in the city in V.s. 1150. Udayan vasahi and the temple of shri Adisvar Bhagavan were constructed by mantri Udayan and mantri Alig respectively. The temple of Stambhan Parshvanath was built in V.S. 1150 by Bai Bidada the wife of Khela belong to Modh caste. Vastupal was appointed as dandnayak of Khambhat. He tried to make the city rich. He inspired Acharya Shri Jaysimhsuri to write the historical play named 'Hamirmadamardan.' Family members of Samara Shah who renovated Shatrunjay had installed the Jain idols in some temples of Khambhat. His son

- Sajansimh was settled in Khambhat. By his efforts the animal-sacrifices at Bahucharaji were prevented. During the famine of V.S. 1472 two brothers namely Sheth Ram and Parvat the residents of Khambhat had opened three big satragars for the relief work. Eleven Angas were written. By the instance of Shri Somasundarsuri and efforts of Parvat. Many Jain temples constructed by shreshthi Soni Tejpal, shreshthi Ramaji, Jashu Thakkar, Gandhi Kuvaraji and Mula Sheth were consecrated by Shri Hiravijayasuri. When Shri Vijayasensuri demised in V.S. 1672 in Akbarpur the land for construction for his stupa was given in donation by Akbar. Two brothers – Sheth Vajiya and Rajiya residents of Gandhar were settled in Khambhat and here they earned much. During the famine of V.S. 1661 they provided of the food to hungry people and gave them clothes also. In one year they spent 23 lakhs rupees for the relief work and saved hundred people from the hunger. They built five temples in the city. Among them the temple of Chintamani Parshvanath was consecrated by Shri Vijayasensuri. The well known poet Shri Rushabhadas was born at Khambhat. He had written many Ras-granthas. The city contains six Gyan-bhandars. Shri Shantinatha Gyanbhandar possesses 150 manuscripts written on palm leaf.

Vadodara :-

The present Vadodra was known as Vatapadra in ancient time. Vadodara, Akota and Pavagadh were the Jain centers. It is believed that the learned scholar Viragani (12 cent.) was born in this city. Santu the mantri of Solanki king Siddharaj was the dandanayak of Latdes. He was staying in Vadodara. He and Sajjan mantri organised the Rath yatra by the instance of Shri Bhadrashvrasuri. Kumarpal had donated the city of Vatapadra to Katuk belonging to Vaniya. The anjanshalaka of the temple built by Kanha was performed by Shri Hemachandrasuri. Vastupal renovated the old temple of Shri Parshvanath. He also constructed a Jain temple at Akota (Ankotaka) near Vadodara. Some Jain bronzes have been found from Akota. The inscription on one image refers an ancient temple of Ankotak. It is said that the Parshvanath temple in the Narasimhaji's pole was built during the period of Vastupal. The Shashtra-bhandar of Vijayaji Mahajraj is located in this pole.

On the Pavagadh hill there are three temple complexes : 1) Bavan deri temples or Navalakhi temples; 2) Temples of Chandraprabh and Suparshvanath near Kalika temple and; 3) Temples around the Parshvanatha temple. It seems that these temples were built during the 14th-15th century. All these remains of Jainism indicate that Pavagadh – Champaner was the pilgrimage center since long time

Kavi :

Kavi a small village-pilgrimage center of Jainas is located on the bank of river Mahi near Jambusar (Bharuch District). Its old name was Kankavati. It is well known for two temples – Sarvajit prasad and Ratratilak prasad, but they are popular as the temples of Sasu and Vahu respectively. The Sarvajit Prasad (temple of Sasu) is dedicated to Shri Adishvar and originally it was built with wood and bricks. Badua Gandhi the resident of Vadnagar built it with stone in V.S. 1649 and was consecrated by Shri Vijaysensuri. The temple known as Vahunu mandir is dedicated to Shri Dharmanath and was built by Gandhi Kuvaraji the son of Badua Gandhi in V.S. 1654. It is

referred as Ratnatilak in the inscription. These two temples are the Bavan-Jinalaya type. 'Kavi tirthamala' written by Shri Dipvijayaji Maharaj in V.S. 1886 mentions about these temples and Badua Ghandhi.

Gandhar :-

Gandhar is pilgrimage center of Jains which is situated on the sea-shore in Jambusar Taluka. It was well known port during the ancient period. Here Shri Hiravijaysuri received the farman from Akbar to visit him at Fatehpur Sikri. At that time Hiravijaysuri was practicing the Chaturmas in Gandhar. Akbar wished to know about the Jainism from Hirvijay suriji. Two temples of Bhagavan Mahavirswami and Amizara Parshvanath are located in Gandhar. The temple of Mahavirswami was renovated by Shethani Harkuvar in V.S. 1810. The temple of Amizara Parshvanath was constructed by Rajiya-Vajiya of Khambhat. The old wall situated in the village is known as the upashray of Hiravijaysuriji.

Bharuch :

Bharuch was the prosperous port of ancient Gujarat. Its old name was Brugukachchh or Bhugupur. Ancient southern Gujarat was known as Latdes and its capital was Bhugukachchh. Jain tradition mentions that in the city the Chaitya of Bhagawan Munisuvrat Swami was located and was known as 'Asvabodh'. It was renovated by Sanghamitra the daughter of Sinhal king and it was renamed 'Shakunikavihar,' According to Jain tradition king Samprati and Vikramaditya had renovated it. 'Vividhirtha kalp', 'Prabandh chintamani' and 'Prabhavak charit are main sources to know about this vihar. It was renovated by mantri Ambad and he built it in stones and was consecrated by Hemchandracharya. Mantri Tejpal had prepared out Suvarnadhvaj (Golden Flags) for its 25 devakulikas. Shakunika vihar was existed up to the period of King Karnadev – the last king of Vaghela dynasty. Shri Devabhadrasuri had written a book namely Siripasnah Chariya in Amradatt vasahi in V.S. 1165. It mentions about the construction of Bavan of Jinalay dedicated to Shri Vasupujyaswami built by Gordhansheth of Kapadvanj. At present these two temples are not extant.

Surat :

Surat was the prosperous port of the medieval Gujarat. It is referred as Suryapur in image – inscription and literary sources. Its development was continued till 16th century. The high and vast architectural monuments located in Gopipura and Nanavat area give an idea of the richness of the Shresthis of that period. The monuments constructed with the donations of Nagar Sheth Jagannathbhai, Bhana Shalisheth, Lakshmidas, Shantidas Sheth, Sheth Premchand Raychand, Sheth Nagindas. These monuments are extant at present. Many beautiful temples are located in the city. Among them Shri Sambhavnath temple, Vasupujya temple, Parshvanath temple and Adishvar temple in Gopipura area, temple of Chandraprabhu in Saiyadpur, temples of Adishvar in Athava lines and in Katargam are notable. The dome of the Adishvara temple in Gopipura is biggest dome among the Jain temples of Surat.

Sheth Premchand Raychand was a great doner. He was born in Surat and belonged to Oswal caste. He contributed in the development of Surat, Mumbai and Ahmedabad. In V.S. 1920

he was handed over the charge of Bank of Bombay. After this appointment the value of shares of the bank was increased. He constructed wells, troughs of water for cattles, atithigruhas, dharamshalas, panjara poles at Khandesh, Birar, Maharashtra, Gujarat and Saurashtra. He donated six lakh rupees to the Governor for the development of Bombay University. From this amount two lakhs were spent for the construction of the tower in memory of his mother and it was named 'Raj bai Tower.' At present this tower is a symbole of Mumbai. Two lakhs were spent for the construction of the library. He also donated four lakh rupees to the Calcutta University. Scholarships were awarded to five graduates from the interest of the donation. Sir Surendranath Banerjee was one of the receiver of this scholership. Sheth Premchand also donated for his native – Surat. He constructed Sheth Raychand Dipchand Girl's School, Dharamshala, Jain Temple and Victoria Garden. He spent four lakh rupees for the construction of schools at Bharuch and Ahmedabad. For the construction of Jain Bhojashala at Mumbai he spent five lakh rupees. He donated eighty thousand rupees for the training college at Ahmedabad. His name is attached with this college and at present it is known as Premchand Raychand Training College.

The above study shows the development and impact of Jainism in central and southern Gujarat. Temples built by Jains are for their religious faith and belief. But the educational buildings, hospital, garden were built by them are for the all people of the state. It suggests that their religious faith was resulted in public welfare activities. They have spent their money not only for their religion but also for public institutions. The people of these regions will owe to Jainas forever.

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Among all the religions of the world, JAIN RELIGION holds a very prominent and important place. Nonviolence is the prime constituent of Jain religion. It is based on the principles of "Karma". It has glorified the life and it has been a bliss to all. Gujarat is the land where many renowned saints, ascetics, and warriors were born. Even many religious founders and their followers have come to Gujarat and made Gujarat as their centre for their religious activities. Even still today many of them are very well respected and honoured by people. Herein a humble effort has been made to give some information regarding some Jain ascetics, and pilgrimage places of North Gujarat and Saurashtra. In the first part of this article we have given information with respect to North Gujarat and in the second half information regarding Saurashtra is given.

NORTH GUJARAT :

Acarya Shri Hirvijaysuriji

He was born in 1527 A.D. at Palanpur. His parents were Shri Kurashah and Smt. Nathibai. He was named as Hirji. His parents died when he was very young, so he migrated to his elder sister's home in Patan. From the very childhood, under the able guidance of scholars, he used to study grammar and other classical subjects. Upon hearing a religious discourse by Acarya Shri Vijaysensuriji, he decided to renounce the world and become a saint. He expressed his desire to his elder sisters and in the year 1540 A.D., he became the disciple of Acarya Shri Vijaysensuriji, and was named as Hirharshmuni. Having studied various Jain scriptures, he was honored with the title of "Pandit" and was posted as "Upadhyaya", in the year 1551 and 1552 A.D. respectively. In a very short period he had become expert in symbolic astrology and language analysis. He was a profound scholar of Jain scriptures like mathematical scriptures, 11 Angas, 12 Upangas, 10 Paynas, 45 Agams (cannons), Karma Granth (related to Karma), Sangrhani (related to cosmology), Kshetravichar, and Charitra Granths (related to the conduct). He had been to Devgiri for the studies of philosophy and scriptures. In the year 1554 A.D. he was designated as Acarya.

After becoming Acarya, he went to Patan. It is reported that there Shri Samarth Bhanusali, who was the minister of Suba Sharekhan (ruler), had organized a big welcome celebration function to grace the arrival of Shri Vijaysuri. Due to the Kaldharma (death) of his guru Sri Vijaydansuri in the year 1566 A.D., the responsibilities of the gachha (group) came on to him. Since then he was known as "Gachhadipati Acarya Shri Hirvijaysuri.

It is observed from the records that the great Mogal Emperor Akabar had invited him in his darbar (court). A warm welcome was given to him when he visited Fatehpursikri. With discussions with him about religious principles, Emperor Akabar was so much impressed and satisfied that he

entitled him as “Jagatguru” (Master of Saints). Emperor Akabar had offered him Gyanbhandar (place where religious scriptures and other books are housed). Stating that he had to move from place to place, Acarya had denied to accept them .At the request Emperor Akabar, Acharya, established one Gyanbhandar and was named as Akabar Gyanbhandar. During the stay of Acarayashri in the days of “Paryushan” (religious pious days of jain religion), at Agra, at the desire of Acarayashri, Akabar had banned the killing of animals for fifteen days even when paryushan were of 8 days. Thereafter Acarayashri started his journey towards Gujarat. It is also reported that, the king of Mevad Ranapratap had sent a written invitation to Acarayashri to pay a visit to his state .During his last stage of his life he came to patan. From here he went on pilgrimage to the famous holy hills very well known for jains “Satrunjaya” via Palitana. From here he went to Una for chaturmas stay (rainy period of 4 months)in the year 1594 A.D..He passed away (Died – Kaldharma) in the year 1596 A.D. at Una. According to the information, his funeral ceremony was done at Ambawadi in Una. This “Ambawadi” was not bearing the fruits , but from the next day after the funeral ceremony of Acarya, it started giving the fruits. On hearing of this news, Emperor Akabar gifted that land of Ambawadi (measuring 22 vigas) to the jainsangh there.

Acarya has contributed a lot to the jain litreture. “Shantinath Ras, Anariksha Parshvnath Stavan, Jambudwipa pragnapti, Mahavir stotra, Dwadasajalpravichar etc..” are among his contributions. Over and above to these works, his manuscripts of “Vardhaman jin stotra” and of “ Hirvijaysurina 12 bols” are still preserved there.

As such in the medivial period Acarayashri Hirvijaysuri has contributed a lot to jainlitreture which is of great importance. One lady named Ladakbai from Diu, had constructed a big Stup and also installed the foot-prints of Acarya over there.

As a result of the inspirations from this large munisangh (having a large number of disciples), 500 jain temples were constructed and about 50 installation ceremonies took place. This is of great importance to the jain community.

ACARYA SHRIDEVEDRASINGHSURIJI:

Acaryasri Devendrasinhuriji was born in 1243 A.D. at Palanpur. His name in childhood was Devchandra. Jain saint munisri Ajitsinghsuri on his way came to Palanpur. This young boy had gone to listen the religious discourse by the muni. That created a deep impression in the mind of this young boy. At the age of 8 years, he took the permission from his parents and became the disciple of munishri Ajitsinghsuri in the year 1256 A.D. After he became muni, because of his religious study he became very famous. And because of his scholastic ability, he was honored and designated as Acarya in the year 1266 A.D.

During the national political disturbances, Acarya Devendrasuri had done installation of idols in many temples. A noted contributor of the jain religion and literature Acarayashri Devendrasuriji passed away (died) at Anahilpur, Patan in the year 1315 A.D.

ACARYA SOMSUNDERSURIJI :

He was born in the year 1374 A.D. at Palanpur. His father's name was Sajja and his mother's name was Malhandevi. His name in the childhood was Soma .Once at Palanpur, he

with father went to listen to religious discourse by Jainmuni ShriJayanandsuri. That discourse created a deep impression in the mind of this young boy. At this stage only at the age just 7 years, he took initiation {Dixa} under the auspices of Guru Jayanandsuriji and there after he was known as Somsundersuriji.

After becoming ascetic (muni), he studied various subjects like grammar, alankar, chhand, logic, Upnishads etc. and became a profound scholar. As a result at the age of 20, he was conferred as Vachaka. In the year 1401 A.D. in Patan, he was conferred as Acarya, by Shri Devsundersuriji. After the demise of his guru, he was declared as " Gachhadhipati.

During that time indiscipline, blind faith, ignorance, illiteracy, suspicion etc. was prevailing in the community. In such circumstances, Acarya SriSomsundersuriji with his intellectual approach and nice discourses, he made the rulers to restrain themselves and keep away from violence, non-vegetarianism and took the promise from them, that they will not harass people and allow them to follow their own religion. Thus he had put in all his efforts to have harmonious relations between the rulers and people. His valuable contributions include Bhashyatar curanika, Kalyanakstav, Ratnakoshnavcivi, Gurjar gira Updeshmala, Yogasastra-shadavashayk ane Aradhana ras, Neminath Navras Fagu etc.. There were 1800 munishris in his group.

Information states that the installation ceremony of idols in Posina pilgrimage, and also such ceremony were under his auspices.

While actively carrying on his services towards Jain religion, literature, and the community he expired in the year 1443 A.D..

PUJYA ACARAYA SHRI VIJAYVIGYANSURIJI :

Being the birthplace of many renowned and well learned scholars, Patan, the capital of Gujarat, has created a history by itself. A son was born to Shri Amritlalbhai Sanghavi and Smt. Parasaben in the year samvat 1946, who was named as Bhikhabhai. Bhikhabhai lost his beloved mother during his childhood only. As such he was brought up at his maternal uncle's home. In his prime youth at the age sixteen years, on 3rd day of Kartak of the year samvat 1962, he became ascetic (Muni) under the auspices of Acarya Shri Vijaynemisuriji, and was named as Munishri Vigyanvijayji. He used to take care of manuscripts. Learning and meditation being prime requisite for detachment and for character, he himself was putting all the efforts to see no ascetics (male as well as female i.e. sadhu and sadhavi) are left out, and would provide all the necessary help to them. And for this very purpose he continued to deliver discourses till the end of his life. Keeping in view that munis with good moral characters are necessary, even during adverse situation, he had conferred dixa to 45 to 50 munis.

In the year samvat 1987, he was honoured as Upadhyaya and in the year samvat 1991 as Acarya. He never feared death. In the year samvat 2022 on Fhagan vad, at 1 p.m., he suffered heart attack and had become the victim of paralysis. But with the blessings of Dev, Guru and religion, within one hour he was fully recovered. But Caitra Sud 14 of the samvat year proved to be a fatal day for him. In Khambhat, at Oswal Upashraya on that night at 9-11 p.m. he left this body for his heavenly abode.

ACARAYA SHRI BUDDHISAGARSURIJI:

Acaraya Buddhisagarji was born in the year 1930 A.D. in a patidar family at Bijapur. His family name was Brchar. His father's name was Shri Shivabhai Patel , who was a leading person of their Patidar caste. His mother's name was Smt. Ambaben. Once this young boy sleeping in a cloth bag which was hung on a branch of a tree. While he was fast asleep, a big snake came up to this child. All were afraid and worried. All of them started praying for him. The snake left the child unhurt. On hearing of this event a saint predicted that this child will become a great saint.

Once when munishri Sukhsagarji maharaj , who was very well known for the penances he used to carry out, was at Palanpur, Shri Becharbhai went to him. There he expressed his desire to become ascetic (muni). His desire was fulfilled. His dixa ceremony was performed on samvat year 1957 (1901 A.D.) Magsar sud 6 with great fete. He then started learning and practicing of Astangi Yoga, i.e. Yama, Niyama, Aasan, Pranayam, Pratyahar, Dharana, Dhayan (Meditation) and Samadhi. He did it in a natural way and became expert in it. The other important work he did was his contribution to jain literature. One after one, likewise wrote more than 108 granths. At last he passed away in the year 1925 A.D.(s.y. 1981).

VASANTIBAI MAHASATIJI :

Vasantibai mahasatiiji was born at Kalol in the year 1904. Her father's name was Shri Chhotalalbhai and her mother's name was Smt Lehariben .She studied up to 5th std. Her dixa took place on the auspicious vasantpanchmi day s.y.1987 i.e. 1931 A.D. Thereafter she was named as Vasantibai mahasatiiji. She studied nine scriptures. She moved at many places Kathiavad, Charotar, Bharuch etc.. she passed away (died) at the age of 97 years in

JAIN PILGRIMAGE ~ TARANGA :

From Mehasana station on western railway, one branch of it goes upto Taranga hill. Taranga hill is about 4 miles away from the station. It is a Siddha kshetra. One hospice (dharmasala) of jains is near the railway station. There is another hospice on the hill also. On the hill there is a jain Temple. There are 52 chaityala in Sahsrakut jinalaya. Here near Sambhavnathji temple, there is on temple of swetambermurtipujak sect. It is a big temple having nicely decorated carvings. On the north of hospice (dharmasala) there ia hill, which is knownas Kotishila hill. There are two small temple, wherein only Footprints (charanpaduka) are there. Near to this small temples ,there is one more small temple in which there is idol as well as footprint (charanpaduka).On the other side of this hill ,there is a hill which is known as Siddha Shila.It has two crests. On one crest there is an idol of Shri Parshvnathji and of Shri Munisuvrat swamiji. While on the other crest there is an idol of Shri Neminathji and footprints of Surendrakirtiiji. Thus this Taranga is a well known and famous pilgrim place of jains.

PATAN

Jain pilgrimage place : **SRI MAHADEVA PARASHVNATH :**

Sri Mahadeva Parashvanath temple is located Khetarvasi in Patan. It is such a nice temple, that just a look at it spells out its glory. The idol of Shri Parshvanath is of white stone. Its speciality is that there in no snakehood (sarpa fana – which symbolizes the idol of bhagvan shri

Parshvanath).The idol is 23” in height and 19” in width.

According to the information available during the period of Siddharaj and Kumarpal, Patan flourished at its peak. These two royal personalities have contributed best for the development of Patan. Even tourists from foreign countries have praised the glory of Patan.

Every inch of land, every temple, every remains of ruins, every library (Gyanbhandar) and every idol speaks about jain literature, art and culture.

No evidence has been obtained regarding the date of the idol in Sri Mahadev Parshvanath temple. On Vaishakh sud 10, is being celebrated as the installation day by jain community over there every year.

There are many temples in Khetarvasi – Patan.

For the convenience of pilgrims,there are many hospieces (dharmashalas) in Patan city. Kotawala Dharmashala, Astapad dharmashala, and Sri Mohanlal Uttamchand dharmashalas are predominant.For the pilgrims,good catering and food facilities are also available in dharmashalas.

PANCHSAR PARSHVANATH JAIN TEMPLE :

It is one the big jain temples in Patan. It reminds that Patan was the centre of jain religion during the Solanki regime .As a symbolic representative of jain architecture, it has modern carvings and marble flooring. The temple of Kapur Mehta Pads is also worth visiting. It has wooden carvings in stones. Earlier all jain temples were made from wood with delicate carvings in them. It is said that once, Shri Uda Mehta,who himself was a noted architect ,noticed a mouse holding a lighted candle was running in the temple .On seeing this, he thought this can cause a fire and burn the temple and it may turn into ashes. Since then the use of stone was insisted in construction of all jain temples.

HEMCHANDRACARYA JAIN GYAN MANDIR :

This gyan mandir has been constructed as a mark of respect and to honour the legendary personality Shri Hemchandracharya. His statue has been installed here. His work on grammar “Siddhahemshabdanushasan” was written by himduring the rule of Sjddharaj Jaysingh. It appears that this grammar work is based on Sanskrit grammar of Panini. In a library over here there are numerous handwritten manuscripts which are written on Tadpatra (leaves).Some of them are written with golden ink. This is kept open for visitors from 10 a.m. to 5 p.m. The detailed life sketch of Shri Hemchandracaraya in given in Saurashtra section of this article.

HEMCHANDRACARYA UTTAR GUJARAT UNIVERSITY : PATAN

The university of North Gujarat has been named as a mark of respect after Acarya Sri Hemchandrachrya.

SHRI SHANKHESHVAR PARSHVANATH : (TIRTH)

Shri Shankheshvar Parshvanth tirth is one of the most popular and a pious pilgrims of jain community. It is a very important pilgrim place situated in Mehasana District. The main idol is that of shri Shankheshvar Parshvanath bhagvan. It is very huge and gracious. This temple is about 1000 years old.

As per the information available Mugal Invader Alludin Khilji had destroyed this temple. It was built by Sajjan Shah in the year 1099 A.D. (v.s.1155). Idol of Padmavatidevi is adjoining to the idol of Shri Parshvanthprabhuji.

During their vihar (travel), many Acaryas used to come here and stay . Acarya sri Sarvdevsuriji used to stay for Chaturmas. The construction of this temple is very huge and nice. Beautiful standing idols of Sri Neminathji and of Sri Adinathji are also installed here. Small temple (deri) of Padmavati is adjoined to this te.

Around the temple, there are many hospices (Dharmasalas). Food is also available there. This pilgrimage place is at a distance of 125 km. by air route and about 90 km. by rail route from Viramgam. This is very auspicious pilgrimage place for all.

JAIN PILGRIMAGE PLACE – PALANPUR :

Palanpur is a famous city of Gujarat. Here one king Pralhad by name , was suffering from leprosy. And to get cured of this disease, he constructed this temple. He got cured by applying the water of Abhishek (water of the bath of the idol). Being impressed by this he adopted jain religion and worked for the propagation of jain religion. This is the birth place of great acaryas like Yugpradhan acarya sri Somsunderji and that of Acarya sri Hirvijaysuriji who had impressed Mogul Emperor Akaber. Apart from this main temple , there are 14 other temples too. Accommodation is available and food is also available.

SAURASTRA

Pujya sri dungarsinghji M.S.

He was born in a village Mendarda (Mahendrapur) near Junagadh in the year 1736 (s.y. 1792). His mother Hirbai was very sober and well cultured. His father Kamalsihbhai had migrated to Mangrol for business expansion. After hearing an appealing religious discourse from Sri Ratnasihji m.s. , he decided to become a saint. He asked for the permission for that. After going through tests, his sister Velbai with her two sons and mother Hirbai- total five adopted dixa at Divnagari on Kartak vad 10 of s.y.1815 (1759 A.D.)

In the year 1789 A.D. (s.y. 1845), Pujya Gurudev selected Gondal as the centre for religious work. He was honoured with the post of Acarya.

In the year he performed the dixa ceremony of Shri Bhimjibhai in the year 1804 A.D. (s.y.1860). After that at Jamnagar , he gave dixa to 4 persons (inclusive of a father and a son) and handled the "Santhara" of Meghjimaharaj, which lasted for 78 days.

SASAN SAMRAT PUJYA DHARMSIGHJISWAMI :

He was born in the year 1600 A.D. (s.y. 1656). He was a very bright son of pious and religious minded couple Shri Jindaschandra and his wife Shivaba. His name in the childhood was Dharahchand. He was called by nick name "Dharma" by all.

Lokagchhadhipati Pujya Ratansihji , along with his disciples came to Jamnagar . Young Dharamchand got inspiration from Pujya sri Ratansihji m.s and thought of becoming ascetic (muni). Then on getting the consent from the parents, on Maha sud 13, s.y.1672 (1616 A.D.) his dixa ceremony was done and he became Dharamsimuni. In the course of time Pujya Ratansiswami,

Pujya Devjiswami and there after Pujya Jindasmuni expired. So the responsibility of lokagchh was put on Shivjimuni.

Pujya Dharmasihji muni ,during the period of about 15 years as a muni ,studied hard. He studied Sanskrit, Prakrit Kavya, grammar, Nyayadarsan, and agam sutra. He wrote the Satavari agam in local language. This commentary is famous by the name Mastak-Stavak.

BalBramhchari Pujya Indubai Mahasatiji (Dariyapuri Sampradai).

She was born on 10 – 1 – 1930 at Wadhwan.Her mother's name was Mangalaben and her father's name was Premchandbhai Gandhi. She had studied upto primary school level.at the age of 25 years in the year 1955 A.D. ,she became mahasatiji at the hands of Pujya Shri Vimalabai mahasatiji. She was named as Indubai mahasatiji. She had memorized 7 agams. She always used to remain silent and in meditation. Till the end of her life she was totally aware and on 13 – 11 – 2006 she left her body. She had given the message of “ Moun “ by her life.

Pujya Dhankunverbai Mahasatiji :

She was born in a Kshtriya family. Her name was Dhankunvarbai. Her father's name was Parbatbhai Jadeja. Her mother's name was Ratanbai .Her birth place was in Halar district of Saurashtra .On the fifth day of her marriage she came back to her father's home.She came in contact of one jain lady Puriben. Then she decided to give up this wordly life.Her parents bowed down and gave consent for Dixa. She accepted Bal Bramchari Pujoyashri Manekchandji maharaj saheb and Pujoyashri Monghibai mahasatiji as guru and became Dhankunvarbai mahasatiji. As per the information, it is reported that many noted personalities like Pandit Jawaharlal Nehru, Subhashchandrabose, Sarojini Naidu etc visited her.

One dacoit named Juvansingh from Dharfa was brought back on polite track by her. She passed away in the year 1993 A.D..It is reported the Shtrushalya, the prince of Jamnagar was the first to lift her body for funeral procession.

MUNI SHRI SANTBAL:

Muni Santbal was born in Tol, a village four miles away from Tankara in Saurashtra. His father's name was Nagjibhai Doshi and his mother's name was Motiben. His name was Shivilal. His mother was a Murtipujak Jain while his father was Sthanakwasi Jain. Having made up his mind to get away from worldly pleasures, he told the girl who was proposed for marriage with him, that if you are ready to accept the path of Saiyam then come with me or else a bless you as an elder brother. On getting the consent for Dixa, he became the disciple of Kavivarya Pujya shri Nanchandji maharajsaheb of Stanakwasi sect, at Morbi on Posh sud 8 , 18 – 01 – 1929. Then he was named as munishri Saubhagchandraj. A radical change took place in his life after becoming ascetic (muni). He started looking at everyone as “ mother” and developed a slogan “ Om Maiya “ for his life.

Pujya Santbalji had created thoughtful religious literature .The work created by him in this field includes Mahavirvani, Dasvaikalik sutra, Acharang sutra, Sarvadharm Prathanapiyush, Vishvavatsalya Mahavir, Brahmacarya sadhana, and Dharmanubandhi Vishvadarshan (10 books).He had a ardent dedire to have coordination between saints and social workers for the benefit

of the society. In order to spread the mission of harmony among all the religions and to get rid of untouchability from the minds of people, a council named as Samudayam Parishad was formed in the year 1972 A.D. with the blessings from Santbalji.

Vishwavatsalya Prayogik Sangh - Bhavnalkantha Prayogik Sangh and Matru Samaj Established by Santbal Munishri.

He had kept units in his words and conduct. Such a great saint had his last breath in Mumbai on Gudi Padva day on 26 – 3 – 83. His body was put up at Stanakwasi Upasraya for paying last tributes to him. A meeting to mourn the sad demise of Santbalji and to pay the last tribute was held there only. Prime minister Morarji Desai was present in the meeting. The last rites were performed at the seashore Chinchani (Near Boisar – Maharashtra). A shrine is constructed there.

VIJAYNEMISURISVRJI MAHARAJ :

He was born in Mahuva (Saurashtra) in the year 1873 A.D. His father's name was Shri Laxmichand while his mother's name was Diwaliba. He had religious culture in hereditary from his parents. For higher studies he went to Bhavnagar. Here he came in contact with Gurudev Shri Vrudhhichandraj and decided to become a saint. His parents did not give consent. He left home and went to Bhavnagar. At the age of 16 years, he had his dīkṣā from Pujya Vriddhichandraj. Thus from Nemchand he became Muni Nemivijay.

He had a great shock when his guru Shri Vrudhhichandraj expired. He recovered from that set-back. Along with the editing of Jain Scriptures, he had done editorial work for scriptures of other philosophies like Vedant, Sankhya Yoga etc. He has written many books, tika (Critics) . He was constantly aware of kindness to animals for this purpose by virtue of his discourses, he provided good donations for cattle sheds (Panjrapole). In 1927 A.D. at one panjrapol in Ahmedabad, he inspired to start a dining place for human beings (Bhojanshala). He worked for the uplift of many pilgrimage places. During his stays for Caturmas, people gathered spiritual uplift from his discourses.

SHRI MEGHJI PETHRAJ SHAH :

He was born on 15 – 09 – 1904 in a village Dabasang near Jamnagar. By birth he was Jain but he had a generous outlook and did not remain confined to one sect. He had realized that accumulation of wealth by a person is worthless. He had a very good high level of thinking and so he felt that along with the donation given, the person should also take active part in social works. Shri Meghji bhai had done many social works. In Saurashtra he had donated generously for primary schools, technical schools, hostel for the students from backward class, maternity home, hospitals, townhall, Vikasgrah for women, Balgrah, hospital for leprosy, reading room, College for training of Nurses, Orphanage, sanatorium, School for Blind persons etc. He also donated generously for Oswal Boring at Jamnagar, Girls school at Nairobi, for auditorium at Thika. He also donated for primary schools and library in Africa. Such a great donor and industrious man left for his heavenly abode on 30 – 07 – 1964.

SAURASHTRA KESARI PRANLALJI M.S.

Pranguru is very well known as “ Saurashtra Kesari ”, Pujya Pranlalji Maharaj was an

illustrious powerful religious leader from Saurashtra. Discourses of this beloved person of Saurashtra were of very high standards. His way of delivering lectures was so nice and simple that it attracted people from all communities. By hearing his sweet and sober voice, the minds of people would start dancing, as peacock dances on hearing sound of monsoons.

According to the information available, once in some village the work of collection of funds going on with the inspirations from Pranguru, a greedy Jain person also offered Rs.5,000/=. All were taken by surprise and were happy. Thus this is an example of radical change in the life of a person by the virtue of impressive discourses by Pranguru maharaj. He was an ideal example for his sadhus and mahasatijis for a clean character. As such Pranguru swami was respected not only by people from Saurashtra, but was very honored by the entire Jain community.

Tap Samrat Ratilalji M.S., Jagjivanji M.S., Param Darshnik Jayantilaji M.S. (Peterbar), P. Girishmuni, P. Jagdishmuniji, P. Hasmukhmuni, P. Gajendramuni are disciple members of Pranparivar. Yugdivakar Rashtra Sant Puja Shri Namramuni M.S. has inspired to establish 'Look-n-Learn' Jain Education Board Arham Yuva Group and Jain Aagam Mission" etc.

Saurashtra Kesri Pranguru Jain Philosophical & Literature Research Centre established at Ghatkopar, Mumbai which conducts many activities related to Research work on Jainism & Organised Jain Seminar in memory of Pranguru.

Puja Kanji Swami

Puja Kanji Swami was born in a village Umarala of Bhavnagar district in the year 1890 A.D. Right from the very childhood he was sober, innocent, leader, honest, free from desire etc. After coming in contact with Hirachandji maharaj of Botad Sect, he decided to become ascetic (muni). He became muni in the year 1914 A.D. After becoming muni, he studied the Jain scriptures in deep details. Thereafter he gave a new look to the Digamber sect. Up to the ripe age of 91 years he remained as Acarya of his sect and left his body in the year 1980 A.D. Diamond Jubilee of his birth anniversary (75 years) was celebrated in Mumbai. His main center is at Songadh (near Sihor Saurashtra). He has written many commentaries on the work of Kundakundacarya & Shrimad Rajchandra.

KALI KAL SARVAGYA ACARYA SRI HEMCHANDRAACARYA :

In the fields of meditation, literature, and emancipation (Sadhana), the name of Acarya Hemchandra is the most prominent and outstanding. He was a great social reformer, and religious master. He has contributed a lot in the field of literature, yoga, grammar, etc. He has opened new dimensions in all the sections of literature. He had profound command over Sanskrit and Prakrit languages. His work "Kavyanusasan" has put him on the top level in the field of poetics. His book 'Yogasutra' is famous in philosophical literature. He was born at Dhandhuka in the year 1089 A.D. His father's name was Chaching / chay and his mother's name was Pahinidevi. He was named Changdev. As per the information available, just before the birth of this child Pahinidevi had a dream. On the analysis of that dream, Muni Devchandra predicted that this child will propagate and spread Jain principles everywhere.

Right from the childhood, Changdev has expressed a strong desire to become a saint.

With the consent and in the presence of Chaturvidh Sangh, and with the cooperation of Udayan mantri of Karnavati (Ahmadabad), the dixa ceremony of this 9 years old child was performed with great pomp in the year 1098 A.D. He was named as Somchandra. His body was was glittering like gold and shining like a moon. So he was called as "Hemchandra" (hem means gold and Chandra means moon).

By the time he was 21 years of age, he studied all scriptures very deeply. He became "Acarya" in the year 1110 A.D. (v.s. 1166). He started creating literature and also doing social service. A noted scholar Acarya Shri Devchandrasuri, who was the disciple of Acarya Shri Abhayadevsuri, was his i.e. Hemchandracarya's dixaguru and sikhshaguru.

King Siddharaj Jaysingh ,who was then the ruler of Gujarat, had very close association with Acarya Shri Hemchandracarya. After Malav victory , to contest with Bhojvyakaran , at the request of King Siddharaj Jaysingh, Hemchandraacarya wrote a separate grammar for Gujarat, and named it as ' SIDDHEMSABDANUSHASAN'. As a mark of great for this work, the well decorated volume of is was kept on an elephant, and a procession was taken round the city. Such a high order of appreciation was given to AcaryaHemchandracarya.

After the death of Siddharaj Jaysingh, Kumarpal was crowned as the king of Patan. According to the information available, Acarya Hemchandrasuri came to Patan from Ahmedabad during the ruling period of Kumarpal. He was accorded a warm welcome by Udayan (He was the minister of Kumarpal).As a result of a strong influence of Hemchandraacarya, IN 18 PROVINCES FOR 14 YEARS PROHIBITION WAS PUT ON KILLING OF ANIMALS (PASUVADH). He tried to eradicate all the vices from Gujarat. Kumarpal adopted 12 vows (vrats – which are meant for householders for the up lift of soul). Jain religion became the religion of the state. All other religions also flourished too. Kedar and Somnath also flourished.Kumarpal called on the services of 70 writers and got the granths of Hemchandracarya written. He created 21 big Library (Gyan Bhandars). Jain literature was created in all the fields of knowledge. He died at the age of 84. HE HAS BEEN GREATLY HONORED BY AFFIXING HIS NAME TO THE UNIVERSITY in Gujarat. He was an extraordinary person and is rightly called KALIKAL SARVGNA.

SHRIMAD RAJCHANDRA : a great philosopher of 20th Century

His original name : Raychandbhai Ravjibhai Mehta. His mother's name was Devaben. He was born at a village Vavana ,near Morbi (Saurashtra), on 9 Nov. 1867, Sunday, Kartik Sud 15. His grandfather was a follower of Vaishnav sect, following Lord Krishna. His mother was from Jain family.

It is said that he remembered his past life , because he had Jati Smaran Gyan. Right from the childhood, he showed manifestation and demonstrations of his excellent intellectual and spiritual acquisitions.

Mahatma Gandhiji had his acquaintance for about ten years. Gandhiji had accepted him as his spiritual Guru.

In addition to pose little rather Shrimad Rajchandra has composed many poems, which are very popular and are being recited by his followers everyday. His works " Atma Siddhi Sastra" is

like a condensed or as an abridged scripture. His other poem " Apurva avsar kyare aavse " is also very famous. There are many followers in India and they have centres at different places, such as at Agash, Idar, Sayla in Saurashtra and Dharampur, Coba in Gujarat and Mumbai & Devlali in M.S.

He died on April 9,1901. He was prominent jain philosopher and scholar.

DADA BHAGVAN :

His name was Ambalal Muljibhai Patel. He was born in a village Tarsali in Gujarat.

Among his followers he is known as Dada Bhagavan. In his preaching, he had Simandharswami at the core centre. Simandharswami is existing Tirthankar in videhakhshtra.

From the inspirations derived from him, his followers have constructed temples and installed idols of Bhagvan Shri Simandharswasmi. One of such temple is at Kamrej near Surat and Adalaj near Ahmedaba.

There are many of his followers in Saurashtra. He passed away (died) on January 02,1988.

V. R. GANDHI

Virchan Raghavji Gandhi an early exponent Jainism in west. V. R. G. from Mahuva - Saurashtra.

PILGRIMAGE PLACES OF SAURASTRA :

GIRNAR :

Girnar is a pilgrimage place for Hindus as well as for Jains. In Jain religion there are five places of pilgrimage ,and Girnar is one of them.

This place of pilgrimage is connected with the history of 23rd Thirtankar Shri Neminath Bhagwan. According to the historical incidence as mentioned in Jain scripture, when Neminath, who was the cousin of Krishna, was going for his marriage with Rajulmati, he heard the crying voices of animals. On the inquiry he found that those animals were being killed to be served in for their dinner at the marriage. On hearing this he was shaken up and he decided to give up worldly attachments. He decided to beco me ascetic (muni). He left the place there and then only. Rajulmati also decided so and followed him and she also became ascetic.

On this Girnar they meditated ,and Neminath attained nirvana. Due to this Girnar has become a place for pilgrimage for Jains. There is a Jain temple at the top of the hill. It is at an altitude of 3300 ft. On entering from the Devkot one can see Jain temples over there. Main temple is of Shri Neminathnji. The architecture of the temple and its surroundings are very beautiful.The idol of Bhagvan Neminathji is Shyam in colour.According to the information available, it is said that one Jain shravak from Kashmir whose name was Ratansha had built this temple in the year 553 A.D. (v.s. 609). Thereafter it was renovated in the year 1229 A.D. (v.s. 1285). Near to this temple, there a big idol of bhagvan Sri Rishbhdev ,whom jains call as Adabadji Dada. There are four stone inscriptions in this temple. It is mention in that Raja Mandalik (Ramandlik) had put on a sheet of gold on this temple .And it also mentions that the rights of engraving inscriptions was given in heritage to Haripal, who was the son of Ganag of mevad caste. The temple of Jagmal Gordhan is situated on the back side of this temple. Jagmal was clerk in jain temples. There is a

place in Junagadh, which is also named after him. The temples on Girnar, which are most beautiful are having best craftsmanship & were built by Vastupal and Tejpal, in between 1232 A.D. to 1242 A.D. These are the temple of Parshvanath Bhagwan. There are about 7 inscriptions in this temple. The management of these temples is handled by Jain Swetamber Mutripujak Sangh. There are some temples of Digamber Jains also.

SHRI SATRUNJAYA TIRTH (PALITANA)

Considering from the view of faith and also from the architectural view Satrunjaya tirth is the best place of pilgrimage. In the ancient time, the first tirthankar Bhagvan Shri Rishabhdev had been to this place for 700 times. Each and every particle of this place has become holy. Many Jains saints and magnanimous persons (mahatma) attained Nirvan over here. They overcame anger ,hatred ,greed and illusion . These are known as enemies of the soul. So they are called Shatru and they were defeated and saints won. So this place is called “Shatrunjay” . The altitude of this hill is 7000'. There are 700 temples on the hill and there are numerous idols in temples. The distance between the base of the hill (taleti) and the first Temple on the hill is 4 km. There are 3750 steps along with some parts of flat roads. On the route there are some shelters to take rest for short time. Drinking water – normal and boiled – is available at these places. Those who cannot climb up the hill, they hire Doli. After reaching about three km. there is bifurcation of the road. One road leads towards the main temple of Adishwarnath and the other road leads towards Nav Tunk. On the way along the main route one comes across Rampole and then across Waghanpole. Then after entering from Hathipole, one can see Surajkund, Bhimkund and Ishwaekund.

All the temples built over the hill are divided into different sections – zone- they are called “Tunk”. Every tunk is covered all along by big wall, and the temples are located therein. The smallest tunk has 3-4 temples in it, while the bigger ones have about 10 temples in them. The small temples (Deri) are not taken in this distribution. Maximum number of temples are in Adeshwardada tunk. As such in all there are ten tunks on this hill. There are places known as Rayan Vruksh, Ghetibagh etc. Besides it there is a beautiful replica of jalmandir of Pavapuri. The names of the tunks are as follows :

1,Shree Adinthdada bhgvan tunk. 2. Seth Motishah tunk, 3. Balswasi tunk, 4 Premvasi ttunk, 5. Hemvasi tunk, 6. Ujambai tunk, 7. Sakarvasi tunk, 8 . Chhipvasi tunk, 9 . Chawmukhji tunk 10. Khartarvasi tunk and 11. At the base – taleti Dhanvsahi .

The Chawmukhji tunk is at the maximum height. Here in the main temple the main idol is of Bhagvan Shri Adinath. This is a very old temple. There are 16 temples and 123 small Deri.

Other tunks on high level are Motishah tunk and Adinath bhagvan tunk.

Shri Adrutji - on this hill there is one idol of Adishwaebhagva, which is 18' high and 14' wide and is in sitting posture in Padmasan. This idol has been carved out from the stone of this hill.

Gheti Pagala : This is on the western side of the hill. At the base of this hill – taleti – there is a temple having foot prints of Shri Adishwar Bhagvan. Foot prints of other tirthankars are also

there. There is a belief that one who does the pilgrimage this hill , is considered to have done 2 yatra of Satrunjay.

River Satrunjay flows nearby. 108 names are mentioned in Jain scriptures for this place of pilgrimage.

Samvasaran Temple : The samvasaran temple is located just a short distance onwards from Taleti. This Samvasaran temple of Mahavir swami is beautifully constructed. There are 108 idols of Shri Parshvnath Bhagvan.

In Agam mandir, Agams – jain cannons – scriptures have been carved on the walls of it. Here in this temple, along with the idols of 24 tirthankars , there are Chawmukhji idols of 24 tirthankars of Mahavidehakhsetra too.

Temples of Kesaryaji and mirror temples are also very good temples.

Shri Vishal Jain Kala Sansthana : This has been constructed as a result of inspiration had from Acarya Shri Vishalsensuriji, and big Jain museum has been constructed ,which is named as “ Piyushpani Sthpatya Sangrhalaya “ In this museum there are many ancient jain idols,manuscripts, kalakriti etc are kept.

Muni Abhayasagarji & Muni Jambuvijayji had done eminent Research work on Science and Jainism and Jain Aagam.

Here good facilities are available for lodging and boarding.

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Note :

In ancient times the Agams were not written. The knowledge was imparted orally. But in the course time the capacity to remember the Agams was reducing. So acaryas thought of writing the Agams. Five councils were held for this purpose.

The first council took place at Vallabhipur under the stewardship of Acarya Shri Nagarjun in the year 827 years after the niirvan of Shri Mahavirswami. The second council was held under

the stewardship of Acarya Shri Bhadrabahu at Patliputra. The third one was held at Kharwlel. The fourth was held at Mathura under the stewardship of Sthandilacarya.

The fifth council was held at Vallabhipur (Saurashtra) under the stewardship of Acarya Shri Deverdhigani Kshamashraman with 500 acaryas in the year 980 vir samvant. Agams were penned down in this council. At present this agams are being adopted and followed by the svetamber sect.

The Digamber sect have different views. According to them, the penning down (writing) of agam started from the time of digamber Acarya Dharsen (vir nir.samat 633). He was at Ujayantinagari Girnar, Saurashtra. He had passed on the knowledge to the two disciples, Pushpdant and Bhutbali, who were called from southern India. They had compiled and written down the agam, which is known as "Shadkhandagam". They had completed the writing work at Ankaleshvar in Gujarat.

Transtated by
Jasvant Shah
(Vapi)



THE JAINA TEMPLES IN KARNATAKA- A CANONICAL STUDY

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Karnataka, A southern state in India, is the cradle of Indian Temple architecture. The state has a rich heritage of Jaina art and architecture. This state has been the fertile ground for the development of Jainism, a prominent religion in India. This religion entered the state before third century B.C. and flourished strongly. In southern Karnataka the Gangas, Hoysalas and Vijayanagara dynasties patronized jaina architecture

THE ORIGIN OF JAINA ARCHITECTURE

The origin of Jaina architecture in north Karnataka is still uncertain as the vestiges of the early period have not come down to us . The Kadambas of Banavasi who were known to be patrons of Jainism as clearly evidenced by the inscriptions of the period. The existence of Jaina temples during the period of the Kadambas of Banavasi is clearly proved by their epigraphs. The earliest reference, a grant given by a Kadamba king to a Jaina saint is found in the Halasi copper plate of kakusthavarman. The famous Gudnapur inscription of Ravivarman is more explicit on this point .However, many of them refer to a Jaina temple at Halasi. The Jaina temple now standing at Halasi is not earlier than eleventh century A.D. Perhaps they might have been built by wood and obviously perished. That would, show the contribution of the Kadambas of Banavasi to the Jaina architecture of Karnataka.

HALUKYAS OF BADAMI

After the rule of the Kadambas of Banavasi most parts of north Karnataka came under the rule of the Badami Chalukyan kings. The rulers of this dynasty patronised Jainism. The Jaina architectural beginnings made earlier by the Kadambas of Banavasi, crystalised into better structures in stone during the early Chalukyan period. The Chalukyas of Badami are known for their rock cut temples as well as structural temples. At Badami there are four rock cut temples belonging to Saiva, Vaishnava and Jaina faiths . The fourth cave is the Jaina cave dedicated to Adinatha Tirthankara. (PL-1) ,(PL-2) . In the inner mantapa on both sides are found two sculptures of Mahavira. In addition there are sculptures of twenty eight Jinas. It is 31 ft. wide and the depth is 16 ft. The entire composition is very elegant. This cave has brahmakanta sthambas.(PL-3) The vardhaka feature is clearly noticed on these pillars. The shaft has bands.

(PL-4) The pothika has kumbha ,mandi and palaka.(PL-5)The upper part of the shaft has mukthagrasas,(PL-6) which can be noticed on the pillars of this period. The pedestal-pitha of these sthambas are carved in the inverse tapering form. On the shaft the sculptures of Bahubali and Thirtankaras are carved in relief .The makara torana which surrounds Bahubali has decorated vallis with simhamukhi at the pinnacle.The architectural mouldings are prepared as dealt in Mayamata.There is no adhistana. The ceiling has the decorations of vardamana design of the

jalaka. Another Jain cave is in Aihole. It has an open mandapa and a Sabhamandapa. In the garbhagriha is the sculpture of Mahavira in Padmasana. On the sides are yaksha and yakshi standing. In the open mandapa are found high relief sculptures of Parsvanatha and Bahubali.

However, this cave is not as refined and elegant as that of Badami.

The noteworthy Jain temples are - Meguti Jinalaya at Aihole, during the period of Kirtivarman II the jinalaya has built by Kumkuma Mahadevi at Lakshmesvar. The temple has a garbhagriha, antarala and a mukhamandapa. There is a narrow pradakshinapatha around the garbhagriha. In the garbhagriha attached to the wall has the sculpture of Mahavira. In the antarala was a fine sculpture of Yakshi Ambika sitting in ardha lalitasana. Over the garbhagriha is another garbhagriha which also has a sculpture of Tirthankara. The adhisthana has miniature decorations. The adhistana of Kapota Bhadra is upapitha type. It has upana, Jagathi, Thripatta kumuda, Gala and kapota mouldings. The bhitti is having brahmakanta bhittipadas and Kostas. (PL-NO-6A)

The Sankha Jinalaya at Lakshmesvar is dedicated to Neminatha. (PLNO-7) This temple has kapota banda adhistana. The dentils can be noticed on the kapota. The bhitti has Kostas in the centre. The koshta has kuta type of pavilion above. The prastara has utara, vaiana, valabi and kapota stylized in the chalukyan idiom. The prasada is of kadamba-nagara type with brahmachchanda shikara. The pillars are of chitra khanda type with a square pedestal of mancha-bhadra type, a square shaft followed by sowmya kanta and Vishnu kanta features topped by kumbha, padma and mandi. The bhittipadas are of brahmakanta type.

The Jain temple at Hallur has garbhagriha, antarala, and rectanular Sabhamantapa. The garbhagriha has an upper storey and is similar to Meguti temple. The Sabhamandapa is bigger than garbhagriha and antarala and has a separate mukhamandapa which is in ruins. Thus it shows a more developed architectural feature. The outer walls of the Sabhamandapa has low relief sculptures of Jain Tirthankaras. Thus the Chalukyas of Badami contributed in ample measure to the development of Jain temple architecture and laid firm foundations for further development during the Rashtrakuta period.

THE RASTRAKUTA PERIOD

The Rastrakuta period is recognised as the golden age of Jainism in Karnataka. This is amply demonstrated by a large number of Jain epigraphs and also generous grants to Jain temples. The Jain monuments of the Rashtrakuta period are found at Pattadakal, Malkhed, Lakshmesvar, Koppala, Bankur, in the present day Karnataka and at Ellora in Maharashtra which was included in the Rastrakuta empire. The Jain temple at Pattadakal consists of a garbhagriha, pradakshinapatha, antarala, Sabhamandapa and mukhamandapa. The garbhagriha door jamb has a fine makara torana. Opposite walls of antarala have Devakoshthas to house Yaksha and Yakshis. The sabhamandapas square and has four pillars in the centre. The mukhamandapa has been provided with Kakshasanas. The garbhagriha has a dvitala Nagara shikara, it has another garbhagriha on the first floor like the Meguti temple. The outer walls in the western and northern sides have Jain sculptures which confirm that this is a Jain temple. The Jain temple at

Naregal in Rona taluk of Dharwad district was built during the period of Krishna III, by Padmabbarasi, the queen of Ganga Permadi Bhutayya in 950 A.D. (Now it is referred to as Narayana temple), It is the biggest Rashtrakuta temple in Karnataka, It has a sikhara of dravida vimana type over the garbhagriha, Acutally it is a trikuta, The main garbhagriha of this temple was meant for a Jina, and is square, The other two garbhagriha are rectangular, and have rectangular pedestals from wall to wall with twenty-four holes indicating that both of them were meant for establishing twenty-four Tirthankara sculptures, This is also a unique feature of this basadi. This became common in the eleventh century A.D. The Settavva temple at Aihole is another storeyed basadi. It is more elaborate in execution. It is also a trikuta. Besides it has three ardhmandapas and a common navaranga. The Neminatha basadi at Malkhed, the capital of the Rashtrakutas belongs to ninth century A. D. Unfortunately the original structure has been repaired often and hence it is difficult to know its original features. The garbhagriha has a fine seated Neminatha sculpture. Other sculptures found here are those of Parsvanatha, Dharamendra and Padmavati. Some more Jina sculptures are in the Sabhamandapa; but they seem to belong to later periods.

The basadi at Bankur in Gulbarga district seems to belong to the end of the Rashtrakuta period. There are many fine sculptures in this temple. Notable among them are Adinatha, Chandraprabha, Santinatha, Parsvanatha, Mahavira, Padmavati, high relief sculptures of twenty-four tirthankaras. In addition to the above Jaina temples of the Rashtrakuta period many more are also found which are not properly documented. Outside the present Karnataka State, the Rashtrakuta basadis are found at Ellora where there are three Jaina cave temples referred as Chota Kailas, Indrasabha (cave-32) and

Jagannathasabha (cave-33) . Cave 30 is an unfinished excavation resembling the Great Kailasa; hence it is known as Chhota Kailasa (Small Kailasa). (PL-NO16,17,18,19,20) The technique of rock excavation and converting it into structures can be well understood from the unfinished excavation.

CAVE 32 (INDRA SABHA)

The Cave 32 known as Indra Sabha is actually a series of shrines dedicated to Mahavira and other Jaina divinities aesthetically arranged in double storey. The main entrance of Cave 32 is on the south, the gate in the form of a Dravidian gopura. The entrance leads into a small court at the center of which is a monolithic shrine on a high pedestal. A huge manastambha is to its right and a colossal monolithic elephant to its left. The manastambha measures 28 feet in height and is crowned by four seated images facing the cardinal directions. (PL-NO-15A) The monolithic elephant reminds one of the elephants sculpted in the court of Kailasa, but, here it is more elegant and well preserved. The monolithic shrine at the center is reached by a flight of steps on the south and north, and with provisions of entrance on east and west but without steps. At the center of the shrine is the Sarvatobhadra, bhadrā projections on four sides and a concept in Jainism of worshipping the four important tirthankaras, viz. Adinatha or Rshibhanatha (1st), svanatha (22nd), Neminatha (23rd) and Mahavira (24th). The images of these tirthankaras

are depicted in directions. The superstructure has 4 shalas, 4 kutas and Vishnu-chchanda shikara. The court leads to multiple shrines, two on the west, one on the north and one on the east. All these shrines are primarily dedicated to Mahavira, flanked by his attendant deities, Indra on elephant and Ambika on lion. The side walls of the shrines usually depict the images of Gomateshwara (the son of Rishabhanatha, in penance), Parsvanatha with the snake hood and subsidiary deities. A flight of steps leads us to the first storey through the bigger shrine at the north of the court. The steps lead into a large shrine on the first floor, with side entrances on the east and west leading to smaller shrines. Invariably these shrines are also dedicated to Mahavira. Here one can see the remains of murals executed on the ceilings and the wall portion of the caves. The exit on the west leads to two smaller shrines dedicated to Mahavira. A small exit on the southwest corner of this shrine takes us to a huge shrine of Mahavira. The pillars, wall portions are exquisitely decorated with sculptures. The pillars are elaborate and depart well with the earlier period traditions. The doorway of the shrine is also elaborately carved with multiple bands of sculptures; the pillars are of brahmakanta type with kumbhas in the shaft.

KALYANA CHALUKYAN PERIOD

Jainism flourished through the royal patronage and contributed its share in the development of architecture. The most important Jaina temples of this period are Brahma Jinalaya at Lakkundi, Charantimatha at Aihole and Sankha Jinalaya at Lakshmesvar. The Brahma Jinalaya built by Attimabbe represents a second phase of Chalukyan art for it not only represents a progress in architectural work but also uses finer grained schist instead of the usual granite. The latter has influenced its masonry, size and sculpture. The temple is highly imposing with dimensions of 93 ft. and 35 ft. It has a sikhara 42 ft. in height, which rises somewhat steeply in three storey looking like a Chaturasra sikhara, with a sukhanasi. The mukhamandapa is spacious having entrances in east, south and north. The sculptures of Brahma and Padmavati are noteworthy.

Of the two Jaina temples at Lakshmesvar the more famous is Sankha Jinalaya which consists of a garbhagriha, a large ardhamandapa, larger mahamandapa and a rangamandapa. The rangamandapa has three entrances to south, north and west. It has a chaturmukha structure in diminutive model, each of which carries three figures. It has a rekhanagara sikhara. The unique feature of this temple is the Sahasrakuta Jinabimba in minute form. There is a manastambha in front of the temple. Even though the temple is in ruins and has been renovated later, it presents a rare

grandeur and stands as a testimony to the interest of the Kalyana Chalukyas in Jaina architecture.

The other Jaina temple in this place is a trikuta dedicated to Adinatha.

The other Jaina temples of the Kalyana Chalukya period include Parsvanatha basadi at Udri,

Bandalike, Parsvanatha basadi at Koppala, a ruined basadi at Halasi, Naminatha basadi at Terdal, a ruined basadi within the fort at Belgaum, PI-no-24 -25 basadi at Ammani in Belgaum

district, a ruined basadi at Malkhed and another basadi at Sedam in Gulbarga district. Most of these are in ruins and are simpler in dimensions and designs as compared to the classical basadis found at Lakkundi and other two places. The great jinalaya at Lakkundi in the vimana plan has karna, bhadra and a pair of upabhadras. The prati bhadra adhistana has decorative vyala makaras. The bhatti has niches with kuta tops. The prastara has makaras, vyalas, yakshas, hamsas, chakravakas, and simha figures, which is explained as 'natakairbhihi.'

The jaina temple at Mulagunda has srikara pillars. The garbagriha doorframe has pancha shakas- padma shakha, mala, stambha-shakha, bhuta-shakha. The rangamantapa has chitrakhanda pillars. The Halakatti Brahma deva temple has chitra khanda pillars. The nave ceiling has padma bordered by stylized creeper. Garbagriha doorway has pancha shakha dwara banda.

The jaina basadi complex at Harasur, consists of three basadis, the central shrine adhistana is of mancabanda type. It has panca shaka doorframe, ratna, vidyadhari, stambha, vyaland bahya padma. However, these constructions show the widespread popularity of Jaina architecture in the north Karnataka region during the Kalyana Chalukya period.

THE GANGA PERIOD

The Ganga temples possessed pada banda adhistana, pratibanda adhistana and kapotabanda

Adhistanas. The earliest existing temples are seen at sravanabelagola. The Chandra - prabha basadi has srikara shikaras on both the sides but central vimana does not exist. The next important temple is the chavundaraya basadi (pl-no-26). It has padmabanda adhistana, brahmakanta bhittipadas and hamsa valabhi and vishnuchandra vimana. The pillars are of brahma kanta, Vishnu kanta and rudra kanta type. A rare free standing pillar, tyagada brahmadevara kamba is unique (pl-no-27). A very interesting jalaka kunda is noticed at Chandragupta basadi (pl-no-28). The manastambas at Chandragiri and vindyagiri are interesting praleeka stamba is also one amongst those (PL-no-29,30). The elaborate makaratorana and gajalakshmi in the lalata are example for their fine architectural finish (pl-no-31,32). At Kambadahalli rudrachandra, vishnuchandra and brahmachandra vimanas are noticed (PL-NO-33). The ashta dikpalaka panel with tirthankaras are noticed (PL-NO-34,35). The navaranga has srikara pillars.

The Hoysala period

The Hoysala nadu style of architecture, which flourished under the aegis of the Hoysalas of Dwarasamudra, generically is closely related to the Kalyani chalukyas. The hoysalas borrowed basic concepts and generalities of forms and elements and conventions of articulation from the chalukyan territory. The adhistana has same architectural members but stylized. The basadis at Bastihalli possess kapota banda adhistana. The bhatti has brahmakanta bittipadas, stambapanjaras, patttikas and padmas. The pillars are of srikara type. Some are mundamala temples and others have kadamba nagara or Hoysala stylized shikaras. The antarala often has jalakas in north Karnataka temples. The most important feature of the navaranga is its ample nave, made up of rangabhumika.

VIJAYANAGARA PERIOD

It is generally believed that Jainism began declining in Karnataka after the Hoysalas. With the establishment of the Vijayanagara empire, the accent was more on the Hinduism and obviously Jainism suffered a setback. Even numerically references to grants made to Jaina establishments become small in number epigraphically which also confirms the view that Jainism was losing ground. This is amply demonstrated by the inscription of Bukka at Hampi, which tries to bring about a compromise between the Jainas and the Srivaishnavas. One of the representatives Jaina temple at Hampi is the Ganagitti gudi built by Jinabhakta Irugappa Dandanayaka who was a minister under Harihara II, in 1385 A.D. The temple was dedicated to Kunthu tirthankara. However, South Kanara and North Kanara became important centres of Jaina architecture during this period. Varanga, karkala, Mudabidre, Barakuru and other places became centres of Jaina art due to the patronage extended by Alupa kings of Tulunadu. This has been discussed in another paper, and hence we pass on to North Kanara district. The most important monument of the period in this district is the Chaturmukha basadi located at Gerusoppe. (PL-NO-23) builder is not known definitely, it is generally believed that queen Chennabhairadevi was responsible for the construction of this basadi. The entire basadi is built of greyish schist, popularly known as soapstone. It has a garbhagriha, in which four tirthankaras are kept who are facing the four directions. The garbhagriha has entrances on four sides and is a good example of Sarvatobhadra class. The tower has disappeared. There are many sculptures of tirthankaras, yakshas and yakshis which are of fine workmanship. The other temples in Gerusoppe are Neminatha basadi, Vardhamana basadi and two Parsvanatha basadis. But they are small and do not compare well with the Chaturmukha basadi. However, the sculptures of these basadi are interesting.

The Chandranatha temple at Bhatkal is another structure of this period. Actually it is known as Jettappa Nayakana Chandranathesvara basadi. It consists of two blocks of buildings joined together by intervening porch in east and west. The western portion has two storeys. The interior is plain. The eastern portion serves as a porch to the temple. The garbhagriha has the sculptures of Rishabhanatha, Chandranatha and Mallinatha.

The Ratnatraya basadi at Bilgi is almost similar to the basadi at Bhatkal. But it is nirandhara. The three garbhagrihas have Neminatha, Parsvanatha and Mahavira. There is a wide porch and a mukhamandapa which are plain. The pillars are not elegant at Haduvalli or Sangitapura there is a temple of Chandranatha. It is plain and has a flat roof. The sculptures of some Jinas are kept in the

The sculpture of Chandranatha is very elegant and shows the Vijayanagara workmanship.

However, the temple itself is not of high order. The metal images in this temple are of some interest. One of them identified as that of Rishabhanatha with gomukha Yaksha has an inscription of the Fourteenth century. Seventyone tirthankaras are represented on the prabhavali. There is another metal image of Padmavati of late date and shows the decadent style. Another stone sculpture of Padmavati also belongs to this style. After the seventeenth century,

the construction of Jaina temples did not become artistic creations but served the religion. Thus the long tradition of Jaina monuments which perhaps started by the early centuries of the Christian era ended by the eighteenth century A.D. in north Karnataka.

The above survey shows that Jaina architectural style developed side by side with other religions but imbibed certain qualities. Perhaps the architects and sculptors were common to all religions.

The storied garbhagriha is a special invention of the Jaina architects, as found in many Jaina temples. The Jainas did not have decoration or sculptures on outside walls but took care to use such decoration in a limited way within the structures. In the early period the temples of Mahavira were more popular but by about twelfth century other tirthankaras like Parsvanatha, Adinath and twentyfour tirthankaras became more popular. In the Vijayanagara period the construction of Chaturmukha basadis gained popularity. The presence of dvarapalakas also became popular from tenth century. The erection of Manastambha also seems to have come into existence from about the tenth century A.D. and later it became almost a general rule. Thus North Karnataka contributed richly to the development of Jaina architecture in Karnataka. The Jaina formed a large and flourishing community in the Bellary district of Karnataka is evident from the large number of their temples scattered all over the district. The objects of Jaina art and architecture including Jain temples are scattered in the area of 26 kms lying between the three hills and River Tungbhadra at Hampi. The Ganigitti Jaina temple on the Kampli road, two dilapidated examples to the east of the Elephant Stables, two more just north of the northern gopuram of Pampi temple and another about a kilometer north-east of Hampi, standing on the hill side, amongst others are some of the Jaina temples of Hampi. Hampi in Karnataka state is one of the important pilgrimage center for both Hindus and Jains. Hampi is 13 kms from Hospet and 158 kms from Hubli. The ruins of Hampi of the 14th Century lies scattered in about 26 sq. km area, amidst giant boulders and vegetation. The visiting places are: Hemkut Jain temples: Hemkut Jain temples are on the south side of the Virupaksh temple on the hill. These are of 6-7 CAD but there are no idols and these are not under worship. Ratnatraykut (Srimad Rajchandra Ashram): The idol of Bhagwan Chandraprabhu is very impressive. Parsvanath Charan: The Charan impression in the opposite direction indicates the omniscience of the tirthankar. Some people consider it as Vishnupad.

The Gangas followed the Pallava and Chalukyan architecture, the Hoysalas followed the style which is popularly known as the Hoysala style and the Dravidian architecture, the Vijayanagara dynasty followed the traditional Dravidian style in building the Jaina temples.

Jaina structures contemporary to the sojourn of Bhadrabahu to Sravanbelgola have not been found here so far. Even the early historic excavations which exhibit Satavahana culture as at Vadagaon Madhavpur and Sannati have not yielded any antiquity or structure that can be associated with Jainism. However, it has to be noted that the antiquities and structures of the former site have yet to be studied.

Ravivarma's eleventh regnal year inscription found at Halasi refers to a grant for the

abhisheka of Jinendra. Obviously this refers to a, Jaina temple. Another inscription of the same king refers to the worship of Jinendra for which four nivartanas of land was granted According to this inscription King Ravivarma built a temple, kamajinalaya for Manmatha, very' near the palace (rajavesma) and arranged for its worship by granting lands. At the same time he also gave grants to Kamajinalaya at Hakinipalli and Padmavati temple at Kalliligrama. Dr. B.R. Gopal who has edited this inscription has suggested that this Kamajinalaya is a temple for Bahubali, as Bahubali is described as Manmatha. If this is so, the tradition of erecting gommata sculptures goes back to the period of Kadambas and to sixth century A.D. itself. However, Dr. A. Sundara has discovered a sculpture of Rati and Manmatha at the same place. Whether this was the sculpture worshipped in the Kamajinalaya cannot be ascertained. What is more important is the tradition of building Jaina temples for Manmatha and even Padmavati.

A. Sundara's field work at Halasi throws very important light on this point. Very close to the Kallesvara temple at Halasi, he discovered an ancient site going back to megalithic and early historic periods. A large number of brick walls of the ancient period have been noticed by him in and around and obviously he thinks that this represents the Jaina temple built during the Kadamba period. Full scale excavations at Halasi and Gudnapur are bound to yield the brick temples of this earlyperiod.

This is attested to by many inscriptions including that of the Aihole inscription of Pulakesi II, composed by the famous poet Ravikirti. Incidentally this is an eloquent testimony to the religious tolerance of the kings and the people during the period.

Kaliyamma built a temple at Annigeri; the Jinalaya at Hallur; the Jinalaya built by Dharmagamunda at Adur in Hangal taluk. The Meguti Jinendralaya was built in 634 A. D. by Ravikirti. Sendraka Durgasakti, a feudatory of Pulakesi II is said to have given gifts to this temple. It is possible that it may be earlier or atleast contemporary to the Meguti temple. Many other inscriptions show that this was an important Jaina temple during the period. an inscription of Vinayaditya dated 686 A.D. refers to a grant to Jaina acharya of Devagana and mulasangha.¹² Another epigraph of the time of Vijayaditya dated 729 A. D. mentions a grant to Niravadya Pandita who was to house pupil of Sri PUjyapada.¹³ Still another inscription of the time of Vikramaditya II dated 734 A. D. mentions gifts to Sveta Jinalaya.¹⁴

Amoghavarsha I used to consider himself purified by the very remembrance of his guru Jinasenacharya. He is also described as a follower of Syadvada. He had appointed the famous Jaina saint Gunabhadra as the teacher for his son Krishna. Krishna gave liberal donations to the Jaina temple at Mulgund. Indra was a devoted Jaina and he died committing Sallekhana. Many of the Rashtrakuta feudatories like Rattas of Saundatti were staunch supporters of Jainism, From all these evidences Altekar estimates that atleast one third of the total population of the Deccan during the period were Jains.

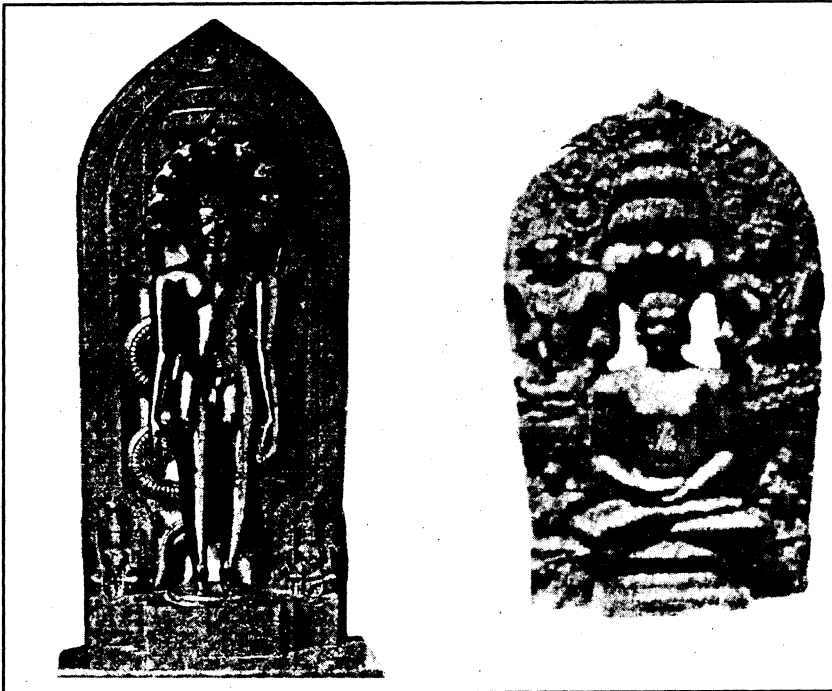
It is believed that this temple was built either during the time of Amoghavarsha I (814-874 A.D.) or Krishna I (c. 770 A.D.). From the stylistic features ninth century A.D, seems' to be reasonable for this temple.

The Rashtrakuta epigraphs supply evidence for the construction of many more Jaina temples which have not been properly located. Some important epigraphs may be noted below. In 875 A. D. Krishna II built a Jinendra bhavana at Savadatti.²⁰ In 902 A. D. Pergada Bittayya built a basadi at Bandanike.²¹ During the period of Krishna II was built the Mahasrimanta basadi at Pennugunda. ²² In 925 A. D. Nagayya built a temple at Asundi when Chandraprabha bhattaraka of Dhora Jinalaya was the administrator.²³ In 932 A. D., Chandavve built a basadi at Nandavara.²⁴ In 964 A. D., a Ratta chief built Jayadhire Jinalaya at Kupana (modern Koppala).²⁵ In 958 A. D. Jakki Sundari built a Jinalaya at Kakambal.

The above epigraphical references and the extant Jaina monuments prove that the Rashtrakuta period was a golden age from the point of view to Jaina architecture also. However, it has to be admitted that exploration of Rashtrakuta architecture in Karnataka has to be done more systematically. In this

connection the good beginning made by S. Rajasekhara in identifying the possible Rashtrakuta monuments in Karnataka on the basis of stylistic evidences and epigraphs is worth laudable. ²⁷ Further research is bound to yield more Rashtrakuta monuments including Jaina temples in Karnataka.

Kalani chalukyas contributed vesara and kadamba nagara style of jaina temples.



LEGACY OF JAINS AND ITS IMPACT ON MAHARASHTRA : A STUDY

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Part I

INTRODUCTION:

The Jain community is one of the very ancient communities in India and from hoary antiquity to the present day it has scattered throughout the length and breadth of India. Mahaveer, the last of 24 Jain Teerthankars, was a contemporary of Buddha and died about 627 B.C. The Jain religion refers to a number of 23 previous Teerthankars and there can be a little doubt that Jainism as a distinct religion was flourishing several centuries before Christ. Jainism is a monastic religion which, like Buddhism, denies the authority of the Veda, and is therefore, regarded by the Brahmins as heretical. The Jain Church consists of the monastic order and the lay community, i.e. 'Chatuhsangh'.

It is mainly divided into two sections, the Shvetambaras (monks who wear white clothes) and the Digambaras (monks who remain naked). The history of the Jain Church, in both sections is chiefly contained in their lists of patriarchs and teachers and in legends concerning them (Bhanavat & Jain 1989:388).

In the sixth century A.D. in the council of Vallabhi the broad division of Shwetambara and Digambara became sharper. After the fall of the Gupta empire (after 5th century A.D.), new trends began to appear in Indian History. In particular, the collapse of central political power led to fragmentation of authority. We observe that important saints and sadhus differed and responded to the requirements and tendencies of different times and climes. But inspite of differing on some points of doctrine and discipline, they have broadly adhered to the main principles of the creed. Unlike many other Indian communities the Jain community tends to migrate to places far and wide throughout the world for trade, industry, profession and education. This proves their ambitiousness. Jainism being an independent religion its follower's have got their own vast sacred literature, distinct philosophy and outlook of life, and special ethical rules of conduct based on the fundamental principle of Ahimsa. Though a small community they have contributed a great deal to the development of art and architecture, logic and philosophy, language and literature, education and learning, charitable and public institutions and political, material and spiritual welfare of the people of different regions of India.

DIVISION OF THE PAPER:

The paper is divided into three parts. Part I includes the introduction and study of related literature. Part II focuses on rich legacy and impact of Jain religion in Maharashtra through the ages. Part III presents the conclusions and further areas of research on the topic.

RELATED LITERATURE:

The paper is based on original and secondary work related to topic. Some articles related to the development of Jain community are also used for writing this article. Original sources related to Dakshin Bharat Jain Sabha and other institutions are also used. Some religious scripts and inscriptions are used to support the statement made by researcher.

PART II

MAHARASHTRA: JAIN POPULATION:

Maharashtra is a state in the Western region of India. It is second most populist state after Uttar Pradesh and third largest state by area in India. Geographically, historically and according to political sentiment, Maharashtra has five main regions: Vidharbha (Nagpur and Amaravati), Marathwada (Aurangabad), Khandesh (Nashik), Desh and Konkan (Pune, Mumbai, Ratnagiri) (Wikipedia). Though the Jains have dispersed over the entire country and even abroad the maximum population (three-fourths of the total) is in the Western region of India i.e. Maharashtra, followed by Rajasthan, Gujarat, Madhya Pradesh, the remaining population being absorbed by Mysore, Uttar Pradesh and other states and territories in India. Statistically the above mentioned six states account for 90.52% and the rest cover 9.48% of the population of Jains (Sangave 1976:9-18).

Jains in Maharashtra are concentrated in the Hindu dominated areas; so naturally there was a great impact of Hindu tradition and customs on the Jain way of life (Sangave 1976:4-18). As per Census of India in 2001, 13, 01,843 are Jains among 9,68,78,627 total population of Maharashtra. Jain population from 1951 to 2001 increased from 3,37,598 to 13,01,843 (Patil 2010: 122-123). Maharashtra was ruled for a long time by the kings of Karnataka is proved by the inscriptions scattered throughout this region. Scholars are of the opinion that there are 300 Kannada inscriptions. In Maharashtra 180 are read and published so far. Among them 30 inscriptions are Jaina inscriptions. They are found in the districts of Osmanabad, Kolhapur, Beed, Sangli, South Solapur, and Mumbai museum. Chalukyas of Badami, Rashtrakutas, Chalukyas of Kalyan, Shilaharas, Kalachuris, and many sub-ordinates patronized Jainism in Maharashtra by constructing Basadis and making donations for the ascetics (Sutar and Patil: 2012: 41-51).

RELIGIOUS SECTS:

The Jain community has been divided into an unusually large number of castes and sub-castes and sects. These groups are strictly endogamous. They hardly come into intimate contact with one another for religious purpose also. Jain castes and sub castes might have arisen due to internal quarrels and differences in customs and manners prevailing in different parts of country, like Hindus Jains have come to possess a large number of castes and many of them are named after the names of their original places (Sangave 1980:322-327).

MIGRATION OF JAINS TO MAHARASHTRA:

The Jains being commercial community are scattered over whole of India. Certain Jain castes were concentrated in particular areas. Shwetambars and Gujarathi Jain families migrated from other places or regions. The Srimalis, Poravadas and Hummadas have come from Gujarat,

the Osavalas from Marwar, the Agravalas and Khandelvalas from Uttar Pradesh, the Paravaras and Baghervalas from the Madhya Pradesh. These families are found in all important commercial centres of Maharashtra but still maintained their connection with their native places. Cutchi visa Osavalas in Bombay city are originated from Cutch area of Sourashtra. They had agriculturalists and maintained their property and relation there also. Many Sthanakvasi Osavala families residing in Poona city is migrated from Jodhapur and till keep their relations with Rajasthan (Ibid: 331-332).

The Chaturthas, Panchamas and Bogar have migrated from Karnataka and the Upadhayayas from Mysore and South India. In Maharashtra Jain Digambar Chaturth mainly residing in villages and farmers in occupation have concentrated in Kolhapur, Sangli districts, southern Parts of Maharashtra and Hubli, Dharwad and Belgaum, northern parts of today's Karanataka State. Digambar Jains; Pancham, Shetawal, Kasar, Bogars are mainly traders residing at urban centres of Maharashtra (Patil 2006: 82).

JAINA CAVES, TEMPLES AND RELIGIOUS CENTERS:

There are views expressed by scholars that Jainism could not make much of headway in the region of Maharashtra compared to Gajarat and Karanataka. Evidence in literature and archaeological remains such as temples and sculptures alone can shed enough light on the Maharashtrian Jain culture.

Jainism travelled from North India to Deccan and had its firm roots here and influenced the life of the people. Jainism gained a large number of followers in Maharashtra also and a large number of monasteries, Caves, temples and religious centres rose in Maharashtra. The Kings who ruled these areas patronised Jainism and the mercantile class sponsored and encouraged Jainism and made donations for the construction and maintenances of temples.

1) Jain Cave Temples: Jain monks also selected the ranges of Sahyadri for meditation. We came across many Jain caves in western Maharashtra. Many scholars are of the opinion that by the end of 7th century Jainism came to Maharashtra. But in the history of ancient Maharashtra the name of two Jain centres and the famous trade routes during Satavahana period were Paithan and Ther. Group of caves are recorded in 9th century B.C. at Ther (Bhomaj 1971: 321). It is believed that the Samavasarana of Lord Mahaveer came to Ther. An ancient Jain temple still survives there. But an inscription carved on a boulder at Pala near Pune in the vicinity of Lonavala reads, Namo Aramhantane, dated 2nd century B.C. on the paleographic basis, proves that since ancient period Jainism existed and flourished in Maharashtra.

A) Nashik District: A Jain cave by name Chamar Cave near Nasik has the sculptures of Rishabhadev dated approximately 11th century. There are Jain caves as well as a large cave dedicated to lord Parshwanatha at Anjangiri, a place 14 kms. from Nasik (Jain 1978: 203-204). Ankai or Tankai is a small place 6 kms. from Manmad station in Nasik district. There are 7 caves to its southern side where the images of Parshwanatha, Santinatha and Jain Dharmachakra are carved on the walls of the caves dated 11th century A.D. B) Aurangabad District: i) Ellora- Ellora has centuries of antecedents and also succeeding monumental remains and other art facts. Ellora

remained an epic centre of artistic activities in the subsequent period. The caves at Ellora were chiefly patronized by the rulers from Karnataka namely Chalukyas of Badami and Rashtrakutas from 7th to 10th century A.D. These caves belong to Digambara cult. Cave no. 30 known as Chhota Kailas and cave No. 32 Indrasabha are famous Jain caves noteworthy for their beautiful sculptures of Thirthankars and other Jain deities. 30 to 38 number caves are Jain caves. With the Jain excavations at Ellora, the rock cut tradition came to an end. Paithan and Kachner in Aurangabad district are also famous Jain centres (Pathy 1991: 81-84). ii) Paithan- Satavahana rulers were followers of Jainism (Dhere 1968: 33-39); Simukh erected a number of Jain temples. Suvratnatha temple is an important Jain antiquity which refers to Jain culture in Paithan. iii) Daulatabad- Group of unfinished Jain caves of Yadav period support the Jain influence. There are more than twenty loose sculptures of Jain affinity available in Daulatabad fort. These also testify to the Jain life and culture in the surrounding areas of Ellora Caves. iv) Jetwad - There is a Jain temple devoted to Parshwanatha. v) In Shiur village in Vijapur taluka of same district, a few Jain icons were found in which Yaksha figures are most interesting. vi) Kachaner- a Jain temple devoted to Parswanatha, seated in Padmasana with a canopy of seven-hooded Dharmendra on his head. All these prove Jain influence on the adjoining region of Marathawada. 3) Jalgaon District: i) Tondapur- In Jalagaon district Prof. Pathy identified the hidden Jain temple (Deshpande 1977:6-7). 4) Jalana District - Jalana was Jain centre of learning. Bodanpur, Ambad, Partur and Bhokardan were also important Jain centres in the district. 5) Beed District- In Ambejogai, King Jaytrapal belonged to the secondary line of Yadavas of Devagiri. There are rock-cut Jain caves standing on plain hill and also Manastambh, figures of Parshwanatha and Rishabhanatha can also be noticed. In Dharur, Dharshwar temple was afterwards converted into a mosque. In Rashtrakuta period Dharur, Dharpuri and Kesapuri were also important Jain centres (Patil 2010: 182). 6) Parabhani district-Parabhani was famous for Jain learning, modern Jintur-Nemgiri caves also mention Jintur which was Jainpur. Caves No. 1 to 4 contain images of Adinatha, Shanthinatha, Neminatha, Parswantha, Bahubali and Panchpameshti. These caves are assumed to be of late Yadav period. There are some beautiful sculptures on Gangakhed Taluka, Pingli, Shiroad Shahpur, Valur, Navagrah-Akhalad, Charthana were Jain centres in this district. Sidahalaka icon at Jintur seated on lion with standing child, has its Mahastmabha is 55 feet high (Dharurkar 1980: 21-28). Aundha Naganath- a Panchpameshti temple, Padmavati icon, Shirad Shahpur- icon of Mallinatha and Parshwanatha is noteworthy. Near Asana River, there is a Samadhi of Jain Bhattarak Devendrakirti. Also Navagrah and Kirti Stmabha of Charthana are other places of Jain influence. 7) Nanded District: There are plenty of Jain centres. Kandhar, Rashtrakuta King Krishna I styled himself as 'Kandhar-Purvaradhisvara' who constructed Manaspura and Bhadrapura statues. We found there broken figures of Jain images of Rashtrakuta period. Dharpuri, Junni were also places of Jain worship. 8) Osmanabad District: Dharashiva caves belong to Shilahar dynasty. This is 12 kms. from present Tuljapur. Reference to the Jaina caves at Dharasiv is seen in the ' Brihatkathakosh' and ' Karakanda Charivu' written by muni Kanakamar between 1041 to 1051 A.D. This literature gives reference to the Jaina caves at Ther and Dharasiv. There are 6 Jain

caves at Dharasiv (Sutar & Rode 1984: 22). 9) Latur District: Jain Sculptures placed in the Bhavani and Kunthalgiri are important Jain centres of Acharya Shantisagar. Astakasar, Savargaon are famous for Jain temples. In village Narangwadi Tagarpura icons are reported. Murum is a place, famous during Chalukyas of Kalyani. It was seat for Yapaniya Sangha of Jains. Ausa and Udgir were also famous Jain centre. 10) Solapur District: Kuntalagiri- A famous Jain tirthakshetra in Beed district is 125 kms. from Solapur. This was the Nirvana bhoomi of Acharya Deshabhushan and Kulbhushan. Acharya Shantisagar also ended his life by means of Sallekhana on this hillock. This hillock has witnessed the Samadhis of many Jain ascetics. The Nizam of Hyderabad had declared this Jain pilgrimage and its vicinity as a Ahimsa Field by issuing a Sanad or order, carved on a stone slab and installed at Kuntalagiri (Srutasamvardhini 2011 vol .8:1).

JAIN TEMPLE CULTURE:

The ancient Jain Community, being religious and comparatively wealthy had during the last so many centuries, constructed a large number of temples throughout the whole of India and the process of constructing new temples is being followed even today. Most of the temples are managed by their caste Panchayats or Trustees appointed locally and property attached to them is utilized for social purpose (Sangave 1980:329). The Jains always resided near the temple so every Jain sects and sub-sects have their different temple culture and activities. In Sangli, Kolhapur, Solapur, Bombay, Poona, Satara districts where Jain people resided they have their own temples. Every village in Western Maharashtra of Jain Population has one or more temples also (Patil 2006: 82).

1) Kolhapur District: In Maharashtra, Kolhapur known as Karveer in the inscriptions was a famous Jain centre and Bhattarak Peeth. There are unusual Jain

manuscripts in this monastery. It had a close relation with Sravanabelgola. Chandraprabha Basadi- (1118 A.D.), Tirthada Basadi (1118 A.D.), Pommadevi Basadi- (1266 A.D.), Tribhuvana Tilaka Jinalaya (1240 A.D.), Rupanarayana Basadi (1118 A.D.). This Basadi was built by Nimbarasa, an officer under the Shilahara rulers. The chief Acharya in charge of this basadi was the famous Maghanandi Siddantadeva. His knowledge in Jain philosophy and austerity is glorified in the inscriptions of Sravanabelgola (Epigraphia Carnatica, Vol.2, 1973: Inscription 1:1). Parswanatha Jinalaya (1143 A.D). and Mula Basadi (11th century) at Herale, Huvina Bage-Marasingayyasettiya Basadi (1139 A.D.) (Ritti & Karvirkar 2000: lxxv). 2) Sangli District: Akkiwat and Kurundwad are also Jain centres and known for Tantric cult. Acharya Vidyasagar (end of 18th century) from Akkiwat practiced tantric cult. The Jaina acharyas also practised tantric cult is seen from large number of inscriptions. 3) Solapur District also witnesses Jain religious remains belonging to medieval period. Dahigaon is another Jain centre. Beautiful images of Jina in standing and sitting posture in hundreds are found here. Brahma Mahatisagar a Jain monk stayed in this holy centre and composed lot of Jain literature (Johari 1913: 273-74). Natepute in Akluj taluka was a famous Jain centre. It is believed that the name Natepute is given to this place after Mahavira, who was also known as Nathaputta. Velapur- a small place near Nathputh in Akluj taluka has a temple dedicated to Parswanatha dating approximately 10th or 11th century. Jain hero stones are also seen in this area.

The famous Jain Digambar Tirthas are Bahubali, Mangi-Tungi, Karad, Kundal, Vashi Parswanath. In medieval India Vidarbha area was famous Jain Centre. Nagpur, Alichapur, Chanda, Vardha, Kundinpur (Amaravati), Vashim. Karanja, Kudinpur (Amaravati), Achalpur, Chandwad are also famous centers of Jain temple culture and rich treasures of Jain literature are available here.

Shwetambar Temples: The famous Jain Shwetambar temples in Maharashtra are Godiji Derasar (Phydhoni, Mumbai), Agasi Tirth (Virar), Tirth Bhadravati (Bhanduk), Anatrikshji (Akola), Agam Mandir (Katraj-Pune), Jahaj Mandir Kumbhojgiri (Hatkangale), Simandhar Swami Dharmchakra Tirth (Nasik), Balsana and Achalgrachha Tirth (Dhuliya), Manas Mandir (Shahpur), Simandhar Swami mandir, Shirol (Kolhapur).

CHATURVIDHA SANGH:

The Jain community has been traditionally divided into four groups viz, Sadhus or male ascetics, Sadhvis or female ascetic, Shravakas or male laity and Shravikas or female laity and this Chaturvidha sangh have been bound together by very close relations. H. Jacobi rightly remarks, "It cannot be doubted that his close union between layman and monks brought about by similarity of their religious duties, differing not in kind, but in degree had disabled Jainism to avoid fundamental changes within and to resist dangers from without for more than two thousand years (Jocabi Vol.7: 470).

The literary and missionary activities of the Jain Acharyas ultimately helped the Jains in Maharashtra to strengthen their position for long time. Acharya Samantbhadra, Pujoyapada, Akalank, Vidhyanandi, Jinsena, Gunabhadra etc. (Altekar 1934: 272). It is considered that due to the keen interest taken by the Jain Acharyas i.e. preceptors in political affairs of the country, Jainism occupies an important place in the history of India (Saletore 1938: 60). Shwetambar Jain Acharyas are-Acharya Anand Rushiji (Stanakvasi).

BHATTARAK INSTITUTION:

Institution of Bhattarakas was started by Digambar Jains as a measure against their continuous religious and social disintegration during the medieval period. The system at Bhattarakas was constituted for mainly the religious divisions of the society. Later on Bhattaraka came to be intimately associated with a particular Jain sub-caste and important position in the organization of that caste. Among the Shwetambaras there are at different places the seats of yatis instead of Bhattarakas and that the pomp displayed by these Shwetambar yatis was like that displayed by the Digambara Bhattaraka.

In Maharashtra Saitwal Bhattarakas are at Latur and Nagpur. Pancham- Lakshmisena Bhattarak at Kolhapur, Chaturth- Jinsena Bhattarak at Nandani. Their duty is Dhamrakshana. Lakshmisena Bhattarak started Marathi Jain Sahitya Parishad and spread of its activities all over Maharashtra.

JAINS IN TRADE AND COMMERCE:

Though Jain community is minority community, mainly of a commercial in character, encouraged commercial activities in Maharashtra State. The names of leading business and industrial magnets of Maharashtra like- Walchand Hirachand Doshi, Sir Chunilal B. Mehta, Sir

Shantidas Ashukaram, Sheth Kantilal Ishwardas, Sheth Punamchand Ghasilal, Sheth Gulabchand Hirachand, Sheth Lalchand Hirachand, Bapusaheb Patil-Basp Industries, Thane; Sanjay Ghodawat Industries, Jaysingpur; Haribhai Devakaran. Gandhi family is the Nagarsheth family of Solapur city, the leading business firm in Maharashtra from days of Peshawa (Jainbodhak 4 Sept., 1949). Hirachand Nemchand Doshi and Ravaji Sakharan Doshi were mostly respected for their social and philanthropic activities (Chougule 1988: 63).

These names are sufficient to prove the Jain contribution to Indian commercial and industrial advancement. Jains are for the last so many centuries the prominent indigenous bankers having branches all over Maharashtra and in this capacity they have credited to the enormous financial needs and transactions of all people. The names worth mentioning are- Kalappa Awade Co-operative Bank, Ichalkaranji; Karmveer Bhaurao Patil Credit Society Jaysingpur; Jain Irrigation, Jalgaon, working for upliftment of rural peasants in Kolhapur District.

JAIN JOURNALS AND JOURNALISTS:

In 1890, Bharatvarsha Digambar Jain Sabha was established in the holy place of Mathura and it started preaching its views through the newspapers: Jain Gazette (1898), Jainbodhak (1984) was started in Solapur, Shri Jinvijay (1902) and Pragati and Jinvijay (1912) as a mouthpiece of Dakshin Bharat Jain Sabha. Jain Bandha, Vagvilas and Jain Bhagyoday are the papers started from Vardha. Divyadhvani, Shravika, Jain Tapasya, Jain Pathik, Jain Jagat, Sanmati were the newspapers from Jain Community. The famous newspaper 'Times of India' is owned by Indu Jain, Vinit Jain and Samir Jain and Lokmat is very famous paper is owned by Jawaharlal Darda, Vijay Darda, Dvendra Darda family of Nagpur. So many Jain Agam Granthas were preserved and published by Jain Siddhant Rakshni Sangh and Jivraj Granthmala, Solapur (Jain 2006: 51-52).

ROLE IN FREEDOM MOVEMENT:

In the political field it is proudly claimed by the Jains that the principles of Ahimsa or non-violence and tolerance by the use of which as political weapons in non-cooperation and civil disobedience movement under the leadership of Mahatma Gandhi, Indians achieved their independence. The Jains liberally contributed, not as community but in their individual capacities man power, financial resources and silent support and good wishes: in Non-Cooperation movement many Jains left their services or abandoned the legal practice. In 1942, during Quit India Movement the places where the Jain students lived together became the nerve centres of revolution.

Motichand and Annasaheb Patravale, Bhupal Anuskure, Freedom fighter Sattappa, B.S. Patil, Manikchand Banduchand Doshi, Babasaheb Khanjire, Dada Appaji Barde, R.P. Patil, Dhulappa Navale, Panter Patil, Sheth Manikchand Shaha, women like Srimanti Kalantre, Pandita Sumatibai Shah, Lilavati Manichand Doshi, Rajamati Patil etc.

LITERATURE:

The literature of the Jains is also very important from the point of view of the history of the Indian languages; for the Jains always took care that their writings were accessible to considerable masses of the people. Hence the canonical writings and the earliest commentaries

are written in Prakrit dialects and at a later period Sanskrit and various modern Indian languages are used by the Jains (Shah 1948: 196-206).

There were so many renowned writers in Jain Marathi literature, namely Pandit Meghraj, P. Suriyan, Gunandi (15th and 16th century), Chimana Pandit, Vishalkriti, Padmakriti, Mahichandra, Mahakirti, Devendrakriti, Bhimachandra,

Ratanasa, Ratnakriti, Dilsukha, Samavanshi, Tukoji (17th to 19th century). In 20th century lot of writings and criticism is available in various writings, Ph.D. thesis and M.Phil Dissertations in various universities of Maharashtra.

JAIN RESEARCH INSTITUTES AND SCHOLARS:

Dept. of Jainology, University of Bombay, Sourashtra Kesari Pranguru, Jain Philosophical and Literary Research Centre, Mumbai; Virayalam and Shrut Mandir, Pune; H. M. Jain Chair, University of Pune; Bhagwan Mahaveer Adhyasan Kendra, Shivaji University; Kolhapur; Anekant Research Centre, Bahubali.

Among the Jain research scholars who have rendered distinguished services to Jain studies mentioned may be made of Prof. A.N. Upadhye and Prof. Vilas Sangave, Kolhapur, Prof. Hiralal Jain, Nagpur, Dr. Subhashchandra Akkole, Jaysingpur etc.

INSTITUTIONS FOR SOCIO-EDUCATIONAL DEVELOPMENT:

The small Jain Community in Maharashtra has been split up into several divisions, sects, sub-sects, made efforts to perpetuate these divisions by establishing large number of associations and institutions for the benefit of Jains and non-Jains. Some of them are: Jain Association, Akhil Bhartiya Jain Swayamsevak Parishad, Jain Yuvak Sangh, Bombay; Bhartiya Jain Sanghatana, Pune works for socio, economic and Educational upliftment, Jain Seva Mandala, Nagpur, Chaturvidha Dharmashala, Sakhamam Nemchand Jain Aushadhalaya and Jain Eye-Hospital, Solapur are in local character works in humanitarian ground to serve the people.

Other Jain Institutions in Maharashtra are: Jain Jagruti Centre, Central Board Charitable Trust, Jain Social group international federation, Bharat Jain Mahamandal, All India Shwetambar Jain Conference, All India Sthankvasi Jain Conference, Mumbai; Jain Mahajan, World Jain Confederation, Jain International Trade Organization; Akhil Bharatiya Vardhman Sanskriti Dham, Vardhaman Sanghkriti Pariwar, Viniyog Pariwar Terapanth Jain Bhawan etc.

Dakshin Bharat Jain Sabha: established on 3rd April 1899 for socio-religious and educational development of Jains in South India. P.P. Lakshmisena Bhattarak of Kolhapur and educated Jain Youths took lead in its establishment (Chougule 1988: 35). Chh. Shahu encouraged Jains to establish a Jain boarding house at Dasara Chowk. Dakshin Bharat Jain Sabha is the only institution which expanded its educational activities through establishing boarding houses in Maharashtra and Karanataka for below poverty line. Nowadays, it is running boarding houses for the benefit of the students at Kolhapur, Sangli, Ichalkaranji, Belgaum and Hubli, four Shrivikashrams at Kolhapur, Sangli, Aurangabad and Kagal and one Gurukul of Kesapuri. Mahila Parishad, Veer Seva Dal, Veer Mahila Mandal, Graduate Association, Karmveer Bhaurao Patil cooperative bank are its full pledged branches (Patil 2013:19-42).

JAIN MINORITY ISSUE:

Jain Chaturvidhasangh has shown adaptability to the varied surrounding maintaining of its own principles of living at the centre, in way unity in diversity. It is fact that Jains are in microscopic minority, but after 1990's they have been overlooked. In 1990's Hindutva forces started provoking attacks on the minority communities. The Jain community also became a scapegoat of Hindutva politics and was compelled to take up a legal struggle for its sustained existence. The notification dated 23rd October 1993, issued by Social Welfare Ministry that the Jain community is not mentioned in the list of minorities. Dakshin Bharat Jain Sabha to safeguard the interests of the Jain minority community gave legal fight with Govt. but till decision is awaiting (Patil 2010: 30).

Jain religion and its pious followers became victims of evil elements in today's society leading to the killing of Sadhus' and Sadhwis' during their vihar (Dec. 2012). It might be an attempt to ruin Jain religion but good came out of bad is that it has led unity of Shwetambar and Digambar through Dakshin Bharat Jain Sabha and Shwetambar organizations in the areas of Sangli and Kolhapur districts. It also underlines the need to preserve the minority status of Jains.

FURTHER AREAS OF RESEARCH:

Though Jains have produced lot of written material in various languages but so many years these treasures remained untouched and custody of temple authorities or Bhattarakas. Jain Shwetambar material is not available easily for researcher. So, academicians must concentrate on comparative study and development of Jains taking the periods of Indian History into consideration.

Authentic literature on Jain women problems, customs, traditions are not easily available because much research work has not taken place in various universities of Maharashtra. While constructing the temples wealthy people should direct their money towards research of Jain community for the coming generations. There is an ample scope for researchers and academicians to explore in this field and thereby to contribute to achieve the world peace by maintaining harmonious relations.

Many religions took birth in India. Muslims and Christians are outsiders but they had their firm roots here. Their contribution to culture of Maharashtra in various forms is visible. There was harmony and culture tolerance between the followers of different religions. Of course, there were religious disturbances, still at glance the architectural monuments have survived and different religions flourished and survived in the Maharashtra from ancient times to till today.

CONCLUSIONS:

The Jain in their individual and collective capacities did make substantial and noteworthy contributions to political, social and especially economic progress of Maharashtra.

Jain religion has a glorious past centuries before and its legacy is ubiquitously visible in all spheres of life. Jain Philosophy of life, its guiding principles and unique life-style are the vibrant elements of Jain culture.

Jain legacy is seen in different forms- Chaturvidhsangh and their life Style; Jain literature,

Temple-culture, Specific sculptural style and the tradition of Acharyas and Bhattarkas. Acharyas embody the fine blend of Philosophy in actual conduct and keep control over lay man- a directive principle to the ideal

individual and social life. Jain literature is quite ancient and multi-lingual in the form of scriptures; articles, newspaper writings. The religious tenets suggested in the writings flourish the spirit of human beings leading to the path of ideal life. It's noteworthy that in the passage of time Jain writings are modernized and received rational outlook considering the requirement of time; but undoubtedly without losing its original texture. Jain temple culture is the symbol of Jain Vasati. There is a striking similarity in the making of Tirthankara's idol in various places of Maharashtra, their postures, features, colours etc. and inscriptions on their seats proved to be the useful sources for researchers and historians. The Jain caves, a cut-stone art revive the glorious part of Jain culture since 9th and 2nd century B.C.

The imprint of Jain Community is visible in the beginning and development of trade and commerce, marketing which has a solid foundation of basic Jain principles and even exclusive one- charity. And even the trade has reached to international level.

The basic principles of Jainology Ahimsa and Peaceful Co-existence had deep influence on the core- principals of freedom struggle under the leadership of M. Gandhi and they have received world-wide recognition. They are extremely useful as guidelines for peaceful co-existence in today's globalized world when each country wants to become superpower.

The impact of Jain religion is also seen in the developments in socio-religious, educational and agricultural fields in Maharashtra. Various institutions in Jain sects worked for public welfare.

There is an ample scope for researchers and academicians to explore in this field and thereby to contribute to achieve the world peace by maintaining harmonious relations.

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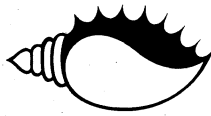
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Development and Impact of Jainism in Northeast India

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The history of Jainism in the Northeast can safely be attributed to the early 8th century, thanks in no small measures to the relic found and excavations carried out at Sri Surya Pahar in Goalpara district, some 90 miles off Guwahati by the Archaeological Survey of India. The place has been historically associated with congregation of different religions if records are to be believed. In 1975, idols of two Jain tirthankars were excavated which throws a good deal of light on the prevalence of Jainism in and around the area. Many attribute the two idols to that of Buddhist deities, however, the declaration by the Archaeological department and the striking resemblance that the two idols bear to Jain iconography has conclusively proven that these are but Jain idols.

On the southern slope of Sri Surya Pahar, there is a natural cavern made of piled stones. Within the natural caves, there are Jain carvings. Remains of these Jain affiliations in the form of inscription and rock carvings are assigned to the 8-9th century AD. There are two figures carved in a big granite boulder which are in low relief. The figures are shown in standing posture with their hands hanging down to the knees.

In 1992, a figure at the top of the hill, believed to be that of Tirthankar Adinath, and carved in sitting posture in the rocky outcrop along with two bulls and marked at the base was found. The idol is dated around 8th century. This proves that Jains used to inhabit the area during that time and it is believed that the royals of that time had encouraged the religion. Even though historians in Assam provide scant details regarding Jainism but there is no reason to doubt that Jainism had prevailed in east India in the 8th century.

Archaeological remains testify that there used to be a habitat in the area from Surya Pahar to Marnoi, a cultural centre in the times gone by. This is further testified by an article in the Indian Historical Quarterly which point out to the spread of Jainism in Bengal, Assam and Orissa in the Gupta period and immediately thereafter. One of the prime centres of the religion has been Paharpur in Rajshahi district in present Bangladesh. It would not be improper to say that in the bosom of the Surya Pahar resides the history of Oriental religions, architecture and culture.

Besides, many of the idols and remains have also been stolen from the area around the Surya Pahar thereby resulting in a huge cultural and historical loss. One among them is a 12-hand idol which many say is that of Goddess Durga while some attribute this to Mata

Chakreshwari Devi, a devoted follower of Rishabh Dev, a prominent Jain Tirthankar. Just near the idol are many drawings of saints with all the attributes of a Jain ascetic. A container and the peacock-feather broom lying besides the saint are characteristics of a Jain monk in meditation. On the south west side of the Surya Pahar used to be a seat of learning called Ranga

Charan. It is widely believed that Jain monks who used to visit the place resided here. They used to lecture their followers under a structure made by cutting a huge rock. Overall, the features near the Surya Pahar point to the possibility of a Jain centre of learning under royal patronage in this part of the world.

Jainsim had flourished in eastern India during the 7th and 8th century, especially under the Gupta dynasty. The Chinese scholar Hiuen Tsang, who came to India in the 7th century, has written a lot about Jainism in east Bengal. Harshavardhana and Kumar Bhaskarvarman in Kamrup were among the most powerful kings in India then. The two had mutual respect for each other. It is believed that Harshavardhana was greatly influenced by Jainism, and there are reasons to believe that Bhaskarvarman, to strengthen this bond of friendship, may have built a number of Jain temples and buildings to promote Jainism in and around his capital near the present day Surya Pahar. The secular king that he was also promoted other religions as well.

When the Jain remains were first found in Surya Pahar in 1975, Indumatai Mataji, a Jain ascetic was visiting Guwahati for her chaturmas. She and her Sangh then marched towards Surya Pahar for a first-hand look of the remains. Coincidentally, when Jain idols were excavated in 1993, another Jain ascetic Suparshmati Mataji was in Guwahati for her chaturmas. It could not have been mere coincidence.

Jains in the Northeast:

The Northeast India comprises seven states of which Assam is the biggest and the most important in terms of trade and commerce. Its commercial capital is Guwahati which is now called the gateway to the Northeast. The first batch of Jains from the Sekhawati and Marwar regions of Rajasthan came to the state some 150 to 175 years back. The population of Assam according to the 1891 Census stood at 54.76 lakh of which there were 1,368 Jains. But this does not mean that Jainism had marked its presence in Assam only then as the history of Jainism in Assam in the paragraph above shows. What it reflects is that the Jains have consolidated their presence in the region in the last century and a quarter. All major towns of the region have their own temples, the oldest being Dhakuakhana where the first temple was built in the year 1796. The 2500th nirwan anniversary of Jain tirthankar Bhagawan Mahabir was celebrated in the Northeast in a big way in 1975.

However, the biggest concentration of Jains in the Northeast today is in Guwahati with nearly 1250-1300 households with 7,000-8,000 Jains in a population of 15 lakh. In the 1891 Census, the corresponding figures were 23 Jains in Guwahati in a population of 10,817. There are two Jain temples in Guwahati besides a number of chaitalayas. Of course, there are Jain temples in places like Dimapur, Kohima, Imphal, Dibrugarh, Tinsukia, Nalbari, Silchar, Bijaynagar, among others. This points to the roots Jainism has taken across the districts and towns of the Northeast.

So far, the region has hosted 13 panchkalyanak mahotsav with tremendous success.

Digambar Jain Mahasabha and Northeast

The Northeast of India has contributed enormously in all endeavours of the community across the country. It is not a coincidence that the region has also given the All India Digambar

Mahasabha four presidents. The first among the four was Bhanwarlalji Bakliwal in the year 1964 when the Mahasabha was going through a rough patch and enormous financial difficulty. Bakliwal took upon himself to resurrect the fortune of the Mahasabha and succeeded in turning its wheel of fortune. He was among those who also offered financial contribution to the Mahasabha besides promoting Jain Gazettee. However, his sudden demise stopped him from achieving something monumental, but that was enough to inspire Danbir Rai Sahab Chandmal Pandya to assume the mantle of the next president of the Mahasabha. He carried on the good work of the late Bakliwal and the Mahasabha could tide over the crisis it was in. It was his effort which made Indumati Mataji step foot in the Northeast for the first time ever. The visit brought about an unprecedented prosperity among the Jains of the region. That resulted in widespread contribution by the Jains of the region in all major social and religious aspects of the society. Temples and chatalayas came up in all major towns and districts besides Panchkalyan and Bedi Pratistha Mahostavs. Rai Sahab also met with a sudden demise which brought in Lohpurush of Northeast Laxmichand Ji Chhabra at the helm of the Mahasabha at the Ajmer convention in May 1976. Indumatai Mataji and Suparshmati Mataji had their chaturmas in the Northeast during his tenure. In 1980, industrialist Nirmal Kumar Ji Sethi took charge as the president of the Mahasabha. His continuous tenure of 33 years has broken new grounds for Jainism and the cause of Jains across the world.

Besides these four, individuals like Hukum Chand Ji Sarawgi, Chainrup Ji Bakliwal, Rajkumar Ji Sethi and Pannalal Ji Sethi of Dimapur, Mangilal Ji Chhabra and Kesrimal ji Chhabra of Imphal have also contributed in all spheres to the cause of the Jains. Jain educational institutions in the region have added a new dimension to the way the community has taken to educate the masses.

WAY FORWARD

However, what is indeed a matter of concern is that there has been just one Jain, Dharamchandji Patni of Imphal, who has been awarded Padmashree by the Government of India. I feel that more and more Jains must come up with subjects and areas that would uplift not only the Jains but also other communities at large. Also, very few Jains have ventured beyond the world of trade, commerce and industry. While the new generation is taking up services, both in the government and private sectors, and professional careers, but the number is far from satisfactory. There have been few Jain litterateurs and artists of significance. The third aspect on this is the near absence of Jains in politics. I am convinced that when Jains start to contribute more to politics, the world would become a better place. The Assam Government has recently decided that there would be a upper tier in the Assam Legislative Assembly. I feel that measure must begin now to ensure that the Jains get a proper and acceptable candidate to represent the community in the legislative council. With more than 25,000 Jains in the Northeast, surely a lot could be and should have been done by us.

List of Jain Education & Social Institution/organisation in Assam and other States in North-East such as Nagaland, Meghalaya, Manipur, Arunachal Pradesh, Mizoram and Tripura.

1. Sri Digamber Jain Vidyalaya, Guwahati (Estd. in 1954) upto Class X.
2. Sri Digamber Jain Mahavir Bhawan Trust.
3. Sri Digamber Jain Panchyat, Guwahati.
4. Sri Digamber Jain Temple, Fancy Bazr, Guwahati.
5. Sri Digamber Jain Temple at Dispur, Guwahati.
6. Shri Digamber Jain Bhawan, Dispur, Guwahati.
7. Shri Jain Swetamber Terapanthi Sabha, Guwahati.
8. Shri Swetamber Jain Mandir Margi Sangh, Guwahati.
9. Shri Sadhumargi Jain Srawak Sangh, Guwahati.
10. Shri Vardhaman Jain Srawak Sangh, Guwahati.
11. Shri Jain Bhawan, Guwahati.
12. Sri Samta Bhawan, Guwahati.
13. Mahavir Mahila Parishad, Guwahati.
14. Purvottar Digamber Jain Mahila Sangnatan, Guwahati.
15. Jeewan Jyoti, Guwahati.
16. Shri Terapanthi <ajo;a <amdai, Guwahati.
17. Shri Terapanthi Yuvak Sangh, Guwahati.
18. Shri Sahumargi Mahila Sewa Samiti, Guwahati.
19. Shri Digamber Jain School, Dimpur (Nagaland)
20. Shri Digamber Jain College, Dimpur (Nagaland).
21. Shri Rishabh Digamber Jain High School, Nagloari (Assam)
22. Shri Digamber Jain High School, Imphal (Manipur).
23. Shri Digamber Jain Chaityalaya, Shillong (Meghalaya).
24. Shri Digamber Jain Temple, Naharlangan, (Arunachal Pradesh).
25. Sri Digambor Jain Temple, Silchar (Assam)
26. Sri Digambor Jain Temple, Dibrugarh.
27. Sri Digambor Jain Temple, Tinsukia.
28. Sri Digambor Jain Temple, Gauripur.
29. Sri Digambor Jain Temple, Bijaynagar (Assam).
30. Sri Digambor Jain Temple, Dhuri (Assam)
31. Sri Digambor Jain Chaityalaya at Kedar Road, Athgaon, Rehabari, Pan Bazar, Maligaon, Kumarpara all at Guwahati.
32. Sri Digambor Jain Yuva Vihar Munch, Guwahati.
33. Sri Mahavir Jain Parishad, Guwahati.
34. Sri Digamber Jain Youth Federation, Guwahati.
35. Sri Digamber Jain Mandir, Jorhat.
36. Sri Digamber Jain Chaityalaya, Sibsagar.
37. Sri Digamber Jain Temple, Dhakuakhana (Upper Assam).
38. Sri Digamber Jain Chaityalaya, Nowgaon.

39. Shri TeraPanthi Bhawan, Nowgaon.
40. Sri Digamber Jain Tmeple, Kharupatia.
41. Shri Swetamber Jain Terapanthi Bhawan, Barpeta.
42. Shri Digamber Jain Mandir, Barapeta Road.
43. Shri Dig. Jain Mandir, Nalbari.
44. Sri Digamber Jain Mandir, Bongaigaon.
45. Sri Digamber Jain Mandir, Jai Road.
46. Sri Digamber Jain Chaityalaya, Goalpara.
47. Sri Digamber Jain Temple, Suryapahar.
48. Lord Adinath Academy, Surya Pahar.
49. Bhagwan Parasnath Homeopathic & Physiotherapy Centre, Guwahati.
50. Shri Terapanthi Sabha, Agartala (Tripura).
51. Shri Digamber Mandir, Diphu (Karbi Anglong).
52. Sri Digamber Jain Mandir, Khatkyati (Assam).
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3. A book named Jain Dharam aru Darshan written in Assamese by Dr. Malnee Gosswami.
4. Special Issue on Jainism in Guwahati publiised by a monthly magazine "watantra Jain Chintan" publised from Ajmer.
5. Article on Surya Pahar written by me.

The following monthly magazien are published from Guwahati by the two social organisations of Jain Samaj :

1. Jain BULletin published by Dig. Jain Yuva Vichar Manch.
2. Parshad published by Sri Mahabir Jain Parishad.



Jainism In Jammu And Kashmir State (J & K State)

Dr. Renuka Porwal

Former Editor : Jain Jagat Mumbai

Kashmir is rightly described as a paradise on earth by everyone since olden time. The earlier kings and afterwards Mogul emperor Akbar and Jahangir have constructed remarkable forts, buildings, shrines, lakes, gardens, etc. to enhance the charm of the valley. Mogul architecture and paintings on Shalimar garden is worth mentioning. The shrines at Chasme Sahi and Martanda constructed on natural streams are very ancient. Among all these antiquities the most remarkable temple is the abode of MOTHER SARDA the divine PITHICA. Here many rsis, sadhus, kings and laymen have adored the deity to receive her blessings. This abode of Sarasvati Mahasakti is locally known as Sarika and deity Hari- The presiding deity of Kasmir valley.

The history of Kasmir is available from Ramayan and Mahabharat period. These most valuable past, known to us by Jaina Poet named Kalhana in his work Raj-tarangini. At that time Kasmir was under king Harsa's rule and there were many Jaina families in the state of Kasmir. In his time Jainas, Bauddhas and Hindus were living in harmony without any cast discrimination. Therefore Kalhana the great poet composed the most historical valued Kavya 'Raj-tarangini' not pertaining to any religion but to present true and authentic information for future generation. He started composing the same in the year 1148-49 A.D. in Sanskrit language and in Kasmirian script Sarada and completed in the year i.e. 1150-51 A.D. Here Raja stands for kings and Taranga for sea waves. In eight Tarangas he has given the total history of Kasmir kings from Morya kings onwards as well as the chief kingdoms of India like Avanti, Gujarat, Saurashtra, Lanka, etc. His Kavya becomes marvellous as he narrated all the important incidences of kings, subjects, commerce, crop, agriculture religions, shrines etc. Even one finds perfect local geographical features of various chief sites of Kasmir state very useful for travellers.

Kalhana's Kavya begins with the auspicious Mangal words-

Aum Swasti// Sri Ganeshaya Namah//

After that the first ten slokes contain the adoration prayer describing various Gunas of Sarsvati and asked her blessings to compose the kavya for completing the same without any obstacle.

The Jainism in Kasmir is available from the Morya period onwards. Before accepting Buddhism King Asoka was Jaina as per detail provided by Kalhan -

....AthavahadaAsokakhyah satyasandho vasundharam //101//

Yah santavrijino raja prapanno Jinasasanam/

SuskalettraVitastatrau tastara Stupamandalaihi//102//

DharmaranayaViharanta virtastatrapure bhavet/

Yatkrutam Caitya-mutsedhavadhipraptasyaksame-ksanam//103//

....Gariyasl...Srinagarim nrupam//104//
Jirne sri-Vijayesasya vinivarya Sudhamayam/
.....Prakaro yena karitam//105//
Sabhayam Vijayayesasya samipe ca vinirmame /
.....Prasadavasokesvara sajnita//106// (First Taranga)

The king Asoka first freed himself from sins and then embraced the doctrine of Jina. He built numerous stupas and caityas at Suskalettra and Vitastatra. He even constructed the shrine known as Dharmaranya Vihara, the height of which was beyond one's imagination. He built the town Srinagari where 96 lakhs wealthy merchants were situated. As per Kalhan's account Emperor Asoka even erected an enclosure to old shrines and renovated (Jirnoddhara) the vijayesvara temple. He erected two new temples known as Asokesvara in the premises. The queen of Asoka- Isanadevi constructed a Matra-cakra at the entrance of Kashmir state. After giving above data of king Asoka, Kalhana stopped talking about his Jaina faith so it seems that Asoka embraced Buddhism in his later life.

The poet come historian Kalhan²a described about the rule of Meghvahana in Kasmira as a strong but pious ruler. The king prohibited killing of animals, also in sacrifices. His court constructed many Viharas. Poet Kalhan²a also relates him a 'Digavijaya' or conquest of the world. Even Meghvahana imposed prohibition of killing of animals in his ruling area including Lanka. Kalhana has also described his spiritual greatness and supernatural power which he acquired. The king's wife Amratprabha built Viharas and Stupas in Kasmira. This king Meghvahana might be in relation with King Kharvel of Odissa or Kharvel himself as he also calls Meghvahana and 'Digvijayi' in an inscription.

The city Srinagar has the natural SAKTIPITHA of Sarasvati, the preceding deity of Kashmir. The place where Maha Sindhu/Madhumati and Kisanganga mingled and the hidden Sarasvati current passes produce powerful magnetic field. This place has tremendous power as all the currents are mingled near their sources. She is represented by a Svayambhu Sricakra. Here natural vertical hills form triangles of Sriyantra. The city derives her name from this Sri Pithika. The Yogis or Sadhus or laymen whoever meditate here get blessings from Sarada. She is called as Sarika, Jagadambika, Bhagavati, Tripurabheravi etc. These all synonyms for deity Sarada are available in Jaina Manuscripts.

At Patana's Granth Bhandar in a Manuscript she is addressed as Kashmirpurva sini-
Namaste Saradadevi Kashmirpurvasini //
Vastupala the Mantri of king Viradhavala adores the deity with a Stotra with her
108 names-
Devamataksaya Caiva Nitya Tripurbheravi //
In Sarasvati Satnamastava she is adored with names like-
Suvarna Shonavarna ca Suvvari Sursundari //
Shaktistusha Sarika ca seva Srihi Sujanarcita/
Laksmivijay in 1762 Vikram Samvat-

Srimatyambe! Namaste Bhagavati! Varade! Sharada!..

The local people calls the deity as Sarada or Sardi devi, as saponouns Ha in local dilact, therefore the name turns to 'Haradi' which later on became 'Hari' and the hills is Hari Parbata .

Kalhana calls this Tirtha as a 'PAPASUDANA' (The Jaina term). The water of the stream never freezes in the chilled cold. The journey to this tirtha Gango-Bheda was very tough so people were reluctant to go. Afterwards ALBERUNI counted the same in chief sacred tirthas in India (The others were Sun idol of Multan, Cakra at Thanesvara and Sivlinga at Somnath). Then again Sarda abode came in lime light.

About the miracle at Saktipitha in Kasmir is noted by Abul Fazal in 'Ayane Akabari' that on every eight tithi of the bright half of the month it begins to shake and produce extra ordinary effect. Here gold is found in the river Kisanganga. According to author, the place of Sri is adored by full devotion and faith by devotees .

The poet called this tirtha as Sarda - shrine or Sarda-mandal considers very precious in medieval period too. Many Jaina seers had meditated here in past, even Upadyaya Yashovijaya wanted to go to adore the deity but Ma Sarasvati appeared on the bank of Ganga and blessed him to prepare the scriptures.

Another reference of kasmir is available in Prabhavaka-caritra in relation with Kalikal Sarvajna Hemachandracharya. The Caritra book refers that once king Jayasimha asked Acarya to compose a new grammar. Acaryaji informed them that it is possible only after bringing the Manuscripts of old eight grammar books constituted by great scholars available at Kasmira's Sarada-Saktipitha. The king Jayasimha sent high officials to kasmira/Pravarapura. They meditated there and pleased the deity. The goddess appeared and commended her attendants to convey the desired literature to her devotee Hemacandra through the learned scholars. Siddharaj Jayasimha's envoys brought all Manuscripts to Patan. Then Acarya Hemcandra composed his own great grammar Siddha-hem-shabdanushasana with Ma Sharda's blessings. This legend is even discussed by Prof.

Bulhar in Vienna. He noted that Sri Hemchandracarya had knowledge about the availability of famous books of great grammarians at Siddhapitha in Kasmira .

We know that author of Ashtadhyayi Vyakrana, Panini was from Kasmira. A Tika of the same 'Kasikartika' jointly authored by Vamana and Jayadipa were Kashmiri grammerians. The many commentators on various old grammars were Kasmirans. Besides Paninian school of grammar, other schools- Candra and the Katantra were also contributed by Kasmirians .

About Jainism in Kasmira, the author, Ksemendra of folk tales "Brhat Katha Manjari"- was a Jaina Sravaka from kasmira flourished a hundred years before Kalhana. The work Brahata Katha is divided into eighteen chapters called Lambakas with its further divisions in Gucchas. His other work Nripavali contains the stories of kings was referred by Kalhana before writing 'Rajatarangini'. He also consulted ten other works which are not available now. The author of 'Katha-saritasagara' Somdeva was from Kasmira. The katha has 21388 stanzas divided in 18 Books called Lambakas spread into 124 chapters called Taranagas .

The accuracy, faithfulness to subject and diligent in narrating events in Kashmir history by Kalhana make Rajataranagini a work of class. He must have composed the Kavya at the age of around between 45 to 50 years. After him the same was continued by Jonaraja and his pupil Srivara upto the period of king Zainulabidin. And then by latter's pupil Shuka up to Akbar's rule.

About Sarda Saktipitha, one thing is noticed that before medieval period it was not regularly visited by pilgrimage. The auspicious days recommended in Mahatmya were fourth day of Bhadarva suda, on this day a special holiness accumulates at the Tirtha; a similar distinction is claimed for fourth and fourteenth day of bright half month (4th Sudi Bhdsarva, 4th, 8th and 14th day in Suda of every month). His father frequently visited abode of Sarasvati which he calls 'Papasudana'.

In the last hundred years of history of J and K state, Rupachandji Sravaka adopted 12 vratas. Sravaka Trilokachandji and Lala Jayakishandas etc. worked very hard for development of society at Jammu and Kashmir. Here Jaina Sresthis were invited by Mogul king Akbar for development of the state. The king knew that only Baniya community can establish the trade and commerce and contribute in development the state. Later on they settle in the state. At present there are 450 prosperous Jaina families in Jammu.

The king of Saurashtra (Lathi) Sursimhji Takhtasimhaji Gohil- 'Kalapi' went to Kashmir for pleasure trip in the year 1891-92 A.D. at the age of 18 with his Karvan. At Srinagar he was welcomed by Lala Jaykishanji. Lala was residency advocate. He took their all care as they were new in that area. Lala even arranged their meetings with other dignitaries of Kashmir. Surasimhaji /Kalapi referred his name and work in the book "Journey to Kashmir" .

In present time there was one Jaina temple in Shrinagar but it is now in ruined condition and the images were brought to Ahmedabad. There are many Sharda Manuscripts in Srinagar University. There were some Jaina families having business of hotels at Pahelgao before 25 years.

The father of Kalhana was religious minded minister, very often go to pilgrimage tour accompanied by Kalhana. The poet had referred that his father named Canapaka (1089-1109 A.D.) was a minister at the court of King Harsa. So he didn't exhibit his personal religious endure in his work. They were Jaina by birth. The doubts appeared as at that time Jainism was considered as off shoot of Buddhism and known as orthodox Buddhism. The translator and commentator Stain was not aware that Jainism was ancient than Buddhism as the followers were not spread out of India at that time. In 1888 a debate was arranged at Delhi by scholars to decide the issue. Jacobi, W. Smith, Bulhar etc. took much effort to prove Jainism as a separate religion and considering its tradition carried forward from Rishabhadeva to Mahavira. Afterwards historians and scholars declared Jainism as a separate religion. The commentator Stain considered Jainas as ortodox Buddhist at many places. When Kalhana praises Morya kings and Meghavahanas and their Jaina doctrine, the critic thought him as orthodox Buddhist. Stain comments-

"Others like Meghvahana praised for having in accordance with the 'Jinas' teaching prohibited the slaughter of animals, even in sacrifices, and the building of numerous Viharas by his court, seem to show Meghvahana in the light of a patron of Buddhism. For centuries before

Kalhana's time Buddhism and orthodox creeds had existed peacefully side by side in Kasmira. As far as the laity was concerned they had to a great extent amalgamated." One can judge his religion by his act of praising the King Ashoka and Meghvahan for establishing Jaina stupa and Viharas.

The critic M.A. Stein has given the index of important words with its elucidation at the end of the translated book. He had explained the word Jina and Jaina also. He elucidates- Jina/Jaina as Bauddha, Buddhists inscriptions mention these words.

The Chinese traveller Hue en sing also noted the reign of king Harshavardhan as a secular- "Buddhists and Jainas as well as Brahmanas received equal honours and supports at Harshvardhan's court."

This Kavya of Kalhana was first noticed by professor Bulher. He recognised its historical value. When Bulher started the translation there were very few copies of the text and that also he gathered after moving at many places in Kasmir. The reason behind this as he explained, "It was written for a particular court and period so lose its popularity very soon so Pandits no longer copied or read the Kavya". It may be possible that the author was orthodox Buddhist (Jaina), moreover the work of poet Kalhana represents a class of Sanskrit composition also made jealous of many people.

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Dr. Lata Bothra

Editor: Tittihayar Kolkatta

Our history is ancient as well as glorious. Our past is also exuberant and vast. It is said that past never dies but merges with present and present is the product of the past. Evaluation of the present inspires us to know more about our own strong culture and it leads to the new dimension of the perception of life. At the present age, the glimpse of the values of history is the first and foremost feature of Indian culture. I am presenting some portion of my research work with special reference to the impact of Jainism in the ancient history of Bengal.

In the Ancient time, Bengal was the castle of Jain religion. According to the historians, a race named Bong from the Indus valley settled here around 4000 years ago. Engraved rocks, seals and statues collected from Harappa and Mohanjodaro, prominently indicate the existence of Shramana culture. According to Eminent scholars like Rai Bahadur Rama Prasad Chanda, Dr. Radha Kumud Mukherjee, Prof. Prannath Vidyalkar and others, the dominance of Jain religion was evident in the Indus valley civilization. The famous historian Dr. M.L. Sharma categorically described that the "symbol engraved on the seals- invented during Mohanjodaro excavation, is of Bhagwan Rishabdev. This symbol signifies that even five thousand years ago the practice of Yoga was in vogue in India and its founder was the Adi Tirthankar, Rishabdev. The natives of Indus Valley used to worship Rishabdev along with other Tirthankaras."

Sri Hari Prasad Tiwari and Sri Narshingi Prasad Tiwari mentioned in their research work that, "the head of the statue of a mother Goddess discovered in a village named Paharpur situated at the northern bank of the Ajay river, near today's Jamgram, specifically establishes the existence and arrival of the inhabitants of Indus Valley in the region." The head of the mother-statue is still preserved by the writers. No arms, armament or weapons came in possession from the remainings of Indus valley. It clearly indicates that the inhabitants were the lover of peace and non-violence. With the passing of time, they moved forward and settled in the eastern part of the bank of the river. Evidence has also been gathered regarding their settlement in Orissa region. They in different groups visited Orissa from Burdwan. The then ruler of Orissa met them and also urged them to settle at Udayagiri. He properly arranged shelter to them. It is assumed that the caves and statues of Khandgiri and Udaigiri were built by the artists from within these groups of inhabitants.

According to many scholars, the word 'Bang' was originated from the Austric word 'Banga', which means the SUN GOD. In each and every Ancient culture, Rishabdev was treated as Sun God and worshipped. Nilkantha Sahoo specially mentioned on this subject in the introduction during the formal presentation of the book "Orissa Mein Jain Dharma." He propagated Rishab Culture from Orissa to Babylon, expressing the meaning of Rishab as Sun. Most of the linguistic

scholars are at one with this view point that 'Bang' word was originated from the Tibetan word 'Ban'. We get more about the arrival of the Tibetans here. One of the tributaries of the River Ganga is 'Bhagirath' --- this fact also gives its confirmation. As per the Jain literature, Rishabdev distributed different states to his hundred sons, before his consecration. Till now, we call in mind the names of his great sons while naming regions like Anga, Banga, Kalinga. As a consequence of this fact, we are introduced to such an ancient community in Bengal, today who are better known as Sarak. A great many research works have been done on them and that is still going on. It is assumed that having a community or caste, clan etc. is done traditionally according to the name of its ancestors. The clan of these people of Sarak community is based on the names of the Tirthankars. Among these Tirthankars, Rishabdev is the prominent. Thus, it can be taken into granted without any hesitation that the ancestor of the Sarak people was either Rishabdev or a person closer to him, with whom they had blood relation. We can't ignore this argument at all. Generally, the people of Sarak community were advanced and expert in metallurgy. They developed the art of work using copper. Copper mines of Singhbhum area confirms the fact mentioned above. According to the European scholars Mr. Bal & Mr. Tickle-

"The more adventurous Saraks having alone penetrated the jungles where they were rewarded with the discovery of copper."

The Saraks were not only the founder of the Copper Age, but also the inventor of the Iron Age in the Eastern Parts. They also refined and exported iron in huge quantities following the scientific methods in the Rhar region. Centralizing the Jain Village, they were engaged in iron works covering a length of 30 miles distance from Roopnarayanpur to Pandeswara on the bank of the Ajay river. Huge quantity of iron dust (lakhs of tonnes) piled in a heap and broken down remains of the furnaces of melting iron ores in the region gives the evidence of their skill in iron industry.

The ancient temples and the statues built by the Saraks in Chachra, Para, Telkupi, Pakbirrah, Deulghat, Buddhapur, Banda, Sanka, Choliyama, Dalma, Pavanpur and other parts give the evidence of their ability and skill in art of work with idols and statues. With the passage of time, they turned experts of Tant clothes. They were not engaged in weaving coarse or cotton clothes. They only weaved clothes made of jute and rope of churn. The then people belonging to the higher class of the society were used to wear clothes of jute and tasar. In other words, it can be said that the Saraks were keen in the art of Tant, Statue making, and in mining of copper and iron etc. It is elaborated in Kalp Sutra that Rishabdev taught 72 kinds of art to men, 64 kinds of art to women and 100 kinds of different artistry work to his countrymen. He founded a group of artists after training them. So are these people the Saraks of present age? In this way, Rishabdev helped the human beings to convert to the Metal Age from the Aboriginal and thus a developing civilization came into being through the path shown by this founder of Age.

The development of each and every country or state depends on its artistic group. Only the metal resources of Bengal and Bihar established strong and powerful empires in India starting from the prehistoric age. The civilization started in India since the commencement of Metal Age,

which gradually resulted in its extension of wealth, fame and power. 2600 years back, Bhagwan Mahaveer spent six years in this region of Bengal and he preferred this region for his austerity and devotional activities. There are lots of evidences of all these things in the Jain literature.

Many important and golden memorable incidents of Mahavira's life took place in the auspicious land of Banga. In fact, starting from Rishabdev to Bhagwan Mahavira and their disciples sacrificed and contributed a lot for making the people of this region cultured and civilized. Burdwan and Birbhum districts are named after Bhagwan Mahavira. R.G. Bhandarkar, the doyen of Indian Indologists, was of the opinion that Bengal was brought within the Aryan fold as a result of the Proselytizing activities of Mahavira, the last Tirthankara of Jainism and other Jaina.

Subsequently, the Jain followers were tortured in Bengal. As a result, this influenced not only the Khyatriyas, but also hampered the lives and livelihood of the so called artists. And this made the artists of Bengal settled in Gujrat. In other words, those who were great patron of cloths-designing, settled in Gujarat and ultimately they provided glory and fame in Gujarat in this field.

From 30th December to 4th January, I travelled in the Sarak regions of Purulia district situated in Bengal. There I visited a cave at Panchakot. This cave is left unsecured at the height of 300 ft. in a hilly region and it is about 3000 years old. We searched for its route to move at its top and at last we got the way to move forward. Those who discovered the cave, were with us. Tirthankara statue is inscribed inside the cave. Just 1500 ft. above, another cave came into sight but its entrance could not be opened completely. Apart from this cave, ancient statues and remainings of the temples of 2000-2500 years back were found in the open space. These were all made in the sarak style. Both the statues Bhairavnath of Telkupi and Mahakal Bhairav of Pakvira are the statues of Bardman Mahavir. Mr. Dalton said that these statues belonged in 500-600 B.C. Mr. Dalton placed them in the district as far back as five hundred or six hundred years before Christ identifying the colossal image now worshipped at Pakvira under the name of Bhairon. Whatever I have studied or understood, has influenced me to visit the place. But I was totally surprised after having a glimpse of the first ancient sculpture of this region. The Saraks built large number of ancient temples and statues in the regions of ancient temples and statues in the regions of Purulia, Bankura, Mannbhum, Singbhum, and this was really out of our imagination. These are all our ancient assets, which are still getting neglected. The culture and civilization of Ancient India was ruined a lot and still now the condition is deteriorating. I was shocked and spellbound to see that a very ancient historical art of Sarak is buried under the soil of the southern Rhar region. Nobody has paid attention towards it. Not only our Government Machinery but also the whole Jain society is responsible for this. Similarly, at the bank of river Ajay, few ancient

stupas are lying unattended and they are in very poor condition. According to the archeologist, P.C. Dasgupta--it was built during the reign of Mahavira or much before it during the Vratya Age. Till date these are discarded and neglected. There is an article published in the

'Times of India' dated 3rd June, 2008 under the column 'Lost City of the Jainas,' that describes about a village named Puchra, 20 kilometers away from Asansol. 'Puchra' means - five shrines i.e. five Temples. It is mentioned in its history that - "Twenty kilometres from Asansol, a humpy road takes you to Puchra, a forgotten part of history where time has stood still for centuries. There are 50 families here, with a shared past like none else in the country. This is the only abode of the Bengali Jains. At first glance, the temples, the 'deities', and the numerous carved stones lying scattered in the dense undergrounds.

Most of the Jain families of Puchra lead a life of abstinence. They don't even eat onions, potatoes and masur dal.

The families call themselves 'Saraks' (a distortion of the word 'Shravak'), or the Adi Jains. Arun Majhi, priest of the local Jain temple, believes that Lord Mahavira attained enlightenment on the banks of the nearby Ajoy river. Those who came in touch with him were called 'Shravaks'. He claims that the ruins of an entire city.... dating back 1,400 years ... lie buried under the village."

Similarly the remainings of the Mauryan empire have been gathered from different parts of Bengal. These remainings illustrate that the Adi Dharma of Bengal was Jainism. Moreover, it also denotes that its founder was Rishabdev. The Adina Mosque of Gaur Malda was actually the Ancient Temple of Adinath Rishabdev.

We come to know from few traditional description and folk tales that the main disciple of Bhagwan Mahavir was Pattadhar Sudharmaswami and his disciple Jambuswami attained salvation at Kotpur. A stupa has been built in their memory. Today Kotpur is named as 'Devikot', which is also known as Gangarampur region of South Dinajpur district in West Bengal. After the completion of thorough research studies, the eminent historian, Prof. Chittaranjan Pal has written on this matter elaborately-- "legends embedded in Divyavadana and Asokavadana reveal that from the days of Gautama Buddha to the days of king Asoka, Pundravardhana was mostly dominated by the Jainas. On the other hand, another old tradition reveals that there were two very ancient Jaina holy places at Pundravardhana . . . one at Pundraparvata and the other at Kottapura later known as Devakotta. Kottapure / Koti Tirtha were considered to be the most holy place because here Mahamuni Jambuswami attained nirvana and cast his mortal body. All classes of Jainas whether monks or lay devotees used to come to Kottapura / Koti Tirtha to worship the monument or the mausoleum of the great saint from far and near.

(Chitta Ranjan Pal)

The last Shrut Kevli Bhadrabahu belonged to this region. Godas was his disciple. The four branches of the disciples of Godas had special attachment with Bengal. These four branches are Tamralipta--Tamluk city, Vangarh near Kali..... Dinajpur, Mahasthangarh in Vagura DasiKharvatiya Medinipore, few scholars relate it with Komila. All these branches are related to Bengal.

The Greek scholar Megasthenis mentioned about the powerful empire of Bengal in his book 'Indica'. According to him, Alexander was frightened from not only the Army of Magadh, but

also the vast powerful Bengal soldiers. The Greek historians suggest that Alexander retreated, fearing valiant attacks of the mighty Gangaridai and Prasoi empires, which were located in the Bengal region. Alexander's Historians refer to Gangaridai as a people who lived in the lower Ganges and its tributaries. He describes Gangaridai as a nation beyond the Ganges, whose king had four thousand wars trained and equipped elephants. Later Periplus and Ptolemy also indicate that Bengal was organised into a powerful kingdom at the onset of the first millennium AD.

A Jina statue of Mauryan dynasty was found at Chandraketugarh of 24 Paraganas, 38 kilometers away from Kolkata. Sri Gauri Shankar Dey emphatically said that there is a similarity between the statue of Chandraketugarh and the statue of Lohanipur of Mauryan Dynasty. Both the literary and archeological evidences indicate that Bengal had an early association with Jainism. Jainism flourished in Bengal long before the Christian era and continued in its full form at least upto the 7th century A.D. yet in this connection the torso of a Tirthankara found in the ruins of Chandraketugarh, a well known archeological site of West Bengal, deserves special mention. It has the closet resemblance with the Lohanipur Torso, represents the oldest Jaina image extant in Bengal.

It is described in the Jaina literature that king Kiraat of Kotivarsha of Bengal visited Bhagwan Mahavir and was initiated. towards Mahavira's order The famous historian Ptolemy also mentioned about the people of Kiraat. He denoted the Kiraat people as the most ancient evenly settled community of Bengal. They were also large in number. There is a temple of Kiraatbagh and Dadabari at Jiyagunj of Murshidabad in Bengal. This was initially situated at Azimgunj. Due to the flow of water of Ganga, a part of it drowned into the water and the rest part headed towards Jiyagunj. Till today it is known as the Temple of Kiraatbagh to maintain its old identity. Similarly, in the descriptions of the royal family of Kadi, the earlier name of Azimgunj was Jineswar Dihi, which was popular as a pilgrimage spot. In this region, the temple of Kiriteshwar is situated near Azimgunj. Dahapara is located at the western bank of Bhagirathi, in the opposite direction of the Murshidabad city. In the ancient times, this city was decorated with many palaces. Moreover, this was under the capital city of Murshidabad. A village named Kiritkonn is located 14 miles away in the western direction from here; which was in fact Tirathkonn. In this way, Karna Suvarna was pronounced as Kana Sona, Kiritkonn as Tirathkonn. Today vast forest and remains of many ancient temples are found here. This symbolizes the ancient fame, pride and golden memory of Kiraat people. Two more temples were built near the main temple where Tirthankar statue is worshipped as Bhairav. The name of the God Kiriteswar has been written as Vimala in the Tantra Churamaini Pith Nirnay. Actually, this temple was not of Vimala, but it was the temple of the 13th Tirthankara, Vimalnath. The meaning of Kimi is Varha, which is the blemish of Tirthankara Sri Vimalnath Swami. The temple remained unaffected till Gupta Period. The main sculpture of the temple was destroyed after the increase of superiority of the Brahmanas. Gradually, during the reign of Sasanka in the 7th century, the Jains has to retreat from this region. At that time, this holy spot came under the direct control of the Brahmanas. The Jain idols are worshipped in the form of Goddesses and Bhairav in different parts of Bengal till today.

The idols made of expensive metals, gems and stones of 9th and 10th century collected from Katwa, Ujani and some other places of Burdwan district have been preserved in Ashutosh Museum and Bangiya Sahitya Parishad museum. All these things give a strong proof that there was a vast impact of Jainism in the Burdwan district. The Burdwan district was named after Tirthankara Bardhman Mahavir Sri Vinay Ghosh has approved this fact in his book 'Paschim Bangalar Sanskriti'.

Dr. Kalidas Nag has categorically described this in his book 'Discovery of India.' A great many Ancient Jain Temples were found in the western part of Bengal. Also this religion developed manifold in the Sundrban areas of 24 paraganas. A good

number of beautiful Jain mementos and idols made of copper were also found to be present in Nalgoda and Kantabenia rigions in the bag and parasol areas of the vast dense forests of the Sunderbans. A part from all these there are Jaina idols in the private museum of Sri Kalidas Dutta of Majilpur and Ashutosh Museum, which emphasis the fact that along with Buddhism and Brahmanism, Jainism played a vital role in the populated places of the Sunderbans.

Truly, it is unfortunate that there are thousands of idols placed insecure in the debris or under the trees. Many of them were taken to the foreign countries, and few of them are worshipped by the local villagers as their Gods and Goddesses. In some places, the Jain idols are worshipped as Lord Shiva or Bhairavnath, and in few other places, they are regarded as the idol of Devi Manasa. Bhairavnath is regarded as a famous God of Telkupi. It is in fact Bhagwan Mahavir. In this way, the gradually the Jain idols and temples were converted into a part of Hindi culture here. But still the unerased impact of Jainism can be seen here in the language of common people and in their lifestyles and customs.

In Bengali language, there are so many words which have the similarity with the words used in Jaina language, for instance, the village is called 'Palli' among the Jainas; in Bengal, villages are still called 'Palli'. Similarly, the upper or the outer garment of the Jaina monks is known as 'Pacheri', and in Bengal also, it is known as 'Pacheri'. The Jain monks use a typical broomstick to brush or clean which is popularly known as 'Pichi'. The broomstick in Bengal is also called 'Pichi'. The ancient Bengali language originated from Ardhamagadhi. A prominent impact of Jainism can be noticed in the poems of Bengal like Mansamangal, Chandimangal, Dharmamangal etc. Snake Goddess Manasa Devi is the ruling Goddess Padmavati, worshipped during the reign of Bhagwan Parswanath. The tall of Behula in Mansa Mangal reminds us of the character Sri Pal Charitra in Kathanak. According to Jyotindranath Chattopadhyay. Minanath from Bengal belonged to the Nath community. Adinath i.e. Rishavnath was the Guru of Maninath. Jain Ramayana is found to have similar feature with the Bangal Ramayana.

A Buddha Vihar has been discovered at Paharpur of Rajshahi district in Bangladesh. After excavation various articles belonging to the Jain culture have been traced. As a result, a great many examples of Jain culture have been found after excavation, which definitely proves that it was one of the pilgrimages of Jainas in ancient times. Later, it converted into sompur Buddha Vihar. There are twenty different Jain Stupas. The famous Buddhist scholar, Dipankar Atish, was

the main priest of sompur Vihar, who went to Tibet from Bengal for the propagation of Buddhism. An article of Tamrapatra of the Gupta Period has been traced from this Paharpur. It gives us first hand knowledge of the fact that a couple gifted land to a Jaina Sraman Guhanand for the construction of an abbey named Bat Gohali. We get detailed description of Jambudev in the article. It also denotes the placements of temples and stupas related to Jambuswami. It is said that during the reign of 2nd ruler Maharaj Dharmapal of the Pala Dynasty, this Vihar was popularly known as Maha Buddha Vihar of Sompur. But according to the Prabhandh Kosh, Gaur was the capital of Bengal and Dharma was the ruler of Lakshmanavati city of Gaur. King Dharma loved and respected Jain Acharya Pappabhatti for his profound knowledge. Kaviraj Vakpati was also a man of qualities, in his court. Kalhan has also described the details in his book history of Kashmir.

Acharya Bappabhatt Suri was very influential Jain Acharya in his contemporary times. His religions activities were not only confined in a particular region, but also in various directions. He brought back to life the ancient stupas of Mathura. The ruler of Kannauj, Aam was deeply influenced by him and wanted him to stay with him. But Bappabhatt Suri left the place and reached Bengal and Dharmapal's intent desire, he settled there. He achieved the title of 'vadikunjarkesri' by defeating the Buddhist scholar in a debate. Many important incidents took place in his life. Moreover, we get a detailed report of his biography from the history of Kashmir, during the reign of King Lalitaditya Muktapith.

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We get the description of Jina temples built by emperor Lalitaditya. Which shows..... the influence of B. B. Suri on the king . It is thoroughly and evidently revealed in 'Rajtarangini' about the emperor Latitaditya "The king who was free from passions build the ever rich Raj Vihara with a large quadrangle a large chaitya and a large image of the Jina."

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A detailed description of Acharya Bappabhatt Suri in his courtyard and the narration of the Jina idols and images---is a matter of thorough research.

Among the Bengali scholars, in the 11th century, a writer named 'Advay Braj' of Vajrayan Branch was famous as 'Avadhuti Pa' in Tibet. A poem containing twenty slokas popularly known as 'Mayaniryukti' composed by him was obtained. The writer lived at Devikot of Northern Bengal. This region is considered as the Ancient Pilgrimage Kotapur. Prof. H.P. Shastri mentioned about an ascetic in the translated work of 'Mayaniryukti'. He wrote that a true ascetic is the one who leads his life with tough religious austerity and sacrifice. Advay Braj was from sompur of Bihar which initially was a Jain Vihar. It seems that while composing the poem, he had a clear conception of the principles and religious vows of Shramanas. Prof. Chitta Ranjan Pal elaborated the following comments on this--"So we may

conclude without hesitation that Advayavajra in depiction the characteristics of true Yogins or ascetics had before him the portrait of the 'Jinakalpi' or advanced life and who were, perhaps, very numerous at 'Devakota / Devikota" at Kotivarsa Visaya in the bhukti of

Pundravandhana, during the 11th centuries.

Till date the exploration of the history of Jainism is not enough because in the Indian history, the historic elements related to Jainism is underestimated. In other words, it is paid less importance than any other religious components. The modern historians either concealed or changed the accounts of many republican rulers, Jain commanders or people drowned in Jain thoughts and culture. Dr. D.C. Sen elaborated more about Bengal in his book 'Brihatbanga'-- "The Brahmins were responsible for wiping out Jainism from Bengal. Jain temples were converted into Hindu temples and even some of the deities who were widely worshipped were given Hindu names and worshipped as Hindu Gods without acknowledgement of their Jain origin. "It took place not only in Bengal, but also in every other states Assam, adjacent to Bengal also, because least excavation activities have been conducted there.

Only few evidences have been gathered from there are seven tons of various sizes on the Surya mountain of Assam. So, the local people call it 'Santhali'. Idols of two Tirthankaras were inscribed in a cave of Santhali or Surya Mountain. One of them is Bhagwan Padmaprabhu while the other is the idol of 'Bhagwan Rishabhdev' or 'Bhagwan Shantinath'. In another cave near this, there is a Goddess of twelve hands along with other Gods. Goddesses. Most probably this idol is of the ruling God--Devi Chakreshwari, worshipped by Rishabhdev. More and more evidences of Jain Archeology can be achieved from this place after extensive research work and excavation.



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IN SOUTH INDIA :

Jainism of Dravidian states means the history of Jainism in Andhra, Karnataka, Kerala and Tamil Nadu. Kerala which comes between the Arabian Sea and Western Ghats comprises three parts - Malabar, Cochi and Travancore. After independence these came to be known as Kerala State. Prior to independence, certain parts of Kerala, Karnataka and Tamil Nadu were known as Malabar. The first among the Aryan religious that entered Malabar was Jainism. Subsequently came Buddhism. Scholars Ferguson says that the action was carried out by Emperor Ashoka in 3rd Century B.C. Still one finds relics of Jain temples, Maths in several parts of Kerala, Jainism which entered Kerala through North Eastern Kanguanad (Selem, Coimbatore) extended up to Kanyakumari.

Dr. H. P. Nagarajaiah in his article "Are historians blind and deaf ?" argues that Jainism was not an Aryan religion but it was an indigenous Dravidian religion. Several evidences in its support are available in Canonical Literature. Such people are referred to as Jain Dravid leaders by several Acharyas in 'Nirvana Bhakti'. It is believed that they attained Nirvana in Satrunjaya Mountain. The chief association of Jain seers is also christened Dravida Sangha.

When Magadh in North India came under a terrible famine for twelve year Sruthakevali Bhadra Bahu Guru with his large followers and Shravak devotees migrated to South India with emperor Chandra Gupta Maurya. Then he divided his disciples and dispatched them for the spread of Jainism to Punnatudesa, Tamil Nadu, Kerala and other places. Jainism had entered Kerala even as early as 321-287 BC. During Ashoka's period the Maurya Empire included Chola, Pandya, Sathyapura and Keralapura. There are records of these inscriptions of Ashoka's period. The migration of Jain Munis that began in 3rd Century BC continued for several centuries. In the Girnar inscription of Ashoka there is a record of "Jain seers settling down in several places in Kerala". During Ashoka's grandson's time (Maurya) entered South India. Jain literature of second century B.C. says that a preacher of Jainism was sent to Andhra Pradesh and Dravidian nations. Jinabhadra Suri describes the opening of Vihara centers for Shramanas under the name "Arhata" (Samprati). In 'Parishistaparva', there is a record of his administration from Ujjaini extending his influence to Andhra, Saurashtra, Kodagu and other Southern states.

The King of Kalinga Kharavel defeated Pandyas from Magadha down to South in 1st Century BC. He is credited with sending Jain Munis and constructing Khandagiri and Udayadiri caves and other cave temples of South India. In several places in Tamil Nadu like Marukalthala, Anamalai, Arathipatti Kilavalavu, Muttupatti and Alikalmala, Brahmilipis have been found. In these places Jain Statues and logos of three umbrellas and serpents with their hoods with open have been found.

From Karnataka and Tamil Nadu through North Kerala Jainism entered and spreads itself. The Jain ritual "Vadakkirikkal" - facing the north, renouncing life through fasting was practised by the Chera King Perumcheralathan with the title 'Athana'. Other Chera Kings followed the same. All these were followers of Jainism meaning "Arhathan". During this period Tamil was the language of Kerala and Tolkapiyam, a work of Tamil grammar, is believed to have been authored by Jain ascetics, the term "padimayyan" mentioned in its preface details the preparations of becoming a Jain ascetic. Hence there is enough scope to say that the authors were Jain ascetics. This is the opinion of Vayyapuri Pillai. Viewed at from this point we can see the substantial contribution of Jain Munis to the development of Tamil and Sanskrit.

IN KERALA STATE

The first royal family that appears in the ancient history of Kerala is that of Cheravamsha. They ruled in the first part of second century AD. They are addressed as "Kerala Puthra". When we keep in mind the ancientness of Jainism and royal patronage, the raja became "Senguttavan". There are description of this person Shilappathikaram and Patirupattu - great works. Senguthavan who was Shaivite is famous as a person tolerant of all religions had great esteem for Jainism. Chera administration ended in 8th century. Several branches established supremacy here and there and continued as Samantra Kings, (subordinate Kings) under Pallava and Chola Kingdoms.

Jain philosophy principles found in Thirukkural. "Malar mishai Yekinan", 'Yan Kunathan' in Jainism means "Arhatha". Hence there is no doubt that Thirukkural is a Jain work. The author of the classic Tamil work "Shilappathikaram" is Ilankovadigal. This was written in the Jain temple "Thirukkanamilakum". 'Vanjikandam' discussed in "Shilappathikaram" argues about Kerala. The king of this place Shenguttuvan pathini had the idea of erecting a Theerthankara statue and hence it can be seen as an evidence of the relationship this work bears with Jainism.

Kerala abounds in Jain temples and have continued as Hindu temples. The chief temples are KootalManikyam of Irinjalakuta, Bhagavati temple on the peak of Iddakkal Hill, and Kallil temple of Perumbavoor. Thirukkanavai near Kodungalloor, Thiruvannur near Calicut, Kinalur near Perambra. These are main centers of Jainism and were Jain temples. The inscriptions found under Parshuvanatha statue in the Jain temple of Thirukunnathu is according to lipi and was done by the King Pathani Patharar Chattan varaguna. He was a devotee of goddess Padmavathi and had great reverence for Jainism. The several relics of Jain statues, carvings, engravings, pillars edicts temples in different parts of the state reveal the evidence of the influence of Jain saints and their dharmic influence.

In Wynad district in Kerala, but for the immigrants from Kerala and Gujarat who have come for business, Jainism had entirely disappeared from this area. It is important to note that in terms of nature and culture Wynad is similar to South Canara in Karnataka. Because of the influence of Sankaracharya and Muslims and Christians who came via the Sea, Cheraman Perumal, Kulasekhara Alwar and Nayanar of the Bhakti cult Jainism began to wane.

HISTORICAL BACKGROUND OF WYNAD DISTRICT

When we examine the development of Jainism in Kerala we find that Wynad district has a

big number of Digambar Jains because of its proximity to Karnataka and its independence, from Kerala history, from other districts and closeness to Karnataka Jainism spread naturally in Wynad. In the Karnataka Nilgiri regions all the Kings who ruled during 4th century AD were either Jains or Patrons of Jainism. This is established by the inscription unearthed in Madikeri, Kodagu district in 20th century - Avanitha Kadamba Vamshaja - who belongs to Kadamba Dynasty. He is believed to have given land gift of a village to the followers of KundaKunda by name ChandraNandiBhattaraka to build a Jain temple. The record reveals the data as 466 AD.

It is on record that Pallava princes of Kerala the first Narasimhavarma and his father Mahendravarma who ruled in 6th century AD in the Wynad area were Jains. During this period and subsequently Rashtrakuta who ruled in the 2nd century and Chalukyas have all contributed to the enrichment of Jainism. Hoysalas who came after the 11th century (VinayaAditya - 1st Ballala) were Jain and were directly under the guidance of Jain Gurus. The Parswanatha Basadi inscription dated 1117AD located in Chamarajanagar bears evidence to the grants, assistance, protection and charities extended by Vishnuvardhana to Jain community. His wife queen Santhala Devi was a Jain by practice till her death and historical records reveal her munificent donations and the several Jain temples she constructed and breathed her last in 1121AD, according to Sallekhana rites. Though Vishnuvardhana accepted Vaishnavism, he had a lot of reverence for Jainism. Bhaskar Anand Saleture says that he came to Wynad after capturing the commander in chief Punis Neeladri and established supremacy in Kerala. In all, common Jains moved over to this hilly area and settled down in Wynad as immigrants. During this period as businessmen and agriculturists, they did not have any resistance locally. They also continued their relationships with natives of Karnataka and retained their original life styles, language and business. From the 2nd part of 1st century AD till the 14th century, Jainism increased its influence continuously. This migration is a two way one. The first one via Punnad, Moolgav to Bathery. This in the 2nd route via H.D. Kote through Birakuppa river, they reached Manandavady after crossing the river via Pulpalli. Pulhally became Pulpalli. Inscriptions found near Kavil and some other artifacts show the development of Jainism in Yeryapalli and Alathur and guessed to be Jain centers. They contain evidences in the 'Basadi' regarding daily lamp for Yeksha of Thirthankara; they also have records of land grants. Mention of some associations like 'Nalpathi ennayiravar, Ayirathianjuravar, Shamthirthankarar also reveal transfer of goods outside Kerala in business transactions. Some of these are traced to Alathur adjacent to Palghat (11-12 century AD). Dr. Raghavavariar opines that these associations handled affairs related to the Basadis. Historians argue that "Thirukkunavaya" recorded in the inscriptions is actually the 'Thrukkanamathilaka' near Kodungallur.

Four kilometers on the Mysore road from Sultanbattery is the location of Moolankavu. One and half kilometers to the left are Karassery village. One holy place here is now known as Vishnugiri Kshetra. Inscriptions provide evidence to the claim that Jains lived here and performed poojas. One inscription of the 17th century is in old Kannada (Shaka year 1346). This contains details of donations made to Alathur village by the Shenthirthankara association'. 'Shetharmar' (tharakan) is known to lived there.

The areas covered by him do not cover hanneradu beethi, Punjavayal, Puthangadi, Palakunnu Bennagudu etc. non-mention of Jain temples in this area perhaps indicates that they had not been built at the time. Alathur comes in the middle between Wynad and Karnataka and hence it was used as a resort resting centre and also for religious celebrations as known from inscriptions.

Ever since the dawn of the new millennium, South India had very good political and social conditions. It was deployed by Jains by commercial intentions that led to the extension of Jainism from karnataka to Palghat in Kerala. Most of them were vanikas and were tharakans - shettermars. These itinerant businessmen took with them Jain mendicants and they were given all facilities for spreading Jainism. The kshatriya Jains continued in agriculture. As Jain camps moved from place to place, shelters and Basadis were built and kept under the supervision of servants and their families. In this, support of national leaders from Karnataka and their co-operation was forthcoming. Some business association were moving from place to place among villages. In the world of finance several reforms came out in the 17th century. Commerce and trade changed. Hindu, Muslim Kings and their rule came into being. Tradeguilds disappeared after the entry of the British. This caused Jain Munis spreading their dharma to look for safer sanctuaries. There is a record that the curse of a Jain saint caused the destruction of the Basadi at Hannaradubeedi. Then came the war led by the Tipu Sultan of Mysore and between East India Company and Palasi King. Distressed by war several Jains, with their life disrupted, shifted to safer places. This paved way for resurgence of Hinduism and Jain temples were orphaned. They were even remodelled as Hindu temples. Natural calamities affected agriculturist Jains who could not concentrate on Jain temples. During these disrupted periods one deep rooted trade guild is still there in Kottathara village at bennagood. They are addressed as Shettermar (Tharakan). (Tharak means imagination). His fort was built by the order of the King - hence it became Tharakanmar. These people had relationships with Mysore and neighbouring places because of business and matrimonial alliances.

The other group that migrated to Wynad from Karnataka were Veerashaiva Lyngayaths. They moved from H. D. Kote, Chamarajanagar and Nanjangud towards Ambalavayal of Wynad, Mullankolli, Pulpalli, Panamaram, Pozhuthana and Manandavadi. The banks of Manandavdi river called Kudal Kadavi was named Basavasangameshwara. Basaweshwara of 12th century AD was a noble reinstater of Shaivism. He was the royal minister of Kalachuri King of Bijjala dynasty. They also moved around doing business as they travelled through Shaiva and Lingayat business guilds. Three inscriptions dated 1136, 1169, 1222 found in Kundur, Keresante taluk of Chikamagalur reveal these details. They indicate land grants and cash grants made to Savyambukalideva of Kundur, Keresante, Vodesavara and God Siddeshwara. These were found in their old Kannada script (Chalukya - Hoysala period) at the Pathirilingayat Mutt near Pulpalli.

GROWTH OF JAINISM IN WYNAD

There are Jain Basadis dotted in places at Manandavadi, Sultan Battery, Bennagoodu, Kalpatta, Puthangadi, Palgonda and Varadoor in Wynad. Only a handful of Jains in the area reveal an awareness of Jain Philosophy. Many of them called themselves Vaishnavas and had their own priestly rituals. History reveals that these people were at one point of time Jains. No one has at

tempted to restore such people to Jainism after teaching them the greatness of Jain philosophy.

It is a matter of pride for Jainism that even under such complex circumstances Ailaka Chandra Sagar of Saragur lived in Bennagud and started the work of restoration. To complement this efforts, Nemisagaravarni and Santiraja Shastri established links with Wynad to spread Jain dharma. These three great men and their work to enhance Jainism and its influence in Wynad inspired Krishnayya Gouda. This was a moment of great religious profit for the Jain circles of Karnataka. The Jain community worshipped Jina statues and uttered Panchanamaskara Manthra and followed Jain rituals. Creation of a separate Jain Chapel in every house and following all the worship rituals as per traditions as existed here for a long time. This is a fine evidence for the growth of Jainism.

The Parswanatha Thirthankara statue worshipped by Krishnayya. Gouda was inherited by late Ananthayya Gouda. The worship of the same was continued by Subbayya Gouda. The Goudas who came later have piously followed Jain austerities and forms of worship with dedication.

Krishna Gouda practised Jainism for 14 years and celebrated "Ananthanompi" as per rituals and also did the investiture ceremony. To commemorate his father Padmayya Gouda's ascension to heaven a Jain temple was built with Ananthathirthankara Statue in the Sanctorum. The installation ceremony, the Panchakalayana festival was celebrated with great pomp for 12 days (30.01.1933 to 10.02.1933) and the place was later named Ananthakrishnapuram.

On the right side of the Anantha Jain temple Krishna Gouda has built a 'Jain students Hostel' in the name of his holy mother. Even I was a resident of this hostel and I respectfully recall with pride, the rare opportunity given to me to go through spiritual as well as worldly education there from 1953-1957. Presently the hostel is now established two kilometers away at Karadimannu. The hostel now named M. K. Padmaprabha Goudar Memorial Hall is being used as a marriage hall. At the hostel students are given spiritual education as per daily routine of Jainism under the supervision of Srikantha Bhujabali Shastri. Besides provision for formal education in nearby school has also been made.

Mr. Krishna Gouda got a water sheet dug up with stone platform and beautified the nearby natural cave and improvised it is a shelter for Jain mendicants. Charukirthi Pandithacharyavaryaswami of Shravanabelagola who was present during the celebration suitably rewarded Sree Krishnayya Gouda with the title "Jainadharm Bhushana" and blessed him on 06.02.1933. Behind all this we can see the fruits of successful spiritual efforts made by Nemisagara Varni and Santiraja Sastri.

The awardee Krishnayya Gouda was the recipient of a Congratulatory certificate from Mysore Jain Association. On the occasion impressed by the piety and social service of Sri Santiraja Sastry. The monk from Sravanabelagola honoured him with the title "Jaina Sastra Visarada".

The pulsating Jain life of Wynad today seen in the Pious Jain inhabitants, temples and their sincere performance of daily oblations are the result of the strong foundation laid by Sri Krishnayya Gouda and Sastry with their capacity for guidance and foresight. Even today besides the daily routine, special pooja nompi, peace festival, Mahavir Jayanti, Dasalakshana Parva, spiri-

tual conference, functions, camps, Dasara nine day festival are celebrated on a grand scale.

M. K. Jinachandran the younger son of Krishnayya Gouda has started several commercial companies, spiritual and cultural centres complementing the natural beauty of Wynad and eternally established Wynad district as a tourist attraction on the map of Kerala. In Hompuja in Karnataka, he built a Parswanathathirthankara Jain temple and Yekshi Padmavathi Devi temple and celebrated the panchakalyana festival in a grand manner (13.05.1956 - 24.05.1956).

Notwithstanding all these, during the Mahamastakabhisheka of 1977, he cornered the exceptional honoured of getting "Madhya Kumbha Kalasha" by bidding it in an auction for an amount of Rs. 50,000. He helped in the establishment of Kundakunda Brahmacharya Ashram in Hompuja. He has had the singular spiritual joy of originating efforts to renovate the Chandranatha Swami Jain temple at Palghat. He has also financed the development of Jain temples of Bennagood, Mananthavadi and other Jain temples. Swasti Shri. Devendra Kirti Bhattaraka Mahaswami has honoured him with the award "Sadharma divakara" on 26.11.1953 during the Panchakalyana festival of Padmavati Devi. Ratna Varma Hegde of Dharmasthala has felicitated Sri. Jinachandran on 25.09.1956 with an honour certificate.

M. S. Padmayya Gouda son of Subbayya Gouda took up the spreading and publicity of Jain dharma. He toured several areas of Wynad in Kerala, also places like H. D. Kote taluk and Mysore taluk where he became the cause of inspiring several people to embrace Jainism. In order to teach the ABC of Jainism in H. D. Kote, Chakur and Matakare, he laid the foundations for Jain temples there. He spent his unlimited financial resources inside his family home Ratnatrayavilasa and founded "Kannada Basadi" and became the cause for large scale Jain influence. A grand Jain temple of this scale does not exist either in Kerala or Karnataka.

That is why the names of Krishnayya Gouda, Subbayya Gouda, Padmayya Gouda and Jinachandran have become immortal in the history of Jainism in Wynad. Chandrasagara Swami, Nemisagara Varni, Santiraja Sastri, who encouraged and inspired these people deserve to be congratulated. Because of the relentless efforts and unstinting devotion today we can see several new Jain temples, Spiritual organizations, Jain students' hostels, marriage halls and Mahavir Bhavans. These men have become role models of Jain spiritualism.

Shri. Chandrasagara Swami has especially provided counsels, support and suggestions to the Jain communities in Saragore, Bennagood, Manandavadi and has directed the processes of Panchakalyana in the Jain temples. The revered Swamiji deserved to be included in our morning prayers and his selfless work is both worthy of emulation and congratulation.

THE CONTRIBUTION OF WYNAD JAINS

- * M. K. Ananthayya Gouda donated for Ananthakrishnanpuram Jain Boarding Home and 1955 Kundkund Vidyapitha in Huncha.
- * Lake M. K. Padmaprabha also donated cash and land.
- * Chandrayya Gouda donated for Parshwajinendra statue to the Jain Boarding and for Chandra School.
- * Late Pudmayya Gouda donated for Jain Education & Training in Kannada.

* M. K. Jinachandra founded SKMJ Highschool. Shri Chandraprabha Dharmakia Mush. Donated for 6 Jain temples.

* Late M. K. Jinchandran donated for school & Kanyagurukulam.

* Late Paligonda Chandrayya land for Housing Hospital & School.

* Late Vardhman Gouder donated for service to Animal husbandry & School. He worked us a supdt. of Jain basadis.

* P. M. Vardhman, Senate member of Calicut UNI and President of Several Jain temples.

* Jains introduced organic agriculture with Robusta Coffee and black peeper in Wynad. Maniyagad Krishna Gouda was a freedom fighter.

The old Jain Basadis initiate Vijaynagara architecture. The 1800 years old temple at Sultan Batteny is entirely built out of stone with absolutely no utilisation of wood.

The whole population of Jain has been divided into nine division each division has a director, president and convenor. They directly take of the problem of the needs of Jains. Under their jurisdiction. This is brought to the President of Wynad Jain service Society.

JAIN LITERATURE

* Acharya Samantghudna is the pioneer of Syadwada and 4 authored 'Aptamimansa'.

* Simhanunchi Jainacharya wrote Jinendravayakrna"

* Jitendracharya and Gonbhadracharya wrote 'Mahaponuna' publish by Ananthayya and Subbayya Gouda.

* Jain Centres.

* Kavery Pattna (Cholaragya) Madonal (Pandyarajya) Trikanumathilakam (Cherarajya) was centre for Jainism.

1. Jain Temples (Jain Basadi)

* Jain centres in Kanyakumari

* Nagrajaswami Temple.

* Jain Basadi in Kottoor.

* Thirukaramathu Malai.

* Chittaral Bhagavati Temple

2. Ernakulam Jain Basadi

* Kali on Kilali cave temple Thrimurti Hills.

* Pugalaoon Hills

* Basadis in Mattancheri.

3. Basadis in Trichur Dist.

* Chandraprabha Basadi

* Bharatswami Temple

4. **Temple in Palghat Dist.**
 - * Chihajhala Jain Temple.
 - * The Basadi at Pallikulam.
 - * Jain Medubasadi.
 - * Alatnun Jain Temple (Godapunam)
5. **Kannun Dist. Jain Basadis**
 - * Thalakkur Basadi.
 - * Thirukkammaya Temple.
6. **Calicut Dist. Jain Basadis.**
 - * Punnavayal Kuttam
 - * Swetambar basadi
7. **Kasurvad dist**
 - * Forn basadi in Marjeswara.
 - * Parswanath basadi.
8. **Jain basadis in Wynad.**
 - * Kalputta
 - * Manandwadi
 - * Varadun
 - * Punamaram
 - * Puttangudi Benagud, Sultanbettery.
 - * Palagunda
 - * Anantkrishnapuram
 - * Chondal
 - * Varadon Jain Basadi.
 - * Hunneradu Beedhi.
 - * Temple of Edeekal Guddi
 - * Patnangudi Chandranatha basadi
 - * Puthiadum Adishwarswami Basadi
 - * Shantinath Basadi of Bennagoodu
 - * Palukunnu Parswanath Basadi
 - * Ananthkrishnapuram Basadi
 - * Kannadi Basadi (Mirror Temple)
 - * Mailadipana Chandranathgiri Basadi
 - * Tirunrellikshetra
 - * Yakshi worship

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Even before Portuguese entered in Goa, the traders (merchants) from Gujarat were settled, already in Villages like 'Bandoda', 'Kudane', 'Kothambi' and 'Narve'.

It is presumed that Jains might have stayed first in Bandivade village of Ponda Taluka (Sub-District) of North Goa which is having a Jain Temple of 22nd Tirthankara Lord Neminathji, probably built up by them.

Nearby Kala Academy, Panaji-Goa, there is one spacious and beautiful Park which is named after Lord Mahavira, 24th Tirthankara of Jains. A gorgeous idol of Lord Mahavir is also located in this Park.

Besides from the source of information available from Heras Institute of India History & Culture at St. Xaviers College of Bombay, to have a park at Panaji-Goa dominated by Roman Catholic and Gomantak - Konkani population, having name of Jain Tirthankara Lord Mahavir itself, is obviously a subject matter of Research.

Hence, Oh Dear ones ! come with me and listen to my words, telling that relation of Goa & Gujarat (especially Sorath (Now Saurashtra) - Portion of then Kathiawad) are century old. A Jain temple with spire (Shikhar Bandhi) popularly known as Shikharbandhi "Derasar" of Lord Adinath, as old as 1400 century B.C. is located in Kundane village, 2 km away from Sankelim under Bikolam (In Konkani it is Divchal & in Marathi Decholi) sub-district of North Goa, built up by Gujaratis. Kudane is a village of Chalukya period. It is only at a 3 km distance from caver of Arvalem.

In an excavation made recently, relics of other Jain temples (Derasaras) are also found. A engraved stone found in Nagoshi has been placed in a Museum of Archeological Survey of India. In this context, Vijaynagar period is considered to remain important. Establishment of these Jain Derasars of Goa also attracts the attentiion. Kudane is at a distance of 24 kms from Panaji.

Before Portuguese went to Goa, Gujarati Traders were settled in Bandoda, Kudane, Kothambi and Narve Villages. In Bandivade Village under Ponda sub district of North Goa, Jains might have stayed and built up a Derasar of 22nd Tirthankara. Lord Neminath, as presumed. Ponda is 29 km. away from Panaji in South East, whereas it is at a distance of 18 kms from Madgaon (Margao) in North East. Another Two Derasaras are in Kudane and Jain coats of Narve. These three Derasaras are of the reign of Vijaynagar of 14th century period. The relics area of Narve temples (Derasars) of Bikolim Sub-District is called Jaincoat which is very near to Hindu Temple named Sapta Koteshwara.

Mainly Lime stone was being used to built up these Temples. There is a mention of the

name of Suparsvanath in the inscribed stone (Shilalekh) found in the Derasar, as also of the date as 13th March, 1151. According to History, this period was of the Kadamb dynasty and the King Vijayaditya. In Goa, this is the only Jain Temple (Derasar) of Medieval period, where in symptoms of establishment of Indo-Aryan type are found. This Derasar is at a considerable height from surface and also having a typical (special) spire. A few more words on Narve Derasar Laterite was used also in the structure of this Derasar.

Let us discuss, in brief, about establishment / monument of Derasars here. (of this place).

Let there be talk of Neminath Derasar of Bandivade. This Derasar is of square or (Rectangular) shape, and made of stonechip pieces (Laterite blocks) and walls thereof have windows engraved with nets. An arch on the entrance Gate indicates (suggests) that there should be a spire or Dorm on the monument (structure). There would have been enormous quantity of mud (clay) used containing sand and lime (Mortar) for the construction thereof.

Recently found ruins of Kudane Derasar, make scholars believe that Front Bower (Arbour) and inner house (Garbhgruh) of the Derasar would have been erected (constructed) on Platform of 2 meter height using laterite material. There are Eight Pillars at the Centre of Front Arbour admeasuring 8 m x 8 m, and another four towards walls. There might also be Engraved arches of Front Arbour of inner house. The presence of these arches suggests Dom and Spire covering inner house.

During excavation, a stone was also traced which was engraved with delicate (fine) and beautiful lock of hair of Tirthankara's head. A headless trunk containing a specific mark - that of Shrivatsa, was also obtained. At the depth of Five meters, at the beneath of the earth Leg portion of the idol was also found. Experts believe from the Architecture style of the idol that this Derasar may be during of the time of Kadamba. Kadamba Royal dynasty was originally from Karnataka and Kadamba Kings have ruled over North Karnataka & Konkana Regions. During the time span of King Kakusthavarma the Glory of Kadambas was shining at peak. A Kadamba King named Shivkoti had adopted Jain Religion. Its influence was spread upto Goa.

Talking about Portuguese, they have ruled over Goa for 450 years. It is very strange & peculiar that while they were (Portuguese) ruling over Goa, their own country i.e. Portugal was under the control (rule) of Spain. From the second half of 16th century upto 60 years, Portugal was occupied by Spain. In 1503, Alphonso de Albuquerk came to India with a squadron of Ships, as a commander, and was appointed as Portuguese Governor in 1509. On 4th March, 1510, he conquered Goa and took control under Portuguese regime. But on 20th May, 1510 Adilshah got back the control of Goa and occupied it again. Then Albuquerk invades Goa by entering India with heavy troops / fleets on 25th November, 1510. Goa again came under the control & Grip of Portuguese.

1. THE FIRST OF JAIN, THAT OF LORD MAHAVIRA IMAGE DISCOVERED IN GOA

An image of Lord Mahavir, 24th of Jain Tirthankaras, was found in Sancoale village of Goa. This idol is said to be as old as 1300 A.D. period, and the first of Jain idol discovered till

then. The location was Zuari River, during rescuing operation of grounded barge. The idol was amidst 23 Tirthankaras and was at the centre without head. The posture was that of Kayotsarga (Meditation) and the image was 10.5 cm in height and the base Stone-totalling 73.5 cms.

It is said that the head was mutilated earlier pasted again but broken (detached) in heavy water and remained plunged for a long period. This was revealed in repaort of Archeological survey of India-Directerate.

2. JAINISM ENTERED GOA IN 580-750 A.D. PERIOD.

During period stated above, Chalukyas and their fendatory kings Silharas ruled Goa, marks the entry point of Jainism in Goa. There were subsequent expansion of Jainism through Rashtrakatas and Kadambas (Fendatories) fostering it. Several big & small kings were ruled by Jain Kings and Sardars, making Jainism popular in Goa. With further expansion of Jainism in Southern India, Goa too had a share of making Jainism popular. Many more Jain Temples were erected (constructed). Nageshi Bandiwade in Ponda Taluka, known as Neminath Tirth, is one such example. Dharbandore is another snell place, where Jainwade is at the slope of hill near Saptakoteswar Temple. Jainwado is also there in village of Narva too in Bicholim Taluka. Many idols of Jain deities are found in well to protect against destruction by foreign invaders / rulers.

There is a scripture of Lord Mahavir signifying its symbol Lion (Lanchhan) in idol accompanied by two attendents Diadaika, a female & Malang. During 12th & 13th centuries levish decorations were found. In Akola engraving of 24 Tirthankaras were embossed and preserved in Baroda Museum.

All these above proves that Jainism is not correctly dated in thirteenth century as claimed, to have given Mahavir Nomenclature by Archieves Dept. in Sancoale findings. This view of existence of Jainism in Goa prior to Thirteenth Century i.e. between 580-750 A.D. is also shared by that R. V. Chakravarthy Researcher of Jain cosmology. Discovery of mystic circle with symbolic representation connected with the mythical cosmographical diagram of Jamboodweep was found behind two images of Jain Tirthankaras other than Lord Mahavira. On top of hill of alchemists at Konakonda of Anantapur District in Andhra Pradesh.

Mr. Chakravarti has been researching in Goa for over 2 months and inspected ruins of temples at Bandiwade, Jain Gurdu Morjim, Arambol and Torshan.

Muslims & Portuguese destroyed Jain temples and replaced with Mosque & Churches respectively which led to the decline of Jain relics in Goa. Jainism was popular in Hindus as they adopted Jain Deities Mahalakshmi and established their possession.

3. GOA HOLD KEYS TO INDUS CIVILISATION.

An accidental finding in Goa by Mr. R. V. Chakravarti has provided what could well be the missing link that would throw light on the ancient pre historic period Indus valley civilisation at Harappa & Mohan-jo-Dero in Sind-Punjab. This researcher in Jain cosmology was trying to find the secret enterance to the laterite rock cut cave in Savoi-Verem where 12 Sumerian signs had been reportedly seen earlier when he came across ancient stone weapons and megalithic stone burials.

The remarkable inference of this discovery presumes entry of this relics through sea route (Arabian Sea) & reached to Indus Valley Civilisation site through / land route, covering, from Konkan to Southward West coastal route upto Kerala to settle ultimately in Indus valley at North. Mystic circle of Jambuwdeep found by Mr. Chakravarty at Konakondala behind statues of Jain temples has linkage with Indus Valley Civilisation.

The mystic circle of Jains may be codification of Cabala. The Science unherited by gnostics and later by alchemists).

It now appears that the main structure of the so called Dravidian Culture is Goan and an amalgamation of Sumerian and Indo-Aryan Civilisation occured here.

RARE NEOLITHIC TOOL FOUND

Mr. R. V. Chakravarti, an amateur archeologist has discovered, a rare neolithic tool as old as of 250 B. C. The location wa sin the Kushavati River Valley near Usgoli Mol in Sanghem Taluka. He also claims to have discovered, some diagrams of animals, footprints etc. there.

It is also said by Mr. Chakravarti that the tool, a picture of which appear alongside is of a SCHIST material which is available in Deccan Region.

Since it is a very rare and unique cultural piece related to the past history of Goa, Mr. Chakravarti wants to present the tool to the Director of Archives, Panaji, so that it may be kept in Museum for exposure to the Public.

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JAINAS CONTRIBUTION TO SOCIAL HISTORY OF ANDHRA PRADESH

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Andhra was the cradle of Jainism,, It remained as a popular religion throughout amongst almost all the ruling dynasties and the masses especially the business class. Jainism unlike Buddhism, reached its pinnacle of glory in Andhra during medieval period between 10th-15th centuries A.D, The epigraphical sources clearly state that the kings gave donations to the Jaina basadis with the pressure of the people. This indicates that Jainism penetrated into the hearts of the people. Such a well popular Jainism definitely played a vital role in contributing social, religious and literary history of Andhradesa. Further, the Jaina sources also reveal as to how the Jainas dominated the political and social life of the Andhra from the early period. Hence, an attempt is made here to identify the part played, by Jainas in the linguistic as well as social development of the Andhra.

The Jaina sources like literary and archaeological frequently refer to the Srestin (head of a merchant guild.), sarthavaha (a merchant), gandhika (perfume seller), svarnakara (goldsmith), vardhakin (carpenter), lauhakarmaka (black smith)/ navika (sailor), nartaka (dancer), vesya (prostitute), classes from the general masses and also different gostis (guilds of traders) who made a significant contribution towards Jainism¹. In short, all walks of Andhras came under the influence of Jainism and fervently followed its path. Jaina-dharma, which is identical with Ahimsa -dharma, leads to spiritual development of the people. A person who observes this principle must get rid of himself completely of all gross emotions, such as hatred, anger, etc. Thus, it is based on a much nobler ideal - love your enemies, return good for evil. Jainas also emphasised that life irrespective of species, cast, colour, creed, etc.. is sacred and each creature therefore, has a sanctity and dignity. Respect for the self and others is seen in Jaina aphorism- 'to live peacefully and let live fearlessly'.

Thus, Jainas imbibed the religious tolerance in the society. It's principles like aparigraha and anekantavada are mainly to curb philosophical conflicts and social imbalances. According to aparigraha (i.e., not to be greedy for possessions) vow, every individual should realise that his life was meant partly for himself and mainly for the whole society. In a word, individual-welfare was linked with the general welfare. If we follow this ideal there would be no disagreements, struggles among the people. This lofty ideal was contributed by Jainas in the earliest days of Indian history for the welfare of the whole society. In order to prevent social conflicts, the Jainas developed the philosophy of anekantavada, which allows for the understanding of all points of reality, despite its contrary relationships. The idea of anekantavada is Jainism's greatest contribution to human thought. It fosters tolerance, respect for another's point of view, reconciliation, co-existence and co-operation. With these lofty ideals Jainism tried to make the people most courteous and ready

to hear and honour the views of others. Jainism, thus, discourages feelings of enmity or hatred towards others and a method where all people can coexist.

The Jainas played a tremendous role in the linguistic development of Andhradesa. When Sanskrit was the medium of sacred preachings and writings of the Brahmanas and Pali that of the Buddhists, the Jainas utilised the vernacular languages of the different religions for their religious propaganda. Lord Mahavira preached in the mixed dialect, called 'Ardha-Magadh'. The language, preached by the Jainas is called Apabhramsa. It forms the link between the classical languages like Sanskrit and Prakrt on the one hand and the modern regional languages on the other. The earliest literature in Kannada and Telugu is of Jaina authorship and the- early Tamil literature also owes its prevalence much to Jaina writers. Malliya Rechana, who is known as 'Sravakabharana' (i.e., an ornament of the Jaina community) is known to have written 'Kavijanasrayam' on Telugu metre with the help of 'Vacakabharana' (i.e., Jinavallabha). This is confirmed by the Kurkyala inscription² which informs that Jinavallabha who flourished in 10th century A.D, possessed the title, Vacakabharana. Thus, Malliya Rechana becomes the first writer in Telugu and not Nannayya who is hitherto considered as 'Adikavi' (i.e. the first poet) in Telugu literature. So, we find even today, mostly in Telugudes'a some legacy of the Jains in social and religious practices. For instance, the formula Siddham-Namah' which is being taught to children at the time of learning their alphabets, is originally a Jaina formula. Later on, 'Om-Namah-Sivayah' was prefixed to it. Thus, the Jainas started showing interest in learning. Some of the Jaina centres of Andhra functioned as centres of education. At Rayadurgam in Anantapur district, sculptural representation of students and teachers with Vyasapithas before them³. Same was the case with Hanumakonda⁴ where Vyasapithas are carved on the boulders in the Padmakshi temple. Scholars are of the opinion that they definitely flourished as big centres of education. Such centres of education should have produced important literary works.

Generally, the success and spread of any religion depend mostly on its preceptors and propagandists, for they know the pulse of the people and adopt several methods to gain the sympathy and support of rulers. Besides, the exponents of any religion enhance the prestige of their creed through their literary activities and religious discourses. It is also obvious that the Jaina scholars were not exclusively the exponents of dogmas but were the leaders of people and guides of the ruling prices, Simhanandin, an early Jaina exponent was given credit for restoring power to two forlorn Ikshvaku princes, Dadiga and Madhava at Perur in the Cuddapah district. Now, let us see how the Jaina experts in various subjects played in social history of Andhra desa.

Kundakundacarya

He is the most reputed as well as popular name in the literary history of Jainism. His life and activities form an important landmark in the history of Jainism, particularly in Andhra. He was not only the most zealous pioneer of the Sarasvati or Vakragaccha but was also the earliest exponent of Jaina faith in Andhra. No wonder his name was given a popular religious significance and as such, many traced their spiritual lineage from Kundakunda, and it was then looked upon as a proud privilege by Jaina monks. Laudatory tributes are paid to him in Jaina epigraphs which

describe him as the prominent leader of the Mulasahgha, the fourth in descent from Bhadrabahu and having for his predecessors Guptigupta, Meghanandin and Jinacandra. He founded Balatkara-gana. Such a great Jaina scholar, Kundakunda lived on the hill near Konakondla of Anantapur district. A small record from Konakondla village itself supports the above identification by calling it as Kundakundeya-Tirtha⁵. Now, scholars agree in placing him in the early part of the 1st Century A.D. He is said to have written eighty four Pahudas in Prakrt. Being the author of several works, he must have toured all over the country, disputing other religions. His tours and disputations infused vigour into Jainism and he must have had a large following. His discourses must have left imprint on the minds of the people of Andhra.

Pampa

He is the first great poet known to the Kannadigas, and is also one of the famous Ratnatraya of Kannada literature. He lived in the court of the Vemulavada king; Arikesari II (A.D. 930-955) and also served as a' Commander of the army. He wrote two works, namely Adipurana and Vikramarjunavijayam popularly known as Pampabharata. Though he was a devout follower of Jain faith, he never lost his regard for Vedic culture. He is of firm belief that poetry should spread the message of true religion and culture.

According to Kurkyala inscription⁶, Pampa's younger brother, Jinavallabha, their father and grandfather named Bhimapayya and Abhimanacandra respectively belonged to the Kamma-nadu (the present Narsaraopet and Addanki talukas). They are said to have been the Jains by faith. Further, we are told that the ancestors of Pampa and Jinavallabha left Vengimandalam and migrated to Sabhi-nadu which was then under the rule of the Chalukyas of Vemulavada.

Ponna He was a contemporary of Pampa and flourished in the court of the Rastrakuta Krisna (A.D. 939-967). He also wrote one secular and one religious work namely Ramakatha or Bhuvansikaramabhyudayam and Santipurana. His patron gave him the title of Ubhayakavica-kravarti on account of his proficiency as a poet both in Sanskrit and Kanarese. Ponna went to Malkhed from Punganar in Kamma-nadu (Guntur district) for securing royal support. Like Pampa, he was a reputed scholar, writer and a Jaina.

Somadevasuri

He was the second great writer who flourished under the aegis of the Chalukyas of Vemulavada. He was perhaps a north Indian who came to Vemulavada during the time of Vagaraja (A.D. 959) and settled down there. He is said to have written his famous work Yasastilaka in A.D. 959 while his patron was camping with his overlord, Krisna III at Malpad in the Chittoor district. His another work is Nitivakyamrta which is a treatise on

polity. The Nitivakyamrta informs us that he was the younger brother of Mahendradeva and had grand eloquent titles like Syadvadacalasimha (lion on the mountain of Syadvada, Tarkika-chakravartin (the emperor of Logicians), Vadibhapanacanana (a lion to the elephants; to win the disputants) Vakkallolapayonidhi (an ocean of the stormy eloquence) and Kavikularaja (the king of poets). His Yasastilaka informs us that Somadeva belonged to the Deva-gana and was the disciple of Yasodeva. His Yasastilaka is encyclopaedic on all possible subjects. We are told in the Parabhani

plates⁷ that in Saka 888 (A.D. 966). Somadeva received the gift of village of Kutumvrtti-Vamikatupalu in the Sabbi-nadu -1000 from his late patron's nephew and successor, Arikesari III and was also made the Sthanapati of the Subhaddhama-jinalaya. Due to his reputation he was held in the highest esteem by his people, other kings and feudatory chiefs.

Padmaprabha

He was brought to limelight by the inscription of the Western Chalukya king Somesvara IV dated A.D. 1185 (Saka 1107)⁸. It is known from the record that the preceptor Padmanandi attained mukti on February 24, 1185. Further, it extols his great qualities at length, He was the disciple of Viranandin of mula-sangha, desi-gana and pustaka-gaccha. We are also told that preceptor Padmaprabha was always engaged in contemplating the supreme truth and self-existence. He never indulged in discussions that would pain the feelings of others. He is indeed a memorable personality in the holy Jaina literature. He was rightly identified by the late P.B. Desai with the author of a commentary known as Tatparyavrtti on the Niyamasara of Kundakunda for, the Commentator Padmaprabha and Padmaprabha-Maladhari of record have not only the same Birudas like Pancendriya-

Prasaravarjita (free all projections of the five senses), Gatramatra-Parigraha (one whose only possession was his physical body) but also said to have the disciples of Viranandin. His discourses will definitely make a mark on the social life the Andhras. Besides, these famous scholars, the epigraphs contain information regarding a large number of teachers and monks of the jaina faith. Like the scholars, these teachers also must have preached Jaina thought through their discourses and gathered a large following. They also played vital role in developing the social life of the people.

Besides the above literary scholars, the physicians also contributed to development of social life of the Andhradesa. Ugraditya comes first in this category. He was a pontiff of the Desi-gana, Pustakagaccha of the Mula-Sangha. His guru was Srinandin. He lived at mount Ramagiri (the present Ramatirtham in Vijianagaram district) and studied the science. He was reputed for his academic stance. He is the author of the Kalyanakaraka complete and original treatise on the science of medicine. We are informed in the Hitahita adhyaya of the work that he delivered the discourse on the uselessness of meat diet in the court of Sri-Nrpatungavallbha (i.e., the Rastrakuta Amoghavarsha I, which was adorned by many learned men and doctors. Thus, he was placed by scholars in A.D. 770-840. Being a proficient in medicine, Ugraditya must have succeeded in weaning away the people from meat-eating by his admonitory discourses. Thus, he contributed much towards the social life of the Andhras.

The Saidapur record of Jagadekamalla I (Chalukya king Jayasimhall)⁹ throws a fresh light on the existence of the great royal physician, Aggalayya. It informs that while Jagdekamalla was comping at Potlakere (mod. Patancaruvu) made a gift at the request of Aggalayya to the two Jaina temples namely Buddhesena-Jinalaya and Vaidyaratnakara-Jinalaya. Both are said to have been situated in Aleru-40 (Nalgonda district). The third face of the record extols the greatness of the royal physician Aggalayya who is said to have been the wizard of Ayurveda Sastra (Surgery) and

had Biruda of 'Pranacarya-naravidyarnakara'. He is specially praised as a specialist having power to cure the most incurable diseases pronounced as such, by other physicians. Amazed by the expertise of Aggalayya in the field of medicine, Jayasimha II conferred on him the Prathipatti of Mahasamantha and made him the Gavunda of the village, Mucchanapalli. Besides, People are said to have constructed a Jinalaya at Ikkurki and named its as Vaidyarnakara to express their gratitude to Aggalayya. Thus, he gained royal support as well as public sympathy. He, thus contributed to social life of the Andhras by his service to the public.

Above analysis reveals that the Jaina experts in different fields contributed much towards the social life of the people by writing a number of works delivering religious discourses and doing service in medicine.

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JAIN RELIGION IN KACHCHH (Gujrart)

Antiquity, Propagation & Expansion

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From historical point of view in context to Jain religion we reach to the extent of Hadappan culture .Bhadreshvar tirth (pilgrimage place) which was built in 23rd Vir year is the evidential support for it. So it is very clear that the Jain religion existed in Kachchh in that period. Along with the time it has faced many ups and downs. It is being preserved by the efforts of saints, religious scholars and the support of religious minded royal kings.

An inscription dated back to 2nd - 3rd cent. A.D. which was found the village Dolatpur in the Lakhpat district and is kept in the Kachchh museum mentions the name of king Ishwerdeo. This existed during the period of Abhirs. As per Dr. Rushesh Jaminder this is the oldest Jain inscription. Over and above to these, the paintings along with the Kalpasutra of 16th 17th ,18th cent.A.D., the manuscript of Sangrhani, the Sangrhanisutra of 19th cent. A.D. etc. very clearly show the existence of Jain religion in Kachchh since ancient period.

About 450 -500 years back, one Gorji (similar to Brahmin priest) Shree Manek Merji from a village Tharwada near Dhangdhara, set his strong spear to Raoshree Khengarjibawa and said this will help you to establish peace in Kachchh, and said you have a bright future. It was sent to Bhuj. When peace was established, he called him in Bhuj and constructed a Poshal in Bhuj. In succession by tradition Gorji Shree Bhadrmerji is handling this at present.¹⁰ At present Shree Pravin Merji is in charge. He said that it has been reconstructed after the devastating earthquake.

Venerable (pujya) shri Karsanji swami, the disciple of pandit shree Indrji Maharaj, came to Kachchh and propagated 8koti tradition. Thus 8 koti sect started in Kachchh. In the year Samvat 1782, pujyasri Bhagwanjiswami ,came and there after pujyasri Indrajiswami etc came to Kachchh. They carried on the sect of 8 koti. In the course of time this sect split up in two sects, viz Moti and Nani (bigger and smaller).¹¹

At the request of the Nagarseth Shri Kalyanji of Kachchh Mandvi, pujyashri Ajara amarji swami came to Kachchh .In the years Samvat 1836-37-and 38, as such for three years he moved in Kachchh, preached proper religion and thus removed blind faith from the minds of Jain shravaks. During the same time some followers of Murtipujak (Jain believers of idol worshipping) got a charter made by king that these monks should not be allowed to stay in Bhuj. But with the help of intellectual mode of presentation of Shri Wagha Parekh, it was nullified and so pujya swamiji stayed for Chaturmas (monsoon period) in Bhuj. Of the same sect by tradition pujyashri Devrajswami of Kandagara in samvat 1841, pujyasri Kanjiswami of Gundala- Kachchh in the year samvat 1891, pujashri Nathujiswami of Rapar-Kachchh in the year samvat 1937, pujyashri Dipchandjiswami of Gundala-Kachchh etc. acarya bhagvant had been in Kachchh. Jain community

After the nirvana of Shri Mahavirswami, Acarya Ratnaprabhsuriji of Shri Parshvanth tradition, by addressing the warrior caste (Skhatriya) in Oshiyacity, he established Oshwal community, and Shrimali community in Shrimali city.¹³ Over and above to these, people from Marwad came to Kachchh via Gujarat. Some came via Sindh in the virsamvat 1550 to 1700. Those who came via Gujarat as businessmen are known as Gurjar Oswal, while those who came via Sindh stayed in villages and are doing animal husbandary as their profession. Today the situation is different. Most of the Jain businessmen have migrated from Kachchh and have settled in Mumbai and other places for the sake of business.¹

In the year V.S.1200 param tyagi innovator of Achalgachh venerable dadaguru acarya bhagvant shri Aryarakshitsurisvarji and his many disciples acarya bhagvants, leader of Achalgachh venerable shri Rajendrasurisvarji m.s., Achalgachh leader pujya shri Udaysagarsurisvarji m.s. etc. moved across Sindh, Marwad, Kachchh etc. delivering religious discourses and making people cultured. In the Sindh Parkar area they were told that "Muslims were troubling them very much and when any animal of theirs was sick they were required to inform Kaji (Muslim leader), and he would come to their home and slaughter the sick animal. So because of such fear about 50% got converted as Muslims. The guru (Jain saint) asked them do they know who they (saints) are? They said no. Then he told them that they are the religious teachers -Yati. And further told them to go with them in Kachchh, where they will have peaceful life. They all gathered there and came down to Kachchh. Rao Khengar inhabited in Sutheri, Kotda, Naliya, Jakhaw, Kothara, Tera, Vinzan, Godhara, Bidada Bhujpar, Bhojay, Rayghanpar, Gadshisha, Devpur, Serdi etc. villages.¹⁵ Ancestors of Gangar Nukhna had established a village about 4700 years ago by building a gate tower (toran) on a Kandha tree. It is Kandhagara - Kandagara. According to the history of Gala Nukh venerable Shri Jagabapa Virani resided in Kandagara in s.y.1626. The ancestors of Achalgachhadipati pujya. Acarya Shri Gunasagarsurisvarji of Chheda lineage (gotra) stayed in this village, who are known as Visa Oswal. ¹⁶

Bhadreshwar Tirth -Vasai Mahatirth :

On the basis of the remains obtained from excavation of Hadappa it can be stated that even before 5000 years Jain tradition existed in Kachchh. The scholars differ in the views regarding the period of the findings and about the remains are of Jains or not. But according to the opinion of Shri Ratilal Desai, the famous pilgrimage place of Kachchh Vasahi (Vasai) - Bhadreshwar is of the time of Shri Mahavirswami. According to the anushruti, name is related to the event of Vijay Sheth and Vijaya Shethani. During the period of the 23rd Tirthankar Shree Parshvanathji, they had constructed this temple at Bhadravati and due to that the place became a pilgrimage place. The foundation of it was done by Shri Kapil Kevali or by Shri Vimal Kevali who lived during the time of Shri Mahavirswami. In about 25 years of Nirvan of Shri Mahavirswami, they had installed the idol of Shri Parshvanathswami.¹⁷

During the renovation of the temple in the period v.s. 1934 - 1939, an inscription on copper sheet was found behind the cella-sanctuary (garbhagrih) which was not readable. So it was sent to Shri Atmaramji Maharaj and its copy was also sent to Dr. Hornal. But it could not be read. Some portion of it which was readable was like this

Venerable (pujya) Shri Atamaramji Mharaj interpreted it as " after 23 years of nirvana of Shri Mahavirswami, a jain gentleman (shravak) by name Devchand had constructed Parshvanath Jain Temple at Bhadreshvar. It has been interpreted as per legendary talk. And if anyone gives me the proper meaning of it I will be happy".¹⁸ Bhadravatinagarinis more ancient than Mahabharat time. It was the capital of king Yuvanashav. But no reliable evidences have been found to support it. So in the year v.s.23 the idol of Shri Parshavnath was installed as the main idol (mulnayak). Kanak Chavda of Patan ruled over this area in the year v.s.618. There after it was the regime of Solanki dynasty, and they were the followers of jain religion . During the invasion by Mohamad Gazani for protection they had taken asylum (shelter) in the Kanthkot district.

There had been many ups and down (falls and rise) of this Bhadreshvar tirth. Sometimes by natural calamity and sometimes by human terror it had faced demolition. And on the other side by the efforts of Munishri Khantvijayji and other such ascetic saints and donors like Seth Jagadushah, it was reestablished from time to time. According to a Gujarati stone incarnation, it was renovated during the period v.s.1939 -1950. The office was named as " Vardhman Kalyanji ". It was also decided to hold annual fair on every 8th day of bright half of the month of Fagan (Fagan sud asatmi). In his book "Pranstormala " munisri Hansavijayji states since v.s. 1934 the fair is held on Fagan sud panchmi . This change in the date has been incorporated after the personal visit to the place. ¹⁹

On the base of the seat of the idol, there is an inscription in a script, which is similar to modern script. It reads as " sa 622 na varshe ". A symbol of Lion is found at its centre. And Shri Ratilalbhai Deasi very specifically and clearly state that " It is not with trunk of elephant or a of a lion with wings, but it is similar to the one in sitting posture".²⁰

In the cella (garbhgrih) on a marble umbrella which is above the pabasan of the main idol ,an inscription reads as "Shri Ghelabhai and Sha Ganasibhai of Navavas has built this". A stone incarnation of 41 lines in Sanskrit gives in brief the information from about 2500 years back to 100 years back v.s.1934 -1939. ²¹

On getting the inspiration from the discourse by Yati Shri Sumatisagarji and Yati Shree Vinaysagarji, both of Achalgachh, a native of Mandavi and widow of Late Sethshri Mensi Tejasi, Smt. Mithibai had renovated this temple in the year v.s.1934 -1939. She had spent 50,000 Koris (currency of that time). In the same way during the period v.s.1901 - 1917 ,inspired by devotion towards Yati Shri Khantvijayji of Mandvi, Maharoshri Deshalji, with the dedicated efforts of the others ,the jain sangh (community), renovated the temple. And after the death of Deshaljibawa, Maharao Pragmalji also took keen interest in this work.²²

On the dark Friday on 26th January, 2001 A.D. i.e on Maha sud 2, v.s.2057, the devastating earthquake demolished the temple and it rendered it unrehabitable. So, under the guidance of Pujya Acarya Shri Vijaykalapurnasuriji, the jain sangh (community) rebuilt the temple. By the firsthand visit it was noticed that the whole temple had not crumbled and the idols were not damaged. The original idols were not damaged. The idol of mulnayak Samalliyaji Parshavnath, which was installed by Kapil Kevali in the year v.s.23, has been installed on the lefthand side of middle temple.

All the inscription mentioned by Shri Ratilalbhai have been kept and preserved carefully in a separate room. The other remains of the idols found during the excavation of the base at the time of reconstruction are also kept and preserved in the same room. The talks with the local residents revealed that they are planning to have a museum to keep and preserve the relics and the stone incarnation. It was also stated that the respectable members of the committee (Trust) should not only think of Bhadreswar tirth, but should also look after and give equal importance to other pilgrimage places (tirths). Efforts should be made to preserve Jagdushah palace, the well made by Jagdushah and other palias too.

Remains of the base similar to the relics of damaged idols and stone inscriptions, are also of great historical importance .They contain the names of donors and paintings and the dates (years). They are lying in open on the right hand side of the entrance of the temple. Proper provisions should be done to preserve them.

The photographs captured at the time of personal visit to the temple are sent herewith .It shows the renovated condition after the earthquake. Likewise the incarnation in Sanskrit on the left hand side gives the details of reconstruction. (The photographs are enclosed herewith).

GOUDI PARSHVANATH JINALAYA (DEVPAR) :

The inscription in the temple reads as " With the blessings of Sri Cakeshwaridevi, in the Kachchh desh ,at Shri Devpur rajye , the Maharao Shree 7 Khenarji Bahadur Vijay, in the dawn of Friday, Shravan sud dasam, 10 th installed the idol of Shri Goudi Parshvanathji ". According to the inscription , in the year samvat 1785, jain ancestors had built a monumental gateway in this town. As mention in that,Tharparkar came from Marvad during the period samvat 1550 to 1800 and settled here. The metal idols of this temple need special study, so that its period and historical details can be gathered.

It was constructed in samvat 1800,during the time of Achalgachhdesha puja acarya bhagvant Shri Divyasagarisvarji. There after in the year samvat 1938 a temple with the dome was constructed because of the inspiration by Achalgachh Bhattarak Acarya Shri Vivesagar surisvarji. Again in the year samvat 1978 on Vaishak sud 10th , under the able guidance of Kriyodhharak Munimandalagresh puja muni Shri Gautamsagarji maharaj shaheb. In the year samvat 2028 on Vaishak sud 6th reinstallation and Goldenjubilee was celebrated under the auspices of Achalgachhadhipati puja a.b.Shree Gunsagarisvarji m.s. and other muni bhagvants.23

KANDARA :

The main idol in this temple,which is 165 years old , is of Shri Shantinathji. This temple being a small one, according to the capacity of the town ,community (sangh) has constructed a new temple near to that temple. It was done before three years. The idol of Shri Neminathji is the main idol. There are two upashrayas of Murtipujak achalgachh sangh,and office is also there. There are Stanakwasi Upashrayas also.

BHUJ :

A 450 years old temple with the main idol of Shree Adinath bhagwan in there in the

Vaniavad Dela of Bhuj. As per incarnation, it was built by the Bharmalji, who was the prince of Khenagarji 1st, in the year samvat 1600. Due to the earthquake in samvat 2057 (2001 A.D.), it was damaged beyond repairs. So it was reconstructed. An incarnation mentioning this has been kept over there. Original inscription has been carefully kept and preserved in the Snatra hall. (picture is attached).

Over and above to the places mentioned above, there are temples at Suthari, Kothara, Mandavi, Shreedhrutkallol, Parshvanath jinalaya, 72 inalaya, Kodaypul etc. in Kachchh territory.

JAIN ACARYAS :-

Yatishri Khantivijayji maharaj (v.s. 1865), is very well known in Kachchh as " Boda Goraji ". Information regarding him has been given in the description of Bhadreshwari. He was from Kachchh Mandavi. He was the third Jewel (Nar ratna) among the 14 jewels (Nar ratnas) of Rao Deshalji. He was expert in medical science and in astrology. A sample of couplet by him reads as follows ;

" Samvat ognish tepano, makad molne khay

Khantivijay kahe Ra ' deshalne, duniya sab mar jai " 24

Achalgachhadhipati param pujya shree Gunsagarsurishvarji was born at Dedhiya (kachchh). His father was Shri Laljibhai Chheda and mother was Dhanbai. He was the jem (Kohinoor) of Kachchh. He served for the jain shasan through out his life span. For the uplift of the community he has contributed to jain literature. He had been inspiration for temples, upashrayas, and libraries. Under his able guidance the temple of Koydapul 72 jinalaya (there are only two such jinalayas in India , One in Rajasthan and the other in Gujarat (Kachchh). Was built. In Dedhia a medium sized temple of Dev viman shape, gurumandir, Bhagvati Padmavati mandir were constructed. 25

Shri Ganashi Rayshi and smt Sunderbai of Kotada (Roha), Kachchh, visa oswal, gave birth to a son, whom they named Govind. He became saint and was named as Gunodayasagarsurisvaeji. Under his auspices the renovation and Anjanslaka pratishtha of Shri Ajitnath bhagvan jinalaya was done. 26

A son of Ratansibhai Tokarsibhai and smt. Premkunvarbai of Durgapur Kachchh, became saint at the age of 16 years and was named as muni Kalaprabhsagarji, and became the disciple of Acaraya bhagvant Shri Gunsagarsurisvarji. For the restructure of ancient jain literature, he stayed for chaturmas in the year samvat 2041 at Ahmdavad. Till today his this activity along with religious awakening is going on. 27

Shri Manilal Virji Manek Gala (born ins.y.2020), of Devpur being desirous of getting liberated, became saint by Ahri Achalgachhadhipati Acarya bhagvant Shri Gunsagarsurisvarji in the year s.y . 2041 was declared as the disciple of Kalaprabhsagarsuriji and was named as Muktisagarji.

Shri Jethalalbhai son of Shri Shah Ransi Devji Maru and smt. Nathabai ,resident of Chiyasar- Kachchh, was married to Laxmiben ,the daughter of smt Kunvarbai Kheraj Velji Nathani Haria of Halapur. On Magsar sud 7, s.y.2035 ,he became saint by Achagachhadhipati pujaya a.b. Shri

Gunsagarsurisvarjiand was declared as the disciple of p.a.b shri Kalaprabhsagarsurisvarji and was named as Nayaprabhsagarji. In the year s.y.2064 he passed away in Samadhi (died) at Dedhia (Kachchh). In his memory ,a beautiful Devpulika has been constructed at the main entrance of Gunparshvtirth. And a cow ranch has also been started.28

Kishore ,the son of pious father and mother Premkunvarben ,resident of Navavas Kachchh,to get away of this bodily life and to glorify jain religion he started his journey towards Nirvan. He was named as munishri Kalaprabhsagarsurisvrji. He is very studious and dedicated to the services towards his master (guru). Along with 1500 pilgrimes ,you done 99 yatras of Satrunjaya tirth which has been noted in the jain history in golden words. You have established Deolali tirth. You are Dantani Tirthodhkarak, Rajasthan Deepak, Shahitya Divakar. As such you are fully engrossed in the services of jain sasan.29

NOTED DONORS :

Sheth Vardhmanshah and Sheth Raysi Shah lived in the vikram samvat 1680. They were residents of Alsana village .At the time of the marriage of the daughter of Thakore of Asana,who was married to the Thakore of Jamnagar, she expressed her desire and said these two banias should come and stay at Jamnagar. Both of them went to Jamnagar ,had business over there and flourished. They also increased the wealth of the state also. Did many charitable deeds in the interest of people. n Jamnagar,they constructed many jain temples at a huge cost. These temples are still there as witness of these works.30

In v.s.1930,Sheth Keshavji Nayak of Lakhania -Kachchh,by his sharp intelligence had earned good wealth and did many charitable works. He had constructed a Tunk on the Santrunjya,and at the foothills (taleti),he made hospice (dharmasala).31

Donor shri Sha Dosabhai Khimshi Karman gave all the expenses on the auspicious occasion of Dixas of Ramaecha's daughter of Sanghan , Kothara resident Shri Patrala's wife Umerbai of Devpur etc..

Kachhi Oswal Seth Shri Narsi Natha was the resident of Abadas.(v.s.1840 -99).He has donated a lot in the various charitable trust at Nolia and other surrounding villages. The Centenary celebration of the temple constructed by him was done under the auspices of puja muni ShrinVidyavijayji. Due to the generosity of donors like Seth Bhimji Ratansi,Seth Jivraj Raransi, these pilgrimage places are renowned .Due to long foresightedness of such donors, a charitable dispensary ,cow ranch, shelter for animals, school etc. are still active even today. From the donations given by Seth Shri Nagji Purushotta,a cow ranch has been constructed to protect them from wild animals. It was inaugurated ons.v.1997,Magsar vad 12. In 1856 he constructed a big temple.33

Seth shri Keshavji Nayak , Seth Velji Malu Lodaya, Seth shri Shivji Nenshi Lodaya of Kothara very well known. At the cost of 16lacs Kori (a currency of Kachchh at that time) they had constructed a very big Jain Temple having 12 Domes in the year s.y.1918. Over and above to this, Seth Shri Keshavji Nayak had constructed a Tunk on Satrunjaya,Which is famous as " Seth Krshavji Nayak Tunk ".34

The temple of Jakhaw was constructed by Seth Shri Jivraj Ruttanshi in the year s.y.1905 and is named as "Ratna turk ",wherein main idol is of Bhagvan Shri Mahavirswami.35

Refferances:

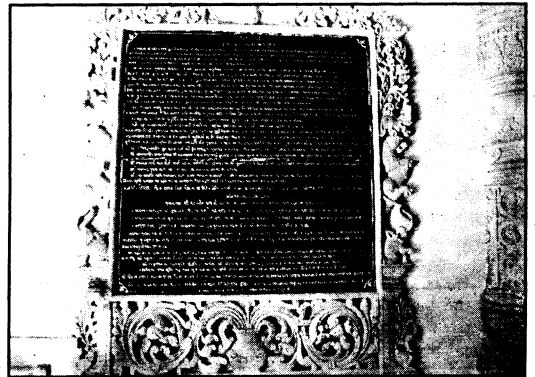
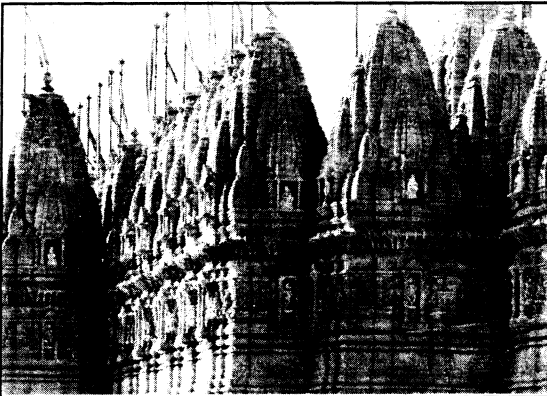
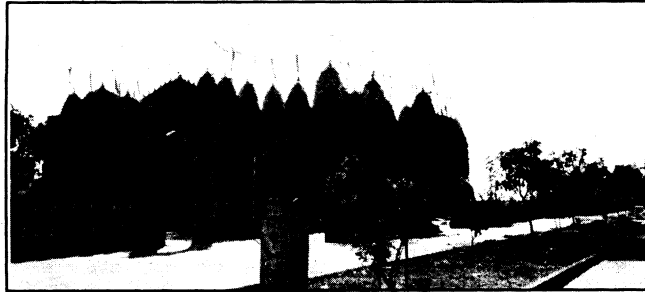
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Translated in English by :

Jashvant D Shah

VAPI. (GUJ).



In the ancient times, the present state of Orissa or Odisha was known as Kalinga. Nowadays, it is bounded by West Bengal and Jharkhand on the north, Andhra Pradesh on the South, Bay of Bengal on the east and Madhya Pradesh on the west. Geographically, this state is regarded as a state of the eastern region of India, but culturally, it is as much a part of northern India as it is of southern India. Thus, on the religion, language, culture, art and architecture of Odisha, the effects and influence of northern and southern (aryavarta and dakshinavarta) civilization is felt. The mountains and hills as well as the rivers played a very important role in evaluating the history and civilization of this state, as some also contain the religious shrine and abodes. Various tribal people still reside in the hilly and forest areas of Odisha. Likewise most of the religious centers, towns and maritime activities emerged on the banks of the various rivers.

The state of Odisha has been closely associated with Jainism since very early times. The Jain texts declared this part of land within the twenty five and a half countries, where the Jainas could move freely.¹ This area is referred in the Jain text as an important part even during the life time of the first Tirthankara Rsabha. It is stated that Rsabhadeva had distributed his whole empire in fifteen janapada, among which one comprised the area of Kalinga. Ancient Odisha had also been linked with the religious activities of Aranatha², the eighteenth Tirthankara and Parsva³, the twenty third Jina. The twenty-fourth Tirthankara Mahavira has been referred by several Jain texts to have visited various parts of the province of Odisha. It is said that in the eleventh year of monk hood, Mahavira had left Sravasti and proceeded to Hatthasisa⁴, a place situated in north Kalinga.⁵

The records say that Mahavira had visited the areas of Tosali⁶, which was a Jain centre at that time.⁷ The Jain Harivamsapurana throws a welcome light on the relationship of Mahavira with Kalinga and says that Kalinga king was a friend of the last Tirthankara⁸ and the latter had visited the land on king's invitation⁹. The visit of Mahavira to Udaigiri as well as his preachings there is also testified by an inscription of Hathigumpha of king Kharavela.¹⁰ The Jain texts again inform about a king Karandu or Karakandu, who was ruling in Kalinga in the 6th century B.C.¹¹ He is identified with king Kalinga of the Buddhist texts¹², who was contemporary to both Mahavira and Buddha. He was a very pious man and a follower of Jain faith.¹³

The spread of Jainism in this portion of India is revealed by the existence of several Jain centers located at various places. One such centre was known as Pihunda, a port city¹⁴, which is identified by modern Pithunda¹⁵. Later on, this Pithunda or Pilhunda port became an important centre for Jain sravakas, from where the Jainas used to sail for the propagation of their religion.

It is also stated that a Jain merchant Tomali Mongoputta lived at the famous port Tamralipti, who used to visit neighboring ports of Bengal and Odisha. These examples show the adherence of merchant class to the principles of Jain religion.

Now, a natural question arises as to how and through which route, Jainism entered the regions of Odisha. Beglar, who studied these routes in 1862-63, traces that there were two lines of communication between Tamluk to Pataliputra and Tamluka to Varanasi. Besides, Dantapura, the ancient capital of Kalinga was connected with several important land routes.¹⁶ On the basis of the then circumstances, it is clear that the Jain monks entered Odisha through the south western portion of Bengal. It was the areas of Paniyabhumi, Vajrabhumai and Tamralipti, where Jainism flourished and from there, it entered into ancient Orissa. Thus, Jainism, which had become an important religion in Magadha in the 6th century B.C., advanced towards south eastern India too and in that course, it reached Orissa through Bengal and Ladha.

The great Mauryan king Asoka, who invaded Kalinga and captured it¹⁷, states that there lived everywhere Brahmanas, Sramanas and people belonging to other sects. Though, scholars have opined different views on the identification of sramanas on the basis of different ancient texts, it is mentioned in Jain texts that they were the followers of Jain Tirthankaras or Jain principles.

The age of king Kharavela¹⁸ of Mahamegha Vahana dynasty has been considered as the golden period of Jainism in Odisha. Kharavela was the third king of his dynasty, whose career and achievements is preserved in his Hathigumpha inscription.¹⁹ The inscription clearly states that Jainism was the personal religion of the king. He is stated to have observed the sacred five vows or pancamahavratas. It is opined that Kharavela declared Jainism as the state religion too.

In the 13th year of his reign²⁰, Kharavela organized a great Jain conference to compile the Agamas from various lost or incoherent religious scriptures. About 3500 learned Jain saints and sramanas had come to attend this conference from all parts of India. This conference was held in the Vijayacakra portion of Kumariparvata on Udaigiri, which was situated in the south west of Hathigumpha.²¹ This great celebration is corroborated by the Hathigumpha inscription as well. King Kharavela brought back the Jain image from Magadha and got constructed a number of Jain caves and endowments. The description of the installation of Kalinga Jina by Kharavela has been referred by several Jain and other literary texts²²

The Kharavela dynasty was succeeded by the Murundas and one of its king Maharaja Rajadhiraj Dharmadhara has been regarded as a supporter and follower of the Jain cult. The Murunda family as a whole remained inclined to this faith. Several caves like Barabhuji and Lalatendu Kesari were either erected or renovated during this period.

In the 7th Century A D, Chinese Buddhist scholar Hiuen Tsang visited India and found numerous nirgranthas or Jain followers in this area. The austere life of the Jainas in India attracted his attention and he mentions that 'the nirgranthas and their followers go without clothing and so attract notice, making it a meritorious act to pull out their hair by violence, their skin dried up and their feet hard and in appearance like the decayed wood on the river bank.'²²

The position is very much clear also from an inscriptional reference of 7th century A D which informs about the gift of a land to a Jain monk named Ekasata Prabuddha Chandra by Sailodhhava king Dharmaraja. The donation not only shows the idea of religious tolerance during that period, but also that Jain acaryas were respected in the then society very much.

Jainism remained a living religion in Odisha in the 10th-11th centuries A D and there are several inscriptional evidences in its support .²⁴ The various archaeological findings of different parts of the state support the view of Jain scholars that Jain religion was reestablished in Odisha during the 8th-9th centuries A D . Though the existence of Jainism in various parts of this region is traced up to 11th-12th centuries A D , it is a fact that soon after this period, its glory and power started declining. It gradually became less popular and with the rise of new sects, like Vaisnavism and Jagannatha followers, the growth and spread of Jainism was checked and this religion almost faded on the religious scene of Odisha.

ARCHAEOLOGICAL SITES AND EXCAVATIONS :

Though Odisha has not produced a large number of Jain antiquities compared to its neighboring states like Bihar , Bengal and Uttar Pradesh, but it does not mean that Jainism lacked popularity and importance in this part of India. Recent excavations and surface findings have revealed several Jain antiquities and icons of different Tirthankaras as well as their their sasana devis and devatas. Mostly, these things have been recovered from the areas of Jajpur, nanadanpur and Bhairava Singhpur in Koraput region. Besides, the areas of Kuonjhar and Mayurbhanja have produced several images of Rsabha, Parsva and Mahavira. At Bhimpur village in Mayurbhanj, there have been kept two images of Mahavira, which are worshipped as Hindu gods.²⁵

A place called Podasinghigadi, which is eight kilometers away from Kuonjhar has produced numerous statues of Jinas as well as several statues of yaksa and yaksinis. ²⁶ Images of Jain Tirthankaras recovered from Champapur village in the Balasora district have been preserved in the Orissa state museum.²⁷ From Badashahi of Mayurbhanj, a caumukh has been recovered. From Kosali a very old statue of Parsva is found with four more images on both of its side. In the same area, statues of Parsva from Vaiyada, Mahavira from Ranibandha, Bhimpur and Vardhamanapur and other Jain antiquities from Bhadeshwar, Kiching and Adipur have been discovered, but their antiquity is yet to be fixed. At Champagram and Auspur in Baleswar area, Jain statues have been located, while such images have also been found at Kodashidi of Anandpur subdivision of Kuonjhar district.²⁸

Several Jain antiquities of 8th-9th centuries have been brought in light from Puri and Cuttuck. In Cuttuck, there is a Digambara Jain temple in the Choudhary Bazar, in which several Jain statues have been kept, some of which seem to be as old as 10th-11th centuries A D ²⁹. At Puri, in the main Puri temple, a statue of about one feet is placed in the outer wall of the south main gate. It is believed that this is the statue, which was brought back from Magadha by Kalinga king Kharavela. Besides, ruins of some Jain temples have also been located there.³⁰ The Bhubaneswar cave was perhaps an abode of the Jainas, as sculptures of Jain nature are found

on its walls.³¹ Jain archaeological remains have been located at Anandpur (Dujhar), Chohar (Cuttuck), Ghumusar (Ganjam), Nawarangpur (Koraput) and Puri. These have been considered to have belonged from ancient to medieval periods.

KHANDAGIRI AND UDAIGIRI:

The Khandagiri and Udaigiri hills are honeycombed with small and big caves (gufa or gumphas), among which 44 existed at Udaigiri, 19 at Khandagiri and 3 at Nilgiri³², but nowadays, there are altogether 33 caves remaining, in which 18 are at Udaigiri and 15 at Khandagiri. Rest of the caves have collapsed either due to the softness of the rocks or due to negligence of proper care and safety.

Among the Udaigiri caves, names of Ranigumpha, Chota Hathigumpha, Bajathar gumpha, Alkapurigumpha, Hathigumpha or Ganeshgumpha, Jai Vijaya gumpha, Patalapuri gumpha and Manchapurigumpha may be mentioned as some of the important caves. Likewise, there are a few nicely excavated caves at Khandagiri. All the caves of Khandagiri have been regarded as the oldest specimen of Jain sculptures and among them, the Ranigumpha has been credited to be best among the caves of Odisha.

As we know that king Kharavela³³ was a staunch supporter of Jainism and he always thought for the welfare of the Jain recluses and munis, he got excavated a large number of caves at these hills for providing shelter to them. The tradition of the excavations of these caves, which started during the period of Maha Meghavahana dynasty, continued for three to four hundred years. The inscriptional and sculptural evidences show that these caves had been used by the Jain monks from 2nd century to A D 11th century.³⁴

Out of the whole Udaigiri- Khandagiri excavations, some caves consist of single cells only, while some others are of several cells having a pillared portico in front. In these caves, there lies the absence of caityas. About the absence of the caityas, opinion have been given that as the Jain religion did not need large assembly halls like the Buddhists, so they did not cared for caitya halls near their hilly abode.³⁵

We have enormous Jain statues inside the caves, almost all of these are the Digambara Jain Tirthankaras. The Barabhuji cave contains statues of twenty-four Tirthankaras, in which twenty-three are in yogasana posture, while the Digambara Parsva is in khadagasana mudra. The famous Trisula cave also contains images of twenty-four Tirthankaras. In the lower portion of the Manchuri cave, the sculpture containing the installation of Kalinga Jina has been depicted. There is a Jain temple in the Khandagiri hills, which contains an old Jain figure. The temple is not very old and is believed to have been built in some centuries earlier. To prove the Naga worship as well as association of Nagas with Jain Tirthankaras, we find that it was also prevalent in Orissa, as we find in the caves of Khandagiri, the images of Parsvanantha canopied by seven hooded snake in several places.³⁶

HATHIGUMPHA INSCRIPTION:

King Kharavela and his wife is said to have erected the Hathigumpha cave in the Udaigiri hills and on the inner stone roof of the cave has the famous inscription called .

Hathigumpha inscription of king Kharavela. 37 The inscription states how in the eighth year of his reign, the king carried out some ambitious expeditions into eastern India and attacked Rajgir and Barabar hills. The twelfth line of the inscription elaborates that in the 12th year of his rule, Kharavela attacked Magadha, defeated its king Vrishaspatimitra and 'brought back the image of Kalinga Jina, which had been carried away by Nandaraja' about 300 years ago.³⁸ It is not known as to who was the Nanda king, who had taken away the Jina from Kalinga, but probably, he was Mahapadmananda, who is credited to have brought the entire land under his sole sway. The scholars have done immense research on the identification of the Kalinga Jina too and finally they have come to a conclusion that it was the statue of Tirthankara Mahavire, the twenty-fourth of the line of Jain Tirthankaras.³⁹

This particular information enriches the idea that Jainism was a very popular cult in Orissa since the early days before the Christ. The shifting of Jina statue from Odisha to Magadha during the Nanda rule (4th-3rd centuries B C) suggests that even during those days there existed Jain temples and statues in Kalinga. This gives an important information that Jain images were made and worshipped in the 4th century B C as well.⁴⁰ This incident also shows that when the Jina image was taken away by the Nandas, the people of Kalinga or Odisha did not give up their hope and enthusiasm for the religion, which they had been following. It is also confirmed that when the idol was brought back from Magadha to Kalinga, the people became happy and satisfied. Thus, during the whole three hundred years, the people were anxious for the statue and as soon as they got chance, their king brought the image of the Jina for the countrymen, which brought immense happiness to the people.

Some more inscriptions have been found at Udaigiri and Khandagiri, which give the information of the position of Jainism in Orissa in various periods and times. The Mancapuri Cave inscription records the erection of the cave in honour of the Jain saints by Kharavel's chief queen, who was a daughter of Rajan Lalka, the great grandson of Hathisiha.⁴¹ Names of some more Jain recluses like Vakadeva, Vaduka and Kusum have been given in another inscription found there.

An inscription of Gupta year 106 (A D 425) has been recovered from the Udaigiri cave. This Jain inscription does not refer to the name of the king, but informs that an image of Jina-Vara-Parsva was made at the door of the cave by a Jain monk Sasanka.⁴²

Inscriptions of post Gupta period have also been discovered from different regions of Orissa. The 7th century Banpur grant inscription⁴³ of the Sailodbhava king Dharmaraja (6th-7th centuries A D) mentions that queen Kalyan Devi gave a piece of land to a Jain monk Ekasata, who was the disciple of Arhatacarya Nasicandra. Another inscription of the same period found at Ratangiri hills refers to the installation of Jain images at a time when Buddhism was also a popular cult there.

Two inscriptions of 10th century A D have been found at Khandagiri-Udaigiri caves, which were inscribed during the time of Udyotakesari of the Kesari dynasty of Orissa. The first inscription describes the hills as Kumaraparbata and refers to the renovation of the old Jain

temples and ponds located there. It also refers that twenty four Jina statues were installed in the fifth year of his reign. The next inscription names Chaluka Subhachandra, disciple of Kulacandra, who was the acarya of Desigana.⁴⁴ Another inscription also refers to the same munis. The Balasora inscription mentions Kumarasena, a Jain saint in the 10th-11th centuries A D. Thus, the above mentioned inscriptions are sufficient evidence to corroborate the view that Jainism continued in this part of India from pre Christian era to at least 11th-12th centuries A D.

Till recent times, the position of Jainism in Odisha or Orissa was known either through traditions or by a few ancient texts. The historians and archaeologists were, thus, not very confident about the existence and spread of Jainism. It was said that except the caves of twin hills, no other archaeological remains had been discovered in Odisha, which could be attributed to the Jainas.⁴⁵ But the recent excavations in different parts of this area have changed such old conceptions and one can find ample materials now in shape of statues, caves, inscriptions, temples and other antiquities to show that Jainism remained in Orissa for a very long period.

Position of Sravakas :

Like some other parts of eastern India, there is found a tribal community of old Orissan inhabitants, who are residing in almost all the parts of this region. This group of people is called 'sravaka' or 'saraka' and they have been regarded as the followers of Jain rituals and Jain social customs.⁴⁵ They have their own old endowments, on which the archaeologists and Jain scholars have now given their due attention.

Old stone and brick temples of sravakas have been located in large number in south Jharkhand and south west Bengal areas and archaeologists have detected a good number of religious places and shrines in Orissa, which are nowadays being used as that of the Vaisnava or other Hindu cults, but actually they were the worship places of the old Jainas (sravakas). The antiquities of such old findings are scattered throughout in different areas and are being in the process of its real historical confirmation.⁴⁶

Apart from the history and archaeological evidences regarding Jainism in Odisha, we find that the Jainas contributed also in the linguistic development in this region. The main principle of Jainism 'ahimsa' or non violence has been referred in every literary text of the Jainas. This expression can be found in the folk story of Baula carita.⁴⁷ The Oriya Bhagawata narrates the discourse of Rsabha to his hundred sons, which gives an ideal example of the Jain philosophy. The Praci Mahamatya of the 18th century text also shows Jain influence on its literature. Likewise the religious culture of Orissa had also been influenced by the Jain religious ideas. In the religious life of Odisha, importance of God Jagannatha is known to all and in the composite cult of Jagannatha, the Jain influence can be traced.⁴⁸ According to some scholars the worship of trident in this cult essentially and originally belonged to Jainism.⁴⁹ The Jain title 'natha' in the name of Jagannath is said to have been used by the followers of this cult. The Jnana Siddhi of Indrabhuti describes Lord Jagannatha as being worshipped by all the Jinas⁵⁰

Even after ancient and medieval periods, Jainism continued to be a living religion in Orissa, but due to various causes, its popularity and spread among the masses had been

restricted in both the periods. With the passing of time in Christian eras, we find that like that in other parts of India, Jainism in Orissa also faced the division of the Jain sect between two groups -the Svetambaras (white clad followers) and Digambaras (sky clad followers). This Division took place in the second century of the Christian era. In the beginning, the separation was only on the ground of wearing or not wearing clothes, but later on, both the factions brought distinct features in their samgha⁵¹. It not only included a few points of old Jain traditional principles, but also the life style, customs, social rituals and conventions as well. As the areas of Orissa were nearer to the places where the Digambara ideas were more prevalent⁵², this land also witnessed the popularity of Digambara cult as well. Later on, the Jain organization and cult faced a few more divisions in its fold right from the period of 5th - 6th centuries to 17th - 18th centuries. Among them, one was the Kasthasamgha, which has been referred in several literary text and inscriptions. While this samgha was connected with the ideas of the Digambara jainas in one way or another, we also find the names of Terapatha, Beespantha and Taranpantha sections of the Digambara jainas.⁵³ Likewise, we come across the names of Svetambara chaityawasi, sthankawasi, Terapanthas, Yapaniya Samgha and Kurchak Samgha.⁵⁴ In spite of all these divisions, the followers of all the factions believe in the teachings and philosophy of Jain Tirthankaras and follow the path shown by those great reformers and thinkers.

So far the Jain influence on the present day Orissa or Odisha is concerned, it is well evident from the various temples, chaityas and institutions spread over in different parts of this state.⁵⁵ In this connection, mention may be made of the temple of Jaypore, Nandanpur and Bhairavas Sinhapur of Koraput district, temples of Keonjhar and Mayurbhanj districts as well as the famous Jain temple of Cuttack. The Orissa State Museum is flooded with many Jain images, which are having unique specimens of Jain sculpture. The Jain influence is widely found in the areas of Anandpur, Chhatia, Ratnagiri, Lalitgiri, Choudwar, Athagarh, Tigiria, Badamba, Banki, Khiching, Kupasi, Charmpa, Chumur and Nawrangpur.

It is evident from the surveys conducted by the government as well as the private agencies that a good population of the Jainas do not mention their separate religious identity and call themselves as Hindus, due to which the actual number of Jainas has not been ascertained till now, but even then, we can say with pride that 'chequered by ups and downs, Jainism continued in as a living and popular faith for many centuries and has made remarkable contributions in the sphere of the religion, art, architecture, language and literature of Orissa.'⁵⁶

After a short glimpse on the history of Jainism in Odisha or ancient Kalinga, we find that this area of India remained popular always in history, whether it was a political event, religious awakening, economic development and trade as well as commerce or other cultural activities. As it was influenced by the teachings and philosophy of Jainism for a very long time, the people observed the main principles of non violence, selflessness and truthfulness. The traditions and social customs of the people of Odisha is also very simple. Some of the tribal people like the sravakas even do not know about the religious history of their predecessors and they even do not know that the traditions which they are following is purely Jainistic in nature. Detailed

researches are being done on the history of the sravakas and it has been proved that the tribal saraka people are the real sravakas of the old Jain community. Thus, the history of Odisha or Orissa should be seen in the light of the Jain history also to trace and determine its real glorious history and culture.

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Bihar is the Cradle not only of the Vedic-Upanisadic civilizations but it is also the homeland of both Buddhism & Jainism. Out of 24 Saviours or Tirthankaras, nearly 20 of them have obtained final emancipation in Bihar.

Not to speak of legendary Jainism the historical Jainism with Parsvnath&Mahavira were closely associated with Bihar. The hills of Rajgraha were the most suitably places of abode as well as meditations for those spiritually elevated deities or Tirthankaras. Even at the present time, Virayatan presents a blooming seat of Jain Sadhana headed by Sadhvi&AcaryaChandana. Earlier, the great Jain Saint & Scholar Shri Amar Muni Maharaj had lived & hard to present it as seat of Jain Religion & culture. AcaryaChandana had set up an art exhibition through her rare paintings. Indian history demands that the Jainism may be traced back to Parsvanath, the 23rdTirthankara. The hill sacred seat of Lord Parsvanath is named after him as Parsvanath. Even the Railway Station on Delhi. Howrah Chord Railway line is named as Parsvanath. A word about Tirthankara. Literally it (Tirth) means it is a place of pilgrimage. Jainas interpret "Tirth" as that which enables a person to achieve salvation.

Historically speaking, it is granted that Lord Mahavira is contemporary of Lord Buddha, if not earlier, & these two religions are different & independent religions, belonging to Sramana culture of India. The Western indologist has also accepted the independent status of Jainism. However, this is also clear that both or either of Parsvanath or Mahavira are not founders of Jainism but only are powerful exponents. Even in Yajurveda, there are references & mention of names not only of Rishabhdeva but also of other prophets like Ajitnath, Aristnemi etc. The most religions book of the History admit that Rishabhdeva is not founders of Jain Religion.

Thus, it is clear that Jainism had prevailed in India even before Parsvanath&Mahavira. According to the Jaina religious tradition, Tirthankaras are in particular cycle of creation (Utsarpini&Avsarpini). Now, no more Tirthankara will come on earth (It is similar to the tradition of Ten Avataras or ten garas in Sikhism, the coming of last prophet of Mohmad in Islam or Jesus in Christianity).

So it is matter of faith of Jainas to accept Lord Mahavira as the last Tirthankar of the Jainas whose teachings are supposed to pave the path of liberation & free us from cycle of death & life. In other words, Mahavira is the last Tirthankara according to Jain faith.

Bihar is the most fortunate to have the divine credit to celebrate the Vory birth of Lord Mahavira in about 600 B.C. at Kundalpur in North Bihar. His father was king Siddharth who was a king belonging to the warrior caste. His mother was Trishala, the daughter of royal family of Vaishali (modern Muzaffarpur&Hajipur). There are many legends about the great Valour, infinite knowledge, fearlessness & his life of detachment. Where he attained the age, offers came to him for marriage but

Mahavira's mind & thought were deeply inclined towards spiritual life. However, he was compassionate enough at the animal slaughter in the name of Vedic Sacrifice. He tried his best to stop it as a defender & saviour of animal life. Thus, he became a social revolutionary & relinquished his royal heritage & adopted the life & a rectum just like BhagvanRishabhdeva. After spending 12 years seven months & 12 days, Mahavira left this mortal frame - life & attained final liberation. He was omniscient Gandhara (great scholar) carried his heritage to the people. The contemporary rule of Mahavira belonged to the great Magadha Empire. He was Bimbisara, who was followed by Ajatashatru, Pusyamitra & others.

Bihar has been not only the holy birth-place but also the sacred land of his austerity & place of his final beatitude.

Jainism was patronized by many Kings & emperors of Bihar even after Lord Mahavira like Emperor Chetaka of Vaishali, the place of birth of Mahavira's mother Trishala. Chetaka was the chief of famous Republic Vaishali then there were other royal dynasties which encouraged Jainism to flourish in Bihar. They were Srenika (301-552, 552 B.C.)

Ajatsatru (552-518 B.C.), Nanda Dynasty (350 B.C.) The Mauryan King Chandragupta (320 B.C.), Emperor Ashoka (272 B.C.), King Samprati (310 B.C.), Kharavela in Orissa (174 A.D.)

Apart from the above imperial dynasties, Bihar has a wide range of Jain pilgrimages & places of art & architecture. The famous place is in Modern Bhagalpur. It is only at the outskirts of Bhagalpur. Now, it is a Tumara Digambara Temple Bhagalpur city proper, there is a very fine & artistic temple of Svetambara & One of Jain Digambara.

About 50 km from Bhagalpur, there is the famous ancient palace & the famous Mandar temple, where thousands of Jain pilgrims come to visit from everywhere. In Hazaribagh (formerly in Bihar, Now in Jharkhand). There is the famous Samet Shikhar which is most respected by both the Digambara & Svetambaras. This is the place where not only Lord Mahavira but 20 other Jain Tirthankaras attained final liberation.

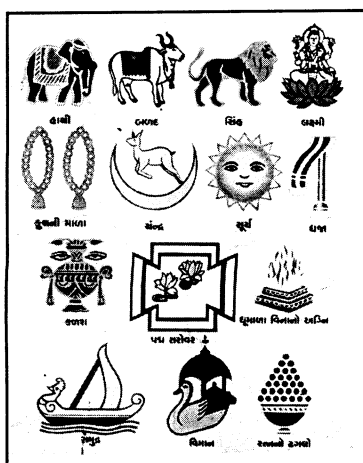
There is a place in Bhojpur District called Ara where there is Jain population. In modern times, the Jain philanthropists and lover of learning had started college at Ara called H.O. Jain College, which has become the nucleus of a new university at Ara. The most important thing is the establishment of an old library called Jain Siddhant Bhawan which has more than 700 Jain M.S. This was looked after by great Jain scholar K. Shastri & Nemichandra Siddhant Shastri. There is also an institution for education of the females called Chandrabai School. Chandrabai was a devoted Jain ascetic who had lived there. Last but not the least, I shall repeat that Vaishali is the most sacred place where Mahavira was born, & it was near there, where from his mother had been living.

Thanks to this Bihar Government, also after independence a research institute called Prakrit Institute of Jainology was started. There have been over 100 publications till now. But requires attention from the side of Government as well as Jain Philanthropists.

It is noteworthy to mention that Bihar is perhaps the state, where Prakrit is taught in more than two dozens of colleges. At Ara Veer Kersingh University there is postgraduate department of Prakrit & Jainology.

Conclusion : Bihar is the love land of Jain. Perhaps, it has received the best patronage from the imperial powers whose heads of the state belonged to the traditional Hindu Society. Even now, the credit goes to Non-Jain Youngman & Scholars who offer themselves for studying Jainism. Even Hindus Worship Mahavir with the same spirit of veneration. About 99 percent offering Prakrit are Hindus. There is absolute harmony between the two communities. Even inter-caste & inter-religions marriage take place between Hindus & Jains. There are plenty of Vaisyas who are strict vegetarians like the Jain.

Gandhi had started Satyagraha from here. So Vinoba had launched Bhoodan movement here which is toward non-possession & non-violence. All these incidents show that Bihar has championed the cause of non-violence from the beginning. Many non-Jain Kings had patronized the learning of Jainism which goes on even today. There have been many scholars in Bihar who are not Jains by birth.



DEVELOPMENT & IMPACT OF JAINISM ON TAMILNADU STATE OF INDIA

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In the jaina system, philosophy and religion and ethics are inter-related are conjointly conducive to the well being of the soul by directing the human energy to achieve the final state of perfection. The goal of every individual soul is self-realization, the attainment of its true nature. That is described as everlasting bliss from which there can be no further relapse. But the task of attaining the perfect and pure condition of the soul demands ceaseless endeavor, firm faith and true knowledge.

A board sketch on the contribution of Jainism to literature and philosophy, and temple culture is available in the three volumes of the Dravidian Encyclopaedia.

Also it is in the Jaina philosophical literature, that the earliest occurrence of the word "Dravida" to indicate the land and the people occurs. The Sangha called Dravida Sangha was popular in Karnataka and Tamil Nadu. One of the sons of Sri Krishna was called Dravida. So also one of the sons of Vrishabhasvamin was also called Dravida. Sri. S. Kasipandian has given another information that Rishaba Deva had a son called Dravida. These indicate that the 'Dravida' was much in use in the early Jaina philosophical literature.

Jaina literary themes in the South have many variations when compared to those in the north. The love life of the people has been described in detail by Janna, Kannada poet. So also in Thirukkural of Thiruvalluvar the love life is dealt with in detail, following the Akam concept found in the Tamil Sangham tradition. The stress of Thirukkural to abstain from meat eating, drinking etc., are against the habits of the Sangham people. As far as I could remember, there is not even a single instance of man coveting the wife of another in the Sangham Classics. But Jaina puranas have many stories on this theme. Thirukkural prohibits such evils. These and other themes in Thirukkural confirm that it is a Jaina work, closely following the Jaina tenets laid down for the house-holders with suitable modifications. The Southerners adopted Jainism with such modifications suitable to their living pattern and outlook.

Caddalore near to Chidambaram in Tamil Nadu called then "Padali" (South Padalipura) was a great centre of distinguished Jaina Munis. Appar of Tamil Nadu who later became a Saivite was a disciple in the Jaina Centre at Padali.

Jainism spread to North and South Arcot districts of Tamil Nadu and later to Kanchipuram and Madurai. A hostel for Kurattis was said to be in existence in the Cumbam Valley near to Bodinaykkanur. Jainism spread to the southern districts of Tamil Nadu when the Pandiya king became a Saivite due to the influence of Tirugnana Sambhandhar, to Kalugumalai in the Tirunelveli district and Kurandi and then to Tiruccaranattumali in the Kanyakumari district. From Karnataka Jainism spread to Dharmapuri, Salem and Coimbatore district of Tamil Nadu in the east.

The survival of Jainism until recently in several areas in the deep South is a point to be remembered. Even now it is a practicing religion in Tanjavur, Kanchipuram and in South and North Arcot districts of Tamil Nadu. More can be said on the religious conversions, but the caste formation of the Jainas is much more interesting to social historians. The work or vocation forms the basis of castes which are seven in number. Vaisya, Kshatriya, Karmara etc., are mentioned in Jaina literature. Prakrit and the local languages were encouraged in the early phase of Jainism.

Their efforts to educate the commoners in schools called *pallis* and the importance given to women, at least in one sect of Jainism need to be noted as the special features of Jainism. The treatises on psychology, mathematics, cosmology etc., in which areas the contribution of the Jainas are more remarkable, perhaps necessitated for teaching to the commoners, the Jaina house-holders and beginners in ascetism in the Jaina faith.

The opinion that Jainas were against music, dance and drama, and the weakening of these arts in the medieval period is attributed to the Jaina's dislike towards them. But this opinion cannot be sustained because, distinguished musicians and dramatists like Megachandra have contributed substantially to these arts.

The Jaina works like *Jivaka Cintamani*, *Perunkatai* and *Culamani* of Tamil have heroes from North India. Since their poetic presentation is exquisite they earned a place of respect only among the Jainas in Tamil Nadu whereas, *Cilappatikaram*, a Chera Tamil epic, has heroes from the soil. The poetic presentation of that epic is marvelous. Hence it can stand comparison with the best of literature in the world.

Pushpdanta's *Mahapurana* says that before the time of King Nabhi, the father of Rsabha, there were wish-fulfilling trees (*Kalpavrkshas*). People could get what they liked. But during the reign of King Nabhi, these *Kalpavrkshas* disappeared. There was the first rainy season, but people did not know to collect grains etc., and so were starving. When this was the state of the people, Nabhi taught them to make earthen pots out of the temples of an elephant. He taught them to crush the grain with a pestle, to enkindle fire, and to cook. He explained them the method of drawing a thread out of the cotton and weaving cloth.

These are the most important inventions which characterize a civilization, and differentiate it from a period when man was no better than a forest or steppe animal, collecting fruits and roots from trees and living on hunting, if modern archaeology were to describe these stages of man's culture, it would call the era which Nabhi or his son Rsabha initiated as the Era of Agriculture; the one which preceded would be the Stone Age period.

The *Kalpasutra* tells us "During his reign (the reign of Nabhi), he taught for the benefit of the people, the two science of which writing is the first, the 64 accomplishments of women, the 100 arts and the three occupations of man" (*Sacred Books of the East*. Vol.22, p.282), Jacobi had tried to explain the statement as follows: "The arts, as those of the potter, blacksmith, painter, weavers and barber each of which five principal arts is subdivided into 20 branches, are inventions and must be taught; while the occupations, agriculture, trade etc., have everywhere developed, as it were, of themselves.

One of the major aspects of Tamil culture, in which Jain influence has been predominant and most permanent is Tamil language and literature. The Jains have not only created a special niche for themselves in the history of Tamil literature, but also have established basic norms for the Tamil language and linguistics. Jain scholars of the early periods have enriched the Tamil language, composed elegant poems (Kavya), written works on grammar and prosody, compiled lexicons and presented lofty ideals of ethics in pithy verses. In the early historical period, Jain composed many poems and were counted among the Canror, the learned members of the Tamil Sangam at Madurai, the Tamil city par excellence under the patronage of the Pandyas. The poems of Uloccanar, who was Jain poet, have been classified among the akam and puram collections, the Kuruntokai and Natrrinai. Kaniyan Punkunran, a Jain poet and astrologer authored a verse of the Puram collection and Natrrinai. The Maturraikkanci of Mankuti Marutanar, refers to a Jain monastery at Madurai and the monks as great seers, who could look into the past and the future, along with the present. The Jain practice of self-immolation by slow starvation or Vatakkiruttal (Sallekhana) is known of their beliefs. However, there is certainly no evidence of Tamil society being influenced in any significant way by their beliefs in the impermanence of worldly life. The Jains were apparently accepted as a group of ascetics or renouncers concerned more with the spiritual aspects of existence and, who, by virtue of their exemplary attitudes, were worthy of respect as an important section of society and to whom lay follows extended their material support. Interestingly while the ideals of ahimsa or non-killing seems to have had great impact, the major themes of love and war dominating the literature of the period and the intensely humanistic approach of the early Tamils to religion and worship remained unaffected by the Jain or Buddhist ideals of renunciation and salvation. The period was characterized by folk traditions, tribal basis of social organisation and different eco-cultural zones called the tinai, each with its own tribal deity, representing different socio-economic milieu. It is only in the marutam or plains, where agricultural operations were intensified and the neital or littoral, where there was a spurt of trade and commercial activity that the Jain and Buddhist religions gained followers, particularly among the traders.

The same Sangam given to the Tamil academy, at the time of the collection and systematic arrangement of the heroic poetry in the 7th -8th centuries. A.D. is often traced to the Jain Dravida Sangha founded in Madurai by one Vajranandi, a pupil of Pujoyapada in V.E. 525=AD 468-69. It is further believed that this Sangha merely revived the Mula Sangha of the Jains Presided over by Sri Kundakundacarya around the 1st century BC at a place called Patalika, identified with Tiruppatirippuliyur in the south Arcot district, where a major Jain monastery existed and in the period of Jain ascendancy (4th -6th centuries) when in Prakrit were rendered in Sanskrit, the well-known Loka Vibhaga was rendered in Sanskrit by Muni Sarvanandin in the Patalika monastery. The Jain Sangha at Madurai is also believed to have produced several works in the viruttam genre, some of which like the Nariviruttam, Eliviruttam and kaliviruttam were known to the Bhakti saints like Tirunavukkarasar and Jnanasambandar. In the post-Sangam period (4th-6th centuries), representing a transition to a new socio-economic formation, the Buddhist and Jain

religions emerged as dominant religions, the Patinenkilkanakku, a series of works on ethics, morality and social norms were composed, a majority of which were authored by the Buddhists. Of these the Kural and Naladiyar held in high esteem by the Tamils as treasures of Tamil Literature, are claimed to be Jain works, although there is a continuing controversy about the Kural. The Jains attribute it a authorshop to Kundakunda also known as Elacarya, who is believed to have lived around the beginning of the Christian era. It is noteworthy that the commentator of the Nilakesi, a jain work in Tamil refers to the Kural as “emmottu” or “our scripture”.

The Kural is of universal value in its ethical and normative character. Of particular signigicance is the emphasis in both Kural and Naladiyar on ahimsa-kollamai, nittar perumai – the greatness of ascetics, abstinence from meat eating, impermanence of mundane things, the greatness of renunciation and extinction of desire. The doctrine of Karma would also seem to pervade the various genres of Jain literature such as works on thics. Morality and the Kavya and Puranas.

The Naladiyar, according to later traditions relating to the three Sangams, assigns it to the third Sangam, but the work may well be of the post-Sangam era. Of its complier Padumanar, nothing but his name is known. The work often called “Velalar Vedam”, the Veda of the cultivators of the soil. The work is replete with ideas like the transience of wealth , youth and body and the view that palavinai or karma determines the nature of present life. There is however no evidence in the work of any particular religion being the source of its influence, although its stress on lofty and impressive ideals like righteousness and charity are generally in keeping with Jain ideals.

The Palamoli of Munruraiyanar and the Aranericcaram of tirumuniappadiyar lay emphasis on principles of conduct (the five rules such as ahimsa, satya, asteya, brahmacarya, and parimita-parigraha) in Jainism governing the lives of the householder as well as the ascetic. Uncertainly still prevails as to the Jain authorship of other works like the Eladi of Kanimetaiyar who also wrote the Tinaimalai Nurraimbadu following the Sangam themes of love and war. The Nanmanikkadigai, Aintinai Elupatu also belong to this genre and may be assigned to the period 4th-6th centuries AD, when Jainism was in the ascendancy.

Thus the Tamil region thus received Jainism through one such migration, evidence of the presence of Jain ascetics coming mainly from the early Tamil Brahmi inscriptions and of Jains from the Sangam text, as poets of the Tamil Academy called the Sangam, in the early historical period, the first phase of their activity in this region. Archaeological and epigraphic evidence would point to the greater popularity of the Jains among the merchants and trading community in general all over Tamil Nadu.

The Jains have made a very significant contribution in Tamil Nadu. The first migration of Jains from Rajasthan to Tamil Nadu dates back to nearly 200 years. These people not only did good trade and business with honesty and sincerity but also followed the principle of ‘Live and Let Live’ enunciated by Bhagwan Mahaveer by their generous philanthropy. They served the people of Tamil Nadu both in the field of health and education. The first Educational Institution was started 80 years back and today there are several educational institutions not only in Chennai but also in various districts of Tamil Nadu.

The severe austerities practiced by Jain saints in Tamil Nadu from time immemorial of the great contribution made by them to the enrichment of Tamil grammar and literature and of the religious and educational centres established by them to foster right conduct and knowledge among the people.

The hills and caves where they lived and under-took penance in Tamil Nadu for more than 2,000 years are replete with historical evidence in the form of carvings, sculptures of the Thirthankaras, saints' beds and stone inscriptions.

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The time frame since Jainism exists in India, there was no district or state like "Uttar Pradesh" as such this is because the historical & cultural heritage of Jainism is traced millions & billions years. Prior to birth of Jesus chief (B.C.) whereas the division of land called "Uttar Pradesh" is as post independence event. Even then after very recently a further division of land (state) Uttar Pradesh took place carving out an another independent state named "Uttar Khand" consisting of hilly region of the state. For this reason the present existing state (remaining position) of Uttar Pradesh and its populated area would be the base for indicating, in brief, the cultural heritage of Jainism in Uttar Pradesh (presently).

Alongwith census of India cultural, religious and politically enriched areas are traced evidencing existence of ancient Jain tradition in Uttar Pradesh. To an extent that eternal birth place of Tirthankaras of Jain Tradition called AYODHYA is found in this very place (state).

This is very famous and ancient most city of North-West Uttar Pradesh even though now at present this city has come to lime light because of Babro-demolition. Never the less, it has proud privilege to be the birth place of many Tirthankaras including the first one of the present series of 24 Tirthankaras named Lord Rishabhdev (Adinath). There is also a popular Jain belief that because of faculty are called "Hunda Avasarfini Kaal" only few Tirthankaras were born in Ayodhya but it is also a belief that generally in set of 24 Tirthankaras many has had their there birth place as Ayodhya. Located on the bank of famous sarya river the nomenclature of this city as "Ayodhya" is because no war has taken place on this soil, hence it is called "AYODHYA" (No war land). This is justified. It is also called historically a "VINITA NAGARI". Besides birth place of Lord Rishabhdev other Tirthankaras such as Lords Ajitnath, Abhinandannath, Sumatinath and Anantanath were also born haere it is also a birth place of Lord Ram.

It was also a capital of then "Koshala State". A great poet Kalidas has described as a capital of "Uttar Koshal" state. One more name is given to this city called "SAKET" and described as such.

It is believed that on the four gates (sides) of Ayodhya city, Jain Images (idols) of 24 Tirthankaras are placed with honour (pratisthit).

The entire area (surrounding region) of Ayodhya was famous in the form of Jain Region (Area) and many Jain dignitaries have widely spread Jain Religion in totality of this area abundantly.

Over and above Ayodhya there are other main regions named "Shravasti" "Kakandi" "Kukutgram" and "Navin Pava" which were in very ancient times famous as Jain centers as also many Jain wealth in the form of Image, Temples and Engraved stones were found.

BANARAS (VARANASI)

Among ancient most big cities of (India) Bharat "Varanasi" is very famous. It is also known as "Kashi". Being located in between river "Vara" and "Ashi" It was named as Varanashi. This exists on the bank of Holy River "GANGAS" (GANGA). The 23rd Tirthankaras of Jain Tradition Lord Parshwanath was born in this city. Therefore, this famous Tirth is also popularly known as Jain Pilgrimage place.

On this holy land of birth place of Lord Parshwanath a Digambar Jain temple is also there in "Bhelupur".

At a distance of one K.M. a place called 'Sarnath' is also located where 11th Tirthankaras of Jain tradition "Lord Shreyansnath" was born and hence it is known as his birth place. A famous Jain Acharya Shri. Samantbhadra and well known event of this life is associated with a center of a place popularly known as "Phate Mahadev" a temple named as such, took place in 2nd century. A.D.)

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PRABHAS TIRTH (PABHOSA)

The Prabhas Tirth is located at a distance of 8 km from a village name Pali under Manganpur Tehsil (sub district) of Allahabad or Prayag which is a famous pilgrimage place known as Sangam Tirth in Uttar Pradesh. In local language it is known as 'PABHOSA'. This holy place is considered to be a place of renunciation as also place of attaining "Kewal Jnan" of 6th Tirthankaras Padmaprabhu of Jain Tradition. It is also said that the cousin of Lord Shri Neminath the 22nd Tirthankaras, Narayan Shri Krishna whose death took place in this Prabhosha forest being killed through an arrow during hunting by his younger brother Jaratkumar who had erroneously mistaker to be a beast instead of his elder brother. Therefore this place is also known as the place of death of Shri Krishna. Writings are also found indicating that in ancient times 32 prince headed by Lalitkumar became Jain monks through avowed process undertook penance and got liberated by religious process of Santhara or 'Anasana' ending their lives peacefully through mediation. This was a very renowned holy place of Jainas and many Jain temples were existed here which were destroyed in course of time related process. This is evident from the fact that several Jain idols were found underground while cultivating agricultural fields by the formers. Here one engraved stone with image of "Panchbalyati" was found, where there is a write up on the base stone indicating period of 14th century of Vikrama Samvata (56 years ahead of Christian exa) was marked. There are two ancient caves also where there are two inscribed stones. A famous scholar "Furor" an.

On the basis of various indication, on this stone, the period/age of 1st or 2nd century B.C. has been presumed. Besides this, several inscribed stones were found in pabhosa indicating "Shung period". According to them it is clear that there was also reign of Mitra Dynasty kings a branch of Shung Dynasty. During their rule maximum spreading of Jain tradition took place. A small inn of Jains (Jain Dharmashala) is located here nearby a hillock is there earlier there were three (Jain) temples and one Piller called "Manadanda" duly constructed, which were destroyed

during calamity. There was also a temple in the base ground of the hill (Taleti) which was perished on account of falling of slabs on breakdown of the hill in the year 2457 post Nirvana of Lord Mahavir. However its images could be saved. River Yamuna is flowing beneath this hillock.

KOSHAMBI

Koshambi city is located on the upper bank of river Yamuna and is 60 km away from Allahabad on South west direction. According to a reference made in seventh century B.C. there were 16 population blocks (Region) in ancient (India) Bharat.

According to a reference made in Seventh century B.C., there were 16 population blocks (Region) in ancient (India) Bharat / Among them Capital city of Vatsa Region (State) was Koshambi. In this very city the conception & Birth event (holy spiritual celebration) i.e. "Kalyanak" of 6th Tirthankar 'Padmaprabha' of Jain Tradition took place. Therefore, this city is famous in the form of well known Jain Tirth. According to historical evidences (witnesses), one Nemichandra of Chandravanshi lineage made, this city of Koshambi as capital of his Kingdom i.e. Vatsa. 22 successive kings ruled over this Kingdom. All these kings were observer of Jain Tradition and as such contributed in propagating Jainism around. By Archeological Department of Government, an excavation work was undertaken and here, thousands of Artistic images and other related material were found. These are safely preserved in a Museum of Prayag. According to historical evidence, even prior to 2500 years, Koshambi city was the capital of King Shatanik and it was situated surrounded by a fort having circumference of 4 miles i.e. 6.7 kms. In Koshambi, very ancient relics in the form of footsteps of Jain traditions were found. These are being worshipped as footsteps of Lord Padmaprabha, 6th Tirthankar of Jain tradition.

Besides these two cities, in this area three more cities viz. 'Indrapuri, Chandrapuri and Prayag are popular as Jain cities. Here, there too many Jain images (idols) and temples and other Architectural and Antiquities have been found.

HASTINAPUR

After Ayodhya, one more famous city of Uttar Pradesh is Hastinapur. The location of Hastinapur is believed to be at a distance of 30 kms from Meerut, in the North East direction. It is also said that this ancient city was at the bank of river Ganges. Just because of abundance of Elephants, the other names of this city were "Hastipur", 'Nagpur' and 'Gajapur' also. The Hastinapur happens to be abbreviated name of these cities. The Archeologists have discovered population at this place as early as upto 100 years B.C. (Tenth century B.C. & before). According to Jain Tradition, First holy alms in the form of edible Sugarcane Juice was offered / performed by king Shreyans, the Grandson of 1st Tirthankar Lord Rishabhdev. Therefore, it is familiar as "Daan Tirth" in Jain Tradition. It has been given due importance to this place as such. The day of this ceremony was known as "Akshaya Trutiya" and it is observed as one of the Jain Parva / Festival. This was commenced from this place only as a historical event. According to Jain belief, at the very place Monk Vishnukumar had protected Akampanacharya Saint and his 700 disciples (Monks) from the atrocities of wicked ministers viz. Prahlad, Bali, Namuchi, Brihaspati, etc. Hence the festival of Rakshabandhan was commenced from here and spread elsewhere in due

course. This was because Akampana Acharya and his 700 disciple monks were protected and the Villains like Bali, Namuchi etc. were placed in Bonded conditions. At present, at this place many beautiful Jain temples exist in decorated position. This is famous in the form of well known Jain Tirth - Pilgrimage place. Hastinapur had been the background battle field of Mahabharat war between Kauravas and Pandavas. In other words, Kurukshetra was adjoining place of Hastinapur. The Vihar place, as also 'Samavasaran', a place to deliver Sermons of 23rd & 24th Jain Tirthankaras, viz. Lord Parshwanath and Lord Mahavir respectively were also held here. A famous Jain Poet Banarasidas has beautifully given description of this city in his volume titled "Ashakathanak", in the 1600 century A.D. There is also pointed reference available that Emperor Samprati, Grandson of Emperor Samprati, Grandson of Emperor Ashoka of Maurya Dynasty had got built up many Jain Temples.

MATHURA

The city a Mathura is one of the most ancient cities of Bharatvarsha. It has always remained most Prosperous cultured, and with political successions. In the areas around city of Mathura, there were 84 deep forests in ancient times, as believed to be. Of these 84, one forest was named "Jambuvan" where the last omniscient of Jain tradition Jambuswamiji attained his liberation i.e. Nirvana. At this very place there are "84 regions". Besides there is one Jain temple which is famous as Nirvan place, memory temple of Shri Jambuswami. During Ramayan period the capital of Shatrughna the younger brother of Lord King Rama, was Mathura.

According to Padmapurana King Shatrughna got many Jain temples built up in the city of Mathura, and Jain idols / images were ceremoniously established there. There is also a very famous story of Revati, the queen of King Varuna of Mathura. This was described in a volume "Ratnakand Shravakachar" by Acharya Samantabhadra, it was obtained in 2nd century A.D. Mathura city was also a birth place of 9th Narayana Krishna Vasudev. During incavation by Archeological Department of a famous Kamkalitilla many valuable items of cultural heritage was found of which "Aayagapatta" and Jain idols were specifically referred to, by the Archeological department has been preserved & exhibited this in a National Museum at Lucknow Capital of Uttar Pradesh.

SHOURIPUR

Nearby Mathura in the city of Shouripur, the 22nd Tirthankara of Jain tradition Lord Neminath was born. Even today there exist many Jain temples here. The conception, birth and the Tapa Kalyananasala of Lord Neminath, as also many Jain Monks attained omniscience & salvation in this Region / place and Shouripur is well known for these special events. Its description is available in many mythological books as also story books of religious nature especially "Harivans Purana". This city of Souripur is considered to be a holy place because of "Samavasaran" (place for giving Sermons) and area created by celestial beings. Covered by Vihar of Lord Rishabhdev, Lord Parshwanath & Lord Mahavir (Jain Tirthankaras). There is an elaborated story of Queen Rohini of this place in the book titled "Mahakosh" by Muni Srichana wherein due to her spiritual effect the course of River Yamuna, flowing through this place, was

changed to Northward direction instead of Southward. Souripur is also believed to be the birth place of great famous Donor Karna of Mahabharat age. Also, it is being said that well known Jain Acharya Prabhachandra created his famous volume “Prameyamartanda” in this very city of Souryapur. This city is presently located towards South Eastern direction from Agra near “Vateshwar” town under 'Bah' sub district.

In this Region (area) many places such as East of Lord Parshwanath Badagaon, Chandrabar and Marshalganj etc. are located, which are from very ancient times considered to be the centres of Jain Religion and culture. This has its own historical important from Jain point of view, but due to short sightedness it is just casually being referred nominally.

AHICHHATRA

“Ahichhatra” is a famous city located in “Panchal” colony (Junpada) of Uttar Pradesh which has been a centre of Jain culture from very ancient times. Near Moradabad, a famous Brass city of Uttar Pradesh, there is a sub colony (Kasba) named Amla. Where relics of Archeological type related to Mahabharat age have been found. According to Jain Tradition this area is considered to be the famous place of penance and omniscience of 23rd Tirthankar Lord Parshwanath. Here Lord Parshwanath had to face, under his monkhood, oppressive violence torture by his staunch enemy of past several births named Kamath. Such oppression are fatal in normal course, but Lord faced it bravely to make his efforts failed. It is said that a protection cover was provided by his effected devotee deities by taking form of (twin) Serpent couple in way that blows do not harm the Lord. They extended hood over his body. Because of this incident the name of this area is popularly known as Ahichhatra. In one more series of event there is a role of Acharya Kesari who solved doubts about presumption and evidence in the temple of Lord Parswanath, located here. The mention of reference of this event was available in volume “Mallisen Prasasti” of Shravana Belagola. It is said that by sitting here Acharya Patra Keshari wrote an important volume titled 'Trilakshan Kadarthan' on the subject of Jain Nyaya. During Mahabharata times Dronacharya was believed to be the King of Ahichhatra.

During excavation by Archeological Department here one idol of Yaksha and clay coin was found which belong to second century A.D. on both these items name of Ahichhatra was found engraved. In ancient times Ahichhatra was a vast city and was capital Panchal Region. According to the Chinese Pilgrim Hue-en-Tsang at that time the city was spread in three miles, and many Buddhist Monuments were also existed there. At present here only one small village is found to exist. However old & new Jain Temples exist even today. Items found from here are of antique nature and have been well preserved in State (Government) Museum at Lucknow.

KAMPILAJI

There is a small village named Kampilaji which is located in Kayamganj sub-district (Tehsil) of Farrukhabad Dist. in Uttar Pradesh. Kampilaji is at a distance of 8 kms. from Kayamganj. According to Jain belief, in this town Lord Vimalnath, the Thirteenth Tirthankar of Jain Tradition had Four Kalyanak viz. Chyavan (conception) Birth, Penance and omniscience were held here. Here there is a small Tilla (Stone seat Sheela) called “Aghatiya Tilla”. According to Jain

Anushruti, on this tilla Lord Vimalnath extinguished (Sheded off) his Four Ghati Karmas and attained omniscience. According to Archeologists this "Stone seat" i.e. Tilla is relics of some ancient Jain temple and on excavation some images are also found. In this Region 3 Tirthankaras Lord i.e. Adinath, Lord Parshwanath, and Lord Mahavir, had Samavsharans and had Vihar through this region. This reference was found here. In ancient Indian literature, names of this city are mostly mentioned as Kampil, Kampila or Kampilya.

Some where the names are stated to be Bhogpur and Kakandi also. These seems to be variable names of same place. There is also hearsay among public that famous Astrologist Varahamihir was born at this place named Kampilnagari.

CHEDI JANPAD

This ancient 'Janpad' of Uttar Pradesh is also known as 'Bundelkhanda'. It has only two districts viz. Jhansi & Lalitpur, but because of successive historical Archeological and cultural and prosperous Jain heritage, it is among very important Regions of Jainism. In these two districts there are about 11 region which have been great centers of Jaina culture & tradition.

DEVGARH

In these Regions, a very famous Region is that of Devgarh, which is in Lalitpur District and is 31 km. away in South Western direction from Lalitpur. It is on the bank of 'Baitna' river. Beneath it there is a very small village of Devgarh consisting of a population of more than 300 person. It is nearby hillock, there is a vast surrounding. Here there are 40 Jain Temples of 9th - 10th century 17 stone pillars, and about 500 engraved stones with writings thereon. Generally, there are idols (images) placed in temples, but many of these temples are made of idols. Images of these temples are world famous from Archeological point of view. Especially there is variety of 'Kesh-Vinyas' (Hair style) in prosperous state, like which it is very rare to be found anywhere in the world. Likewise images of "Panch Parameshthi" super Five spiritual entities. (As stated in Navakar Mantra) particularly those of Acharyas, Upadhyayas and Sadhus. Idols of these parameshthi are presented in very effective style. Similar to these is never visible elsewhere.

Main temple of this place is that of 16th Tirthankara of Jain Tradition Lord Shantinath, which is very famous. Most of these images are placed as a result and inspiration and under sermons of Monks & nuns. On Devgarh Region there is impact of development in Arts & Archeology since time of Pandavas. Moreover some relics of that periods are also found here. In this Region, the establishment of Jain temples and images are done by "Devvansh". Possibly, therefore the name of this place is known as Devgarh. On the four sides of this village there is a deep valley (ditch) of River Betva, which exhibits a very beautiful landscap over here.

SAIRONJI

Besides Devgarh from the Lalitpur in Northwards about 21 kms. away is famous place known as Saironji. Here under one complex several Jain temples are there. In main temple there is large sized stone image - 18 feet tall, is of Lord Shantinath. The idols of this place and other image, are Artistic merit to such an extent that they appear even better than those of Khajuraho and Devgarh. According to the available inscription on wide stone, this region is developed post

Gupta age, and this work appears to be of 7th - 8th century old, as being presumed. Many of the Jain temples have been converted into their residences by the villagers. Here about 1000 or more Jain images are available. It is said that in this area Gand dynasty, Bhoj Dynasty and Chandra Dynasty were ruling over here, and kings of all these dynasties have contributed to the development with dedication. Even in the fields around here, farmers, while operating of ploughing were getting many times Jain images, which were kept secured in local Museums.

PAWAGIRI OR PAVAJI

This location of Pawagiri is in between Jhansi-Lalitpur National Highway and just at a distance of 3 km. This place is situated on a little hillock, surrounded by 'Belna or Chelna', a river of small size. Here relics of vast Jain temple are found in the form of resins and they are famous as "Nayak Ki Gadhi". In Jain tradition, under "Nirwan Kand" this place is described in the form "Siddha Kshetra".

"Suvarna Bhadra adi Muni Char,
Pavagir Par Shikhar Manjar |
Chelna Nadi Teer Ke Paas,
Mukti Gaye, Vandan Nit Tas ||"

Here three Jain temples and a 33 ft. high Manstambha (Honour Pillar) is also there. Further on the hillock Footsteps of four monks including Swarnabhadrar are found engraved, and an Umbrella of 30 feet height is placed above these footsteps.

MADANPUR

This region is situated at a distance of 17 km. Southward from the village Madavara Grand under Nahrauni sub-district (Tehsi) of Lalitpur district. It is known that Madavara gram is famous as a principal Jain centre right from ancient period. It is evident from the fact that even today in a small village 11 large and 9 small Jain Temples do exist. World famous Dignified Jain Saint Kshullak Ganesh Prasad Varni was also born in this very village. But Madanpur Region is unique from the Architectural point of view as also for arts besides idols of Jain Temples. In main temple of this place at the centre there is 10 feet high idol of Lord Shantinath, and on both the sides idols of Lord Kunthunath & Aranath are there. This region came into existence in 12th century A.D. several. Inscriptions are also found here. It is said that King Madansen had formed this city and therefore, it is called Madanpur. In a small museum of Archeological Department which exists here, a lot of work is still to be done from development point of view.

BANPUR

This region is at a distance of 54 kms from Lalitpur, where several old and new temples are made. Most important among them is "Sahastrakut Chaityalaya" which is of the height of 12 feet and was constructed in Vikram Samvatsar 1001. One engraved stone the name of the place is referred as BANPUR. In nearby places in Several villages ancient Jain Temples and images are found.

Besides this, Sironji (6 km away in Eastern direction from Madavara) village. A vast Jain temple was constructed in between period 11th to 13th century. This temple is 50 feet high and is found in old & worn out condition.

Also from Madavara village, at 16 k.m. distance in North East direction there is a small village named 'Girar'. In this village there is a large Jain temple of Lord Rishabhdev. On Lalitpur-Sagar State Highway, about 38 k.m.s away from Lalitpur there is a famous Jain temple exists where total 51 images are found. This ancient Jain Region is of 14th century A.D. and the Region is named as BALABIHAT.

On Lalitpur-Bina Railline 1 km from "Ghauri" Station, in deep forest two ancient centres named "Chandpur" and "Jahajpur" are adorning valuable tradition of Jain culture. Here many Jain images are scattered here and there, and in underground endless total treasure appears to be there. Many temples are situated here are found in ruined state.

About 50 kms away from Lalitpur and 16 km away from Shahpura there is a small village named "Dudhai". It is also known as Maholi. Here 3 big temples are found in ruined state. Where many Jain images are there. For the sake of telling this area is under supervision of Archeological Department, but due to their negligence, Idol thieves have either broken most of the images or are being stolen. The speciality of this place is that in centrally located temple 11 feet high vast image is in the posture of "Padmasan".

Besides this about 5 k.m. away from Jhansi city, on Jhansi-Lucknow Highway, there is one Region named Karguva. Here also many ancient Jain temples with images are there.

Besides this, in Bundel Khand Region Lalitpur, Mahrauni etc. there are many small & big cities wherein very many Jain Temples and Jain Institutes are existing, which proves the wide influence of Jaina tradition & culture over here.

In Uttar Pradesh, besides such ancient centres, some New Jain culture centres have also been developed. Among them, one large Jain temple and Jain Bhavan, constructed by Seth Pudamilalji situated at Firozabad, is in Top place. Here centre of main attraction is 40 feet high image of Lord Bahubaliji in the posture of "Khadgasan".

In the same order, in past some years a Jain centre near Aligarh known as "Mangayatan" has been developed which deserves special reference. This is because through this not only Jainism is being propagated & spread systematically, but various events are organised from time to time for the purpose of propagating and spreading Jain education among young generation and through its parent organisation, at a place named Beiswa near Aligarh on Mathura-highway, where there was a Ashram (Residential School) of Guru Vishwamitra of Ramayana one "Mangayatan" university was established. In this modern university also there is one Sarvatobhadra Digambar Jain Temple was also constructed as also one Pillar of Monument (Kirti Stambha) is also erected here. In the same manner some ancient Jain Temples were also constructed at Brass city Moradabad, over and above these temples one Jain university known as "Tirthankar Mahavir Jain Vidyalaya" was also placed into operation.

Besides, these worth mentioning places, in entire Uttar Pradesh and its each city and village there is residual Jain society staying there. There are many centres of worship and various holy places (Tirthas) of small & big size are established, especially Jain Religion Schools, (Pathshalas), Schools and Colleges established by famous educatinst Kshullak Ganesh Prasad

Varni are also operating with honour and glory. Through these institutions, there is ample and great contribution to our National Education schemes and projects. Teachings of Jain Philosophy is also being spread & propagated here. At majority of places, there are Medical Hospitals (Aushadhalayas) and clinics, and Inns (Dharamshalas) etc. are established. This is an inspiration for selfless social services.

Looking to the rich tradition and long lasting cultural activities of Jains, not merely an article but there is a need to prepare & publish a large independent volume (Granth) and that is what is expected.

Translation from Hindi
by Rameshbhai Gandhi

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Development and Impact of Jainism in India.... Punjab

Shri Mahendrakumar Jain 'Mast'

Editor : 'Vijayanand', 'Atma Amritasara', 'Punchkula'.

Rise of Jainism :

It goes to the credit of the region of Punjab, extended from the Khaiber Pass to the banks of river Yamuna and from Kashmir to Sindh, to have been the cradle of the Vedas. Even before the composition of the Vedas this was the region in which the Indus Valley culture originated (ca 3000 B.C.) and flourished. This is the land in which the world renowned grammarian Painsi (700 B.C.) was born in the town of Shalatur lying between Lahore and Peshawar ('Purushpur'). The Seals discovered in the excavations at various sites of Indus valley Culture depict Arhat Rishabh with matted hair in standing pose (Kayotsarga Mudra), 7th Tirthankar Arhat Suprshva with five snakehood as well as Lord Shiva in Yogic posture. Mention of the monasteries belonging to the adherents of Mahavira in Vitabhaya Pattan (Present: Bhera Pattan) is also found in certain ancient texts.

In the 7th C.AD the Chinese traveller Hsuen Tsang came to Katasraj in the Jhelum district of Punjab and in his travelogue he has made a mention of the existence of Shvetambar Jain Temples there.

In the text called Vigyapti Triveni one finds mention of very ancient temples of Rishabh Deva and Neminatha in the District of Kangra (H.P.). From the 10th to the 16th C. groups of pilgrims regularly came on walking to Kangra from Mewar, Sindh and Rajasthan on pilgrimage. The famous temple of Baijnath (ancient name: Kiranath) is built almost entirely on the ruins of Jain Temples. Acharya Vardhamna Suri composed his 'Acharya-Dinakar' in the town of Nadaun (H.P.) in the 15th century.

The Archaeological Survey of the Central Govt. has discovered a number of Jain sculptures and Symbols in the places like Dholvaha (Near Hoshiarpur), Nadaun (Nandanvan), Pinjore (Panchpur), also in Asthal Bohar & Kharkhoda near Rohtak, Firozpur-Jhirka near Narnaul, ancient Shiva temple at Chandigarh, in Samana (Dist. Patiala), as well as in Kurukshetra, Thanesar, Jind and Hissar. Emperor Samprati had constructed a Stupa in the memory of his father Kunak in Taxila which is presently in the dilapidated state and the Pakistan Govt. has put a board in front of it indicating that it is a 'Broken Jain Temple'. Some years ago while repairing Qutub Minar Delhi; some 20 Jain sculptures were discovered from base.

Notable Historical Events :

During the long spell of Muslim invasion and rule starting from Mehmood Gaznavi to Aurangzeb, except for a short duration, forcible conversions, destruction of temples and images and other sorts of terror acts were perpetrated on the local populace. In spite of that, Acharya Sheeldeva Suri was successful in obtaining a Royal charter on a copper Plate from Emperor Akbar

and got a temple of Bhagavan Anantanath consecrated in the town of Samana in the Vikram Era 1643 (1586 A.D.)

Jh vuUrukFk çHkq çdVsmA

gqdqe lkfg vdcjh fn;mAA

The fourth Dadaguru Shri Jinachandra Suri and Acharya Hiravijaya Suri, both spent a rain-retreat each at Lahore at the behest of Akbar. The place of salvation of the third Dadaguru Shri Kushala Suri Ji lies in Deraur (District Bahawalpur, Pakistan) and the old Dadavadis of Samana and Thanesar came up after the period of Akbar.

During the whole period of Mugal rule the Jain saints and monks supported and protected not only the Jain families of the laity at the cost of their lives, but also preserved the moral values, religious rituals, traditions and conventions of their faith. They used to move frequently from one place to the other in the whole of Punjab right upto the Frontier province of North-West which is now in Pakistan.

They also got consecrated temples with and without spires. The Jain Sutras, Shastras and philosophical texts by them are our invaluable treasures and heritage. Retreats (Upasharya) for itinerant Jain saints were there in almost every big and small town all over Punjab. Among these Yatis Shri Megha Muni of Phagwara, Vasanta Rishi of Gujranwala and Mansa Chand of Patti are especially worthy of mention.

The influence of the Yatis, Munis and Shravakas (laity) of Punjab was so wide-spread and deep that the holy 'Sukhmani Saheb' composed by Guru Nanakdeva contains the following verse praising the austerities of the Jains as :

tSu ekjx late vfrlk/ku

When the Nawab Wazir Khan of Sirhind very cruelly beheaded the two young sons (aged 9 and 7 respectively) of Guru Govind Singh, the 10th Guru of the Sikhs, Diwan Todermal Jain of the Oswal Gadia clan (gotra) procured land under great personal risk against a heavy amount of gold coins and performed the last rites of the boys as well as of their grandmother.

The foremost name among the Jain saints of the past two hundred years is that of Vasishtha Gani Shri Buddhi Vijaya (Buterai). He got himself consecrated according to Tapa-gaccha after having given up the tradition of a Sthanakvasi. The names of his three most prominent disciples are:

Acharya Vijayananda Suri (Atmaram), Shri Vriddhi Vijaya (Vridhi Chand) and Shri Mukti Vijaya (Mulachand). All these also originally belonged to the tradition of Sthanakvasi saints but later they established a number of Temples and got them consecrated.

Of these three Munis Shri Vijayananda Suri was the most influential, most learned and the most active one. His earlier name was Atmaram and he lived from 1836 to 1895. Many European scholars including Prof. Hoernle of Germany have greatly admired his scholarship. He was also selected as one of the speakers at the world Parliament of Religions held in Chicago in the year 1893 as also and one of the members of its Steering Committee.

Since he was unable to go overseas he recommended the name of Barrister Virchand

Raghavji Gandhi in his stead which was accepted. However before sending him there, he gave him an intense training for about six months in Jainism, Jain philosophy and several other subjects related to Jainism. After attending the Parliament, Shri Vir Chand Ji delivered a large number of lectures (532 in all) on Jainism and on other topics in Europe and America. He was the first Jain who elucidated the principles of Jainism in Overseas Countries. Acharya Vijayanand Suri admitted a large number of people into the sect of Shwetamber Moorti Pujak Jains in Punjab and other provinces and got many new Jain Temples built/ renovated in Punjab, quite a number of them for both Munis and the lay-followers and also inspired people to build 'temples of goddess Sarasvati'(schools and colleges) for the spread of education.

Persons / Treasury of Books / Jain literature :

Shri Vijayanand Suri who occupied the position of Acharya after 235 years in the Shwetamber tradition was a great scholar, preacher, poet, religious teacher and author. The works written by him are very authoritative and full of irrefutable arguments as well as references from the Shastras. Their list is given below:

1. Shri Navtattva
2. Shri Jain Tattvadarsh
3. Agyan Timir Bhaskar
4. Samyaktva Shalyoddhar
5. Jain Mat Vriksha
6. Chaturth Stuti Nirnaya-I
7. Chaturth Stuti Nirnaya-II
8. Jain Dharma Vishayak Prashnottara
9. TattvaNirnaya Prasad
10. Chicago Prashnottar
11. Isai Mat Samiksha
12. Jain Dharmka Swarup
13. Atma Bavni (Padya)
14. Stavanawali (Padya)
15. Shri Sattar Bhedi Pooja (Padya)
16. Shri Bees Sthanak Pooja (Padya)
17. Shri Astprakari Pooja (Padya)
18. Shri Snatrapooja (Padya)
19. Shri Navpad Pooja (Padya)

His complete poetic works are available in print under the title 'Atma-Amritsar'

The name of Shri Vijaya Vallabh Suri, his able Pattadhara, is like a shining star in the sky. Punjab was his land of multiple activities; therefore he was given the title of 'Punjab-Kesari'. He was the first Jain Acharya to inspire the people to establish schools, colleges, women's colleges, boards and universities; not only in Punjab, but also in Rajasthan, Gujarat and Mumbai etc. The Mahavira Jain college of Mumbai is also his creation which has 12 branches today. He also sent

many students to foreign countries for higher education.

The next name to edify and spiritually uplift the people of Punjab is that of Mahattara Sadhvi Shri Mrigavatiji. She was the founder of Gurudham Tirtha at Lehra (Zeera) and the first promoter of Shri Vallabh Smarak (Memorial) at Delhi. She was successful in acquiring the rights of worshipping and performing Aarti (with lamps) the image of Lord Adinatha after having spent 8 months in Kangra (H.P.) She is famous as rescuer and renovator of the Jain Tirtha of Kangra. She left for heaven in the year 1986 at the Vijaya Vallabh Memorial at Delhi.

Treasury of scriptures and books :

In almost all monasteries, Temples, Upashrayas, in the dwelling places and in the rain retreats of the Sadhus of Jain faith there were lots of classical works on Jain religion and also handwritten Manuscripts. As per instructions of the Gurus all these books alongwith rare Manuscripts have been deposited in care of the Vallabh Smarak at Delhi and have been entrusted to the B. L. Institute of Indology for conducting research on them and making them available to the Scholars.

Creation of Jain Literature / Persons:

The Yatis, Shravakas, Aryikas and Munis copied out a number of texts, Shastras and Sutras. They also composed original works on Vaidyak (indigenous medicine) Astrology (Jyotish), Grammar (Vyakarna), stories of Panchatantra etc. They also wrote dependable and rich Travelogues of their visits from one vihara to the other. The Shripala Charita composed by Dharmachanda Upadhyaya in the year 1427 AD (VS 1484) is an old example for such a genre of work. The Kalpasutra of Samana written in Gold letters is also a unique manuscript of its kind. All these invaluable Manuscripts and many thousand others are preserved in the Vallabh Smarak.

Acharya Vijayanand Suri Ji and His Disciple Acharya Vijay Vallabh Suri Ji, both adopted the national language Hindi for their writings. Vijaya Vallabh Suri also composed a number of extensive books on the Jain mode of worship. His Composition "Vallabh Kavya Sudha" contains Rhymes, Poems, Sajjahays and Bhajans which stand published. His Padyas include "Bhim Gyan Trishanka, Gapp Deepika, Samir, Jain Bhanu, Jawab dawa and the more significant work Navyug Nirmata.

Maladeva Suri was born in the 16 th C. He conducted three Rain retreats in Pinjore near Chandigarh. He was a great poet and has composed many works in Sanskrit, Prakrit, Rajasthani and Hindi.

Yati Meghraj (of Phagwara) :

The works available of Yati Megharaja (of Phagwara) are: Meghamala, Meghavinoda, Gopichand Katha, Danasheel Tapa Bhavana, Pratah Mangal, Path Chaubisi, Pingal Shashtra, Megh Vilas and Meghmuhurta.

Poet Harajas Rai (Kasur): was a Shravak of Oswal Gadia clan (gotra). His works are: Guruguna Ratnamala (1865), Srimandhar Svami Chhand (1865), Devahideva Rachna and Devachana(1870).

Poet Khushiram Dugad (Gujaranwala): Around 25 works of this poet are available among

which Guru Vijayanand Barah Masa, Chitthi to Guru Atmaram and Jadachetan Barahmasa are well known.

Poet Chandulal (Malerkotla): Six of his collections of Poems and Padas are published. They describe each event of the Initiations, Renunciations and consecrations of Shri Vijayanand Suri.

Literature in Punjabi Language:

Very recently Shri Purushottam Jain and Shri Ravinder Jain of Malerkotla (Punjab) have rendered 14 Sutras (Holy Texts) into Punjabi language and have also written books on various subjects.

Other Poets / Writers :

Names of those who have composed interesting poems, songs, bhajns and Tappe etc. are as follows:

Hakim Manikchand (Ramnagar), Shobharam Oswal (Jammu), Dashondhi Ram (Raikot), Sunderlal Bothra (Zeera), Muni Tilak Vijay Punjabi, Upadhyay Vir Vijay ji, Muni Vimal Vijay ji, Vrijlal Nahar (Hoshiarpur), Ishwar Das (Hoshiarpur), Sabar, Mohanlal, Chiranjilal, Pandit (Prof.) Ramkumar Jain, Kapoorchand Munhani, Devraj Munhani, Sadaram (Samana), Sagarchand (Samana), Nazarchand Samanavi (Chandigarh), at present Mahendra Kumar Mast (Pachkula, Chandigarh), Sushil Jain Rind (Delhi) and Gulshan Kumar Jain (Chandigarh).

Text Composition and Authors :

The large Agamas edited by Acharya Varya Shri Atmar'm Ji in Ludhiana is unique in its own sense.

Pt. Hiralal Dugar has also composed 40 books and many articles.

Prof. Prithviraj Jain of Ambala has written a number of valuable and authoritative works. Shri Virendar Kr. Jain (Delhi) has also written many books and papers.

Senior Writer and Poet :

At present Mahendra Kumar Mast is the most prolific writer and poet in the entire area. Since 1954 his writings got published in a number of Jain magazines regularly as well as in the daily Newspapers of Hindi and English. He is the person who has also compiled and edited the work "Atma Amritasara"

Digambar Jain Samaj :

There is quite a dense population of the Digambar Jains in the places like Ambala Cantt., Jagadhari, Chandigarh, Jalandhar Cantt., Firozpur, Panipat, Rohtak, Bhiwani, Hansi and Hissar etc. They have strong control over such spheres as Industry, Business, Education, high Govt. jobs and politics. The Digambar Munis also walk on foot from place to place.

27 Jain images recovered from the fort of Hansi are now kept in the Digambar Temple at that place. In the adjacent village Ranila a big image of Bhagavan Rishabhdeva was discovered which is established and enshrined there making Ranila a place of pilgrimage.

Lala Hukam Chand Jain, a wealthy Jagirdar of Hansi was hanged by the Britishers as he had participated in the Swatantrata Sangram (Freedom Movement) of 1857.

Philanthropists :

Lala Gangaram (Ambala), Gopichand Advocate (Ambala), Mangatram (Ambala), Manakchand Chhotelal Dugad (Gunjaranwala), Pyaralal Rai Saheb (Gunjaranwala), Lala Gujarmal and Daulatram (Hoshiapur), Lala Kharaitilal Jain (Delhi), Lala Ramlal Inderlal (Delhi), Lala Ratanchand Rikhabdas (Delhi), Lala Dinanath Devraj (Delhi), Lala Makanlal Pyarelal Munhani (Delhi), Lala Labhchand Rajkumar (Faridabad), Lala Sunderlal Shantilal Jain (Delhi), Lala Sadaram Jain (Samana), Lala Choonilal (Amritsar), Lala Nemdas B.A. (Ambala), Lala Jaswant Rai Dharmchand (Delhi), Shri Jawaharlal Oswal (Ludhiana), Shri Abhay Kumar Oswal (Ludhiana), Lala Shanti Swarup Jain (Hoshiarpur), Shri Birchand Raj Kumar Jain (Enkay-Delhi), Shri Devendra Kumar Narinder Kumar (Cosco-Delhi), Shri Chand Prakash Jain (Jandiala-Guru), Shri Komal Kumar Jain (Duke-Ludhiana), Shri Rajkumar Pradeep Jain (Jalandhar), Dr. Sudesh Kumar Jain (Samana), Shri Ramesh Kumar Jain (Swastik-Ludhiana), Shri Rajneesh Jain (Jandiala-Guru), Lala Navalchand Mohanlal Jain (Ghaziabad), Kashmiri Lal Jain (Ludhiana).

Festivals & Celebrations :

When the Sun transits from one Rashi (sign of Zodiac) to the next, a new solar month begins. The first day is called Sankranti. It is considered to be auspicious to hear the name of that month first from some Guru. This Sankranti Parva has become a special festival now.

Bhagwan Mahavira Jayanti and Jayantis of Gurudevas, Parva Paryushana, Samvatsari, Dshalakshani Parva, Pratikramana, Ratha yatra, The Annual Flag hoisting of a Temple, Pilgrimage, Deevali, New Year, Gyan Panchami and Purnima of Kartika month and several other religious functions are celebrated.

Popular festival of Lohri, Holi, Vasanta Panchami, Vaishakhi, Guru Purnima, Teej of Shravan, Raksha Bandhan, Ananta Chaudas, Navaratre, Dashehra, Karva Chauth, Ahoi Ashtami and Bhai Dooj are also celebrated with fan fare in the practical life of the community.

Besides, many regional Melas (fairs) are also held in the North India. These are mainly :-

On the 1st of the bright fortnight in Lehra (Zeera) Gurudham, In Kangra pilgrims centre Holi Yatra Mela, in Hastinpur Holi Milan Mela, Akshay Teej Parana Mela and Kartik Purnima Mela. In the Vijaya Vallabh Smarak Delhi a grand Parshvanath Jayanti (Paush, Vadi 10th) fair and on the 1st of October a great Bhakti evening are celebrated in honour of Mata Padmavati. The yearly Mela of Mata Chakreshvari Devi in Sirhind held in the month of Ashvin and a Mela on the New Year are very famous. Also in Nakodar an annual festival of Chakreshvari Devi is held and further, nice religious functions of the small and big Dadavadis of Delhi are also worth seeing.

Places of Jain Pilgrimage & Monuments :

1. Unique 151 feet High Shri Ashtapad Mandir all built in stone to last 1000 years a Replica of the Temple in Himalayas at the Nirvana Site of Tirthankar Rishabh Dev, Bhagwan Rishabh Dev Parna Mandir, 12 Kalyanak Main Mandir of Three Tirthankars Bhagwan Shantinath, Kunthunath & Arrahnath and Shri Jambudweep Rachna etc. in the Hastinapur religious complex.

2. Very artistic and architecturally beautiful Shri Vallabh Smarak Shrine all built in stone and Mata Padmavati Mandir, Delhi.

3. Small Dadavadi Temple of Delhi and the cremation site Temple of Dada Jin Chandra Suri "Manidhari Ji" at Mehrauli, as old as 900 years
4. Kangra – Kila, an ancient Kaurava –Pandva age pilgrimage centre, Kangra-H.P.
5. Ranila, Bhagwan Adinath Atishya Mandir (Digambar)
6. Mata Padmavati and Dharnendra Dev Praktya Sthal
Shri Parshvanath Tirth Ahichchhtra, Ramnagar Kila (Breilly)
7. Shri Chintamani Parshvanath magnificent Temple, Haridwar
8. Mata Shri Chakreshwari Devi Tirth, Sirhind (Punjab) about 400 year old
9. Gurudham, Lehra Tirth, Zeera (Punjab)
10. Beautiful Jain Temples of Jammu, Ludhiana, Chandigarh, Ambala City, Samana, Amritsar, Jagadhari, Faridabad, Gurgaon, Ghaziabad, Meerut, Baraut and Hoshiarpur etc.
11. Digambar Jain Lal Mandir, Delhi
12. Ahimsa Sthal Mehrauli, Delhi

Jain Institutes :

1. Five High Schools and two colleges at Ambala City
2. 03 Jain High Schools, 01 Gurukul and 01 College at Ludhiana
3. Jain Bharati Mrigavati Vidyalaya and JMV Nursery School, Delhi
4. Jain High Schools at numerous places in Punjab
5. Dalchand Jain College, Firozpur of Digambar Sect.
6. Bhogilal Leherchand Institute of Indology, Delhi
7. Shri Jinendra Gurukul, Panchkula
8. Bhartiya Gyanpeeth, Delhi
9. Kund-Kund Bharati (Digambar) Delhi
10. Vijay Vallabh Vishal Prachin Granth Bhandar, Delhi
11. Museum of Jain Art and Culture, Delhi
12. Shri Atma Vallabh Jain Kanya Mahavidyalaya, Sri Ganganagar
13. Shri Atma Vallabh Jain Institute of Technology & Management, Fazilka (Punjab)
14. Religious Pathshalas at many places in Punjab

Public Service outlets :

1. Shri Vijayanand Jain Charitable Diagnostic Centre, Ludhiana
 2. Jagatamal Jain Free Dispensary, Ambala City.
 3. Dental/Eye/Ayurvedic/Homeopathic/Clinical Centres operated by Shri Sanghs of Ambala City, Samana, Ludhiana, Delhi, Gurgaon and other places.
 4. Shri Vijayanand Suri big Free Bird Hospital, Shahdara, Delhi
- Impact of Jainism on Rulers :**

1. The post of the treasurer of Maharaja Ranjeet Singh, the founder of Sikh empire, was always held by family of Jain Oswals of Ramnagar
2. Nawab Wazir Khan of Sirhind had appointed Todermal Gadia Oswal Jain as the Diwan of the Revenue matters.
3. Seth Sakhidas Jauhari of Samana, a Gadia Oswal, always used to send gift in the form of Ornaments or cash to the Nawabs at the time of the marriages of their daughters.
4. When Guru Govind Singh, the tenth Guru of Sikhs, created his Khalsa army, at that time many Oswal Mahajans (businessmen) of Bikaner joined his army. These Oswals came to be known as 'Siddhu or 'Sandhu'
5. At the behest of Maharaja of Patiala the Image worshipping Jain community in collaboration with Prem Sabha renovated the Gurudwara of Samana in 1945.
6. The Jains, because of their deep attachment to the moral values of Truth and Non-violence, were known in Punjab as Bhavade (Bhav Bade) since ages. Many lanes and markets were known as Gali or Bazar 'Bhavadayan' where Jains lived or conducted business.
7. Many Jains started wearing Khadi at the call of Mahatma Gandhi and many opted to go to Jails in the Freedom Movement. Even after the independence many wore Kh'di for the whole of their life.

Inter-relations :

The Oswal Jains and Khandelwal Jains of Punjab started dining and marrying with each other some 80-90 years ago. Ironically similar relationship between Oswal Jains and Agarwal Jains could not be established. However efforts in that direction are still continuing. Inter-caste marriages too are taking place now, though occasionally among boys and girls with high education and those placed in high or international posts. In the matter of marriages between Sthanakvasi or Mandir Margi Jains however, there are no inhibitions anymore.

Conclusion :

Whereas Acharya Vijaya Vallabh Suri (1870-1954) gave an ongoing message of Unity, Education and up-liftment of middle, it is gratifying to note that Dr. Shiva Muni Maharaj has started enlightening people of Sthanakvasi Samaj towards Tolerance, Religious Liberalism and Universal Education.

The Jain community of Punjab is advancing and progressing in collaboration with Jain & Non-Jain communities of Punjab as also other States steadily setting new dimensions in the fields of Industry, Trade, Health Services and higher Education & Projects of public welfare.

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[Jains are one of the few communities that can trace back their glorious history right within the remote prehistory. Theirs is a composite culture that has contributed amply to the all-round development of humanity in this part of the world. Almost all facets of social and individual life, viz. art, literature, philosophy, architecture, music, science etc., have been enriched by followers of Jainism. The canvas is very wide and goes much beyond the scope of this article; as such we will limit our scope exclusively to the historical spread of Jainism in Rajasthan.]

The state we know as Rajasthan today was an area ruled by feudal lords and there were many small and large kingdoms. As most of these princes were Rajputs (Kshatriyas) the general name of this area was Rajputana. It had affinity and close relationship with other Rajput princely states, particularly of central India (now Madhya Pradesh) and western India (now Gujarat and Maharashtra). From the very beginning, besides being wealthy, Jain laity has been well educated and has enjoyed a reputation as honest and righteous citizens. This encouraged a close relationship between them and the Rajput ruling families and we find many Jains occupying important positions in the Rajput kingdoms. This made it possible for the itinerant Jain ascetics to frequent and influence almost every kingdom of these two adjacent areas making it possible for Jainism to flourish, particularly during the last millennium.

Rajasthan is connected with Jainism right from the period of BhagavanMahavir. Prabhavati, one of the seven daughters of Mahavir's maternal uncle Chetak, was married to King Udayan of Sindhu-Sauveer. Sauveer included some areas of modern Rajasthan (Jaisalmer) and Kachchha. According to Bhagavati Sutra Udayan had accepted Jainism and had constructed a massive temple in his capital. When Mahavir visited his capital, Udayan crowned his sister's son and got initiated as Jain Shraman.

Rajasthan has a large number of places of archaeological and historical importance. Of these, detailed work has probably been done mainly on Abu and Ranakpur. Nagda, near Udaipur, drew attention of the late Muni Kantisagar and he did some good efforts of compiling inscriptions from many known and lesser known sites. M. Vinaysagar has also compiled history of NakodaParshvanaath. Of the numerous places of interest, some important ones are Osian, Lodrava, Jaiselmer, Phalodi, KaredaParshvanaath and JirawalaParshvanaath.

Jains have a long tradition of inscriptions that were well preserved. Scholars from and working in Rajasthan like Col. Todd, GaurishankarOjha and P. C. Nahar were pioneers who compiled many of these inscriptions for their historical value. The mission was furthered by many other scholars, again from Rajasthan, including Muni Jinavijay, Muni KantiSagar, M. VinaySagar, Kastur Chand Kasliwal, and Somani. Thousands of inscriptions have been laboriously collected

from Rajasthan by these scholars. Most of them have been deciphered, read, compiled and published. This is a unique storehouse of historical information yet to be utilized fully.

The antiquity of Jainism in Rajasthan, according to Badli inscription, goes back to the 5th century B.C. Dated the 84th year after the death of Mahavir, this inscription mentions of a place called Majjhamika. This is the same Madhyamika of Chittore, which finds mention in Patanjali's Mahabhashya. Its present name is Nagari. The Madhyamika branch of the Jain shraman order was named after this place. The foundation of the city is believed to have been laid by Priyagrantha, a disciple of Suhasti in the 3rd century B.C. An inscription of the same date has the words 'for all beings'; an indicator that this is a Jain inscription establishing the existence of Jainism in Rajasthan at this time.

BhagavanMahavir's visit to this area also finds confirmation in the Bheenmaal inscription (of 1276) where it is mentioned that that Mahavir had come to Shrimal Nagar. The history of Shrimal clan, Shrimal-mahatmya, also corroborates this with the claim that they were the earliest converts from this area were converted by none other than GautamGanadhar. The Mungsthala inscription (1369) informs that BhagavanMahavir had come to Arbudabhumi (modern Abu) during the 37th year of his life. During this travel he also stayed at Bamanvada and Varkana. But these inscriptions are of much later date and hence comparatively less dependable.

Literary evidence and inscriptions indicate beyond doubt that Chandragupta Maurya was a Jain. An inscription recovered from Bairath with the name of his grandson conveys that his empire extended to some portions of Rajasthan. The rich artifacts dating second century A.D. unearthed from KankaliTila, Mathura also indicate that Jainism prevailed in areas of Rajasthan during that period.

Although Ashoka was a follower of Buddhism, he was not unsympathetic to Jainism. He had dug out caves in the hills of Barabar for the residence of Ajivak monks. His inscriptions mention of gifts made by him to the Nirgranthas and Ajivaks. His grandson Samprati did so much for the spread of Jainism that in Jain history he is known as Jain Ashoka. He is believed to have erected many temples and images in Rajasthan, Gujarat and Malawa. Col. Todd was of the opinion that the famous temple at Kumbhalmer was constructed by Samprati. But later scholars opine that this temple seems to be of 13th century A.D. and bears similarity to the temple at Abu. According to the Nandlai inscription, the local Jain Sangh reconstructed a temple said to be constructed by king Samprati at Nandlai in V.S. 1686.

According to Greek sources many Digambar (sky-clad) monks whom they called Gymnosophists used to move about in the region we know as Rajasthan. They exposed themselves to hardships and courted death by starvation. They held a position of esteem in society. Many ladies practiced restraint and studied religion and philosophy under their guidance. They made no discrimination on the basis of caste and sex but gave a high place to conduct. They used to worship stupas. These sources support the surmise that Jainism was widespread in Western India during the advent of the Greeks.

Jainism held a position of esteem during the Shak era also. The dominant figure of the

period was Kalakacharya who wandered in Saurashtra, Avanti and Western Rajputana for spread of Jainism. His sister Sarasvati too supported him in this mission as a nun. Gardhabhil, the king of Ujjaini, was obsessed with her beauty and wanted to have her. This enraged Kalakacharya and he mobilized the support of the Shak king Maues who invaded Ujjaini and defeated Gardhabhil. During his reign Maues got stamped many series of coins. One of these had a seated human figure on one side and an emerging elephant on the other. Tarn has identified the human figure as the Buddha. But this inference appears to be far from correct. In fact, it should be read as that of a Tirthankara on whom the elephant is about to sprinkle water. There is a greater probability that Maues had accepted Jainism under the influence of Kalakacharya and printed a coin with the image of a Tirthankara.

Ujjaini was under the Shak rule for 17 years. It was regained by Gardhabhil's grandson Vikramaditya. During the reign of Vikramaditya the Malawa republic included a part of south east Rajasthan and Jainism was a living religion in Western India. According to Jain tradition, Vikramaditya himself became a Jain.

In the first century A.D. Harshapur was supposed to be a prosperous town. It was located somewhere between Ajmer and Pushkar. According to Jain literary evidence, there were three hundred Jain temples here. At this time there was a king named Suvarnapala who reigned here. Though he is not yet identified in history, this does not disprove of Jainism being an important religion of this region. Harshapur gachchha too must have derived its name from this place. There are inscriptions available of thisgachchha of the 10th and 11th centuries A.D.

The efforts of Samantabhadra too helped the spread of Jainism in the 2nd century A.D. According to an inscription of ShravanBelgola he toured extensively and went to many places for propagation of Jainism. He even visited Malawa which included the south eastern part of Rajputana at that time.

Strangely enough we do not find adequate literary proof or inscriptional support for activities of Jainism from 5 BC to the 6th century A.D. However, its continued presence in the adjoining areas of Punjab, Sindh, Gujarat, Uttarpradesh and Malwa certainly conveys that during this period Rajasthan could not have remained totally free from its impact. From the 7th century A.D. through modern times, this religion has had a continuous sway over Rajasthan through eminent ascetics, the feudal lords and the educated as well as wealthy Jain laity. During this period many impressive temples were constructed, innumerable scriptures were transcribed, authored and preserved in large libraries (Jnana-bhandaras).

It is known from Hiuen Tsang's account that Jainism was practiced from Taxila to the extreme South of Rajasthan; his record contains the account of Bheenmaal and Bairath only. At both these places Buddhism was in a decadent state. In a math in Bheenmaal there lived only one hundred Buddhist Bhikshus. But the majority of the people of this place professed other religions. In Bairath there were eight mathas, all in a dilapidated state. From this it may be inferred that along with Buddhism, the Vedic religion and Jainism too were the prevalent religions of these two places. A new temple 'BaavanJinaalay' has been recently constructed in Bheenmaal.

In the Vasatgarh temple, there is an image of the 7th century A.D. This supports the existence of Jainism in Rajasthan in that century. In the 8th and 9th centuries this religion became widespread in Rajasthan due to the effort of the noted acharya Haribhadra Suri. Originally he was the state priest of *Jitari*, the king of Chitrakoot (Chittore) but later he became a Jain Shraman.

We know of the existence of Jainism in the 8th and 9th centuries from the Muslim travelers. Unfortunately their observations were not complete and their accounts have many flaws. To them every temple, image or monk belonged to Buddhism which is far from correct. Biladuri went so far as to describe the Sun temple to be a Buddhist temple. Because of their ignorance about the distinction between Jainism and Buddhism, the Europeans have also furthered the same confusion while translating Muslim records.

Abu Zaidul has written that in India many male monks lived in forests and had little contact with the mundane world. Some would subsist on fruits and flowers, some would roam nude and some nudes would stand in a standing posture. In the course of his wanderings he came across a nude who stood at one place continuously for sixteen years. Standing posture is the characteristic posture of the Jains and hence in all probability the nude was Jain monk. Asaral-Vilad was not a traveller but a writer (13th century). He has written that in a place named Saimur near Sindh there lived a number of kafirs who neither killed animals nor touched meat, fish or eggs. There were others who would not kill animals but would take meat if killed by others. This indicates the existence of the Jains and Buddhists side by side.

Jainism made much progress during the Rajput era. Though most of them were Vaishnavas or Shaivites, the Rajput kings were tolerant towards other faiths and helped the spread of Jainism in all possible ways. Jainism had a good time under the Pratihara Rajputs. There is a Mahavir temple at Osian that was built by Vatsaraja. Jinasena has mentioned of this king in his Harivamsapurana written in 783 A.D. He was succeeded in 792 A.D. by his son Nagabhatta, better known as Ama. He was a great admirer of Jain ascetic Bappabhatta Suri and at his orders Jain temples were constructed at many places. In 840 A.D. Mihirbhoja ascended the throne. He was deeply influenced by Nanna Suri and Govinda Suri. Kakkuka was the Pratihara king at Mandor. He was a Sanskrit scholar and protector of Jainism. According to Ghatiyala inscription, he had erected a Jain temple in 861 A.D.

Chauhanas helped Jainism spread widely in Rajasthan. Jinadatta Suri, who created the modern social order of Jains by assigning Gotras to the families he converted, was a contemporary of king Arnaraja of Ajmer. The king used to visit the savant at Ajmer every day. He donated land to the followers of Jinadatta for the construction of a temple and Dadabari. The Vijolia inscription (V.S. 1169) clearly mentions that Prithviraja I had donated a village named Mourjuri to meet the expenses of the Parshvanaath temple. After him Somesvara, better known as Pratapalamkesvara, ascended the throne. He donated a village named Reuana to the same temple with a desire to find a seat in heaven. His successor Prithviraja II was very fond of intellectual duels. In one such duel in his court held in V.S. 1192 the participants were Jinapati Suri of Kharatar Gachchha and Pandit Padmaprabha; the former won the debate.

The Chauhans reigned at Nadola during 960-1552 A.D. Ashvaraja Cauhan was a feudatory of Kumarapala. He embraced Jainism and suspended animal slaughter in his kingdom. His inscriptions bear testimony to his numerous gifts to the Jain shrines. His son Rayapala who succeeded him was a worthy son who made gifts of land, corn and money to temples. Many Jain temples were erected in the domain of Alhanadeva and Kalhanadeva who also made many a gift.

Jainism also had a good time under the Chavadas and Chaulukyas of Gujarat. The former line was founded by Vanaraja. He had invited Shilaguna Suri to visit his kingdom and was prepared to place his whole domain at his feet. This he did because when child Vanaraja was lying in a cradle in the forest, the Jain savant had made a forecast of his future kingship. Suriji however would not accept the gift of the kingdom; but it was at his orders that Vanaraja erected the Panchasara temple at Anahilapura Patan and installed a Parshvanaath image there. He also invited the Jain merchants of Shrimal and Marudharadesa to settle at Anahilapura Patan.

Mularaja Chaulukya acquired the kingdom from the last Chavada king in 942 A.D. His domain was widespread in Rajasthan. He had great respect for Jainism and erected Mularajvasahika. Vimala, dandanayaka (chief of police) of king Bhima I, constructed the world famous Jain shrine at Mt. Abu.

Jainism had the most prosperous time under the Chaulukya kings Siddharaj Jayasingh Deo and Rajarshi Kumarapala. This was the period of the great scholarly ascetic Hemachandracharya. His profound scholarship and austerity helped the spread of Jain religion in Rajasthan and Gujarat. Although Jayasingh was a Shaiva, he helped Jainism with utmost respect. It was in his court that the famous debate between the Digambara sadhu Kumudacandra and Shvetambara sadhu Devasuri was held in 1125 A.D. Hemachandra often graced his court by his august presence.

Kumarapala succeeded Siddharaj Jayasingh Deo on the throne of Patan with the help of Hemachandracharya who effectively influenced Gujarat politics. He sincerely worked for spread of Jainism and made his state a model Jain kingdom. Animal slaughter was prohibited throughout his domain. According to Dvyasraya, the Brahmins of Palidesha substituted corn for animals in sacrificial offerings. Libraries (jnana-bhandaras) were established at many places in his kingdom. He was instrumental in erecting many temples in his kingdom including one in Jalore. In Mandawala has recently come up a new temple complex known as Jahaj Mandir.

Though the royal support to Jainism was lost after Kumarapala, it still continued to progress with the support of powerful men like Vastupal and Tejapal. Vastupal and Tejapal were at first ministers of Bhima II and later of Viradhval. Tejapal got an artistic temple constructed at Mt. Abu in 1230 A.D. and Samarsingh donated a village named Dabani to meet the recurring expenses for daily worship and upkeep of the temple.

Jainism made good progress under the Paramara kings as well. An inscription found in a village named Diyana in Sirohi indicates that during the days of Krishnaraja, one Vardhmana installed the image of Viranaath. This inscription is significant from historical point of view since it establishes the date of Krishnaraja. From the Jhadoli inscription it is revealed that Sringeradevi,

the queen of the Paramara king Dharavarsa donated land in 1197 A.D. to the local Jain Temple. In 1288 A.D. during the reigns of Visaladeva and Sarangadeva two Rajput chiefs Prataap and Hemadeva of Dattani donated two corn fields to the Parshvanaath temple. To the same temple, Suvadasingh donated 400 'Dramma' (coins) to celebrate a festive occasion. Another inscription from the Diyana village indicates that king Tejapala and his minister Kupa erected a water reservoir for the Mahavir temple.

The Paramara kings of Malawa were sympathetic to Jainism. Mewar, Sirohi, Kotah and Jhalavad were included in their kingdom and Jainism was a dominant religion here. Many historical remains support this claim. Naravarman, the Shaiva king of Malawa, held Jainism in high regard. Two Brahmins from the South visited his court with a problem. The learned men of his court failed to give a solution. So they were directed to JinavallabhSuri, who was in Chittore at that time. JinavallabhSuri instantaneously gave the solution. When JinavallabhSuri came to the city of Dhara, the king sent him an invitation which he accepted and gave discourses in the king's presence. Impressed by his scholarship, the king offered him three villages or 30,000 Drammas. But the savant declined to accept either. At last it was decided that from the toll-house of Chittore, two Drammas should be sent every day to the temples of Kharatar gachchha. This event has historical significance, since it throws light on the extent of the Paramara kingdom and the political condition of Mewar.

The RathorRajputs ruled at Hathundi in the 10th century A.D. They were Jains. On the advice of Vasudevacharya, Vidagdharaja dedicated a temple to Rishabhadeva at Hathundi and made a land-gift. His son Mammata also made gifts to this temple. Mammata's son Dhavala reconstructed the temple and made many efforts to popularize Jain religion.

Jainism was in existence in many parts of Rajasthan in early times. Construction of temples and installation of images was ceremoniously performed. Jain ascetics enjoyed great respect and regards of both the kings and the masses of these states. They furthered their spiritual and scholarly activities under this support. The evidence of this can be found in a large number of scriptures written during this period.

The Maharanas of Mewar lent support to Jainism. There is a long history of highly placed Jain officers in the administration of this kingdom. Some of them helped erecting temples besides inviting the Jain acharyas, honouring them, attending their discourses and curbing animal slaughter. The minister of king Allata erected a Jain temple at Aghata and installed an image of Parshvanaath. The Kojra inscription indicates that Sringeradevi, the queen of king Rayasingh erected the stambha on the Parshvanaath temple in 1167 A.D. JinaprabhSuri was a contemporary of Kshetra Singh. On his arrival at Chittore, the king had arranged an impressive welcome. Maharana Samara Singh and his mother Jayatalladevi were impressed by the discourses of DevendraSuri and became his devotees. Jayatalladevi erected a temple to Parshvanaath. Her son made a land gift and prohibited animal slaughter in his kingdom. In 1428, the treasurer of MaharanaMokala erected a temple of Mahavir.

Jainism also had a prosperous time during the reign of MaharanaKumbhakarana

(Kumbha), the son of Mokala. Many temples were constructed in the whole kingdom. The famous Jain Kirti-stambha was also built during this period. The grand temples at Ranakpur and Kamalagadh also came up during his reign. Jainism spread further under his son Rayamal. HirvijayaSuri, on whom Akbar had bestowed the title of Jagadguru, was once invited by MaharanaPratap. Pratap's son Amar Singh made gifts to Jain temples.

The glory of Jainism spread further under Jagat Singh. He invited Deva Suri and duly honoured the saint. He was impressed by his holy words and became a devotee. Jainism continued to spread thereafter. Dayal Shah, a minister of Raj Singh erected a beautiful temple at Rajanagara.

Bagadadesa region consisted of three kingdoms, Dungarpur, Banswada and Pratapgarh. Here Jainism was widespread even in the 10th century. One inscription of the period states, 'Glory to the Sri BagadaSangh'. Rulers of this area were great supporters of Jainism and their ministers erected many temples. The ancient name of Dungarpur was Girivara. From the Pravasa-gitika-traya of Jayananda it is known that in 1370 A.D. there were five Jain temples and 500 Jain families lived here. In A.D. 1404, Prahlada, the minister of RawalPratap Singh, erected a Jain temple. Under Gajapala, Jainism continued to flourish. His minister Sabha constructed a temple of Shantinaath at Antri. Gajapala was succeeded by his son Somadasa. Sala, who was Somanath's minister, got cast massive brass images at Dungarpur and installed them in the Jain temples at Mt. Abu. He reconstructed the Parshvanaath temple at Giripura.

Jainism had profound influence in the kingdom of Pratapgarh. Many images of the 14th and 15th centuries have been recovered from here. An inscription of 1715 A.D. found at Deoli indicates that on an appeal by two merchants, Saraiya and Jivaraja, to King Prithvi Singh even the oil-grinders of this kingdom agreed to suspend their work for 44 days in a year. The Mallinaath temple was erected during the reign of this king.

Jainism prevailed in Kotah from very early times. Padmanandi had written his Jambudvipapannati at Baran sometime around the 8th century A.D. According to this work, Baran had many Jain temples and families. The king's name was Shakti or Shanti. In the 8th and 9th centuries, the Bhattarakas had their gaddis here. In the 11th century three massive images were installed by the Rajput chiefs at Shergarh. Their inscriptions indicate that the earlier name of Shergarh was Koshavardhana. There are Jain caves of the 8th and 9th centuries in the hills of Ramgarh. Formerly this place was known as Srinagara. Many Jain monks lived in the said caves. At Atru there are two very artistic temples of the 12th and 13th centuries. Near Atru there is a place named Krishnavilasa and there are many Jain temples here constructed between 8th and 11th centuries. In 1686 a rich merchant named Krishnadasa erected a temple of Mahavir at Chandkhedi and installed thousands of images. The reigning monarch at Kotah at this time was Kishore Singh.

Jainism had a flourishing existence in Sirohi. The Kalandari inscription of 1332 A.D. states that some members of the local shramansangh courted death through samadhi. Many temples were erected during the reign of Sohaja, Durjanasala, Udaya Singh and several other kings. On his way to Akbar's court at FatehpurSikri, HirvijayaSuri made a halt at Sirohi. King Surtana Singh

ceremoniously received him. Under influence of the great Shraman he gave up hunting, meat and wine and took the vow of having only one wife. He even announced tax holiday for his people.

The Bhatti Rajputs too extended patronage to Jainism. In the beginning Lodrava was the capital of Jaisalmer. In the 10th century A.D. king Sagara got two sons named Sridhara and Rajadhara through the blessings of Jinesvara Suri. The two princes later erected the Parshvanaath temple, which was later renovated by Seth Thaharu Shah in 1618 A.D. Jaisalmer became the capital city after the destruction of Lodrava. In 1416 A.D. during the reign of Lakshman Singh the Chintamani Parshvanaath temple was constructed; it was also named Laksmanavilasa after the king. During the reign of his son Vairi Singh, a temple of Sambhavanaath was erected; the king having himself participated in all the ceremonies. The constructional activity continued during the reign of the subsequent rulers Chachigadeva, Devakarana and several others. Charans (footprint images) were installed for worship and vast Jnanabhandars (libraries) were established.

Jainism was prevalent in early times at Sanchor and Barmer. The columns of a Jain temple were erected at Barmer during the days of Samant Singh in the 13th century. In 1334 A.D. Jinaprabha Suri had come here and was well received by king Harpaladeva and his subjects. The early name of Sanchor was Satyapur. An Oswal treasurer named Chhoga reconstructed the chatuskika of the Mahavir temple in 1168 A.D. during the reign of Bhimadeva. The most recent activity in this is the Pratishtha of Kushal Vatika Rajhamsa temple of Munisuvrat Swami on Barmer Chohatan highway. This ambitious project has Dadabari, Navagraha temple, dharmashala and a higher secondary school as well as future plans of college and hostels. Another Parshvanaath temple has come up in Bhadresh.

In the 13th century Jainism was prevalent in Ratnapur. In 1276 A.D. during the reign of Chachigadeva, Dhina and Udala were so influenced by the sermons of Ajitadeva Suri that they made land gifts to the Parshvanaath temple. In 1291 A.D. during the reign of Samavanta Singh the local sravakas reconstructed the temple and gave financial assistance.

Jainism was well rooted at Nagar. Its earlier name was Virampura. In 1459 A.D. in the kingdom of Rauda, under the influence of Modaraja Gani, Govindraja made gifts to the temple of Mahavir. The rangamandapa of the Vimalanaath temple was erected by the local sangh in 1511 A.D. during the days of Rawal Kushakaran. The nalimandapa of the Shantinaath temple was erected in 1557 A.D. during the reign of Rawal Meghavijaya. The temple was repaired in 1609 during the reign of Rawal Teja Singh. In 1621, the chatuskika of the Mahavir temple was built by the local sangh at the time of Rawal Jagamaal. Three years later in 1624 the exiting chatuskika and three windows were constructed to the Parshvanaath temple.

Needless to add, it was a policy of toleration of the Rathor kings of Jodhpur that contributed to the progress of Jainism. In 1612 A.D. during the reign of Surya Singh, Vastupala erected a temple of Parshvanaath. The Bhama family installed an image of Parshvanaath at Kaparda in 1621 A.D. during the reign of Jaya Singh. The inscription is historically significant. It indicates the occupation of Kaparda village of the Sirohi state by Jodhpur. It is probable that Surya Singh occupied it after the defeat of Suratana Singh. In 1626 A.D., during the reign of Gaja

Singh, Jayamalla had installed images in the Adinaath, Parshvanaath, and Mahavir temples of Jalore. Pali and Medta in this state had similar installations in 1629.

In 1737, the pratisthamahotsava was celebrated at Marotha during the reign of Abhay Singh. At this time Marotha was under the feudatory rule of Bakhat Singh and Vairisal; it was not an independent kingdom. The chief minister Rama Singh erected many temples and installed many images. In 1767 A.D. was celebrated the rathajatra festival with due pomp in the reign of Mertiya Rajput Hukam Singh. In recent past two large and ambitious temple complex popularly known as New Pavapuri and BahironTarak have come up near Abu road.

Bikaji and his successors had great respect for Jainism and the Jain monks. Maharaja Raya Singh was a true devotee of Jina Chandra Suri. At the request of Karma Chandra Bachhawat, a minister in Akbar's court, he recovered from Akbar about 1050 Jain images that the Emperor's army had looted. On the occasion of the conferment of yugapradhana title on Jina Chandra Suri at Lahore, Karma Chandra joined the party of Maharaja Raya Singh and Prince Dalpat Singh and made gifts of scriptures to the great savant. Maharaja Raya Singh was also in intimate touch with JinaSimhaSuri, the spiritual successor of Jina Chandra Suri. The Hamira family had installed the image of Neminaath in his kingdom in 1605 A.D.

Karna Singh ascended the throne of Bikaner in 1631 A.D. He donated land for the construction of the Jain upasaras (ascetic abode). MaharajAnup Singh had great intimacy with Jina Chandra and Jain poet Dharmavardhana. The poet had even written a poem on the occasion of his accession. There was much correspondence between Jina Chandra Suri and Maharajas Anup Singh, Jorawar Singh, and Sujan Singh. In 1765 Surat Singh was crowned. He looked on Jnanasagar as an incarnation of Lord Narayan. He donated land for the erection of Jain upasaras. He had great respect for the Dadasahib and for the recurring expenses of worship at the latter's shrine he gave 150 bighas of land.

Jainism made much progress under the patronage of the Kachhava kings of Jaipur. There were at least fifty Jain Dewans (ministers) in this state. Many scriptures were written, many images were installed and many new temples were constructed. Jainism influenced people in the remoter regions of the state through the patronage of the feudal lords.

In 1559 A.D. during the reign of Bharamal, PandavaPurana and HarivamsaPurana were written. During the reign of Bhagawandas who succeeded him, VardhamanaCharita was written. Jainism flourished even during the reign of Man Singh I. Three copies of HarivamsaPurana were prepared during his reign. In 1591, Thaan Singh started the sangh and installed the sodasakaranayantra at Pawa. In 1605 were added the columns to the Champavati temple. In 1607 Jeta had installed hundreds of images in Maujamabad.

Jainism had a good sway during the reign of Mirza Raja Jai Singh. His minister Mohandas erected the Vimalanaath temple at Amber and decorated it with golden pitchers. Other wings were added to the temple in 1659 A.D. Jainism made much progress during the reign of Sawai Jai Singh. Three of his Dewans; RamcandraChhabra, RaoKriparam and VijayaramChhabra; made much effort for the propagation of Jainism. Ramachandra erected a Jain temple at Shivad. He and his

son Krishna Singh participated in the pattabhisheka ceremony of BhattarakaDevendrakirti. RaoKriparam erected Jain temples at Chaksu and Jaipur. He participated in the pattabhisheka ceremony of BhattarakaMahendrakirti and had sprinkled water on his head. VijayaramChhabrahadSamyaktvakaumudi written and presented to PanditGovindaram in 1747 A.D.

The progress of Jainism remained uninterrupted under SawaiMadho Singh. He too had Jain Dewans. Bal Chandra Chhabra became Dewan in 1761. He did much to construct and renovate temples. The worship of Indradhvaja was celebrated at Jaipur at his behest. He was given the royal order that "whatever you need for your worship, you are free to take from the Darbar (court/king)." Kesri Singh Kasliwal erected a temple of Sirmoriyas and Kanhaiyalal erected the chaityalaya of the Baidas. Nandlal erected Jain temples at Jaipur and SawaiMadhopur. In 1769 during the reign of Prithvi Singh, on the advice of Surendrakirti, he installed many images. Rai Chandra Chhabra, the son of Bal Chandra, was the chief Minister of Jagat Singh. He led sangh for pilgrimage for which he was conferred the title of Sanghpati. He installed yantra at Junagarh in 1801 on the advice of BhattarakaSurendrakirti. Under the advice of the same Bhattaraka, he installed hundreds of images in Jaipur in 1804. Bakhata Ram, another Jain Dewan of Jagat Singh, erected the Jain temple of Yashodanandaji at Jaipur.

Among the smaller cities of Jaipur State where Jainism held important place, worthy of note are Jobner, Malpura, Revasa, Chaksu, Todaraisingh, and Bairath where the feudatories were the patrons. Scriptures were copied at these places, images were installed and temples erected. Being the place where the third Dadaguru, Jin Kushalsuri is said to have given darshan to a devotee after his death at Deraur (now in Pakistan) Malpura has become a very important pilgrimage center today.

Jainism was widespread in Bharatpur in the 10th and 11th centuries. Many images of this period have been found. Ristasamuccaya was constructed by Durgadeva at Kumbhanagora during the days of king Lakshminivasa. The 11th century Jain inscription at Bayana was made during the days of king Vijayapala.

Jain images of the 11th and 12th centuries A.D. have been found from the Alwar State. They indicate the antiquity of Jainism in this state. More authentic evidence is however available from the 15th and 16th centuries and these may fall into three classes. In the first place, Alwar is held to be one of the Jain sacred places by dint of the fact that the Demon king Ravana had, as per myth, worshipped the Parshvajina at this place. The evidence is based on sacred lore. Secondly, Alwar finds mention in Jain literature like Maun Ekadasi (1567) by Sadhukirti, Vidagadha-mukha-mandana-vritti (1642) by Siva Chandra, DevakumaraChaupai (1625) by Lal Chandra and MahipalaChaupai (1821) by Vinaya Chandra. Hamsaduta and Laghusamgrahatraya were written in 1543 A.D. and Laghuksetrasamasa in 1546 A.D. both being sacred texts. The 16th century inscriptions too make mention of this place. In 1531, as per one inscription, one sravaka at Alwar installed one image of Sumatinaath. Another dated 1628 mentions of a Ravana-Parshvanaath temple at Alwar.

On the basis of these pointers of Jain archaeological heritage in Rajasthan one can easily estimate the volume of literary heritage of Jains. It is impossible to compile just a list of scholars and their works in a limited space. The list of works by just one Gachchha (KhartarGachchha) took more than five hundred foolscap size pages.

In the past two centuries, besides renovation of old temples, many more new temples have been erected all around Rajasthan and the activity continues unabated. As in the past, Jains have not confined themselves to spiritual, religious and scholarly pursuits, they have also been sincerely and liberally involved in various other social and altruistic activities including education, health care, animal welfare. Many institutions and other organizations have sprung up during last two centuries. Providing even brief details of all such activities would fill volumes. It would be best to give a brief list of some prominent organizations here.

With such a glorious past, a spread covering the whole subcontinent, and an unbroken history of at least 2700 years, Jains also have a tale of destruction, devastation and conflict to tell. At times they had to abandon their strongholds and settle in new areas. The grand sculptures, temples and other edifices constructed by them were transformed into places of worship of other religions or reduced to dust. It is difficult to accurately put together the story of such a chequered past and more so when the inheritors lack the will and enthusiasm to recapture their past glory. There have been only some local or, at the most, some regional or sectarian efforts at historical research.

It is because of this state of affairs that most Jains are today not aware of the vital part played by their ancestors in the overall evolution of Indian culture. The Jain apathy has also resulted in the sidelining of their contributions by scholars not fully acquainted with the Jain culture and more so by the biased sectarians from their own as well as other numerous religious sects.

In spite of all neglect and destruction, a lot more still remains of what the Jains had contributed to Indian culture during their heydays in ancient and medieval Indian culture. The ancient structures and artifacts, some of them in ruinous condition, spread all over the country are like ambassadors from the by gone eras. They are telltale signs of the heights attained by Shraman culture in various periods of history. The voluminous literary contribution made by scholarly ascetics and laymen is comparatively better preserved. Even now, if properly attended to and studied these evidences can provide important clues in tracing back the true and scientific history of Jains as well as the related region and the Indian subcontinent. It is time some serious efforts were made to create an infrastructure for continued, concerted, non-sectarian and organized research in various fields. Then only Jains will be able to rewrite their history in a wider perspective with a scientific outlook.

RESEARCH INSTITUTE OF RAJSTHAN

1. Jain Viswabharati Ladhu (Jain University)
2. Pandit Todarmal Smask Trust - Jaipur
3. Prakrit Bharti - Jaipur

4. Apbhransh Institute Jaipur

JAIN LIBRARY & PUSTAK BHANDAR OF RAJASTHAN

1. Nahata Granth Bhandar
2. Prachya Vidya Pratisthan
3. Anup Sanskrit Library
4. Shri Puja ji ka Hastlikhit
5. Shri Puja ji ki 4000 Hastlikhit Pratinyo ka Granth Bhandar
6. Agarchand Bhairudaan Sethiya Jain Parmarthik Sanstha
7. Govind Pustakalay
8. Kshama Kalyan ji ka Dnyan Bhandar
9. Hemchandrasuri Pustakalay
10. Kushalchandragani Pustakalay
11. Panneebai ks Upashray ke Dnyan Bhandar
12. Chhatee Bai Upashray ke Dnyan Bhandar
13. Kocharon ke Upashray ke Dnyan Bhandar
14. Jethibai
15. Maharaja Pustakalay
16. Pothi Khana
17. Aamer ka Bhattarkiy Bhandar
18. Vinaychand Dnyan Bhandar
19. Rajsthan Prachya Vidya Pratisthan
20. Shri Puja ji ka Bhandar
21. Panchayati Bhandar
22. Shivjiram ka Khartargachha Pustakalay
23. Shrimalon ks Upashray me
24. Moti Dungari Dadabadi Pustakalay
25. Sumatinath Pustakalay
26. Sammati Pustakalay

IMPORTANT SCHOLAR & ACHARYA OF RAJSTHAN

Haribhadrasuri, Udyotansuri, Jaisinhisuri, Padyanandi, Durgadev, Buddhisagarsuri, Jineshwarsuri, Dhaneshwarsuri, Jinchandrasuri, Jinvallabhsuri, Jindattsuri, Hemchandra, Sinhkavi, Jinchandrasuri, Nemichandrabhandari, Yashchandra, Jinprabhsuri, Jinkushalsuri, Gunsmruti Mahattara (Sadhvi) Jinharshangani Heerkalash, Bhattarak Shubhchandra, Samayasundar.

(With input from Rina Jain and Jainism in India by Ganesh Lalwani)



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Before the division of Madhya Pradesh on November 1, 2000 it was the biggest state of India according to area. Now it is divided into two separate states namely **Madhya Pradesh** and **Chhatisagarh**.

The name of Madhya Pradesh is a translation of the earlier Central Provinces of India in the British administration, although there is a great difference between the areas of the two. During the pre-independence days before 1947 there were two distinct areas:

- I. The Central Provinces and Berar
- II. The Central India Agency

Just after independence the central India Agency (Central India) lasts its semi independent status and became an integral part of India. These areas divided into three newly created states viz Madhya Bharat, Bhopal & Vindhya Pradesh.

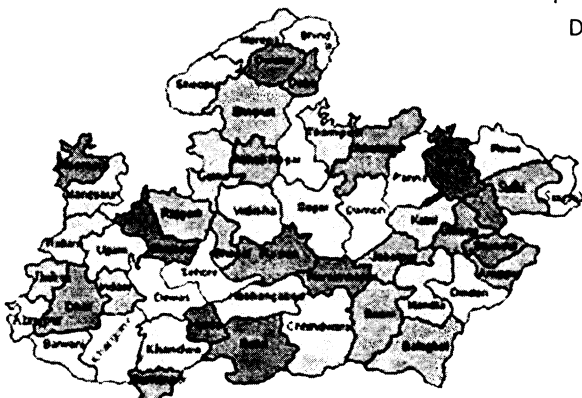
After some time under the provisions of state Reorganization Act 1956 the state of Madhya Pradesh formed on November 1, 1956. The old province of Central Province and Berar was merely re named as Madhya Pradesh. After the division of Madhya Pradesh on November 1, 2000 the remaining Madhya Pradesh contains following 10 divisions and 50 Districts (after creation of some new districts). Previous divisions Raipur and Bilaspur are now in Chhatisagarh state.

Divisions – 10

Bhopal, Chambal, Gwalior, Hoshagabad, Indore, Jabalpur, Rewa, Sagar, Shahdol & Ujjain.

Districts – 50

Alirajpur, Anuppur, Ashoknagar, Balaghat, Barwani, Betul, Bhind, Bhopal, Burhanpur, Chhatarpur, Chhindwara, Damoh, Datia, Dewas, Dhar, Dindori, Guna, Gwalior, Harda, Hoshangabad, Indore, Jabalpur, Jhabua, Katni, Khandwa, Khargone, Mandla, Mandsaur, Morena, Narsinghpur, Neemuch, Panna, Raisen, Rajgarh, Ratlam, Rewa, Sagar, Satna, Sehore, Seoni, Singrauli, Shahdol, Shajapur, Sheopur, Shivpuri, Sidhi, Tikamgarh, Ujjain, Umaria, Vidisha. Which is shown in following figure.



The present boundaries of Madhya Pradesh touch the Maharashtra, Gujarat, Uttar Pradesh, Chhatisagarh and Rajasthan.

Still its area is 3, 08,144 Km.

The Present Madhya Pradesh has five cultural regions.

1. Nimar
2. Malwa
3. Bundelkhand (Chedi)
4. Baghelkhand
5. Chambal (Gwalior)

Fortunately each region has a rich cultural heritage related to Jainism. In the Adipurana of Acharya Jinasen (9th C.A.D) we get the name of 52 Janapadas out of which Sukoshal, Avanti, Dasharna and Chedilies in the Madhya Pradesh.

According to Jain tradition it is an internal religion but we fail to find out archeological or historical evidence of 1st 22 Tirthankars. The literary reference of Tirthankara Rishabhdeo, Ajitanatha, Neminatha etc. are available in Vedic literatures especially in Rigveda and Shrimad Bhagvata.¹ The Historicity of Parshvanatha and Mahavira has been proved but we don't get archeological evidence for the same.

It is said that Samavasharana of Tirthankara (lord) Mahavira came in Manadasour (Dashpur) but no archeological evidence is available so far.

Madhya Pradesh is the heart of the Country. Several highways pass from it in the old age too. These are designed mainly for commercial purposes but it is also used by pilgrims for propagation of religion and movements of Sadhus (Monks) too, therefore several religious works like construction of temples, mathas, stupas, guest houses (dharmashalas) were done. One highway exits from Koushambi (Allahabad) to Ujjain via Bharhut (Satna), Airana (Sagar), Gyaspur (Vidisha). It extended to Paithan (Aurangabad-Maharashtra). Another highway goes to Vidisha from Mathura via Padmavati (Gwalior) Kantipur-Kutwar (Morena), Tumain-Tumbavan (Guna), Deogarh (Lalitpur). Another road links Tumain with Koushambi (Allahabad).²

Due to these highways traders visit these centres and the cities lying on the way flourished. In Madhya Pradesh Tumain, Deogarh, Chanderi, Thuvon, Ahar (Tikamgarh), Vidisha, Sironj, Khajuraho, Avanti (Ujjain), Gwalior, Barawani, Pavagiri (Oon) are great centres of Jain Art and Architecture.

Early Jainism in M.P.

According to the Shwetambar Jain Literature (Lord) Mahavira himself came Avanti and observed penance in Atimuktaka Crematorium (Shmasana). In the memory of it Mahavi Tapobhumi has been developed.

The oldest reference of Jainism in M.P. is available in **Jaintirth Sarvasamgraha**.³

1. For more references see Jain Dharm Aur Darshan, Muni Pranam Sagar, Jabalpur, 1998
2. Madhulika Bajpai, Madhya Pradesh Mem Jain Dharm Ka Vikas, New Delhi, 1989, P-70
3. Vol. 2. P 310 and 322.

According to this reference King Udayan and Queen Prabhavati of Sindhu Souvira State (western India) worship the Jivantswami idol of Tirthankara (Lord) Mahavira. After the death of

Prabhavati, Maid (Dasi) Devananda performed worship (puja) of it. Devananda was in love with Chandrapradyota of Ujjain therefore Chandrapradyota took out this idol with Devananda from



sindhu and took it to Ujjain. When this fact came into the knowledge of King Udayan, he attacked Ujjain and took back the Jivantswami idol and captured Chandrapradyota. When he was going back to his state due to the rainy season (chaturmasa), he stayed at Bhelsa (Vidisha). Being a follower of the same religion, Jain King Udayan revived Chandrapradyota, who afterward installed the idol in a newly constructed temple at Bhelsa.⁴

Vidisha is quoted as a great religious centre in ancient Jain literature. It is said that Acharya Suhasti travelled in this religion. During the period of 2nd (A.D.) there is a trend of Nagapuja and worship of Yaksha-Yakshani. Three famous idols of Jain Tirthankars discovered from Durjanpur of Vidisha region having impression of Maharajadhiraj Ramgupta and it shows that in the 4th Century A.D. Jainism is flourishing in this religion.

One more reference of this period is found in the inscription (425 A.D.) of Udaigiri Cave (near Vidisha). There is a mention of installation of idol of Parshvanath. A group of Jain Tirthankara idols (4th-5th Century A.D.) discovered from Seera rocks near Saleha district Panna.⁵

4. Tejsingh Gaur, Esa Ke Purva Malwa Mem Jain Dharma, Naidunia (Indore), Daily dt. 8-4-71.

5. See reference-2, P-74

Division of Jain Sangh

An event which affected the entire Jain Sangh is related with Ujjain (Avanti). At the time of Chandragupta Maurya, the unanimous Acharya of the entire Jain Sangha, Acharya Bhadrabahu visited Ujjain



Udaigiri – Tirthankara image inscribed on the wall of the cave with an Idol of Parshvanatha installed later on.



Tirthankara Rishabhanatha Seera Pahari (Panna)

and by his Nimittagyan (Astrological Knowledge) he came to know that a female of 12 years is coming in northern India hence it will not be possible to perform the practices (Charya) of Dig. Jain Muni in north. In light of it Acharya Bhadrabahu instructed the sangh to move towards South. King Chandra gupta mourya took the renunciation (Diksha) from Acharya Bhadrabahu and became Muni Prabhachandra. He went to shravanbelgola with Acharya Bhadrabahu's Sangh. The fact is supported by an inscriptions of shravanbelgola⁶ specially Parsvanath Basadi Inscription No-1, 71, 77 etc.

A group of Jain monks stayed in Ujjain under the leadership of Sthulbhadra but due to bad condition of female they can't retained his life style as per tradition.

After a female of 12 years when this sangh came back in north they saw that many of them left their charya. After the discourse some of them adopted their original life style as per canonical literature charya and some accepted relaxation in modified form which include wearing some clothes, collecting the food from various houses (Bhiksha etc.). This became the cause of division of Jain Sangha into two parts Digambara & Shwetambara.

The same incidence is quoted by Encyclopedia Britanica⁷.

"The Jains are divided into two great parties Digambers or sky clad Svetambers or the white robed ones. The latter have only yet has been traced and that doubtfully as far as the 5th Century after Christs the former are almost certainly. The same as Nirgranthas who are referred to in numerous passage of Buddhist pali pitakas and most therefore be at least as old as 6th Century B.C. The Nirgranthas are referred to in one of Ashoka's edicts."

Similar views expressed by R.C. Muzumdar⁸ in Ancient India and by the author of Cambridge History of India⁹ etc.

6. Satish Chandra Jain, Gommateshvar Bahubali evam Shravanbelgola, Delhi, 1992, P-67, 68 & Dr. Kasturchand Jain Suman, Shravanbelgola- Chandragiri Abhilekha, Lucknow, 2006. Inscription No.- 1,71, 77 etc.

7. Encyclopedia Britanica, Vol. 15, P-127.

8. Ancient India, P-149.

9. Cambridge History of India, Hindi Edition, 1955, P-147.

For more details see Jain Dharm & Darshan, Muni Pranamsagar, 1998, P-47-53.

Jain Manuscript Libraries / Shastra Bhandars

Shastra (Jinavani) is given great importance in Jain tradition. Among the three Deva- Shastra- Guru, Shasra came on 2nd position. Among six daily duties of any Shravaka (Households) study of religious text is included hence we find rich collection of books attached with every old Jain temple. In old days when there is no facility of printing of book rich & capable persons arrange copying of important texts and they donate it to the temples, Munis and learned scholars. Rajasthan, Gujrat and Karnataka are richest from this point of view but the condition of Madhya Pradesh is not bad as well.

गमः सिद्धिः ॥ अविषयः वर्धमानः सुखदेवः सदा तलमिहावः । ज्यो
तिर्ज्ञानविधानं नखे स्थापयन् रामः ॥ ॥
॥ वसः सोमः प्रतिदिनीवागः मनसा नेवेत
॥ श्रीकृष्णमिदं ततो गये ॥ इत्युत्तरपुरःस्थानीयं चतुर्वर्षं पंचाष्टकं
येत्कमलः ॥ गतशूलं स्वात्सरण्या मायोपरिमाक्षरं त्याज्यं ॥ प्रग-
वादि रामाः पट्टि द्वादशमासैश्च वत्सरे भवति । विंशद्वितामि मा-
सः पक्षश्च द्विर्वाति पंचदश ॥ प्रमत्तो विभवः शुक्रः प्रमोदोश्च प्रजाप-
तिः ॥ आंगिरः श्रीगुरुः भातो ईव भातु तथैव न ॥ ईश्वरो बहुधन्य
श्च प्रमादि विष्णो विष्णुः विंश गानुः स्वगानुः तारणः पार्थिवो व्य-
मः ॥ उत्तमविंशतिः ॥ सर्वजित्स्वर्गभरिणः विधिर्वा विकृतः स्वराजं
दत्तो विजयश्चैव ज्ञायो मत्तय दुर्मुखी ॥ हेमलंबो विलंबो च विकारी
भावश्चैव पूतः ॥ शुभकृच्छोऽशुभकृच्छो विस्तारस्तु पराभवो ॥ मध्यम
विंशतिः ॥ पुनः कालकः सोमः साधारणो विरोधिः ॥ परिधा

First page of Jyotirgyanvidhi, Ujjain

Ailak Pannalal Saraswati Bhandar, Namak Mandi, Ujjain is one of the best Jain manuscript collection in M.P. . There are several manuscripts which are still unpublished and not available elsewhere in M.P. Out of **1129** manuscripts stored here Jyotirgyanvidhi of Shridhara (799 A.D.) is not available elsewhere in M.P. Its more old copy in Kanari script is available in Moodbidri (Karnataka).

Anekant Gyan Mandir, Bina is the biggest manuscript collection of Madhya Pradesh. It is due to Br. Sandeep Jain 'Sara' who devoted himself for this noble cause and collected **13351** manuscripts from various places, including remote villages these are laying in unsafe condition. Now they are safe. The collection is shifted in a new building

situated at Shrutdham, Khurai Road, Bina District, Sagar.

Kundakund Jnanapitha, Indore is a new but fast growing centre. So far here 1012 manuscripts have been collected and preserved. It is also nominated as Manuscript Resource Centre (MRC) and Manuscript Conservation Centre (MCC) by National Mission for Manuscript, New Delhi. The information about other bhandars of M.P. including the details of each manuscript are available here. The importance of the centre increased by collection of Scanned Copies of mss 7506 containing 115637 folios laying in different collection of Indore and Badnagar in the form of D.V.D. . Here we have Zerox copies of many rare manuscripts on Mathematics, Astronomy, Astrology and Ayurveda laying in other bhandars too.

Samyakdarshanchandrika is rare pictorial Manuscript laying in Kundakunda Jnanapitha. It is obtained here from Amar Granthalaya Indore.

Amar Granthalaya, Indore is also a good and old collection of manuscripts collected for the swadhyaya of Brahmacharies and old Shrivakes living in Digambara Jain Udasin Ashram, Indore. In this collection presently 1010 mss are preserved. Some of them are rare.



One pictorial page of Samyakdarshanchandrika

Jain Diwakar Smaraka, Sagod Road, Ratlam is another important collection which is recently discovered and catalogued by us and having 1900 Manuscripts. There is a copy of Kalpsutra scribed 521 years back in Vikram Samvat 1548.

रन्देदेवन्दुदाच्यं नाभयनिनभास्करं येननानाभुभिन्नित्यं लोकांशोपकृतिं सन्तर्वायिकमद्वहं शेषाणांविनिर्दिष्टा
ब्रह्मनाभाधमग्रन्थं चेलोत्पपद्मसन्निभं विदधानुममप्रसां जेनशास्त्रावबोधनी श्रीमन्निनमुरवाभातं मिप्रताश्रुतंदस्ता निद्रुन्तवारिधेश
इ नेमिचन्द्रनमाम्यहं यस्यप्रसादतोविद्यं इतस्सामलकोपनं विभातिविशदकीति यस्यत्रलोत्पवर्तिनी नमस्तस्मैमूर्तान्द्राव श्रीमन्नेलो-
कृतीनंयं आकारं सर्वविद्यानां यममार्गदिवाकरं धर्माकारंनिग्व्यातं समुनिस्कृतंनमया वीरशब्दादिगेनस्य मिथ्यान्वाद्यरिसदृशं अनामता
रमेताव्यो प्रोवादागमपारयः अयपचगुक्तन्ता वदयसंस्कृतभाषा चेलोत्पपद्मसन्निभं ययमलोत्पवर्तकं पुरवादवनाभृषणं नि
मननयस्यं नमिद्वस्यं अययनवारिधो पयादधव्यवोदायं अवनंदगमत्काशं मनतस्वप्रदं
नक्त नम्यंपुरावामाति लोकांशरत्नप्रदेशकं लोकेनयत्रसपतां द्रव्याणांष्टयगान्धता स
लोकांशरत्नसद्वि लोकेनानविदवदे अनादिनिधनस्यासौ स्थित्युत्पत्तिअयान्मकं विचित्राकरं
सस्वतो नेकताविनिमित्तं अयोमध्यादुभेदेन सोषिभेक्षतामल तस्योत्सर्गादमरव्याय
तावन्मननिमित्तं नमनलौकिकं योक्त लोकांशरमितिदिश लोकिकलोकग्राह्यानु सारंशक्यते
यथा एको १ इरा १० गत १०० चाय सदस्य १००० मयुन १०००० ततः लस १००००० हि प्रपुन
१०००००० कोटि १००००००० दगाग्रोचरोतरं अन्यस्त्रस्तुलाग्रय सानयलेकनीयया
मानलोकोत्तरनमे अतुभेदनिगद्यते प्रथमद्रव्यमानस्यात् सेवमानक्षितीयक इतंस्वकाज्ञमान



First page of Trailokya Dipaka

Name of District	No. of Bhandars	No of Manuscripts
Ashoknagar	07	2,366
Barwani	03	218
Betul	03	177
Bhind	19	1,661
Bhopal	02	80
Burhanpur	01	183
Chhatarpur	25	3,318
Chhindwara	04	138
Damoh	15	478
Datia	07	1450
Dewas	16	1,540
Dhar	11	2,254
Guna	08	842
Gwalior	09	3,724
Harda	01	154

Development & Impact of Jainism in India & Abroad

Hoshangabad	03	283
Indore	35	7,952
Jabalpur	26	2,787
Jhabua	03	145
Katni	07	469
Khandwa	03	148
Khargone	10	515
Mandla	02	36
Mandsaur	11	823
Morena	10	331
Narsinghpur	06	252
Neemuch	01	205
Panna	04	185
Raisen	05	369
Rajgarh	03	97
Ratlam	06	2,619
Rewa	01	92
Sagar	64	21,748
Satna	03	181
Sehore	06	720
Seoni	04	322
Shajapur	07	3,238
Sheopur	01	100
Shivpuri	29	1,535
Sidhi	01	82
Tikamgarh	54	2,397
Ujjain	12	9,008
Vidisha	06	2,577
Total	454	77,799

These data indicates that Madhya Pradesh too has a lot of potential but it is not properly explored and utilized. Recently a book published by Kundakunda Jnanapitha namely **Madhya Pradesh ke Jain Shastra Bhandra-Ek Sarvekshana** (2012) give more classified information about each district as well details of unpublished manuscripts.

AUTHORS AND SCHOLARS

The most popular Jain Stotra which is composed for the prayer of Tirthankara Adinatha is Bhaktamar Stotra. It has 48(44) stanzas and composed by Acharya Shri Mantunga who was related to Dhar District of Madhya Pradesh.

King Bhoja author of many texts including Bhupal Stotra is related with Dhar.

Famous poet Pandit Ashadhar Ji is responsible for creating about 20 books on Jainology reside in 1242 A.D. in Nalkachhapur (Nalchha) about 25 Km away from Dhar.

Famous poet of Apabhransh Raidhu (14th C.A.D.) is associated with Gopachal who composed many Mahakavya in Apabhransh.

In the early decades of Twentieth Century Justice J.L. Jaini translated the Gommatsara Jivakanda and Karmakanda too. Famous Jaina Scholar Pandit Mahendra Kumar Nyayacharya, Pandit Vanshidhar Vyakarnacharya, Pandit Udaichandra Sarvadarshnacharya and Dr. Darbarilal Kothia were related with M.P.- Bundelkhand region. Pt. Nathuram Dongriya and Pt. Nathulal Shastri Pratisthacharya are related with Malwa region.

ORGANATIONS OF MADHYA PRADESH

Several organisations are working in Madhya Pradesh for the benefit of Jain Society. Some of them are following:

- * Jain Social Group (J.S.G.)
- * Digambar Jain Social Group
- * Shvetambar Jain Social Group
- * Malwa Prantik Sabha, Baranagar
- * Kunda kunda Jnanapitha, Indore
- * Bhagyodaya Trust, Sagar
- * Dayodaya Trust, Indore
- * Anekant Gyan Mandir Shodha Sansthan
- * Digambar Jain Sahitya Prachar Samiti, Indore

Jains have very good relation with the Nawabs of the Malwa region. Many times they have performed the duties of the Mantri (Secretary) of state. In this way they can save and protect their religion in the region.

In short we can say that Madhya Pradesh-Bundelkhand region is very important for the study of Development of Jainism in India. The followers, scholars and traders of this region have a lot of impact on the cultural development of India.



JAIN RELIGION & CULTURE IN HARIYANA STATE

Dr. Ranjana Jain

Research Scholar - Prakrit Literture- Delhi

After a number of years of independence of India, Haraiyana State came into existence. It is just a coincidence that this Hariyana state is neither a birthplace of any Jain tirthankar or that of any other religious head. This state primarily being agricultural oriented, there is no evidence of any ancient jain culture over here. Not only that of jains, there are findings of any other ancient cultural activities here. In spite of that we find jains residing over here in ancient and newly formed cities. Jain religion has been spread here with the help of Jain temples and Stanaks. It has been a place of vihar (travel) area for ascetics (sadhu and sadhaviiji) of both the sects.

The information regarding the spreading and preaching of jain culture and other activities in the main cities of modern Hariyana State is somewhat as follows :

GUDGAON :

The original name is "GURUGRAM". It was named after the name of Guru Dronacarya, the legendary guru of Kaurava and of pandava of Mahabharat. It is said that Guru Dronacarya had his Ashram over here, wherein Kaurava and Pandava had learned many arts and vidyas. There are many Jain temples, new as well as ancient, in the modern Gudgaon city. Among Jain cultural centres, Jain dispensary, and social service centres, Panchayati Digamber Jain Temple and Dharasala and Jain Stanak are famous. "Parasvastali" jain temple which is situated on National Highway No.8, is worth notable among modern temples.

SIRSA :

Its ancient name was "Sarasvatipattan". In ancient time this place had been a famous centre of Jain studies. Even today we find some old and new jain temples and dharmasalas and jain schools over here.

KURUKSHETRA :

This place has been famous for being the battlefield of Mahabharat war between Pandava and Kauravas. Because of "Gita" this is also world famous pious place. Kauravas and Pandavas have been connected well with the jain culture. So this place must have been a centre of jain culture in the ancient period. This is a subject of research and historical findings. At present near to "Brahma sarovar" there is a Digamber jain temple, which is a centre place for venerators (shrddhalu). There are some jain sthanaks in the old Kurukhsetra city.

AMBALA :

Today this city is famous as a Military Cantontment. Similarly it is famous for "Atmananda Jain Collage" which is the most famous and popular centre of education. Many famous personalities have had their early education over here. This place is also notable for being the centre of creation of jain literature by jain ascetics of different sects.

PANIPAT :

Even though this place is famous for wars between Mugals and Britishers, it had been equally known for Jain temples ,educational institutions, jain dispensaries, and social services by the followers of Jain religion. Even today a large numbers of Jains are residing here.

SONIPAT:

Its ancient name was either “ Swarnapath” or “ Swarnaprastha “. Even today also it is famous for goldsmiths workmanship. Here there are many ancient and modern temples, and Stanaks .Jain population is in good number. This place is also well known for creation and preservation of Jain manuscripts. The copies and the manuscripts of the work of the famous great poet Raighu were done here.

RANILA :

In the last few years, during the excavation work, few Jain ancient idols were found from this place. This shows that in the past, this place must have been a very big place for Jain activities .In recent years a very big Jain Temples is constructed by by the Jain community over here. Educational and social service centres are also established by jains, which are working and are conducted with good reputation.

GANNOR :

As such this place situated on the main Karnal G.T. highway road, and is famous for agricultural products. From the ancient time Jain temples and educational centres were here. But at present there is only one well decorated jain temple and an educational centre is working. It is named as “GUPTIDHAM”

FARIDABAD :

This is a newly developed industrial city. Here many temples and stanaks have been constructed by Jain community. They have also built educational institutes and social service centres.

On the whole we find that jain community people are there in cities and in villages of the present Hariyana state. Small and big Jain Bhavans are also constructed here. Jain religion is well spread over the state.

Original in Hindi by : Dr. Ranjana Jain. Engaged in research work in the field of Prakrit Literature.

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Jashvant Shah

(Vapi).



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ALL INDIA JAIN SAMPRADAY SADHUJI-SADHVIJI COMPARATIVE TABLE 1983-2012

Sr. No.	Year	Sree Murtipujak	Sree Sthanakwasi	Digambar	Sree Terapanthi	TOTAL
1.	1983	5469	2482	418	720	9089
2.	1984	5769	2598	436	798	9601
3.	1985	6024	2655	449	705	9833
4.	1986	5690	2649	366	721	9426
5.	1987	5475	2671	363	707	9216
6.	1988	5560	2715	362	728	9365
7.	1989	5772	2763	355	712	9602
8.	1990	6162	2738	355	719	9974
9.	1991	6501	2853	374	702	10430
10.	1992	6228	2795	423	695	10141
11.	1993	6535	2897	475	695	10602
12.	1994	6240	2927	494	694	10355
13.	1995	6335	3004	544	691	10574
14.	1996	6366	3008	657	691	10722
15.	1997	6827	3093	657	685	11262
16.	1998	6894	3174	765	685	11518
17.	1994	6843	3198	960	688	11689
18.	2000	7257	3181	985	682	12105
19.	2001	7275	3269	985	682	12211
20.	2002	7553	3331	894	691	12649
21.	2003	8157	3434	928	685	13204
22.	2004	8143	3476	1008	686	13313
23.	2005	8061	3546	1008	692	13307
24.	2006	8296	3540	1075	687	13598
25.	2007	8527	3611	1129	680	13947
26.	2008	8513	3528	1070	664	13775
27.	2009	8524	3680	1141	667	14012
28.	2010	8492	3741	1358	671	14262
29.	2011	8743	3738	1295	665	14441
30.	2012	8898	3769	1371	672	14710

Total Jain Sadhuji-Sadhviji 14710.00

**ALL INDIA STHANKVASI JAIN SANT-SADHVI COMPARATIVE TABLE OF
34 YEAR (1979 to 2012)**

Sr. No.	Year	Shraman Sangh	Independent	UP Gujrat	Grand Total
1.	1979	705	514	745	1964
2.	1980	802	564	779	2145
3.	1981	912	561	817	2290
4.	1982	936	590	854	2380
5.	1983	952	639	891	2482
6.	1984	965	692	941	2598
7.	1985	916	769	970	2655
8.	1986	926	736	987	2649
9.	1987	883	766	1022	2671
10.	1988	926	766	1023	2715
11.	1989	937	773	1053	2763
12.	1990	910	780	1048	2738
13.	1991	975	798	1080	2853
14.	1992	880	822	1093	2795
15.	1993	948	827	1122	2897
16.	1994	939	854	1134	2927
17.	1995	998	870	1136	300
18.	1996	1017	852	1139	3008
19.	1997	1043	904	1146	3093
20.	1998	1096	923	1155	3174
21.	1999	1096	942	1160	3198
22.	2000	1076	928	1177	3181
23.	2001	1108	977	1184	3269
24.	2002	1110	1027	1194	3331
25.	2003	1187	1056	1191	3434
26.	2004	1187	1085	1204	3476
27.	2005	1231	1109	1206	3546
28.	2006	1175	1149	1216	3540
29.	2007	1210	1188	1213	3611
30.	2008	1082	1216	1230	3528
31.	2009	1205	1262	1213	3680
32.	2010	1226	1296	1219	3741
33.	2011	1211	1326	1201	3738
34.	2012	1216	1345	1208	3769

FIVE YEARS COMPARATIVE TABLE 1979 TO 2012 (34 YEARS)

Glimps from rule past

Sr. No	Name of Sampraday	1979 Total Thana	1983 Total Thana	1988 Total Thana	1993 Total Thana	1998 Total Thana	2003 Total Thana	2008 Total Thana	2012 Total Thana
1.	Shraman Sangh Sampraday	705	952	926	948	1096	1187	1082	1216
2.	Independent Sampraday	514	639	766	827	923	1056	1216	1345
3.	Up Gujarat Sampraday	745	891	1023	1122	1155	1191	1230	1208
	Grand Total	1964	2482	2715	2897	3174	3434	3528	3769

30 YEARS COMPARATIVE TABLE OF JAIN SAMPRADAY

(1983–2012)

1.	Shwetambar Murtipujak	5469	5690	6162	6335	7257	8061	8492	8898
2.	Shwetambar Sthanakwasi	2482	2649	2738	3004	3381	3546	3741	3769
3.	Digambar Sampraday	418	366	355	544	985	1008	1266	1371
4.	Shwetambar Terapanthi	720	721	719	691	682	692	671	672
	Grand Total	9089	9426	9974	10574	12105	13307	14262	14710

TOTAL JAIN SAMPRADAY SUMMARY OF 30 YEARS

(1983 to 2012)

Sr. No.	Name of Sampraday	1983 Total Thana	2012 Total Thana	Total Up/Less Total Thana	Up/Less Dar Percentage
1.	Shwetambar Murtipujak	5469	8898	+ 3429	+ 63%
2.	Shwetambar Sthanakwasi	2482	3769	+ 1287	+ 52%
3.	Digambar	418	1371	+ 953	+ 228%
4.	Shwetambar Terapanthi	720	672	(-) 48	(-) 7%
	Grand Total	9089	14710	5621	+ 61%

61% total Growth in 26 years

TABLE SHOWING UPS & DOWN IN JAIN SAMPRADAY

(1) STHANAKWASI SAMPRADAY :

Sr. No.	Sampraday	1979 Total Thana	2012 Total Thana	UP	Down	Percentage
1.	Shraman Sangh	705	1216	511	-	72%
2.	Dnyangachha (Part 2)	190	434	244	-	228%
3.	Sadhumargi (Part 3 Prathak)	203	368	165	-	81%
4.	Samarth Gachha (2011)	147	153	6	-	4%
5.	Ratna Sangh	36	96	60	-	167%
6.	Hukm. Shant Kranti (1996 se)	11	88	77	-	700%
7.	Madan Sudarshan Gachha (Part 3)	19	79	60	-	315%
8.	Jaymal Gachha	33	35	2	-	6%
9.	Arihant Margi (2004 se)	7	27	20	-	286%
10.	Mayaramiy Gachha	18	25	7	-	39%
11.	Nanak Gachha	20	14	-	(-) 6	(-) 30%
12.	Guru Madan Gachha (2001 se)	11	4	-	(-) 7	(-) 64%
13.	Hagamilalji	3	1	-	(-) 2	(-) 67%
14.	6 crore Limbdi Ajaramar (2 Part)	180	269	89	-	49%
15.	Gondal Gachha	186	240	54	-	29%
16.	Limbdi Gopal	52	161	109	-	210%
17.	Dariyapuri	91	118	27	-	30%
18.	Kachha Moti Paksh	74	100	26	-	25%
19.	Limbdi Ajaramar (2006 se)	79	87	8	-	10%
20.	Kachha Nani Paksh	60	60	-	-	-
21.	Botad	34	54	20	-	59%
22.	Ravnbhat	34	43	9	-	26%
23.	Gondal Sanghani	21	33	12	-	57%
24.	Barwala	15	26	11	-	73%
25.	Halari	2	6	4	-	200%
	Grand Total	2231	3737	1521	(-) 15	- %

UPS & DOWN IN SHWETAMBER MURTIPUJAK SAMPRADAY

(1986 to 2011 26 years)

Sr. No.	Sampraday	1979 Total Thana	2012 Total Thana	UP	Down	Percentage
1.	Ramchandra Surishwarji (2 Part)	807	1401	594	-	74%
2.	Bhuvan Bhanu Surishwarji (1990 se)	450	972	522	-	116%
3.	Anand Sagar Surishwarji	688	847	159	-	23%
4.	Kanak Surishwarji (Wagad)	479	634	155	-	32%
5.	Nemi Surishwarji	501	581	80	-	16%
6.	Niti Surishwarji	380	465	85	-	22%
7.	Siddhi Surishwarji (Baapji M. Sa.)	325	496	171	-	53%
8.	Bhakti Surishwarji	223	317	94	-	42%
9.	Dharma Vijayji (Dehla Wala)	243	331	88	-	36%
10.	Labdhi Surishwarji	199	292	93	-	47%
11.	Dharm Surishwarji	174	239	65	-	37%
12.	Keshar Surishwarji	174	245	71	-	41%
13.	Buddhi Sagar Surishwarji	150	127		(-) 23	- 15%
14.	Tristutik Part 1 (Jayant Sen)	95	166	71	-	166%
15.	Shantichandra Suri (Rajshekhar)	121	207			
16.	Vallabh Suri (Ratnakar Part 1)	251	185	-	(-) 66	26%
17.	Vallabh Suri (Nityanand Part 2)	108	139	31	-	29%
18.	Shantichandra Suri (Jinendra)	145	137	-	(-) 8	6%
19.	Himachal Surishwarji	91	136	45	-	49%
20.	Tristutik Part 2 (Hemendra)	64	82	18	-	28%
21.	Shri Shanti Chandrasuri (Somchandra)	-	88	-	-	-
22.	Parshwachandra Gachha	78	65	-	(-) 13	17%
23.	Muni Mohanlalji	58	41	-	(-) 17	29%
24.	Bimal Gachha	75	41	-	(-) 35	47%
25.	Amrut Surishwarji	26	28	-	-	-
26.	Tristutik (Jayanand) (Part 3)	5	15	10	-	200%
27.	Tristutik (Lekhendra) (Part 4)	-	-	13	2012 se	
28.	Achal Gachha	224	303	79	-	35%
29.	Kharatar Gachha	212	295	83	-	39%
	Shwe. Murti. Sampraday Grand Total	6346	8627	2281	154	34%

LIST OF PUJYA ACHARYA BHAGWANT OF JAIN SAMPRADAY

Shwetambar Murtipujak Sampraday

Sr. No	Name of Sampraday	Acharya Amount
1.	Shri Ramchandra Surishwarji	41
2.	Shri Bhuvan Bhanu Surishwarji	19
3.	Shri Anand Sagar Surishwarji	26
4.	Shri Kanak Surishwarji Wagad	1
5.	Shri Nemi Surishwarji	28
6.	Shri Neeti Surishwarji	4
7.	Shri Siddhi Suri (Baapji)	8
8.	Shri Bhakti Surishwarji	8
9.	Shri Dharm Vijayji (Dehla Wale)	6
10.	Shri Labdhi Surishwarji	15
11.	Shri Dharm Surishwarji	9
12.	Shri Keshar Surishwarji	1
13.	Shri Buddhi Sagar Surishwarji	7
14.	Shri Tristutik (Jayant Sen)	1
15.	Shri Shantichandra Suri (Rajshekhar)	2
16.	Shri Vallabh Suri (Ratnakar)	3
17.	Shri Vallabh Suri (Nityanand)	5
18.	Shri Shantichandra Suri (Jinchandra)	2
19.	Shri Himachal Surishwarji	-
20.	Shri Tristutik (Ravindrasuri)	1
21.	Shri Shantichandra Suri (Som Sundar)	1
22.	Shri Parshwachandra Surishwarji	-
23.	Shri Mohan Lalji M. Sa.	4
24.	Shri Vimal Gachha	1
25.	Shri Amrut Surishwarji	-
26.	Shri Tristutik (Jayanand)	-
27.	Shri Tristutik (Lekhendra)	1
28.	Shri Achal Gachha	2
29.	Shri Kharatar Gachha	1
	Shwe. Murti Anya Independent	4
	Grand Acharya	201

Shwetambar Sthanakwasi Sampraday

Sr. No	Name of Sampraday	Acharya Amount
1.	Shraman Sangh Sampraday	1
2.	Sadhumargi Sampraday	1
3.	Ratn Sangh Sampraday	1
4.	Jaimal Sampraday	1
5.	Hukm Gachhiy Shant Kranti	1
6.	Mayarameey Sampraday	1
7.	Arihant Margi Sampraday	1
8.	Nanak Sampraday	1
9.	Hagamilalji	1
10.	Dariyapuri	1
11.	Kachha Nani Paksh	1
12.	Khambhat Sampraday	1
13.	Gondal Gachha (Shiromani)	1
	Grand Acharya	13
(3)	Digambar Sampraday	77
(4)	Shwetambar Terapanthi Sampraday	1
	Grand Acharya	91
	SUMMARY	
1.	Shwetambar Murti. Sampraday	201
2.	Shwetambar Sthanakwasi	13
3.	Digambar Sampraday	77
4.	Shwetambar Terapanthi	1
	Grand Acharya of	
	Samagra Jain Sampraday	292

Compailed by : Babulal Jain (Gajendra Sandesh - Mumbai)

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Āgama on Nonviolence

"2500 years ago, the prince of Kshatriyakund state took vows of "Śramana" (monkhood) and left his palatial life and its luxuries in search of "truth and true reality". He lead a solitary life wandering in jungles and spending time in deep meditation to conquer evils of anger, ego, deceit, passion, and greed. The twelve and one-half years of such penance, resulted in omniscience achieving the title of "Lord (Bhagvān) Mahāvīrā". Showering his infinite compassion, he preached the message of Ahimṣa (non-violence), equanimity, and detachment of material wealth. He motivated a person to travel the path of divinity and achieve enlightenment and emancipation. This divine sound was captured by his principle disciples into scriptures (called "Āgama"). Since the Jain Āgama are a treasure chest for enlightening the soul and incomparable archive of Worldly wisdom, it deserves to be in every library, university, and institution of the world."

Goals and Objectives of JAIN AAGAM MISSION

- Translate all Jain Āgama into English and other worldlanguages
 - Make Āgama available in Electronic Media
 - Promote awareness of Āgama throughout the world
 - Promote a compassionate & nonviolent lifestyle throughout the world
 - Encourage and promote research on Āgama to develop solutions to the world's problems (ecology & environment, global warming, world peace, psychology, health, scientific principles, etc.)
 - Hold periodic conventions to exchange thoughts & philosophies with world's scholars
 - Interface with interreligious organizations and other guiding institutions
 - Be a resource for information and referral
-

ABOUT EDITOR

Gunvant Barvalia hails from the Khambha town in Amreli District of Gujarat. After a few years of practice, as a C.A., he is now owning a Textile processing industry.

Gunvantbhai has edited and brought out over 40 books on varied subjects such as religion, spirituality, Philosophical literature etc. He serves as Honorary Editor for various representative periodicals.

He is a Trustee of Santbal Award Foundation, Vishwavatsalya Prayogik Sangh, KalptaruSadhna Kendra, Spandan Holistic Institute Conducted by M. B. Barvalia Foundation and Secretary of All India S. S. Jain Conference.

Gunvantbhai presides over several Lecture Series and Dialogues conducted in Mumbai. He has successfully delivered lectures in India & abroad.

Gunvantbhai is the Hon. Co-ordinator & Trustee of the, Saurashtra kesariPranguru Jain Philosophical Literary Research Centre Organised by Arham Spiritual Centre.

His wife Dr.Madhuben has attained a Ph.D. for her doctorate in research on Hindi Literature.

Gunvantbhai is a Co-ordinator of Jain Aagam Mission and Joint Editor of Jain Viswakush. 'Gunjan Barvalia is the pen name under which Gunvantbhai's articles on various subjects, appear in periodicals & News papers.

His article, appeared in Mumbai Samachar in 1997, has won him the 'Best Journalist Award' from the Mumbai Jain Patrakar Sangh.



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