

Jainism in South India

Vidyālaṅkāra
Prof. S. K. Ramachandra Rao



Suramā Prakashana
Bangalore - 11

Jainism in South India

By

Vidyāṅkārā

Prof. S. K. Ramachandra Rao

Suramā Prakāshana

Prof. S. K. Ramachandra Rao Memorial Trust ®

Bangalore - 560 011

Jainism in South India - by Vidyalankara
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Dr. S. R. Sudarshan for Surama Prakashana,
the publication wing of Prof. S. K. Ramachandra
Rao Memorial Trust ®, 305, 6th Cross, 1st Block,
Jayanagar, Bangalore-560 011. Ph.: 080-
26563957, E-mail : drsrsudarshan@gmail.com

Pages : *xiv* + 116 = 130

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First Edition : 1970

Second Edition : 2009

500 Copies

Price : **Rs. 85/-**

ISBN : 978-81-906740-7-2

Composed at :

Sree Lakshmi Enterprises,

#1052, 50 Ft. Rd., 1st Stg.,

Kumaraswamy L/o

Bangalore-78. Ph.: 64555684

Printed By : Vagartha

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The Editor's Note

Soon after the formation of the Prof. S. K. Ramachandra Rao Memorial Trust, my mother, sister and I decided to make a list of all my father's publications so that we can decide on which books have to be reprinted first. We found to our surprise that the only book on Jainism that we had with us was his English translation of Jinabhadra Gaṇi's *Jhānajjhayaṇam* (Manual of Meditation) that had been published by the Oriental Research Trust, Madras in 1971. We located an old biodata of my father where he had given a list of books that he had authored, and this list contained a mention of the book 'Jainism in South India' published by the same Trust. We then discovered to our dismay that the Oriental Research Trust was no longer functioning. It was then that we thought of the brothers Sri Mangilal Chajjer and Sri Manohar Bhārati who were close to us in the late 1960s and 1970s. They were followers of Acharya Sri Tulasi of the Śvētāmbar Terapanth community, and had taken my father to Bikaner to meet the Āchārya. I contacted Sri Manohar Bhārati and told him that we were interested in reprinting my father's book. Sri Manohar personally visited the Terapanth

Sabha, searched through all the books there before he came across a lone copy of this book and got it xeroxed for us. We are extremely grateful to him.

Unfortunately this book did not have diacritical marks that make it easy to understand the correct pronunciation of the names and technical terms. I decided to include these in order to make the book more useful. The index has also been made more comprehensive. Prof Ramachandra rao had made more a clay model of Āchārya Sri Tulasi that had been molded into plaster of paris. A photograph of this sculpture has been included. The references that were found at the end of the book in the first edition have been shifted to the end of each chapter.

I would like to thank Smt Vasantha Lakshmi for preparing the typescript and the Vagartha Printers for the nice printing.

Āshāḍa Śukla Ekādashī
3-7-2009

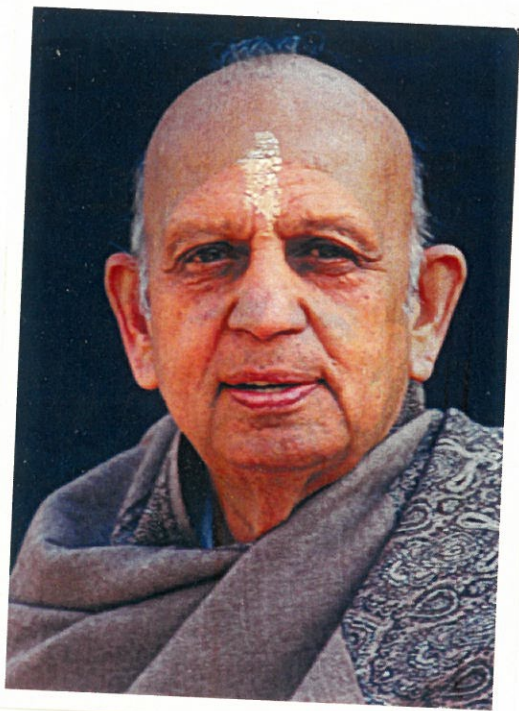
Dr. S. R. Sudarshan

Diacritical marks and pronunciation

ā	आ	t	त
ī	ई	th	थ
ū	ऊ	d	द
k	क	dh	ध
kh	ख	n	न
g	ग	p	प
gh	घ	ph	फ
c	च	b	ब
ch	छ	bh	भ
j	ज	m	म
jh	झ	ś	श
ṭ	ट	sh	ष
ṭh	ठ	s	स
ḍ	ड	l	ल
ḍh	ढ	r	र
ṇ	ण		

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About the Author



Prof S. K. Ramachandra Rao (1925-2006) was born in a conservative Madhva Brahmin family. He studied sanskrit in a pathasala in Nanjangud, and then learnt the prasthanaya trayā with bhāṣya under Palghat Narayana Sastri. He also studied Pali and Tripitakas from Narada Mahathera of Sri Lanka, and learnt Tibetan in order to study Tibetan Buddhism. He obtained an M.A. in Psychology from the Mysore University, and started his career as a research assistant in the Indian Institute of Science. He later headed the department of clinical psychology in NIMHANS in Bangalore.

A born teacher, he was a visiting professor at the Bangalore University teaching in the departments of psychology, philosophy, indology, social work and education. He headed the department of Indian culture at the Callison College, University of the Pacific, Bangalore Centre. He was a senior associate of the National Institute of advanced Studies, Bangalore, and was on the guest faculty of the Indian Institute of Management.

He was a member of the Karnataka State Lalita Kala Academy and Sangita Nritya Academy, had served on the Agama Board, Karnataka and was on the advisory committee of

the T.T.D. He had been honored with the 1986 Karnataka Rajyotsava Award.

He was a prolific writer, artist, sculptor, musicologist, scholar and orator. He had written more than 150 books in English and Kannada apart from books in Sanskrit and Pali on various aspects of traditional Indian Culture. His books on Iconography and on Tirupati were given the state Sahitya Academy awards.

He had been honored with the titles Vidyalankara, Sangita Kalaratna, Vachaspati, etc. He had received the Vedaratna Samman from the Swami Gangeshwaranandaji Trust, Mumbai.

He had been conducting classes at his residence for many decades on scriptural texts like Bhagavadgita, Upanishads, Brahmasutras, Yogasutras etc.

He had held one-man shows of his paintings and sculptures. One of his models on Rabindranath Tagore has been installed in the foyer of the Ravindra Kala Kshetra, Bangalore.

Preface to the First Edition

The Oriental Research Trust of Madras plans, among other things, to highlight the contribution of Jainism to South Indian culture. Although Jainism is a religion that arose north of the Vindhya ranges, it not only reached the south quite early in its career but made a profound impact on the culture of the people inhabiting this region. The early development of Jain thought is inevitably bound up with the South Indian masters like Kuṇḍakunda, Umāśvāmi, Pūjyapāda, Samantabhadra and Akalanka. If the history of Jainism would altogether be incomplete without a consideration of the Southern developments, the history of South India would equally be incomplete without treating of the part played by Jainism. Sufficient attention has not hitherto been focussed on this important aspect of Jainism. And the Trust has planned to bring out a comprehensive volume on this subject in a couple of years.

The idea of the Oriental Research Centre, as an organ of this Trust, as well as the suggestion for this volume came from the celebrated head of the Svetambara Terapanth division of the Jain community in the country,

Acharya Sri Tulasi, during his four month sojourn in Bangalore (July-November 1969). The Centre was to be the first step in the direction of the 'Jain Visvabharati' (All-India Jain University) which the Acharya is planning to bring into existence soon. And he did me the honour of asking me to direct the activities of this Centre, and suggested that I may prepare a short book on Jainism in South India.

It was in deference to his desire that the present book has been prepared. It is only a prelude to larger and more comprehensive volume that the Centre will bring out in due course, containing contributions from the most eminent authorities in the field. The details of this project have already been worked out in consultation with Acharya Sri Tulasi, Muni Sri Nathmalji, Muni Sri Dulharajji, Dr. Nathmal Tatia, Pundit Bhujabali Sastri and others; scholars, both Indian and foreign, are being approached for cooperation, and the Centre expects to get busy with this project soon.

This is the second book in the Oriental Research Series, the first one being Acharya Tulasi : Man and His Mission (1969). The Oriental Research Centre, functioning at Madras and Bangalore has programmed to get the major Jaina classics in Kannada and Tamil translated

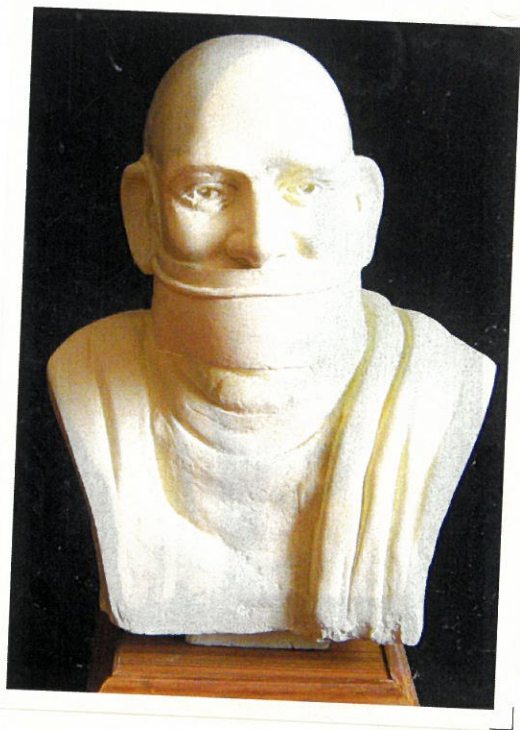
into English, to facilitate a greater appreciation of the contribution of the South to Jainism; and during the current year, Sivakoti's Vaddaradhane (Kannada) and Tiruttakkadevar's Jivakachintamani (Tamil) have been taken up.

My indebtedness to Acharya Sri Tulasi can hardly be expressed in words. I feel fortunate and privileged that it was given to me to come into close contact with this saintly teacher, and that I was able to fulfil this desire of his. The chief of his disciples Muni Sri Nathamalji, a great scholar and writer, very kindly went through the manuscript of this book along with Muni Sri Dulharajji. I am grateful to both of them for their appreciation and suggestions. Muni Sri Rupachandra, another bright and young monk in the entourage of Acharya Tulasi, read the whole book; he provided a constant inspiration for this work, as he did for my earlier book, Acharya Tulasi: Man and His Mission.

I must acknowledge the help I received from my wife, Rama R. Rao, who prepared the index, from my friend Mr. Mangilal Chajjer who was involved in the printing of this book, and from the Srinivasa Printers who have printed the book neatly and in a very short time.

S. K. Ramachandra Rao

Model of Acharya Sri Tulasi



Section I

Advent of Jainism in South India

Introduction

Jainism is an important religion in South India for over two thousand years now, and has survived the ravages of time. It has had an unbroken continuity, and during the tenth century was widely prevalent throughout the peninsula. Of the four prominent religious denominations (*samayas*) mentioned by Somadeva¹ as popular in Deccan about 960 A.D., Jainism was one, others being Saivism, Buddhism and the old Vedic religion. The precise age and the exact circumstance of the advent of Jainism from the North, the land of its birth, is shrouded in uncertainty. There is a legend, told in an eleventh century Sanskrit work, that Mahāvīra himself came to the South, to the Kannada country more specifically (known at that time as Hemāngada-desa), during the reign of King Jīvandhara, whom Mahāvīra met and admitted into the

ascetic fold. There is a belief that even during the days of the very first *Tīrthankara*, Rishabha, presumably several thousand years before the arrival of the twenty-fourth Tirthankara, Mahāvīra, in 599 B.C., there were South Indian princes in the encourage of Rishabha, and that they finally retired to the Satrunjaya Hills in Palitana, Saurashtra.

Legends and beliefs apart, the earliest historical evidence for the advent of Jainism in South India is the visit of the sage Bhadrabāhu, the eighth teacher in succession after Māhavīra, along with the Magadhan monarch Chandragupta Maurya to Śravaṇabelgoḷa in Mysore State. This event forms the subject matter of a persistent legend in the Kannada country, and the Southern sects of Jainism invariably trace their descent from Bhadrabāhu. The event is recorded in an inscription of about 650 A.D. on Chandragiri in Śravaṇabelgoḷa³. A cave there is named after Bhadrabāhu; it is said that the great saint lived and died there. On the same hill is a shrine named after Chandragupta which is said to be the oldest of the structures on the hill and the pierced screens contain in excellent sculptured relief the story of this visit. The screens are the work of the twelfth century, but the shrine itself is older by three centuries. An inscription in Siddhara-basadi⁴ and another in 'Maranavanli-mantapa'⁵ have preserved for us the memory of

Chandragupta, who was a disciple of Bhadrabāhu. Vincent Smith who doubted the authenticity of the legend later admitted "after much consideration" that it had a "solid foundation in fact".⁶

The Kannada Country was thus the original home of South Indian Jainism ; this religion, which came earlier than Buddhism enjoyed in this part of the country great popularity for a long time after the disappearance of the latter religion. This province continued to be a strong hold of Jainism even after this religion spread in course of time to Tamilnāḍu, Andhradeśa, and Kerala. Jainism first entered Tamilnāḍu about 80 A.D. and the name of Bhūtabali, the fifth *ekangadhari* (proficient in Āchārāṅga, one of the Jaina scriptures), is associated with this event. With the rise of the Rāshtrakūṭas Jainism gained strength, and by about 420 A.D., it was so popular as to necessitate a *Draviḍa-Sangha*, a Southern Community organised by Vajranandi. This Sangha is said to have furnished the model to the well-known Tamil Sangams of poets. It is probable that the Jain tradition regarding their sixty-three saints recorded in the *Mānapurāṇa* influenced the Saiva hagiology of the sixty-three leaders (*aravattumuvar Nayanars*).⁷ The Jaina writers made copious and profound contributions to Tamil literature so much so that "Jainism had more influence than Buddhism on the life of the people"⁸. Even when

Jainism tended to lose its status as a state-patronised religion towards the close of the eleventh century, it "was not overwhelmed so completely as Buddhism by the rising tide of Śaivism and Vaiṣṇavism in the land"⁹

Jainism not only spread all over South India but readily got assimilated with the faiths already existing and absorbed the new faiths that rose into prominence from time to time. Even when conflicts were on the scene with the rise of Śaivism and Vaiṣṇavism, especially Śaivism, during the Chola ascendancy, "apart from occasional acts of vandalism Śaiva-Jaina relations do not appear to have been marred by anything more serious than theological disputes or religious controversies".¹⁰ Jainism in South India illustrates the strength of a gentle religion. Even if the Jaina population does not exist in large numbers in South Indian states, the impact of this religion is undoubtedly present all over.

Bhadrabāhu

Bhadrabāhu's name is in all accounts associated with the spread of Jainism in the south of the Vindhyas. In the lists of succession of the Digambara as well as the Śvetāmbara sects of the Jains, his name occurs as the eight master after the passing away of Mahāvīra in 527 B.C. The first master was Gautama who administered the Community for twelve years, succeeded by Sudharma (who was head for 12 years

according to Digambara lists and 8 according to the Śvetāmbara), and he by Jambusvāmi (whose period was according to the Digambaras 38 years and according to the Śvetāmbaras 42). These three were styled as *kevalins*, the perfected and omniscient saints whose spiritual accomplishments were of the highest standard. After they led the Community for a total period of sixty-two years (527-465 B.C.), they were succeeded by a line of five saints whose spiritual perfection was not so complete. These latter were called *Śrutakevalins*, masters of the fourteen ancient texts belonging to Dṛṣṭivāda¹¹, possessed of complete knowledge of scriptures but spiritually incapable of attaining to perfection; Bhadrabāhu was the last in the line of these Śrutakevalins. Both the traditions Śvetāmbara and Digambara are unanimous in recognising Bhadrabāhu's importance in the history of Jainism. While both traditions alike accord the fifth place to Bhadrabāhu in the line of succession of Śrutakevalins, they are not agreed on the names of his predecessors. While the Digambara tradition has Nandi, Nandimitra, Aparājita and Govardhana as the teachers in order, before Bhadrabāhu and after Jambusvāmi, the Śvetāmbara list has Prabhava, Sayyambhava, Yaśobhadra and Sambhūtivijaya. The former tradition assigns to these five teachers a total period of 100 years, while the latter 116 years.

The date of Bhadrabāhu as well as the period of his pontifical career are matters of considerable uncertainty. According to Hemachandra, Bhadrabāhu passed away 170 years after the demise of Mahāvīra¹³ (527 B.C.), and this year would correspond to 357 B.C. But the traditional lists of Śvetāmbara and Digambara succession give respectively 174 years and 162 years after Mahāvīra's demise as the date of the completion of Bhadrabāhu's pontifical career ; 353 B.C. and 365 B.C. respectively. The period of his pontifical career is also variously given as 14 years¹⁴, 29 years¹⁵, 24 years¹⁶, and 20 years¹⁷. He is said to have lived for seventy-six years.

The date of Bhadrabāhu appears bound up with that of Chandragupta Maurya, the Magadhan king who is believed to have taken *dīksha* from Bhadrabāhu and came with him to the South. Hemachandra mentions that Chandragupta became king 155 years after the passing away of Mahāvīra¹³ i.e. in 372 B.C. Historians are inclined to believe that the king, whom the Greek writers knew as Sandrakottos and who routed the Nanda army, overthrew the Ionians and drove them beyond Indus ascended the throne in 313 B. C. a tradition which makes the king die in 297 B. C., which is the date of Bhadrabāhu's death according to another tradition. Chandragupta is supposed to have ruled for 24 years before he abdicated the throne in favour of his son

Simhasena. This event would be about 289 B.C., if we take 313 B.C. as the date of his ascension. This would agree with the Digambara tradition that Chandragupta joined Bhadrabāhu in 288 B.C. This date may also be taken as the date of advent of the Jaina Community in the South. The tradition maintains that Bhadrabāhu died soon after he settled down in Śravaṇabelgoḷa, and that Chandragupta survived him. This, however, would seriously disturb the dates regarding Bhadrabāhu mentioned above.

The inscription to the south of Parśvanātha-basadi in Śravaṇabelgoḷa, dated about 650 A.D. mentions Chandragupta as the disciple of Bhadrabāhu who stayed with the master when the Sangha was dismissed to proceed to Tamilnāḍu.²⁰ But another tradition²¹ gives the name of Bhadrabāhu's disciple as Gupti-gupta, and he is mentioned here as the forerunner of the Balatkāragana of Nandisangha. Perhaps this Gupti-gupta is not identical with Chandragupta ; there is a suggestion by Hoernle that this Gupti-gupta was the disciple of Bhadrabahu II, known only to Digambaras; and he identifies him with Arhadbali (about 14 B.C.). In the Śvetāmbara tradition, however, Chandragupta does not figure prominently among Bhadrabāhu's disciples. According to this account, Bhadrabāhu had four important disciples, Agnidatta, Jinadatta, Somadatta and Godāsa, but none of them

succeeded him. It was Sthūlabhadra who succeeded Bhadrabāhu as the first of the *Daśapūrvīs* (eleven masters who came after the five *Śrutakevalins*). Even in the Digambara tradition, it was Viśākha who is mentioned as the master who succeeded Bhadrabāhu. It is doubtful therefore if the dates regarding Bhadrabāhu are intimately related to those of Chandragupta. Their association, however, is a matter of strong tradition in the South, and cannot easily be brushed aside. While we cannot be sure of Bhadrabāhu's dates in the present state of our knowledge, his migration to the South may be placed around 300 B.C.

The career of Bhadrabāhu forms the subject matter of numerous works in the South like *Bṛhatkathākośa* (931 A.D.), *Bhadrabāhu Charite* (15th cent.), *Munivamśabhyudaya* (1680) and *Rājāvalikathe*. The sage was born in the town Kotikapura in Pundravardhana (Pubna in Bengal) as the son of Soma Sharma who was the *purohita* to king Padmaratha. When this brahmin boy was playing on the road one day, he was seen by the fourth *Śrutakevalin* (seventh teacher after Mahavira), Govardhana, who was passing that way. The venerable ascetic was greatly impressed by the bearing and confidence of the boy and with the permission of the parents took him along with him. The boy grew up under the tender care of the fourth

Śrutakevalin, and soon distinguished himself as the master of the fourteen *Pūrvas*. As a young man he was admitted into the monastic fold and practised severe austerities. He was not only reputed as a great scholar, but venerated as a saint of high spiritual attainments. In due course, he became the *āchārya* of the Jaina Community, which at that time was as yet undivided.

Once it so happened that Chandragupta who was then the king of Magadha had sixteen dreams, and the sixteenth dream pertained to a twelve-hooded serpent. Bhadrabāhu who was invited to interpret the dreams foresaw a dreadful famine that would overtake the kingdom for a twelve year period. He feared that he and his monastic fraternity would find it hard to keep to their austere and ascetic habits during these troublesome days, and decided to migrate to the regions south of the Vindhyas. The King, who was devoted to the sage, made over the kingdom to his son Simhasena and joined Bhadrabāhu's entourage as a monk-disciple.

The party of monks, 12,000 in number, led by Bhadrabāhu left Magadha and moved southwards. This was but one section of the Jaina community ; and the other section continued to stay in Magadha under Sthūlabhadra, a disciple of Bhadrabāhu. This latter section was known as the Ardhapālakas, who later became the Śvetāmbaras. The migrating community arrived in Śravaṇabelgoḷa in Mysore State. It was then

a pleasant clearance in the midst of a dense jungle called 'Kaṭavapra'. The inscription on a rock near Parśvanatha-basadi provides a splendid description of the place. Bhadrabāhu while here perceived that his end was near and decided to stay there; he sent the party onwards to the Chola and Pāṇḍya kingdoms placing his disciple Viśākha in charge of it. Chandragupta alone stayed on in Kaṭavapra serving the aged master. Bhadrabāhu spent his last days in a cave on the hillock now known as Chandragiri (after Chandragupta), engaged in severe penance and starved himself to death. Thereupon Chandragupta performed the last rites for his master near the cave and spent the rest of his life in penance and passed away in the same manner.

The footprints of Bhadrabāhu inside the cave were for long objects of worship, as evidenced by an inscription inside the cave in *nāgara* characters, dated about 1090 A.D., which mentions that one Jinachandra came here and worshipped the sacred footprints²². The cave became in course of time a shrine where devout monks and laymen spent their last days performing austerities.

Bhadrabāhu's name is associated with the celebrated *Kalpasūtra* containing the biographies of the Jinas (*Jinacharitra*), lists of Jaina religious schools and their leaders (*Therāvali*), and the rules for the

ascetics (*Sāmāchāri*). It is probable that only the last section which is the oldest part of the book, was written by Bhadrabāhu, other sections being composed later by others²³. Bhadrabāhu also prepared glosses (*Nijjuttis*) on ten works²⁴ of the Jaina canon. Besides these, a poem *Upasargahara-stotra* in praise of Pārśva the twenty-third Tīrthankara, is ascribed to his authorship.

Emerging out of the legend as a historical teacher of great erudition and holiness, Bhadrabāhu stands as the patron-saint of South Indian Jainism²⁵.

The Great Division

While it is not possible here to deal with the great division of the Jaina community into the Digambara and Śvetāmbara sects, it must be mentioned that this division was of utmost importance to the development of South Indian Jainism. One may say, with reservation, that the South is principally Digambara while the North is Śvetāmbara. The Southern tradition places the division around 79 A.D., while the Northern accounts give 82 A.D. as the date. Bhadrabāhu's visit to the South is considered by the former as the main cause responsible for this split. When Bhadrabāhu migrated out of Magadha with a large entourage of monks, the monks that remained in Magadha under the guidance of Sthūlabhadra were styled as Ardhaphālakas, by the peculiar head dress they wore. Bhadrabāhu passed away

in Śravaṇabelgoḷa and his disciple Viśākha who returned to Magādhā after twelve years with the party that accompanied Bhadrabāhu found the differences between his own community and Sthūlabhadra's community sharp and beyond rapprochement. This is the Digambara version of the division.

The Śvetāmbaras, who believed that Bhadrabāhu really migrated to Nepal and not to the South, had a different story to explain the schism. A monk Botika (Śivabhūti in Rathavīrapura) who had received the gift of a costly garment from the King of the place presented it to his teacher Āryarakshita. And the teacher tore the cloth to shreds. Botika interpreted this act as an injunction to go about naked and did so from that time. But when his sister, Uttara who was a nun, wanted to follow his example, he dissuaded her with the argument that women could not in any case obtain full deliverance. The sect that got started by Botika in this manner became in due course the Digambara division.

Whatever the truth of the matter, the lists of teachers of the two divisions are almost identical till we come to Bhadrabāhu and the lists are entirely different from that point. The Southern pontifical lists commence actually with Bhadrabāhu II, whom Hoernle identifies with the teacher of Arhadbali (Gupti-gupta), and who is altogether unknown to the Northern lists. He is, according to the Digambara tradition, the twenty

seventh teacher after Mahavira, and his date is given as 37-14 B.C.²⁶. He was a master of the nine *Angas* of the Jaina canon, and his successor Lohācharya (14 B.C.-38 A.D.) knew only eight *Angas*. After him came five teachers who knew only *Āchārāṅga*, and Arhadbali (38-66 A.D.) was first of them. It is suggested that a great contemporary of both Bhadrabāhu II and Arhadbali was Kuṇḍakunda who was indeed responsible for the development of South Indian Jainism. The Digambara lines of succession proudly trace themselves to the lineage (*anvaya*) of Kuṇḍakunda; the Nandi-samgha is directly derived from him²⁷.

The original community (Mūla-sangha) consisting of Kuṇḍakunda's lineage is said to have been made four-fold by two disciples of Arhadbali, Pushpadanta and Bhūtabali, "in order to minimise hatred and other (evils) that might arise owing to the nature of things".²⁸ Earlier than their time, Arhadbali's immediate successor Māghanandi (about 66 A.D.) had brought into being Nandi-samgha (or Balatkāragana) the most important branch of the original community. After Māghanandi Dharasena (about 40-75 A.D.) became head of the community, and he was the last master of the eight-fold clairvoyant scripture (*aṣṭāṅga-mahānimitta*). When he was residing in the Chandragupha (moon cave) in Girinagara (in Surashtra)

it occurred to him that unless he taught the traditional knowledge to some competent disciples, it would be lost for ever. He sent words to the leaders of the Southern Community at Veṇākataṭīpura (in Andhra Pradesh) that they may depute some monks to study under him. The Southern Assembly selected Pushpadanta and Bhūtabali to get trained under Dharasena. Dharasena imparted to them all the traditional lore that was handed down to him, and asked them to commit it to writing. They took leave of their teacher and arrived in Ankuleswara (modern Broach) to spend the rainy season there. After this, Pushpadanta left for Banavāsi (Kannada country)²⁹ and Bhūtabali went to Dramila-deśa (Tamilnadu). The two together composed *Shatkhaṇḍāgama-siddhānta* on the basis of Dharasena's teaching about 75 A.D., which became an important Digambara text. In due course Pushpadanta (50-80 A.D.) and Bhūtabali (66-90 A.D.) became leaders of the Jaina Community which was still undivided. But one can see that the emphasis was shifting to the South.

The Maurya kings, especially Samprati (216-207 B.C.), grandson of the great Aśoka, were patrons of Jainism. During the days of Samprati the capital of the Magadhan state was moved to Ujjain³⁰. The Magadhan power waned in the meantime and the last emperor Bṛhadratha was murdered by his commander-in-chief

Pushyamitra Sunga. The Sungas with a Brahmanical zeal were opposed to Jainism, and with the rise of their power, the headquarters of the Jain community had to move to Ujjain, and for several Centuries this town was the stronghold of the Jains.³¹ From Ujjain, the headquarters got shifted to Valabhī in Gujarat, and later to Mathura. With this uncertain patronage and possibly persecution, the Northern Magadhan Community could not consolidate its position, much less make an advance. But the southern Community was not only in peaceful times but got encouragement from the Rashtrakuta and Ganga Kings.

1. *Yasaśtilaka* II. 32 See Commentary of Śrutasāgara.

चत्वार एते सहजाः समुद्रा यथैव लोके ऋतवोऽपि षट् च ।

चत्वार एते समयास्तथैव षड्दर्शनानीति वदन्ति सन्तः ॥

2. *Kshatrachūḍāmaṇi* by Oḍeyadeva Vādībhāsimha; the legend is retold in the Kannada *Jeevandharacharite* of Bhāskara and the Tamil *Jeevakachintamani* of Tiruthukka-devar.

3. SB No.1 (*Epigraphica Carnatika*, II, p. 71).

4. तदीय शिष्योऽजनिं चन्द्रगुप्तः समग्रसीलानतदैव वृद्धः ।

विवेशयतीर्वतपः प्रभावप्रभूतकीर्तिर्भुवनान्तराणि ॥

5. चन्द्रप्रकाशोज्वलसान्द्रकीर्तिः श्रीचन्द्रगुप्तोऽजनि तस्य शिष्यः ॥

6. *Early History of India*, Revised Ed., p. 154.
7. K. A. N. Sastri, *The Culture and History of the Tamils*, 1964, p. 109.
8. K. A. N. Sastri, *op. cit.*
9. K. A. N. Sastri, *The Pandyan Kingdom*, p. 95.
10. K. K. Handiqui, *Yaśastilaka and Indian Culture*, 1949, p. 354.
11. Muni Nathmal, *Jain Darsan-ke maulic Tattva*, p. 428.
12. For details see J. P. Jain, *The Jaina Sources of the History of Ancient India* Appendix B. pp. 262-265; for different traditions of the Śvetāmbara *paṭṭāvalis*, Muni Nathmal, *op. cit.* p. 40 f.
13. वीरमोक्षाद्वर्षशते सप्तत्यग्रे गते सति ।
भद्रबाहु रपि स्वामी ययौ स्वर्ग समाधिना ॥
14. Muni Nathmal, *op. cit.* p. 42-43.
15. J. P. Jain, *op. cit.* p. 262.
16. *Ibid.* p. 264.
17. Ratnanandin, *Bhadrabāhucharita*
18. एवं च श्रीमहावीरे मुक्ते वर्षशते गते ।
पञ्चपञ्चाशदधिके चन्द्रगुप्तोऽभवन्नृपः ॥
19. N K. Bhattasali, J.R.A.S., 1932, pp. 273-288
The date has been arrived at after a critical examination of Jaina records.

20. Also in Mallishēṇa's epitaph, dated 1128 A.D.
 वर्ण्यः कथं नु महिमा भण भद्रबाहोर्मोहोरुमल्लमदमर्दनवृत्तबाहोः ।
 तच्छिष्यताप्तसुकृतेन स चन्द्रगुप्तः शुश्रूष्यतेस्म सुचिरं वनदेवताभिः ॥
21. Pākshikapratikramanākriya.
 वर्ण्यः कथं नु महिमा भण भद्रबाहोर्मोहोरुमल्लमदमर्दनवृत्तबाहोः ।
 पञ्चपञ्चाशदधिके चन्द्रगुप्तोऽभवन्नृपः ॥
22. श्रीभद्रबाहुस्वामिय पादमं जिनचन्द्रप्राणमतः ॥
23. Cf. M. Winternitz, *A History of Indian Literature*, Vol. I, p. 463.
24. आयारङ्ग, सूयगङ्ग, सूरियपण्णत्ति, उत्तरज्झयण, आवस्सय, दसवेयालिय, दसासुयवखन्द, कल्पसूत्र, ववहार, ऋषिभाषित सूत्र
 Bhandarkar's Report, 1883-4.
25. In inscriptions in and around Śravaṇabelgoḷa, his name is invariably mentioned with awe and respect as in the following :

तदन्वये शुद्धमतिप्रतीते समग्रशालामलरत्नजाले ।
 अभूद्यतीन्द्रो भुवि भद्रबाहुः पयः पयोधाविव पूर्णचन्द्रः ॥



भद्रबाहुश्चिमः समग्रबुद्धिसम्पदा
 शुद्धसिद्धशासनं सुशब्दबद्धसुन्दरं ।
 इद्वृत्तसिद्धिरत्र बद्धकर्मभित्तपो -
 वर्धितप्रकीर्तिरुद्धरदधेम हर्धिकः ॥



Section II

Early Jaina Teachers of South India

The original community

Although the advent of Jainism in South India is in legend and tradition intimately associated with the visit of Bhadrabāhu the last *Śrutakevalin* about 297 B. C. to Śravaṇabelgoḷa, the lists of South Indian Jain masters usually commence with another Bhadrabāhu, called the second, who was only an *Angadhāri* (or *upāṅgi*) and who led the community between 37 and 14 B. C. In fact there is a suggestion that it was this Bhadrabāhu that migrated from the North in the company of Chandragupta-Vikramāditya, the Gupta king and not the Mauryan as is generally believed. Whatever the truth of this contention, Bhadrabāhu II is doubtless an important teacher who was responsible for the spread of Jainism in South India. Even if Jainism entered South India as early as 297 B. C., or earlier, it

was only during the century prior to the Christian era that the religion assumed popular character.

Bhadrabāhu II was the third teacher in the group of *angadhāris*. There were, according to the South Indian tradition, eleven *Daśapūrvis* after Bhadrabāhu the last *Śrutakevalin*. These were followed in succession by five teachers who were proficient in all the eleven *angas* (*ekādaśa-angadhāris*) and their total period is given as 123 years. After them four teachers, followed; the first two in this group knew ten *angas*, the third (Bhadrabāhu II) knew nine and the last (Lohāchārya) only eight. Bhadrabāhu II is said to have become the head of the Order in 37 B.C., and after his passing away in 14 B.C., Lohāchārya became head and continued till 38 A.D. Lohāchārya was succeeded by a group of five teachers who knew only one *anga*, namely *Āchārāṅga*; the first in this group was Arhadbali (38-66 A.D.), followed by Māghanandi, who in turn was succeeded by Dharasena. Dharasena (about 40-75 A.D.) as mentioned earlier, was indirectly responsible for the preparation of *Shaṭkhaṇḍāgama-Siddhānta* by Pushpadanta and Bhūtabali about 75 A.D. The compilation of this work marks the commencement of an important epoch in the history of Jainism in South India.

Arhadbali, the first *ekāṅgadhāri*, is identified by Hoernle with Gupti-gupta, who was responsible for the

constitution of the Original Community (mūlasaṅgha). The *Pākshikapratikramaṇakriya*, which gives a list of South Indian Jain masters, places Gupti-gupta after Bhadrabāhu (the second) and mentions that he was responsible for Nandi-Sangha and Balātkāra-gaṇa. Māghanandi, who succeeded Gupti-gupta, is sometimes described as the author of Nandi-Sangha, an important branch of the Mūlasaṅgha with its own subdivisions into *gaṇa*, *gaccha* and *vali*. The organisation of the Jaina Community into Sanghas was thus started by Arhadbali in order to minimise hatred and other (evils) that might arise owing to the nature of the times². The Sena, Nandi, Deva and Simha-Sanghas were the early divisions. In due course, however, numerous divisions and subdivisions came into existence, The *Marathi Jnāṇakosha* has listed no less than 84 subdivisions. Inscriptions give us names of several divisions such as the Yāpanīya-Sangha, Gopya-Sangha, Mathura Sangha, Valahari-gaṇa, Desī-gaṇa, Kālogra-gaṇa, Karanur-gaṇa, Tin trini-gaccha, Addakali-gaccha, Pustaka-gaccha, Inguleswara-vali. These divisions were in fact monastic settlements, each with its own geneological list (*Anvaya*). They do not differ either in the matter of doctrine or in that of conduct. Each was distinguished by one or more teachers who exercised profound influence on the members.

Many of these divisions in South India are found eager to trace their geneological lists back to one Kuṇḍakunda, whom the above cited *Pākshikapratīkramaṇakriya* places after Māghanandi, who was himself a successor to Arhadbali, disciple of Bhadrabahu II. His name is associated with the Original Community (Mūla-Sangha), which as we have seen was the work of Arhadbali. At least three major divisions claim descent from Kuṇḍakunda, and 'Kuṇḍakunda's line' is a familiar expression in the geneological lists of South India.

Kuṇḍakunda

It is not without reason that this high esteem has been accorded to Kuṇḍakunda. About Bhadrabāhu's activity in the South we know next to nothing; Arhadbali's name occurs only in connection with the initial organisation of the Jaina monastic community; Māghanandi again is little more than a name. If they had any literary activity to their credit, it did not survive them.⁴ The earliest Jain author of standard philosophical treatises, looked upon as authoritative all over the country by the Śvetāmbara as well as the Digambara divisions, was Kuṇḍakunda, who is described invariably as an *āchārya*. He was undoubtedly the most influential among the early teachers, and it may safely be assumed that he was directly responsible for the spread of Jainism in South India. His name is associated

with the organisation of a South Indian Community (*Draviḍa Sangha*). His importance was so great that different regions of the South claim his nativity.

Kuṇḍakunda was not his personal name; in fact this name is the Sanskritised version of Koṇḍakunda a typical Dravidian name. It is supposed that this indicates the place of his origin, though what it was is uncertain. However, Indranandi's *Śrutāvatāra* tells us that he hailed from Kuṇḍakundapura. There is a village, Kuṇḍakundi by name, about five miles from Guṇṭkal, and the place has memories of this great master ; near the village is shown a cave where Kuṇḍakunda is supposed to have resided⁵. The tradition that he belonged to the Kannada country is persistent and strong. But his activity appears to have been around Kanchipuram (Conjeevaram), the capital of Pallavas. Tiruparuttikunram which is known as Jina-Kanchi was a famous centre of Jaina learning from the early years of the Christian era. Madurai, another centre, was famous as the head quarters of the South Indian Jaina Community (*Draviḍa-Sangha*), founded by Kuṇḍakunda and revived later by Vajranandi (about 450 A. D.), a pupil of Pūjyapāda⁶. This Community was, according to Saletore⁷, a division of the Nandi-Sangha, belonging to the Original Community (Mūla Sangha). The seat of this Original Community in the South was Tirupappuliyur, in the vicinity of the present

day Cuddalore; this place was known as the Southern Pāṭaliputra⁸. Kuṇḍakunda is said to have presided over the Community in this town in the old Tondaimandalam.

Kuṇḍakunda's monastic name was Padmanandi, and he seems to have been known also as Elācharya⁹. But Kuṇḍakunda (or Kaṇḍakunda in Malliṣeṇa's Śravaṇbeḷagoḷa epitaph) was the name by which he was best known. He is said to have succeeded Jinachandra I who was successor to Māghanandi of the Nandi-Sangha; there is also a suggestion that he was a student of Bhadrabāhu II. Upadhye after a careful examination of all available evidences comes to the conclusion that Kuṇḍakunda lived at the beginning of the Christian era¹⁰.

Kuṇḍakunda was a prolific writer, and no less than eighty four treatises (*Pāhuḍas*) are ascribed to him. There was a need to prepare reliable tracts on Jaina religion and philosophy, as there was none before that time. When the knowledge of scriptures was getting lost, *Shaṭkhaṇḍāgama-Siddhānta* was got compiled by Dharasena, and this was the only authoritative volume. There was need to explain the contents of this terse volume, and Kuṇḍakunda undertook to write a commentary known as *Parikrama*, on the first three sections of this *Āgama*. This was a great achievement, and marked the beginning of the intense literary activity

of the Jaina teachers in South India, although this great commentary itself was lost.

Not all of his works are extant, but the *Pāhuḍas* that have survived reveal his brilliant mind. He wrote his works in the form of independent treatises (*Prābhṛta*), most of them short. The language that he employed was Prakrit akin to Sauraseni. The Triad (*Prābhṛtatraya*) consisting of *Panchāstikāya*, *Pravachanasāra* and *Samayasāra* is well-known and popular among the Jainas of South India, especially *Samayasāra*. This is a comprehensive account of Jaina philosophical postulates in excellent style. Besides this Triad, the ten *Bhaktis* (*Tittiyara*, *Siddha*, *Caritta* and others), *Mūlāchāra*, the eight *Pāhuḍa* (*Damsana*, *Caritta*, *Satta*, *Bodha* and others), *Rayaṇasara*, *Bārasa-Aṇuvekkha* and *Niyamasāra* are among the better known of his works.¹¹

There is a belief that the great Tamil work, *Kural*, was the work of Elācharya, who is identified with Kuṇḍakunda¹². There is another legend that the author of *Kural*, Tiruvalluvar, was a disciple of Kuṇḍakunda. Whatever the truth, this classic is profoundly influenced by the Jaina doctrine of ahimsa and it is not unlikely that it was written by an eminent Jaina teacher like Kuṇḍakunda.

Umāsvāmi

After Kuṇḍakunda, the most celebrated among South Indian Jaina masters is Umāsvāmi (or Umāsvāti, according to Śvetāmbaras), who was a pupil of Ghoshanandi, himself a pupil of Kuṇḍakunda. In inscriptions, however, he is always mentioned immediately after Kuṇḍakunda and before Samantabhadra¹³. There is a belief that he was a direct disciple of Kuṇḍakunda, and that he succeeded him in 44 A.D. According to Hoernle, he died in 85 A.D. Both the Śvetāmbara and the Digambara divisions hold him in very high regard, and his works are read with deep devotion all over the country. But there is little doubt that he was a South Indian, belonging to the Nandi Sangha of *Kuṇḍakundānvaya*¹⁴. Most of his commentators are South Indians, the earliest being Pūjyapāda.

He is reputed to have written five hundred books, but only five have survived. The most important of them also the most celebrated and most widely read, is *Tattvārthādhigama sūtra* (or for short *Tattvārtha-Sūtra*) consisting of 357 aphorisms arranged in ten sections. This Sanskrit work, which is described by Winternitz as an "excellent summary of Jaina dogmatics"¹⁵ deals with logic, psychology, ontology and ethics from the standpoint of Jainism; the influence of Kuṇḍakunda can unmistakably be seen in this work.

There are numerous commentaries on this work. The author himself is reputed to have prepared his own gloss over it.¹⁶ The earliest commentary, known as *Sarvārthasiddhi*, was prepared by Pūjyapāda. Other well-known commentaries are by Samantabhadra, Akaṣaṅka, Vidyānandi, Prabhāchandra and Śrutasāgara. Samantabhadra's commentary, known as *Gandhahastimahābhāṣya*, consisting of 84,000 verses, has unfortunately been lost.

Umāsvāmi's *Pūjaparakaraṇa*, *Praśamaratī*, and *Jambudvīpasamāsa* are also extant. The good work of Kuṇḍakunda was continued by Umāsvāmi and Jainism became an established religion in the South by the close of the first century of the Christian era. Like Kuṇḍakunda, Umāsvāmi was a popular figure; the Digambara division honoured him as an equal of the Śrutakevalins of old (*Śrutakevalidesīya*) while the Śvetāmbara group respected him as 'a knower of the ancient texts, (*pūrvavit*) and as 'the master reciter' ; (*vāchakāchārya*). Inscriptions call him 'Gṛdhra-piccha' a title by which Kuṇḍakunda also was known. By his time it is probable that the major split in the Jaina Community into Śvetāmbara and Digambara divisions had already occurred, and Umāsvāmi is found careful to make his great work acceptable to both factions avoiding the issues in dispute altogether. It is also likely that he tried to bring the two groups together, as suggested by Jain¹⁷, and avert the final separation.

Samantabhadra

Umāsvāmi's pupil was Bālakapichha and his pupil was the famous Samantabhadra, who 'is styled as 'Svāmi' and referred to with a hush of reverence by later masters. His period was between 120 and 185 A.D.¹⁸ In lay life he is said to have been the son of the chieftain ruling over Uragapura (Uraiyr in Trichinopoly ?) in Phaṇimaṇḍala (Nagarakhanda ?) ; the legend current in the Kannada Country holds that he was born in the village Utkalika, between the rivers Bhimarathi and Krishna and that he performed austerities in Manuvakahalli. It is said that he was initiated into the Digambara monastic order in the vicinity of Kanchipuram. Although admittedly a Digambara, he is held in high esteem by the Śvetāmbara division also; in fact, he is the last of the Digambara teachers to be included in their *paṭṭavalis*.¹⁹

He is remembered in South India as a brilliant intellect, great author, eloquent speaker and clever disputant; he is regarded as a poet.²⁰ Malliṣeṇa described him as the moon in the firmament of Jainism."²¹ Vādirāja calls him 'Svāmi' (Master) and 'Deva' (Lord) and is astonished at his omniscience.²² He is accorded universal respect by Jaina authors.

Numerous are his works, the most celebrated of which however is *Āptamīmāṃsa*, supposed to be the

introductory portion of his commentary on Umāsvāmi's *Tattvārthādhigamasūtra*. This commentary entitled *Gandhahastibhāshya* is not available. *Āptamīmāṃsa* is a brilliant exposition of the Syādvāda doctrine, written in refutation of various heterodox arguments. *Jīvasiddhi* is another important work of his, a commentary in Sanskrit on the "Jivatthāna" section of *Shaṭkhaṇḍāgama-siddhānta* of Pushpadanta and Bhūtabali. *Ratnakaraṇḍaka-śrāvakāchāra* (or *Śrāvakāchāra* for short or *Upāsakādhyayana* as an alternate name) consisting of 150 verses is a widely read work of his, dealing with the conduct of the pious Jaina laymen. Other works ascribed to him include - *Jinaśatakālamkāra*, *Svayambhustotra*, a medical work (referred to in Ugraditya's *Kalyāṇakāraka*), an astrological work (mentioned in Bhaṭṭotpala's commentary on *Brihajjātaka*) and a grammatical treatise (referred to by Pūjyapāda).²³ He is said to have written in Kannada also, although none of this writing has survived.

His name is connected with the Pallava principality of Kanchi, the Kadamba rulers of Karhad in Banavāsi and the Draviḍa-Sangha. Śivakoṭi (Sivaskanda) of the Kadamba dynasty is said to have been his disciple ; a legend makes him abdicate the throne and enter the monastic order.

Pūjyapāda

Samantabhadra was succeeded by Simhanandi²⁴ who was instrumental in the establishment of the Ganga dynasty in the Kannada country.²⁵ He was a contemporary of Mādhava - Kongunivarma, the founder of the Western Ganga kingdom in Mysore ; in fact Simhanandi was Mādhava's teacher. While Jain gives the date of the founding of the kingdom as 188-189 A.D.²⁷, M. V. Krishna Rao places Mādhava around 350-400 A. D.²⁷. If we take Samantabhadra's date of demise as 185 A. D., Jain's date for Simhanandi appears reasonable. But historians are inclined to place the founding of Gangavāḍi 96,000 around 353 A.D. Simhanandi, therefore, may not have been the immediate successor to Samantabhadra, although he came in the same lineage. Tradition holds that Kavi-Parameśwara succeeded Simhanandi, and he was succeeded by Pūjyapāda, whose date is given usually as around 480 A.D.²⁸.

'Pūjyapāda' was how he was addressed, but his name was Devanandi. He was so outstandingly great as a writer, scholar, grammarian, mystic, poet and *Yogi* that posterity has chosen to call him only 'the Reverend One' (*Pūjyapāda*). His genius was versatile, and as the head of a religious order (*Nandi-Sangha Kuṇḍakundānvaya*) for half a century he made a profound impact on his times. He was beyond doubt

one of the greatest intellects of the country; people perceived Mahāvīra's own mind in him and so called him 'Jinendrabuddhi'. The grammatical treatise that he wrote was called *Jainendra Vyākaraṇa*, and he was recognised by no less an authority than Vopadeva as one of the eight great grammarians of the country²⁹.

Devanandi-Pūjyapāda was born in Kollegalapura in Mysore in a Brahmin family; his parents were Mādhava-bhaṭṭa and Śrīdevi. He was a contemporary of the Ganga King Durvinīta (482-517 A. D.), who was also a Kannada poet; Durvinīta was Pūjyapāda's disciple. Pūjyapāda travelled widely in South India and went up as far as Videha (Behar) in the North. His pupil Vajranandi is credited with the reorganisation about 604 A.D. in Madurai of the South Indian Community (Draviḍa-Sangha)³⁰, which "movement must have first brought in the idea of a *Sangam* to the Tamil country"³¹. This Vajranandi succeeded Pūjyapāda and ruled the Community for twenty two years.

Devanandi's *magnum opus* was a commentary upon Umāsvāmi's *Tattvārtha-Sūtra*, the earliest so far discovered. This commentary entitled *Sarvārthasiddhi* consisting of 5,500 verses, is a remarkable treatise, revealing a rare brilliance of exposition and comprehensive erudition. His grammatical work has already been mentioned. Other works from his pen include two didactic poems, *Ishṭopadeśa* and

Samādhiśataka, a hand book for the laity, *Upāsakachara*, and a short tract, *Śāntyaśataka*.

Akalanka

After Pūjyapāda, the most celebrated name is that of Akaṇka, referred to respectfully as *Bhaṭṭakaṇka* or Akaṇkadeva. Śrutasāgara has called him the great intellect³². He was an important figure in the South Indian Jaina Sangha. Founded by Kuṇḍakunda in the first century of the Christian era, it had fallen into inactivity until about 604 A.D. Pūjyapāda's disciple Vajranandi revived it. Since then, it functioned with great vigour. Another disciple of Pūjyapāda, Guṇanandi (about 550), Vakragrīva (about 575), Sumatideva (about 600), and Patrakesari (about 600), were important figures who brought credit to this organisation and strengthened the hands of Vajranandi in his great task. Akaṇka belonged to this group and was a child of this movement.

This great logician who was the founder of Jaina school of logic lived around 642 A.D and was connected with the country of Śubhatunga of Mānyakheṭa and of Himaśītala of Kanchipuram. His teacher was Ravigupta, (Ravikirti of Aihole inscription dated 634 A.D.), and Akaṇka is said to have studied Buddhism in the College of Kanheri. He distinguished himself in his disputations with Buddhists and won

laurels. His career is associated with the courts of the Rāshtrakūṭa king Krishna I, who is identified with Sāhasatunga, whom tradition makes Akalanka's patron. He is said to have defeated Buddhists at Kanchipuram and driven them to Ceylon. Probably Dharmakīrti, the eminent Buddhist logician was his contemporary, as also Bhartṛhari and Kumārila. The Kannada country has preserved his memory vividly; in fact, he is said to have hailed from Śravaṇabelgoḷa³³.

A great logician, disputant and orator, he prepared a commentary on *Tattvārtha Sūtra*, known as *Tattvārtha Vārttikavyākhyāṇkāra*; another on Samantabhadra's *Āptamīmāṃsa*, styled *Ashṭaśati* consisting of 800 verses. Vidyānandi has written a gloss on the latter entitled *Ashṭasahasri*. Akalanka wrote a work on logic, *Nyāyaviniśchaya* and another philosophical tract *Svarūpa sambodhana*.

Akalanka's school of logic had many exponents, the prominent of whom was Vidyānandi (about 780 A. D.). He is described as the master of the Jaina doctrine (*Syādvāda-Vidyāpati*). He is mentioned as an authority by later writers such as Prabhāchandra (950 A. D.), Mānikyanandi (about 950 A. D.) and Vādiraja (about 1000). Besides a gloss on Akalanka's *Ashṭaśati*, already referred to, he wrote *Śloka-vārtika*, *Āptapariksha*, *pramāṇa-pariksha*, *Vidyānanda-mahodaya*, and other works. This author lived in the Ganga kingdom of

Talakāḍu, contemporary of Satyavākya³⁴, Śivamāra and Mārasimha. He lived in Śrīpura, close to Śringeri, and maintained cordial relations with the Vedantic teachers of the place.

Others

Akalanka was the last giant of Jain thought in the South. But the development of Jainism did not stop with him. There were several others saints and scholars, poets and propagandists who upheld the greatness of Jainism, although they were not so outstandingly great or original as Kuṇḍakunda, Umāswāmi, Samantabhadra and Akalanka. In fact, right from the days of Kuṇḍakunda there were minor writers who enriched the Jaina literature in the South. Many of them are today little more than names but during their days the influence they exerted was considerable.

A Jaina poet of great skill who lived in the fourth century, Kaviparameśvara, was a celebrity; although no work of his survives today, he is said to have compiled a *Purāṇa*³⁶. Srivardhadeva (Tumbalurācharya), the author of *Cuḍamaṇi* consisting of 96000 verses, lived before the famous Sanskrit poet Daṇḍin (6th century); the book is no longer available but it seems to have been written in Kannada. Prabhāchandra, who was a disciple of Akalanka and later of Mānikyanandi and Padmanandi, wrote *Nyāyakumuda-chandrodaya* a

treatise on logic. Sarvanandi, the author of *Lokavibhāga* (about 458 A. D.), lived in Kanchi as a contemporary of the Pallava king Simhavarma. This was a Prakrit work of 1,563 verses which was rendered into Sanskrit by Simhasūri in the twelfth century. The former has disappeared but luckily the latter is available. Ravikīrti, known by the Aihole Inscription (dated 634) of Pulakeśi II ³⁷, was a great scholar. His establishment at Aihole in Mysore State was an important seat of Jain learning; he had the great Chālukyan King Pulakeśi himself as his patron.

The Dhavala Literature

The circumstances which led to the compilation of the earliest and most important scriptural text in South India, *Shaṭkhandāgama-Siddhānta* in about 75 A. D. has already been mentioned. This Prakrit work is in five books, one of them being *Jivatthana*, 177 verses of the 'Satprarupana' chapter of which was composed by Pushpadanta; the others (*Khuddabandha*, *Bandasamitti*, *Vedana*, *Vargana* and *Mahabandha*) were the work of Bhūtabali. The first five books of this great work consist of 6,000 verses, and there is a commentary on them, entitled *Dhavala*, by Virasena (710-30 A.D.); this commentary consists of no less than 72,000 verses. The last book, *Mahābandha*, was so clear that no commentary on it was considered necessary; this book goes by the name of *Mahādhavala*.

This work, which is canonical for the South Indian Jains of the Digambara persuasion, deals with the *Paryāyas* that spring up as a result of the interaction between *Jīva* and *karma*; it is styled as the "Paryāyarthikanaya", the scope being the world of normal transactions (*samsāra*). Another text, supplementary to this is the *Kashyaprabhṛta*, compiled by Guṇadhara, which deals with the Atman: this work is described as "dravyarthikanaya", its scope being the transcendental state (*pāramārtha*). Virasena who prepared the *Dhavaḷa* commentary on the books of the *Shaṭkhaṇḍāgama* prepared a commentary on this *Kashayaprabhṛta* also; this latter commentary is known as *Jayadhavaḷa* and consists of 60,000 verses. A disciple of Virasena, Jinasena, helped him in this work : the first 20,000 verses were completed when Virasena passed away; the disciple added 40,000 verses and completed the commentary.

These commentaries, excellent and voluminous, were discovered in recent years in the Siddhānta-basadi of Mūḍabidri (famous as the Banaras of Jains, *Jainakāśī*) in the South Kanara district of Mysore State, where they were lying unnoticed for more than a thousand years. Virasena's *Dhavaḷa* commentary was completed in 780 A. D.³⁸, during the reign of Dhruva-Dharavarsha (A. D. 779-93), the Rashtrakūṭa King. This Virasena was a disciple of Aryanandi belonging to

Saptastūpānvaya, a northern division that came to Deccan around the seventh century, but studied the Jaina doctrines under one Elācharya(?). He prepared this commentary in Vaṭagrama near Nasik in the Rāshtrakūṭa territory and it is surmised that he took twenty five years to complete this work. This work in mixed Prakrit and Sanskrit marked an important epoch in the preparation of commentarial literature, and Vīrasena's celebrity was established by it³⁹.

His disciple Jinasena-swāmi (770-850), who not only completed the master's commentary *Jayadhavala* but wrote the well-known poetical biography of Parśvanātha-tīrthankara, *Pārśvābhyudaya* and the *Mahāpurāṇa*, was a fine scholar who belonged to the Senagaṇa. He was a teacher of Amoghavarsha (815-77), the Rāshtrakūṭa king, during whose reign he completed the *Jayadhavala* commentry of Vīrasena⁴⁰. His fame rests on the *Pārśvābhyudaya*, which was written at the request of a fellow-student Vijayasena, as a challenge to *Kālidāsa's Meghasandeśa*. He commenced writing *Ādipurāṇa* soon after, about 880 A.D. as a *Mahākāvya* in 47 sections, but he had completed only forty two sections and three verses in the forty third section (a total of 10,380 verses) when he passed away. This encyclopaedic work was completed by his student Guṇabhadra who wrote another 1620 verses in 898 A. D. The work, when

completed, was worshipped in public in Banavāsi and the governor of the province participated in this function. The Jainas hold Jinasena in high esteem as the author of this most popular *Pūrāṇa*.

His student Guṇabhadra, who was a teacher to Akālavarsha Krishna II (377-414 A.D.), the Rāshtrakūṭa king who wrote a sequel to *Ādipurāṇa*, viz. *Uttarapurāṇa* at Bankāpura in Banavāsi province when Lokāditya of Chellaketana family was ruling there as a feudatory of the Rāshtrakūṭa king. Even this work, as his master's, could not be completed by him; it was given to his student Lokasena to complete it, although he had to add a much smaller number of verses.

Somadeva, the most learned of the South Indian Jaina teachers, was a disciple of Nemideva of Devasangha, a great logician (*sakalatārkkikaloka-chūdāmaṇi*), and a contemporary of Arikesari's son, a Chālukya feudatory of the Rāshtrakūṭa king Krishna III. His *Yaśatilaka-champu* in mixed prose and verse is described as "a work of true poetical merit, but the bitterness of philosophical hatred has excluded (it) so long from the lists of classics of India"⁴². He completed this great work in about 959 A. D.

His students Vādirāja and Vādibhasimha were well-known authors in Sanskrit. The latter's *Gadya chintāmaṇi* and *Kshatrachūdāmaṇi* are important texts; his other teacher Pushpasena was a saintly character of

great renown⁴³. This Vādibhasimha (Oḍeyadeva) has been mentioned in the Belagame grant of Chālukya Jayasimha II (1015-1042) of 1036. Vādiraja wrote *Parśvanathacharita* in twelve cantos around 1025; his *Yāsodharcharita* is also well-known.

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1. D. N. Mookerjee, "Chandragupta and Bhadrabahu", *Journal of Indian History*, 1941, 20, 3, pp. 249-274. According to this author, Bhadrabāhu led the community between 54 and 31 B.C. and Chandragupta died in 19 B.C. in Śravaṇabelgoḷa when Samudragupta was ruling over the North.
 2. *Epigraphica Carnatika*, II, Śravaṇabelgoḷa 254, pp. 110-111.
 3. Cf. S. Śrīkaṇtha Śāstri, *Sources of Karnataka History*, p. 212.
 4. It is believed by some scholars, that the *Kalpasūtra* and the *Niryuktis* ascribed usually to the Bhadrabāhu *Śrutakevalin* were in fact the works of this second Bhadrabāhu. There is also a suggestion that the *Niryuktis* were composed by still another Bhadrabāhu, the third, who lived in the 6th Century A.D. Cf. J.P. Jain, op. cit. p. 163.

5. Vivekābhyudaya, I, 3-4, p. 54 ; B. A. Saletore, Mediaeval Jainism, p. 228.
6. Devasena's Darśana Sāra, (10th cent.)
 द्राविडसंघस्य कारगो वज्रणन्दी पाहुडवेदी सहासती ।
7. Op. cit. pp. 237-238.
8. Cf. D. C. Mahajan, "Samantabhadra and Pāṭaliputra", The Jaina Antiquary, 1948, XIV, 1, pp. 36-45.
9. In fact, he had five names ; Vakragrīva, Elāchārya, Gṛdhrāpiccha, Padmanandi and Kuṇḍakunda. Cf. Pākshikapratikramanakriya -
 आचार्यः कुण्डकुन्दाख्यो वक्रग्रीवो महामतिः ।
 एलचार्यो गृध्रपिच्छः पद्मनन्दीति तन्यते ॥
 also cf. discussion in Introduction to Pravachanasāra (A. N. Upadhye) 1935, p. I ff.
 पदे तदीये मुनिमान्यवृत्तिः जिनादिचन्द्रः समभूदतन्त्रः
 ततोऽभवत् पञ्चसुनामधामा श्रीपद्मनन्दी मुनिचक्रवर्ती ॥
10. Op. cit. p. XXII. also J. P. Jain op. cit. p. 125, where his date is given as 8 B. C. - 44 B. C.
11. For details see A. N. Upadhye, Introduction to Pravachanasāra.
12. A. Chakravarti, Introduction to Panchāstikāya (Sacred Books of the Jains Series, Arrah, 1920)

He holds that Elācharya (Kuṇḍakunda) hailed from Hemarama (Ponnur village) in Malaya (Wandiwash) in Dakṣiṇadeśa (Madras State). Also cf. Chakravarti, *Jaina Literature in Tamil*, 1241.

13. as also in Pākshikapratikramaṇa kriya -

तत्त्वार्थ सूत्रकर्तृत्वा त्रकटीकृतसन्मतिः ।

उमास्वातिपदाचार्यो मिथ्यात्व तिमिरांशुमान् ॥

14. According to Nathuram Premi, he belonged to the Yāpanīya sangha.

15. M. Winternitz, *A History of Indian Literature*, Vol. II, 1933, p. 579.

16. This is the belief of Śvetāmbaras ; the Digambaras do not accept that this gloss was Umāsvāmi's as it contains ideas not acceptable to this division.

17. J. P. Jain, op. cit. p. 135.

18. Saletore, op. cit., p. 225f ; J. P. Jain, op. cit., p. 148. Vamśāvali places him around 419 A. D.

19. But according to their paṭṭāvalis his date is around 360 A. D. : he is their sixteenth pontiff.

20. Jinasena, *Mahāpurāṇa* :

नमः समन्तभद्रीय महते कविवेधसे ।

यद्वचोवज्रपातेन निर्भिन्नाः कुमताद्रयः ॥

कवीनां गमकानां च वादिनां वाग्मिनामपि ।

यशः समन्तभद्रीयं मूर्ध्नि चूडामणीयते ॥

21. जीयात्समन्तभद्रोऽसौ जिनधर्मवियच्छशी (*Mahāpurāṇa*)

22. स्वामिनिश्चरित तस्य कस्य नो विस्मयावहं ।

देवागमेन सर्वज्ञो येनाद्या प्रदर्श्यते ॥

अचिन्त्यमहिमादेवः (*Parśvanātha carita*)

सरस्वतीस्वैरविहारभू मयः

समन्तभद्रप्रमुखा मुनीश्वराः ।

जयन्तु वागवज्रनिपातपाटित

प्रतापराद्धान्त महीभ्रकोटयः ॥

23. S. Śrikanṭha Śastri, op. cit. p. 38.

24. Malliṣeṇa's Śravaṇabelgoḷa Epitaph ; EC. II No. 59.

25. M. V. Krishna Rao, The Gangas of Talkāḍ, 1936, p. 5f.

26. J. P. Jain, op. cit., p. 145

27. M. V. K. Rao, op. cit., p. 25

28. A Digambara Paṭṭāvali gives 201-251 A. D. as his date ; Lewis Rice places him about the middle of fifth century. After a critical examination of available evidences, J. B. Jain arrives at 464-524 A. D. as his date (op.cit. P. 161)

29. Others being Indra, Chandra, Kasakritsna, Panini, Amra and Apisali (*Dhātupāṭha*). Pūjyapāda's grammar was known as *Sābdāvatāra*.
30. Devasena, '*Dasanasāra*' p 24
31. A Chakravarti, *The Jaina Antiquary*, 1938, IV,2, P 43
32. "Mahaprajnah", Comm. on Kuṇḍakunda's *Bhāvapahūḍa* 5, 34.
33. L. Rice, *Coorg and Mysore Inscriptions*, E.C. 1. p 372. In Mallishena's *SB Epitaph*, there are several fine verses in his praise. There is an *Akaṣṭakacharita* widely read in Mysore which calls him देवोऽकलङ्को जिनः Mallishena's *Mahāpuraṇa* has this eulogy on him

यन्नामग्रहणान्नष्टोः सदर्पा वादिकुञ्जराः ।

जीयाद्देवोऽफलङ्कोऽसौ परवार्दीभकेसरी ॥

35. Rājamalla I (815-850), son of Vijayāditya.
36. This *purāṇa* appears to have borne the title *Vāgarthasangraha*.

स पूज्यः कविभिलोके कवीनां परमेश्वरः ।

वागार्थसङ्ग्रहं कृत्स्नं पुराणं यः समगृहीत ॥

(*Adipurāṇa of Jinasena*)

37. In this inscription, composed by Ravikirti there is mention of a Jina temple built by him

38. A.D. 816 acc to H. L. Jain (editor of *Dhavaḷa*, Amroati) and *Jayadhavaḷa*, Mathura; but J. P. Jain has shown that the date given in the colophon of *Dhavaḷa* corresponds to October 16, 780 A. D. (J. P. Jain. op. cit. p. 187.

39. Punната Jinasena's *Harivamśa*

जितात्म परलोकस्य कवीनां चक्रवर्तिनः ।
वीरसेनगुरोः कीर्तितरकलङ्कावभासते ॥ (1, 39)

Svami Jinasena's Mahāpurāṇa

श्रीवीरसेन इत्यात्तभट्टारकपृथुप्रथः ।
स नः पुनातु पूतात्मा कविबुन्दारको मुनिः ॥
लोकवित्त्वं कवित्त्वं च स्थितं भट्टारके द्वयं ।
वाङ्मिता वाग्मिता यस्य वाचा वाचस्पतेरपि ॥
सिद्धान्तोपनिबद्धानां विधातुर्मद्गुरोश्चिरं ।
मन्मनः सरसि स्थेयान् मृदुपादकुशेशयं ॥
धवळां भारतीं तस्य कीर्तिच विधुनिर्मलां ।
धवळीकृतनिःशेषभुवनां तं नमाम्यहम् ॥

40. इति श्री वीरसेनीया डीका सूत्रर्थ बोधिनां (*Colophon*)

41. शिष्यः श्रीवीरसेनस्य जिनसेनो मुनीश्वरः ।
महापुराणराद्धान्तकर्तासौ जयताच्चिरम् ॥

Mallisheṇa's Mahāpurāṇa 1, 2, 3.

Also,

अभवदिह हिमाद्रेः देवसिन्धुप्रवाहो
 ध्वनिरिव सकलज्ञात् सर्वशास्त्रैकमूर्तिः ।
 उदयगिरितटाद्वा भास्करो भासमानो
 मुनिरनु जिनसेनो वीरसेनादमुष्मात् ॥

Guṇabhadra's Uttarapurāṇa

42. *Peterson, Report of Sanskrit MSS. IV, P 33*
43. श्रीपुष्पसेनमुनिनाथ इति प्रतीतो दिव्यो
 मुनिर्मम सदा हृदि सन्निदध्यात् ।
 यच्छक्तिः प्रकृतिमूढमतिर्जनोऽपि
 वादीभसिंहु निपुङ्गवतामुपैति ॥
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Section III

Jainism in Karnataka

Although Jainism entered South India before the Christian era, royal patronage and support for this religion was delayed for a couple of centuries. The Mauryan King Samprati did for Jainism in the North what his grandfather Aśoka had done for Buddhism. Khāravela, the monarch of Kalinga, who ascended the throne about 143 B.C., was a Jain enthusiast; he convened a Jain conference at Kumāragiri and helped the spread of Jainism in South India, especially in the present Andhra Pradesh. Even during his days, Madurai in the present-day Tamil-nadu was an important Jain centre. The Kadambas who rose to power in the South in the early centuries of the Christian era were inclined in favour of the Brahmanical religion, but encouraged Jainism also. Their King Kākusthavarma (about; 399 A.D.), his grandson Mrigeśavarma, and his sons Ravivarman and Bhānuvarman were all patrons of Jainism. The Gangas, who ruled over the major part of Mysore State from the fourth century to the tenth, were

zealous supporters of Jainism; in fact, this dynasty commenced with the blessings of the Jain master Simhanandi. It was during the Ganga period that this religion took a firm root in Karnataka. The Kongu region comprising of Coimbatore and Salem districts of today was "the real centre of Jainism at the commencement of the Christian era and kept this distinction with her for a long time even to the close of the VII century."¹ Puṇṇāṭa, the Southern part of Mysore including Coorg, was also a Jain centre during this period, with Hanasoge (now a village in Mysore district on the banks of Kaveri) as an important seat. The Chālukyas (419-1156), who started their career as feudatories of the Kadamba Kings, patronised Jainism, especially the Western faction. The Rāshtrakūṭa monarchs (757-933 A.D.) contributed much to the growth of Jaina literature and helped this religion spread in Deccan². The Hoysala Kings (1006-1250) were themselves Jains and they zealously encouraged this religion. They are responsible for numerous fine monuments in Mysore State, *basadis* and status. Patronage continued during the reign of the Vijayanagar Kings, and of the Wodeyars of Mysore. Along the West Coast, Jainism was a late arrival but it soon captured popular attention. Mūḍabidri and Kārkala in South Kanara became important Jain centres. The ruling chieftains (Wodeyars, Choutars, Ajilars, Mūlars, Sāvantas and others) were patrons of Jainism. Jainism

was a popular religion in this region, even after it lost its patronage and popularity elsewhere in the South by about the twelfth century.

The Gangas

Commencing their political career as rivals of the Kadambas, the Gangas rose to great power in the major part of Mysore State by about 400 A. D. The founder, Daḍiga (Konguṇi-varma), belonged to Kāṇvāyana-gotra of the Ikshvāku clan, and hailed from Ganga-Perur in the Kaḍapa district of the present-day Andhra Pradesh. They were most of them worshippers of Viṣṇu, and there has been so far "no satisfactory explanation why a family of Brahmin princes came to accept Jainism in South India"³. The founder was helped by a Jaina Āchārya, Simhanandi (probably the predecessor of Kaviparameśwara whom Pūjyapāda succeeded) in the founding of the kingdom about 350 A. D. They were, as Rice has observed, the principal Jaina dynasty with Nandagiri (the modern Nandi Hills), as the fort, Kuvaḷāla (modern Kolar) as their city, Jinendra as their God, the Jaina *maṭha* as their faith"⁴. During the reign of Harivarma, the founder's grandson, the capital was shifted to Talakāḍu in South Mysore, and the dynasty came to be known as the Gangas of Talakāḍu.

The Ganga king Avinīta who was anointed in 475 A. D.⁵ had Vijayakīrti as his teacher, and he "displayed

large partiality towards Jainism and in 'later life made a number of grants for Jain *bastis* in Punnāḍ and other places⁶' although by personal inclination : on he was a Śaivite. His successor, Durvinīta, was a remarkable personality. Becoming king in about 482 A.D., he became celebrated for his valour and piety; he has been likened to Yudhiṣṭhira and Vaivasvata-Manu in the inscriptions. His teacher was Devanandi-Pūjyapāda, and in his court for sometime was the famous Sanskrit poet Bhāravi. The Rashtrakūṭa king Amoghavarsha-Nripātunga hailed this king as one of the best writers in Kannada prose; he is known to have written a Kannada commentary on the fifteenth canto of Bhāravi's *Kirātārjunīya*. Durvinīta also wrote *Śabdāvatāra*, a commentary on Pāṇini, and rendered into Sanskrit Guṇāḍhya's Paisāchi work *Vaḍḍakatha*. He encouraged Jainism although he himself was a Vaishnava. But his son Mushkara, was an enthusiastic Jain, and built many Jain shrines; the one near Bellary, Mekkara-basadi, is a memorial to him. The great Ganga king, Śrīpuruṣa (about 750 A.D.) was likewise a Jain and made numerous magnificent grants to Jain shrines as also to Brahmin temples⁸. His son Shivamara Saigoṭṭa (c. 780 A.D.) built a Jain temple, and his nephew, Rājamalla I, excavated a Jain cave in Wandewash (North Arcot district)⁹. His son Nītimarga-Ereyaganga, who was a contemporary and political adversary of the Rashtrakūṭa king Amoghavarsha was

like his great adversary, a devout Jain, “a bee at the lotus feet of the adorable *Arhadbhaṭṭāraka*.”

The last Ganga king, Marasimha II (famous as *Dharmāvatāra*, ‘Religion Incarnated’, *Ganga-Vajra*, Diamond among Gangas’) was a great conqueror. But towards the end of his life, he took monastic orders under the Jaina teacher Ajitasena, and died in Bankāpura (Dharwar) by *sallekhana* in 974 A. D. With him, the glory of the Gangas ended. Overcome by the Rashtrakūtas, defeated by the Cholas, the Ganga princes continued in oblivion as feudatory chieftains until they finally got dissolved in the Vijayanagar empire.

One of the later Ganga chieftains, Rājamalla IV (974-984 A. D.), was powerful and famous. It was his general, Chāmuṇḍarāya, who contributed much to his power and fame; it was he who helped Rājamalla recover the kingdom from the usurper Panchaladeva—*Mahāsāmanta* in 975 A.D. Chāmuṇḍarāya’s father and grandfather had served Rājamalla’s father Mārasimha. Besides being a great warrior, Chāmuṇḍarāya was a scholar, poet, and author. He was a devout Jain, a disciple of Ajitasena (or Jinasena¹⁰) ; his name is associated with the splendid colossus Gommateśvara on top of Indragiri at Sravanabelgoḷa¹¹ a *basadi* on Chandragiri at the same place, and a work in Kannada dealing with the lives and legends of the Tīrthankaras¹². The world famous Gommaṭa colossus is said to have

been got made by Chāmuṇḍarāya in about 383 A. D., and the inspiration for this statue appears to have been a much bigger image of the same saint (Bāhubali), 525 bow-measures tall, erected in Podanapura by the saint's brother Bharata. This Podanapura is identified with a place known now as Bodhan in Hyderabad, which was a famous Jain centre till about the tenth century. Chāmuṇḍarāya, who was honoured by people and princes alike, was a general not only of Rājamalla IV, but also of his father Mārasimha, and of his brother Rakkasaganga (985-1024¹³). Rakkasaganga was an independent sovereign until the death of Chāmuṇḍarāya, and then become a feudatory of the Chola King, Rājarāja. This drew the curtain on the Ganga period in the South. But even as feudatories and petty chieftains, the descendents of Rakkasaganga patronised Jainism. Chāmuṇḍarāya's son Jinadeva who was a devout Jain like his father, was a great builder, and a descendent of his, Timmarāja was responsible for another colossus of Gommaṭa in Venūr in South Kanara.

The Rāshtrakūṭas

The Rāshtrakūṭas were a great power in South India for more than two centuries, and like the Gangas of Talakāḍu, they were zealous patrons of Jainism; Jaina literature, in particular, found its golden age under their patronage. The Gangas had set up this tradition before

the Rāshtrakutas rose to power, and the Chālukyas, who were another important dynasty sandwiched almost between the Gangas and the Rāshtrakūtas, were also inclined to patronise Jainism.

The Chālukyas who began their rule in about 419 A.D., much earlier than the Rāshtrakūtas, continued their hold even after the Rāshtrakūtas rose to power and declined. The Chālukyan prince, Jayasimha I patronised and honoured the great Vādirāja, disciple of the famous Somadeva of the Devasangha¹⁴. His grandson Pulakeśi I (about 500 A.D.), who drove the mighty Pallavas off Badami, was a Jain enthusiast; he was responsible for the celebrity of the Samkha-Jinalaya at Puligere (Lakshmeśvara). It was during the reign of Pulakeśi II that the Chālukya branched off into the Eastern and Western lines, the Eastern under the leadership of Kubja-Vishṇu, younger brother to Pulakeśi II, with headquarters at Vengi (Krishna district) and Rajamahendri in Andhra Pradesh, and the Western under the leadership of Pulakeśi himself in Badami and Kalyāṇi in the former Nizam's Dominions. The Western one favoured Jainism, and the famous Aihole inscription of Pulakeśi II was composed by his teacher, the Jain celebrity Ravikirti, who built a "stone temple of Jinendra, which is the abode of glory".¹⁵ This Pulakeśi was a great conqueror and among those humbled by him were the Gangas, the Mālava and

Gūṛjara kings, the Kālingas, the Cholas, the Pāndyas and the Keralas. His descendent Vikramāditya I (around 660 A.D.) had Traividyadeva for his teacher; and Vikramaditya II (about 733 A.D.) was a disciple of Pandita Vijaya of Devagaṇa (Mūlasangha). His wives Lokamāhādevi (of Kālachuri clan) and Jakaladevi (of the Kadamba line) were both ardent Jains and built numerous Jaina shrines around Gulbarga.

His successor, Kīrtivarma II, was defeated in 755 A. D. by the Rāshtrakūṭas, and Chālukya power came to an end¹⁶. The Rāshtrakūṭa dynasty is of considerable antiquity in the South ; the princes of this line had established small principalities as early as the sixth century, under the Chālukyas of Badami. They hailed originally from Laṭṭanuru near Bedar in Hyderabad Karnatak. Their first capital appears to have been Mayurkhandi near Nasik and later it was shifted to Mānyakheta (Malkhed) in Hyderabad. Although they were votaries of the Vedic religion, they were greatly interested in Jainism, and supported it with a big heart. Their period is considered the golden age of Jaina literature.

Akālavarsha-Krishṇa I (758-772 A. D.) was the first great monarch in this dynasty. The most famous of the Rāshtrakūṭa kings, however, was Amoghavarsha-Ñripatunga (815-877), son of Govinda III: He was celebrated as 'atīśayadhavala' and 'Vīranārāyaṇa'.

Although involved in wars almost incessantly he was by inclination a pacifist; he was more scholarly than militant, an author by choice and a warrior by necessity. His *Kavirājamārga*, one of the oldest Kannada works available today is a work on poetics and is a masterpiece on the subject. He is said to have written a work in Sanskrit entitled 'Prašnottaramālika' dealing with Jain ethics¹⁷. Although he retained the popular Hindu religion, he was a zealous Jain; there is an account which mentions that he abdicated the throne several times with the intention of becoming a Jain *muni*. It is said that finally he took *dīksha* and died by *sallekhana*.

His teacher was Jinasena of the Puṇṇāṭa Sangha, author of *Ādipurāṇa* and *Parśvābhyudaya*¹⁸; disciple of Vīrasena. The great commentary *Jayadhavaḷa* was prepared during Amoghavarsha's reign. He appointed Guṇabhadra, a talented Jain monk and disciple of Jinasena to be a mentor to his son Krishna II (880-913 A.D.), who however turned to be an ardent Śaivite. Guṇabhadra had to seek shelter under a feudatory Lokāditya at Bankāpura (Dharwar), where he completed the *Uttarapurāṇa*. This Lokāditya was a Jain, governor of Banavasi ; his father Bankeya was serving under Amoghavarsha. During the rule of Krishna II, a Jain lady, Jakkiyabbe ruled over Nāgarākāṇḍa; Jainism flourished in this region.

Nityavarsha-Indra III (913-929 A. D.) was again a patron of Jainism, and the last king Indra IV, who was defeated by the Chālukyan King Tailapa II, retired to Śravaṇabelgoḷa and died by *sallekhana* in 984 A. D. The glory of the Rāshtrakūṭas ended, and the Chālukyas recovered their sovereignty.

During the Rāshtrakūṭa period, Jain literature flourished as never before. Akaḷanka's *Ashṭaśati*, and Vidyānandi's gloss thereon entitled *Ashṭasahasri*; Mānikyanandi's treatise on logic *Parīkshāmukhasūtra* and Prabhāchandra's commentary on it *Prameya kamalamātaṇḍa*; Mallavadi's work on logic; Jinasena's *Ādipurāṇa* and *Pārśvābhyudaya*, and Guṇabhadra's *Uttarapurāṇa*; Amoghavarsha's *Praśnottaramālika*; the Kannada works of Pampa, Ponna, Ranna, Asaga and Chāmuṇḍarāya; Nemichandra Siddhānta-chakravarthi's *Gommaṭasāra* and *Dravya-sangraha* Somadeva's *Yaśastilaka-champu*; Vāḍibhasimha-Oḍeyadeva's *Kshatrachūḍāmaṇi* and *Gadyachintāmaṇi*; Vādirāja's works; Pushpadanta's *Mahāpurāṇa* and *Yaśodhara-kāvya*; and Indranandi's *Jvalāmālīni-stotra* are some of the more important works belonging to this period. Jainism became a popular religion and acquired a high intellectual prestige.

The Kalyāṇi Chālukyas succeeded the Rāshtrakūṭas in about 974 A.D. and they were not well-

disposed towards Jainism. The Śaivite movement gathered strength. Jayasimha II (1018-1042), the grandson of Taila II who defeated the Rāshtrakūṭas was converted from Jainism to Śaivism, and with the zeal of a convert began persecuting Jains. Likewise the founder of the Kālachūri dynasty, Tribhuvana malla-Bijjala (1156-1167), was a Jain, but in later life he became a Śaivite and became antagonistic to Jainism.

The Hoysaḷas

If the Ganga empire owed its foundation to the blessing of the Jain teacher Simhanandi, the Hoysaḷa kingdom which was the most illustrious in Karnaṭaka commences with blessings from another Jain teacher, Śāntideva. The Hoysaḷas hailed from the Angadi village in Shikarpur Taluk in Mysore State. The founder of the dynasty was Saḷa, whose teacher was a Jain ascetic Sudatta. The first historical figure, however, was Vinayāditya, (1047-1100) a feudatory under Vikramāditya VI, the Chālukyan King. His preceptor was the Jain monk already mentioned, Śāntideva-muni; the king was a devout Jain, as also his son Ereyanga, who was the "right hand of the Chālukyan monarch"²⁰ Ereyanga's son, Bīṭṭideva (Vishṇuvardhana) (1111-1141) was a great king, and his achievements both in war and in peace were remarkable.²¹ He conquered the Nīlgiris, the Pāndyas, the Kongu Kings, the

Pombuccha, the Thuluvas and Ucchangi. He was a Jain like his ancestors but there is a legend that Rāmānujācharya converted him to Vaishnava faith. While the legend is popular and persistent it is unfounded; none of the numerous inscriptions of this king contains any reference to this event, nor does any inscription mention the influence of Rāmānujācharya on the king. Even after about 1125 A.D., when Rāmānuja is supposed to have left Mysore state, this king made grants to Jaina teachers like Śrībala Tārkika Chakravarti and saw merit in the consecration of the image of Pārśvanātha²². Whatever religion he followed, it is certain that he was broad-minded enough to honour all religions he came into contact with.

It is his wife, Śāntalādevi, that figures prominently in the history of Jainism in this part of the country. She was undoubtedly a Jaina enthusiast;²³ she seems to have inherited this devotion from her mother Machikabbe, whose husband²⁴ however was a Śaivite. She was responsible for a *Basadi*, gandhāvaraṇa-basadi, in Śravaṇabelgoḷa. She also gave a village to the Brāhmaṇas, and she was associated with the Keśava temple at Belur in Hassan that her husband, Biṭṭideva-Vishṇuvardhana, built. Although the royal couple were Jains by persuasion, they supported Vaishṇavism and Śaivism also. They had as their teacher, Prabhāchandra-Siddhāntadeva of Pustakagaccha, (Desigaṇa, Mūla-sangha), disciple of Māghachandra- Traividyaadeva.

The ministers and generals of this King were Jains and supported this religion with enthusiasm. Of them Gangarāja who was the right hand of the King was a Brahmin by birth, but was a Jain by persuasion; his father was Budhamitra, and mother Pochambika, a pious Jain. His teacher was Śubhachandra. The praise of this general is to be found in the Chāmuṇḍarāya-basadi in Śravaṇabelgoḷa, built by Gangaraja's son Echana.²⁵ Gangarāja himself got the Śāsana-basadi constructed around 1117.²⁶ He was a tower of strength to the King, and in gratitude the king granted him Gangavāḍi, where a Gommata statue was erected and many Jain shrines were built.

Another general and minister of Bittideva Viṣṇuvardhana who was an enthusiastic patron of Jainism, was Punishāmayya; the Parśvanatha-basadi at Chāmarājanagar near Mysore was his work. There were several others in the employ of Bittideva who helped the cause of Jainism.

After Bittideva-Viṣṇuvardhana, the Hoysala Kings continued the patronage to Jainism. Narasimha I made a grant to the *Bhavya-chuḍāmaṇi-basadi*. His treasurer (bhaṇḍāri) Hullā was an interesting figure. He served as treasurer to three Hoysala Kings in succession, Bittideva, Narasimha and Vīra-ballāla II. Son of Jakkirāja and Lokāmbika, this Hullā was a

devout Jain, being the disciple of Malladhāri-Swāmi. He built the *Chaturvimsati-jinālaya* in Śravaṇabelgoḷa, also known as *Bhaṇḍāri-basadi* after him, and renovated the Jaina Shrine at Bankāpura. Several other *basadis* in the vicinity are attributed to him. The *Viraballāla jinālaya* built by a merchant in 1176 was in honour of Viraballāla II, successor to Narasimha. A minister of this king, Nāgadeva who was a student of Nayakīrti, built a Jina shrine at Halebid for which the king made a grant. The best among the Hoysala Kings, Pratāpa Viramanmathadeva (1257-1271) made a grant to a *basadi* at Kogali in Bellary. The Hoysala Kings were all supporters of the Jaina religion; and their ministers and generals, vied with them in the patronage to Jaina shrines.

Vijayanagar Kings

Although the Kings of the Vijayanagar empire were devotees of Viṣṇu and Śiva, they not only tolerated but encouraged Jainism. When there was a dispute around 1368 between the Jainas and the Vaishnavas, the King Bukka I reconciled their differences and admonished the parties: "As long as the sun and moon endure, the Vaishnavas will continue to protect the *Jaina-darśana*. The Vaishnavas and the Jainas are one (body) : they must not be viewed as different"²⁷. The queen of a later King Devarāja I, Bhīmadevi had Abhinava Chārukīrti Paṇḍitāchārya as

her teacher and installed the image of Śāntinātha Tirthankara in the *Mangayi basadi* at Śravaṇabelgoḷa. Bukka II made a grant to the *Gurugala-basadi* at Mūdabidri in South Kanara. Jeevaraya II who was “a wish-fulfilling tree to Brahmins” built a Pārśvanātha-shrine in his own capital²⁸. The Jaina shrines at Bidare (Pārśvanātha temple), Chinglepet (Trailokyanātha Jinālaya), Kurugodu in Bellary and other places became opulent during the Vijayanagar rule.

The tradition of patronage was continued under the Wodeyar Kings of Mysore, although their own religious persuasions were different. Chikkadevarāja in particular was favourably inclined towards Jainism owing to the influence of his friend and helper, Viśālāksha-Paṇḍita, who was a Jaina teacher. The Kings not only made munificent grants to the Jaina shrines in the State, but repaired numerous *basadis* and contributed to the splendid upkeep of Śravaṇabelgoḷa. The custom of ceremonial bathing of the Gommata colossus, for long suspended, was revived by the Mysore Kings. Besides the Wodeyars, the Raṭṭa rulers of Saundatti (Belgaum), feudatories of the Rāshtrakūtas of Malkheḍ, who established their power in 1050 were helped in this by a Jaina teacher Prithvirāma. Among the titles of these kings, there was one which said that they were responsible for the spread of Jaina Siddhānta²⁹. There is an inscription which speaks of

the king being “purified by the fragrant waters of the rites of the Jaina religion”³⁰. Śubhachandra of the Kuṇḍakunda lineage, the Jaina teacher who was honoured by the Raṭṭa Kings Kārtavīryadeva and others, was known as “the high priest of the province”.

Jainism in Kannada

The Jain poets heralded the golden age in Kannada literature. The earliest known Kannada work *Kavirājamārga*, a work on prosody, was by the Jain enthusiast Nripatunga-Amoghavarsha (815-877 A.D.), the Rāshṭrakūṭa monarch. Even before his times, there were numerous poets in Kannada, Durvinīta, Śrīvijaya, Chandra, Durgasimha, Chauḍarasa and others, most of whom were Jains. Out of the 280 Kannada poets, according to an estimate³¹, no less than 95 were Jains. It is said that there was a celebrated Jaina saint in the seventh century, Tumbulurāchārya, who wrote a Kannada polemic entitled *Chūdāmani*³²; his contemporary Śyāmakunda is reputed to have composed a *prābhṛta* in Kannada. Saigoṭṭa-Śivamāra (about 800 A.D.), the Ganga-King who was a Jain, wrote *Gajāshṭaka*, which was a popular work

The first prose work in Kannada that is available to us deals with Jaina religion, the merits of asceticism and the wisdom of the Jaina monks: Śivakotiacharya's *Vaḍḍārādhane* (about 920 A.D.) , This is doubtless a

remarkable work of rare literary merit. It contains nineteen pretty stories with Jaina saints as heroes, and hence the alternate title for the work *Upasargakevaligala Kathe*. Each story is prefaced by a Prakrit verse, as rendered into Kannada, which gives in a nutshell the story. This is justly classed among the immortal classics of Kannada.

Pampa (born 902 A.D.) who is celebrated as the "first poet" (*ādikavi*)³³, was the son of Abhirāmadevarāya, a Brahmin from Vengipalu in Vengiṃaṇḍala in Andhra Pradesh who came to accept the Jaina faith, settled down in Vemulavāḍa in the present-day Karimnagar district of Hyderabad, at that time a part of the Karnataka province. His patron was Arikesari III who ruled at Puligere I (modern Lakshmeśvar in Dharwar area). It is this patron that the poet sought to immortalise in his *Vikramārjunavijaya* (also known as *Pampa-Bhārata*), which is the earliest extant Kannada version of the Mahābhārata story. If this was a work with a secular theme, Pampa wrote also a religious work *Ādipurāṇa*. (in 941 A. D.), designed to "enlighten the whole world about the Jināgama". In this latter work, literary merit comes in with doctrinal stuff. It deals essentially with the life-story of the first *tīrthankara* Ādinatha, and the grand sacrifice of his son Bāhubali; the work proclaims the excellence of renunciation.

After Pampa, another Jaina author Ponna enriched Kannada literature with his work *Śāntipurāṇa*, dealing with the life of the sixteenth *tīrthankara* Śāntinātha. This poet had Jinachandra³⁴ of Kranūrgaṇa for his teacher, and was patronised by the Rāshṭrakūṭa king Akālavārsha-Krishna III (939-968 A.D.) Besides the religious work mentioned above, written at the behest of the brothers Mallapa and Punnimayya of Punganur in Vengimaṇḍala, Ponna also wrote a secular piece, *Bhuvanaikarāmābhyudaya*, now no longer extant³⁵. Mallapa, the elder of the Punganur brothers, had a daughter who has lived down in history as “the wish-jewel of charity” (*dānachintāmaṇi*³⁶.) Attimabbe for that was her name-got a thousand copies made of Ponna’s *Śāntipurāṇa* and distributed them among the people! This work, while great, is rather pedantic ; the literary merit is not all too obvious.

With Pampa and Ponna, Ranna (born 949 A.D.) makes the “three jewels among poets” (*kavijanadol-ratnatraya*). Unlike Pampa and Ponna, who were Jaina Brahmins, Ranna (Ratna) was a Vaisya from Muduvolal who spent his early life in Śravaṇabelgoḷa. On a rock in Śravaṇabelgoḷa can still be seen his name etched by himself: “Sri Kavi Ratna”. He learnt Jainism under no less a teacher than Ajitasena, and was patronised by the Chālukya Āhavamalla, He was honoured by the Chalukyan emperor himself with the title” emperor of

poets" (*Kavichakravarti*), and his works amply justified this title. He stands unsurpassed in the world of Kannada letters. Of the works that he wrote, *Ajita purāṇa* a champu work in twelve chapters deals with the life of the second *tīrthankara*, Ajitanātha; this work was written in 993 A.D. at the request of Attimabbe (known to the world as *Dānachintāmaṇi*) already mentioned. More famous than this religious work, however, is his *Sāhasabhīma-vijaya* (also known as *Gadāyuddha*) dealing with the fight between Bhīma and Duryodhana, a theme taken from the thirteenth canto of Pampa's *Bharata* (*Vikramārjunavijaya*). This is a work of great poetic beauty and its attraction continues to this day.

After this great trio, we come to Chāmuṇḍarāya, general of the Ganga prince Rajamalla II. We have already noticed him in another context³⁷, and here we will consider him only as an author. He was a contemporary and patron of Ranna. He was as great a scholar as a soldier. His prose work *Trishashṭīlakṣhaṇa-purāṇa*, (also known as *Chamuṇḍarāya-purāṇa*), deals with the sixty-tree august personages (*śalākāpuruṣas*) of Jaina religion; it is based on the Sanskrit *Mahāpurāṇa* of Jinasena and Guṇabhadra. Among early prose works in Kannada, this stands preeminent. This was written around 978 A. D. He is reputed to have also written a Sanskrit work *Charitrasāra*. It was

at his request that Nemichandra prepared his famous Prakrit treatise *Gommaṭasāra*³⁸.

Śantinātha's *Sukumāracharita* (about 1060), a *Champu* work is in fact a compendium of Jaina religion. Nāgachandra (about 1105), who perhaps hailed from Bijāpura was a contemporary of the Chālukya king Someśwara IV (1100-1126). He styled himself modern Pampa (*abhinava-Pampa*), and justified this claim by two great works, *Mallināthapurāṇa*, a religious book dealing with the life of the nineteenth *tīrthankara* of that name, and *Rāmachandra-charitapurāṇa* which is a Jain version of the Rāma story. The former work, in fourteen chapters, is eloquently descriptive but lacks the fine poetic quality that is found in the latter; there is not much of story in it but his knowledge of Jainism as shown here is considerable. If the old Pampa handled the *Bhārata* story in a novel way, 'this modern Pampa has handled *Rāmāyaṇa* in a more interesting way; better in accord with the Jaina sentiment.'³⁹ Nāgachandra is a fervent Jaina, and prays that it may be granted to his mind to eschew all other relishes (*rasas*) and dive deep in the relish of peace (*śāntarasa*) which is the only relish Jina is fond of.⁴⁰

Nayasena's *Dharmāmrita* (about 1112 A.D.) is an important work dealing with different aspects of Jain religion in fourteen chapters; it promises to "show in excellent light whatever is the essence of Jainism". The

author who hails from Mulagunḍa (Dharwar district) is a fine scholar in Sanskrit, Kannada and Tamil. He traces his spiritual lineage from Ajitasena and Somadeva; his immediate teacher was Narendrasena-Traividya of the Senāgaṇa. He employs in this work the art of weaving stories for religious propaganda, and one can find in his work a zeal to justify his own religion at the cost of others. This latter quality, not altogether praiseworthy, is found in a sumptuous measure in Brahmaśiva's *Samayaparikshe* (about 1125). Brahmaśiva, a contemporary of Nāgasena, was a Jain who got converted to Śaivism and later returned to Jainism. This is a poetical work of considerable merit, but his attack on other faiths is not in best taste. His other work *Trailokyachūḍāmaṇi*, is equally fanatical but is a fine piece of poetry. This intolerance of non-Jaina religions reaches a climax in 'Vrittavilāsa' (mid 12th century) who is an excellent story-teller with a genius for humour, if also for biting sarcasm.

Karṇapārya's *Nemināthapurāṇa* (A.D.1140) includes in the story of the tīrthankara Nemi the *Mahābhārata* story and an account of Kriṣṇa's life and exploits according to Jain tradition. The work remained unfinished, the eighth chapter closing with the death of Kamsa, hence the name *Ardha-Nemipurāṇa* for this work. Aggala wrote *Chandraprābhapūraṇa* (1189), Acaṇṇa *Vardhamanapūraṇa* (A.D.1195),

Gunavarma *Pushpadantapūraṇa* (A.D.1235), Kamalabhava *Śantiśvarapūraṇa* (A.D.1235), Mahābala *Nemināthapūraṇa* (A.D.1258), Madhurakavi *Dharmanāthapūraṇa* (A.D.1385), Janna (between 1170 and 1235) *Anantanāthapūraṇa* and *Yaśodharacharita*, Kumudendu the Jain *Rāmāyaṇa* (A.D.1275), Hastimalla *Pūrvapurāṇa* (A.D.1790), and Bhāskara *Jivandharacharita* (A.D.1404).

Ratnākara-varṇi (about 1557), another giant in the literary field, wrote extensively on Jaina themes: *Ratnākaraśataka*, *Aparajitesvataśataka*, *Trilokaśataka*, and *Bharateśavaibhava*. The last mentioned work, which is a much admired classic, deals with the story of Bharata, the elder son of the first *tīrthankara*. This is a huge work of 80 sections in *Sāṅgatyā* style, and set the model for this kind of compositions in Kannada which appeared in profusion. Bāhubali's *Nāga-kumāracharite* (1560), Payanna's *Samyaktvakaumudi* (1606), Panchabāṇa's *Bhujabalicharite* (1614), Chandrama's poem on the Karkala colossus (1646) Dharaṇipanditas *Bijjaḷarāyacharite* (1650), Chidānanda's *Munivamśābhyaudaya* (1680) are among the well-known works written in this style.⁴¹

Jainism in West Coast

Jainism was once widely prevalent and powerful in the coastal regions belonging to Mysore along the

Arabian Sea. Even to this day the Jain population there, especially in Karkala, Puttur and Mangalore taluks, is considerable. But the advent of Jainism into this region is hidden in legends. There are wild stories current. One of them, recorded by Buchanan in his *Journey* (p.80), is that Jainism was a popular faith in Arabia 2,500 years-ago, and that consequent on a persecution at Mecca by King Purasu Bhattara (?), who was the founder of the Mohammedan faith (!), Jains in large numbers left the country and arrived in the West Coast⁴². Basrūr in the Kundāpur taluk was originally a sea-port, although now no longer so, and Jains were once the chief people in the area. Their ancient Ādinātha shrine has now been converted into a Hindu temple, but a part of the village is still called 'Basti-keri'⁴³. The surmise is that this was the original settlement of Jainas, who probably were refugees from the North, rendered homeless by religious persecution.

The Jaina tradition in Kārkala traces the origin of Jainism in South Kanara to the times of the legendary Jinadattarāya of Hombuccha in Shimoga district (about the 8th century). The descendents of this king, Bairasu-Wodeyars, were zealous Jains and built numerous bastis in and around Kārkala. The celebrated Gommaṭa colossus at Kārkala was installed in 1431 by a scion of this dynasty, Vīra Pandya Bairasa Wodeyar. Padmāvati is the tutelary deity of this dynasty, and her chief temple

is in Hombuccha, their first capital. The Bairasu kings moved later to Kārkaḷa and established Jaina principalities in Barkūr, Mulki, Bangadi and other places.

But the Kārkaḷa pontificate is a later one and is said to be a branch of the Hanasoge pontificate near Mysore. Mūdabidri, about ten miles off Kārkaḷa, is a celebrated Jaina centre; it is described as the Banaras of the Jains (*Jaina-Kāśī*). The pontificate of this place is associated with the Śravaṇabelgoḷa pontificate. A monk from Śravaṇabelgoḷa is said to have established the first *basadi* (Pārśvanātha-basadi) in Mūdabidri around 714 A.D.; this *basadi* (also known as Gurugala-basadi) was also the first monastic settlement. But the conversion of this settlement into a pontificate was the work of one Chārūkīrti Paṇḍitācharya, the head of the Śravaṇabelgoḷa pontificate, in 1220, and he is supposed to have arrived in Mūdabidri at the instance of Viraballāḷa-rāya (1172-1219). This pontiff is also associated with the *maṭha* at Nallore in Kārkaḷa Taluk, which was earlier than Mūdabidri *maṭha*.

The earliest of Jaina settlements in this area appears to be the one in Varāṅga; the Nemīśvara basadi of this place is of great antiquity. Around 1161-1162, King Kumāra-rāya made munificent grants to Jain house holders and patronised Jain poets. It may be of

interest to recall that the manuscripts of the *Dhavaḷa* literature were preserved by the Jains of this area. The 'Siddhānta-basadi' at Mūḍabidri which was founded in 714 A.D., was the place where these manuscripts found their final resting place.

The Ālupa kings patronised Jainism, as also the Chautars (1160-1867) and the Bangaras. Kulaśekhara-Ālupendra I (1215) and Kulaśekhara Ālupendra III (1384) made gifts to the 'Pārśvanātha-basadi' of Mūḍabidri, already mentioned; and there are epigraphic notices of these and numerous other gifts. More than the princes, wealthy merchants of the place contributed much to the spread of Jainism in this area. The thousand-pillared 'basadi' of Mūḍabidri (known as 'Tribhuvana-tilaka chūdāmaṇi' was built by a group of Jain merchants (*Settis*) in 1430, and this is the most magnificent of Jain shrines in South India. The queen of Bhaṭkal, Bhairadevi, was struck by the devotion of these merchants, and got built a *maṇṭapam* in front of the basadi in 1451. Nāgalādevi, queen of the Bhairarāja, likewise felt a call to get a splendid monolith *mānastambha*, fifty feet high, erected in front of the basadi. Names of several of these merchants who built basadis in Mūḍabidri have survived: Vikrama-setṭy, Derammasetṭi, Chola-setti, Mādāyi-setṭi, Baikaniti and others.

The Ajila chieftains of Veṇūr were Jains and had their palaces at Veṇūr, Alatangādi, Kela and Baraya. Timmana-Ajila I, (1154-1180) was a powerful ruler and a great protagonist of the Jaina faith. His successor, Vira- Thimmana-Ajila IV (1550-1610) was the one who got the Gommata-colossus at Veṇūr installed in 1604. The Heggades of Kuduma (Dharmasthala) were another important Jain ruling family; their principality has survived to our own day.

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1. M. Arokiaswami, *The Kongu Country*, 1956, p. 185.
 2. Cf. R. S. Altekar, "Jainism in Deccan under the Rāshtrakūṭas ", *The Jaina Antiquary*, 1949, XV, I. pp, 24f.
 3. M. Arokiaswami, *The Kongu Country*, 1956, p. 113.
 4. Lewis Rice, "*Mysore Gazatteer*, I, p. 388.
 5. According to Saletore *Medieval Jainism*, p 23.
 6. M. V. Krishna Rao, *The Gangas of Talkād*, 1935, p. 34
 7. *Mysore Archeological Report*, 1916, p. 36. This work is also ascribed to Pūjyapāda, his teacher.
 8. M. V. Krishna Rao, *op. cit.*, p. 59; *E. C. IT*, Ng. 35.

9. S. R. Sarma, *Jainism and Karnataka Culture*, 1940, p. 17
10. श्रीमज्जिनसेन भट्टारक श्रीपादप्रसादासादित चतुरण्योगपारावार पारग धर्मविजायि श्रीमच्छामुण्ड महाराज(*Bhavanasangraha*)
11. For details see Appendix I.
12. *Triśaṣṭīlakṣhaṇa purāṇa*, also known as *Chauṇḍarayapurāṇa*.
13. According to M. V. Krishna Rao, *op. cit.*, p. 114 But the dates of the three Ganga kings are also given thus: Marasimha (961-974).
14. Author of *Yaśastilaka-champu*.
15. शैलं जिनेन्द्रभवनं भवनन्महिम्ना निर्मापितं मतिमता रविकीर्तिनिदम् ॥
cf. S. Srikantha Sastri, *Sources*, p. 42, I.A., V, p. 67
16. Even when their power waned, they still patronised Jaina authors. Tailapa (963), Tailapa II, who was the patron of the Kannada poet Ranna, and Satyāśraya (997-1009) merit mention in this connection. Jayasimha III, the grandson of Tailapa, became a Vīra-Śaiva owing to the influence of his wife Suggala devi, and is supposed to have persecuted the Jains (cf. S. R. Sarma, *op. cit.* p, 25)

17. F. W. Thomas; JBBRAS, XXII, p. 80. This work was translated into Tibetan.
18. In the colophon of this work we read -
भुवनमवतु देवः सर्वदामोघवर्षः ।
19. Cf. R. S. Altekar: "Jainism in the Deccan under the Rāshtrakūṭas ", *The Jaina Antiquary*, 1949. XV, 1, pp. 24 f.
20. "Chalukya-bhupalana balada bhujadaṇḍa".
चालुक्यभूपालन बलद भुजदण्ड
21. Inscriptions speak of him as
राजकण्ठीरव, गण्डप्रचण्ड, त्रिभुवनमल्ल, भुजबलवीरगङ्ग विष्णुवर्धन
पोय्सळदेव, दानविनोद, समरधुरन्धर, साहित्यविद्याधर, कविजन
कामधेनु, etc.
22. Cf. S. R. Śarma, *op. cit.* p. 41.
23. She is described in inscriptions:
जिनधर्मनिर्मळे, जिनधर्मकथाकथनप्रमोदे, जिनगन्धोदकपवित्री-
कृतोत्तमाङ्गे, जिनसमयसमुदितप्राकारे, etc.
24. Piriya-pergade Mārasingayya.
25. गङ्गसेनापतेस्सूतुरचणो भारतीचणः त्रैलोक्यरञ्जनचैत्यालयमची
कर्त्तु ॥
26. यस्यासौ जिनधर्मनिर्मळरुचि श्रीगङ्गसेनापतिः,
जैनमन्दिरमिन्दिराकुळगृहं सद्भक्तितोऽचीकर्त्तु ॥

27. Inscription dated 1398. Cf. S. R. Sarma *op. cit.*, p. 44.
28. Hultzch, *South Indian Inscriptions*, Vol. I, p. 166.
29. Fleet, *Ratta Inscriptions*, JBBRAS, X, p. 192.
30. S. R. Sarma, *op. cit.*, p. 50.
31. R. Narasimhachar *Karnataka Kavicharite*.
32. Akaṣanka mentions this work as consisting of 96000 *granthas*: Devachandra (1838), however gives the bulk of the work as 84000 *granthas*. The author's real name seems to have been Srivardhadeva.
33. "Unsurpassed in style among the Kannada poets" (R. Narasimhachar)
34. Who was honoured by the kings of Vaniyavadi.
35. Probably dealing with the story of *Rāmāyaṇa*.
36. She built a *basadi* at Lokkigundi in 1007 ; her son Padavela-Taila was a ruler of the Masavati area.
37. He is better known in Kannada as 'Chauṇḍarāya'.
38. Chāmuṇḍaraya was known as *Gommaṭarāya*, after the colossus at Śravaṇabelgoḷa that he got erected. *Gommaṭaśara* mentions.

गोम्मटराय विणिम्मिय दकिखणकुक्कुटजिणो जयदु ॥

39. Perhaps he followed Vimalasuri's Prakrit *Paumacharia* (1st Cent. A. D.) and Ravishēṇa's *Padmapurāṇa* in Sanskrit (2nd cent A.D.) in his handling of Ramayana.
 40. *Mallināthapurāṇa*, Jinastuti, 11. Cf. Desabhūshaṇa, "Dharmamrita aur uska karta", *Jain Siddhanta Bhaskar*. 1949, 16, 1, 1, pp. 69-70.
 41. Cf Mirji Anna Rao, *Jaina dharma*, Mysore, 1969 (revised edition), Pp. 724-730. Also K. G. Kundanagar, "Contributions of Jains to Kannada Language and Literature", *Jaina Antiquary*, 1949, XIV, 2, pp. 78-87.
 42. Saletore, *op. cit.* p. 409.
 43. Supplement to the District Manual for South Kanara District, 1938, p. 344.
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Section IV

Jainism in Tamil-Nadu

Early Jain Influence

The Tamil country emerges clearly into the historical perspective only about the fifth century A.D., when the Pallava kings of Kanchipuram rose to power. The early Pallava kings were Jains ; it was Mahendravarma I (600-630 A.D.) that got converted to Śaivite religion. It may safely be assumed that before that time Jainism had made a great impact on this part of the country. The history of Jainism in Tamilnāḍu is traced back to the last days of Bhadrabāhu, the *Śrutakevalin*, who chose to remain in Śravaṇabelgoḷain Karnataka along with Chandragupta, and dispatched the rest of his disciples to the Chola and Paṇḍya regions. The next great event in the memory of the Tamilians with regard to Jainism is the conference of Jaina monks that Khāravela, king of Kalinga, convened about 130 B.C. at Kumāragiri, to which the Pāṇḍyan king sent

shiploads of rice. Southern Madurai even at that time was an important Jaina centre.

There is a tradition, already mentioned, that Bhūtabali (66-90 A.D.) the successor of Dharasena, the third *ekāṅgadhāri* went to 'Dramiladeśa' (Tamil country) after spending the rainy season at Ankuleśvara (Broach) with Pushpadanta who himself proceeded to Banavāsi (Kannada country). A Jain community must have existed here since that time. It was in the first century A.D. again that the celebrated Kuṇḍakunda is said to have organised the first South Indian Community (*Draviḍa Sangha*) at Tiruppapuliyur (then known as Southern Pāṭaliputra), a suburb of the present-day Cuddalore near Madras. This place had important Jain shrines and a monastery, which the Pallava king Mahendravarma I (600-630 A.D.) is said to have destroyed when he became a convert to Saivism. The first Sangha which Kuṇḍakunda founded apparently fell into bad days and Vajranandi, a disciple of Pūjyapāda, revived it in 450 A.D.¹ But the new centre of the Sangha was in Southern Madhurai. Patrakesari (about 500 A.D.) author of *Trilakṣhaṇakadharthana* was an important leader of this Sangha. It is surmised that this *Draviḍa Sangha* furnished the model for the famous Tamil Sangams.² From the commencement of the Christian era, till about the close of the seventh century, Jainism was a prevalent religion in the Tamil

country, especially in the Kongu area (comprising of the present Coimbatore and Salem districts).³ "On the whole", writes a well-known historian, "Jainism had more influence than Buddhism on the lives of the people, owing to the striking contribution made by Jaina authors to Tamil literature. Jainism had much more in common with Hinduism than Buddhism, and many popular beliefs and practices were common to both. Jainism has been steadily losing ground but it has not altogether disappeared from the Tamil land. Besides material relics in places like Madurai and Kanchipuram, where they were once fairly strong in numbers, they still form small communities in different places".⁴

Royal Patronage

The Pallavas of Kanchipuram, who rose to great prominence in Tamil country about 225 A.D. were originally feudatories of Śātavāhanas. They were Brahmanic princes of Bhāradvāja-gotra but supporters of Jainism. Śivaskandavarma, (about 4th century) who styled himself a *Dharmamahārāja* extended his kingdom from the Krishna river to South Pennar and Bellary. He and his successors were enthusiastic Jains and it was during the reign of Mahendravarma I 'Vichitrachitta' ('versatile genius') that Jainism suffered a set-back. Mahendravarma (600-630 A.D.) son of Simha-vishnu was no doubt a talented prince, but in later life became a bigotted Saivite. He came

under the influence of the Śaivite saint Appar (Tirunāvukkarasu) and changed his religion from Jainism to Saivism; Appar himself was a Jain, converted to Saivism. As a Jain in early life Mahendravarma was responsible for the famous Jain paintings of Sittan vāsal in Pudukkottai. There is a rock-cut temple here dedicated to the *tīrthankaras*, and the "cave itself is a Jaina cave".⁵ The name "Sittanvāsal" is the Tamil vision of the Prakrit name "Siddhannā-vasa" (from the Sanskrit *Siddhānam Vāsah*), meaning "the abode of the Siddhas or Jain ascetics". The theme of the remarkable fresco paintings done on the ceiling of this temple is principally the heavenly pavilion (*samavasaraṇa*) for the Jina to sit and teach. The paintings as well as the sculptures of this shrine reveal the deep devotion of Mahendravarma to Jainism. But on conversion to Saivism, his fanaticism was turned against this religion, and he began the persecution of Jains. The great monastery at the Southern Pāṭaliputra (Tiruppapuliyur) near Cuddalore was completely destroyed by him.

Śaivism and Vaishnavism thereafter rose to popularity, Buddhism and Jainism falling on evil days. Mahāmalla-Narasimhavarma (630-668 A. D.) was a great builder of Śaivite and Vaishṇavite shrines, the famous monolithic shrines of Mahābalipuram (Māmallapuram) near Madras owe their existence to

him; but he tolerated Jainism. The Chinese traveller Hiuen-tsang who visited Tonḍamaṇḍalam, the realm of the Pallavas, about 640 A. D. found in Kanchipuram, the Pallava Capital, "many hundred *deva* temples and a multitude of heretics, mostly belonging to the *Nirgranthas*"⁶. But the anaemic hold of Jainism on the influential sections of the country was fast loosening. The later Pallavas were such zealous Śaivites and Vaiṣṇavites that Jainism was outlawed, and the Jains were even taxed.

The beginnings of the Pāṇḍya rule may be dated back to about 600 A. D. Kadungon, the first known Pāṇḍya monarch ruled from 590 to 620 A. D. but the most celebrated of the monarchs in this dynasty was Arikesari Parāṅkuśa Māravarma (670-710)⁷, who conquered Tinnavelli and the Chera dominion, fought with the Pallava kings and established the Pāṇḍya supremacy. Also known as the Kun-Pāṇḍya he was a Jain as were his ancestors. But his wife, a Chola princess, was a Śaivite, devoted to the celebrated saint Sambandar, whom she invited to Madurai. The Pāṇḍya king came under his influence and changed his religion to Śaivism, even as the Pallava ruler Mahendravarma did under the influence of Appar. If Mahendravarma destroyed the Jain shrines at Tiruppapuliur, Kun-Pāṇḍya got 8000 Jains impaled on stakes⁸. Subsequent Pāṇḍya kings were all Śaivites, and Jainism missed

royal patronage. But Jains continued to be in the forefront of cultural progress, and contributed considerably to it. "The period of prevalence of the Jainas in the Pāṇḍya kingdom from the 9th or 10th to the 13th century is justly termed the Augustan Age of Tamil literature"⁹.

The Chola Kings with Uraiyur (near Tiruchirapalli) as capital were no doubt fanatic Śaivites, but there is "no evidence of Jainas being persecuted" by them¹⁰. The name of Tiruchirapalli itself suggests Jain influence. In Tamil, *paḷḷichandam* signifies the land belonging to Jain temple (*paḷḷi*). An epigraph behind the boulder containing the Ucchi-Piḷḷaiyar's temple in Tiruchirapalli mentions the name 'Chira', perhaps a Jain monk living in the cavern there. The settlement of Jaina monks under the leadership of this Chira perhaps gave the place its name. Hiuen-tsang who visited the Chola kingdom (Renandu, chu-li-ya) about 640 A. D. found "several tens of *Devi* temples, and numerous Digambaras"¹². Tirumalavādi in the Tiruchirapalli district, where Kundavai built a Jain temple, was an important Jain centre. Thirumalai Hills near Polur in North Arcot were Jain settlements, caves there containing foot-prints of the sages that came in the entourage of Bhadrabāhu during 297 B. C. This settlement was originally set up by the Chera King Elini, and Kulottunga III who came in his family line engaged

himself in some renovations. Kandavai, wife of Vallavaraiyar Vandeyadevar, (and daughter of the Chola King Parantaka I, and elder sister to the famous Raja Raja I) caused a *Jinālaya* to be built on the Tirumalai Hills, about 1012 A.D. It is interesting that in Hanasoge (a village in Krishnarajanagar Taluk in Mysore district) which was originally an important Jain centre in the Puṇṇādu country, there is a *basadi* which is described in the Sanskrit inscription on the front door as 'Sri-Rajendra-Chola Jinālaya of *Desigaṇa* and *Pustakagaccha*.

But by far the most important Jain centre in the Tamil country was Tirupparuttikunram (celebrated as Jina-Kanchi) which lies in the neighbourhood of Kanchipuram; and there are numerous Chola inscriptions in this place. With Kolhapura, Penukoṇḍa and Delhi (?), this town claimed the honour of being one of the four seats of Jain learning (*Chatus-simhāsanas*), according to Jains in Tamilnadu. The great Jaina writers Akalanka, Chandrakirti, Anantavīrya, Malliṣeṇa-Vāmana and Pushpasena are associated with this seat of learning, and the *Munivāsa* within the Jaina temple contains five cells for their spirits. A village near this town (twelve miles from Kanchipuram), Tiruppanamur, is said to be the place where Akalanka won his victory over the Buddhists ; this is a Jain village. Arikameḍu near Pondicherry was another Jain centre where there is available a large

image of Jina; Arikamedu is said to be a corruption of 'Arahan-medu' (the mound of Arahan)

Jainism in Tamil

The Jaina influence on Tamil literature dates back to the second century of the present era. It was then that the celebrated Tamil classic *Śilappaḍikāram* (Epic of the Anklet) was composed by Ilangovaligal. The author of this *champu* work, consisting of prose pieces (*urai*) and poetry (*śaiyul*), music (*isai*) and drama, was the younger son of King Cheraladan of the Chera country who became a Jaina monk. There is a legend that this king whose capital was at Vanji (modern Karur) had two sons, the elder of whom was Senguttavan and the younger Ilangovaligal (a name that he bore after he entered the monastic order), and that on a prophesy that the younger brother would become the king after his father and the elder brother thereupon becoming distressed, Ilangovaligal chivalrously renounced worldly life and became a monk. He resided in Kunavayil near Karur, the ancient capital of Chera Kings. In due course this royal ascetic got acquainted with the corn-merchant Kulavanigan-Sittalai-Sattanar of Madurai, a *Sangam* poet, and composed *Śilappaḍikāram*. Sattanar himself is said to have composed *Maṇimekhalai* ('Jewel Belt'), another great classic in Tamil, with Buddhist leanings.

Śilappaḍikāram is by all standards a great work, dealing with the story of Kovalan, an young merchant of Puhar (Kaverippumbattinam of today) on the banks of Kaveri and his faithful wife Kannagi; the title of the book is got from the anklet (*śilambu*) of Kannagi which she sold in order to help her husband proceed to Madurai¹³. The work, in three chapters (*kāṇḍa*) and in thirty sections (*kadai*), is held in the highest esteem by the Tamil people. There is a commentary on this work by a Jain, Adiyarkunallar, an author of the twelfth century¹⁴.

The *Kuraḷ* which has been accorded the status of the Veda in Tamil literature, is said to have been composed by the celebrated Jain master Kuṇḍakunda¹⁵ himself in the first century A.D. ; there is another belief that Tiravalluvar, who is popularly known as the author of this work, was a disciple of Kuṇḍakunda. The issues are hotly debated, and the settlement is not in sight. The Śaivites and the Vaishṇavites also lay claims to authorship of this work. It is intriguing however that another early Tamil classic with unmistakable Jaina leanings, *Nilakeśi*, quotes from *Kuraḷ* and prefaces the quotations with the words "as mentioned in our scripture". Kuṇḍakunda who was the founder of the South Indian Community (*Draviḍa-sangha*) may indeed have been responsible for this work¹⁶.

The work is so called because of the meter (*kuraḷvemba*) employed in it, a metre peculiar to Tamil.

The work with no less than 133 decads has been composed in this short metre, and it is a marvel of poetic skill. The topics dealt with are religion (*dharma* or *aram* in 38 decads), wealth (*artha* or *poruḷ* in 70 decads), and love (*kama* or *inbam* in 25 decads). The work appears to be based on the doctrine of *ahimsa* and agrees very well with the Jaina ideology.

Another great work belonging to the same period (about the first century A.D.) is *Nālaḍiṭṭār*, famous as the 'Veda of the cultivators' (*veḷḷavar vedam*). There is an interesting legend about this work. When a famine raged in the North, a group of 8000 Jain mendicants migrated to the South, and a Pāṇḍya prince gave them shelter. He became so attached to them that when, after twelve years, the famine in the North abated, they wanted to return, he did not allow them to leave his capital. The monks however left stealthily, and before leaving each of them composed a verse on a leaf and left the heap where they were lodging. These leaves were later put into the Vaigai river, no one knowing about the compositions inscribed on them. In due course some leaves floated back to the shore, and when the writings on them were discovered, an attempt was immediately made to salvage them from the waters. But a major portion had already been lost or destroyed, and only four hundred could be gathered. The writings on these leaves were recopied and the collection of four

hundred verses thus got is *Nālaḍiyār*. Each of these verses is a quartain (a four-lined *venba*), and the collection is arranged in three cantos similar to the *Kuraḷ* arrangement : the first canto (dealing with religion) consisting of 130 verses in 26 sections, the second (dealing with wealth) consisting of 260 verses in 26 sections, and the third (dealing with love) with only ten verses.

Another important Jain work is *jīvakachintāmaṇi*, celebrated as one of the five great epic poems in Tamil. It is ascribed to a Jain ascetic, who lived sometime between the eighth and tenth centuries of our era,¹⁷ Tiruttakkadevar, who hailed from Mylapore in Madras and later went to Madurai for study. This is a work of great bulk, with 3145 poems in thirty sections (*lambakas*), and is supposed to have furnished the model for the *Rāmāyaṇa* in Tamil written in the twelfth century by the famous Kamban. The work deals with the life of Jīvaka, a romantic hero who married eight times.¹⁸ The theme as also the treatment borrows heavily from older Sanskrit works like Jinasena's *Mahāpurāṇa* where the story occurs in its original form, Vādībhasimha's *Kshatrachūḍāmaṇi*, and *jīvandharachampu*. There is a legend that the Chola King Kulottunga II found *Jīvakachintamani* so delightful that he directed the Saivite poet Sekkilar to compose *Periyapurāṇam* (Lives of Saiva Saints) on that model.

Śrīpurāṇa is a popular Tamil text written in *maṇipravāla* prose, dealing with the sixty-three great men of Jaina religion. The authorship of this great work is obscure, but the treatment is clearly influenced not only by Jinasena's *Mahāpurāṇa* but also by *Chāmuṇḍarāyapurāṇa*. The 'Sixty-three Nayanars' of the Saivite hagiology are supposed to be the result of the Jain tradition's influence.¹⁹

The Tamil version of *Brihatkatha* by Konguvelir viz., *Perungāḍai*, parts of which are extant deals with the adventures of Naravāhanadatta, prince of Kausambi. The author of this work was a Jaina, although it is not a Jaina work. *Nīlakeśi*, the author of which is unknown, describes how a Jain monk, Munichandra, converts Nīlakeśi to Jainism and puts a stop to the blood-offerings that were being made to Kālī.²⁰

Among works of lesser importance may be mentioned *Jīvasambodanai*, an address to the soul expounding the different modes of meditation, written by Devendramuni, *Yaśodarakavya* of unknown authorship, and *Chūḍamaṇi* dealing with the stories of Vāsudeva and Prativāsudeva, by Tolamolittevar. *Aranerichharam* "The Essence of Virtue's Way" is a work by Tirumunaippaḍiyar, a Jain ascetic, and deals with the five great *Vratas*. *Paḷamoli* is an interesting collection of proverbs, four hundred quatrains in *venba*

meter; the author was a Jain, Munrunaiyar Araiyanar.

Mallisheṇa-Vāmana (about 1300) of Tirupparuttikunram (Jina-Kanchi) was a great writer in Sanskrit, Prakrit and Tamil. His *Merumandāra purāṇa* is a Tamil work of considerable renown²¹. He wrote a commentary on the Tamil classic *Nilakeśi* already mentioned, entitled *Samayadivākara*.

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1. Devasena, *Darśanasāra*, Cf. Salatore, *Medieval Jainism*, pp. 237-238 and A. Chakravarti, *Jaina Antiquary*, 1938, 4, 2. p. 43.
 2. K. A. N. Sastri, *The Culture and History of the Tamils* 1964, p. 11.
 3. Cf. M. Arokiaswami, *The Kongu Country*, 1956, p. 185.
 4. K. A. N. Sasti, *op. cit.* p. 109.
 5. T. N. Ramachandran, *Jaina Monuments of India*, p. 37.
 6. Beal, *Buddhist Records of the Western World*, vol. 2, p. 231. Here 'deva' and 'heretics' refer to Jain ascetics, the *nirgranthas*, Cf. K. A. N. Sastri, *op. cit.*, p. 22 ("He found Jainism still flourishing").
 7. Dates according to K. A. N. Sastri, *The Pandyan Kingdom*, p. 41.
 8. R. C. Majumdar (ed.) *The Classical Age*, (The History and Culture of the Indian People)

Bombay, 1962, p. 268 ("no doubt a palpable exaggeration").

9. Reinhold Rost, article in *Encyclopaedia Britannica*, vol. 25, cited in S. K Aiyangar, *Ancient India*, 1911, p, 374.
 10. S. K. Aiyangar, *op. cit.*, p. 190.
 11. T. R. Ramachandran, *Jaina Monuments of India*, p. 22-23.
 12. R. C. Majumdar (ed) *op. cit.*, p. 265.
 13. For the story cf. A. Chakravarti, "Jaina Literature in Tamil" *The Jaina Antiquary*. 1939, 5, 1, pp. 1-8.
 14. Arokiaswami. *The Kongu Country*, p. 314.
 15. Elacharya cf. A. N. Upadhye, *Kuṇḍakunda's Pravachanasāra* p. xiii.
 16. The author "was perhaps a Jain", cf. K. A. N. Sastri, *The Culture and History of the Tamils*, p 129.
 17. A. Chakravarti, "Jaina Literature in Tamil", *The Jaina Antiquary*. 1939, 5, 2, p. 38.
 18. Hence the work is also called *Mananul*, 'The Book of Marriages'
 19. K. A. N. Sastri, *Op. cit.* p. 109.
 20. *The Jaina Antiquary*, 6, 2 and 7, 1
 21. Cf. T. N. Ramachandran, *op. cit.*, p. 31.
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Section V

Jainism in Āndhra-Deśa

Early Influences

The Āndhra kingdom came intimately into contact with Buddhism during the days of Aśoka, and Jainism entered this region in the days of Khāravela, the Kalinga monarch, who was the grandson of Khemaraja of the Chedi dynasty, a contemporary of Aśoka. Kalinga and Andhra were continuous stretches of land and enjoyed common culture. Khāravela (otherwise known as Aila or Aira,¹ and his personal name was Meghavāhana) ascended the throne of Kalinga in 143 B. C., after his father Buddharāja. Information about him is obtained by his celebrated Hathigumpha inscription in mixed Ardhamāgadhi and Jaina Prakrit-Apabhramśa, which is dated about 160 B. C. This inscription found in a cave in Udayagiri, north of Khaṇḍagiri which is three miles removed from Bhuvaneśwar in Orissa, begins with a characteristic Jaina salutation². There is little doubt that Khāravela

was an enthusiastic Jain. He did for Jainism what Ásoka did for Buddhism. He convened in the thirteenth year of his reign a conference of Jain monks at Kumaragiri; about three hundred senior monks participated in the deliberations and undertook to transcribe the canonical texts³. He is said to have built a temple to Kalinga Jina (Sitalanatha?) in his capital, Kalinga-nagari, at the mouth of the river Vamśadhara. Rāmatirtha (Rāmakonda near Vizag) became a great centre of Jaina culture in Kalinga.

It was doubtless Khāravēla, whose kingdom stretched from the banks of the Ganga river in Magadha in the North to the banks of Godāvāri in the South, that introduced Jainism in Andhradeśa. There is a legend, however, that Vasupūjya the twelfth *tīrthankara* spread Jainism in the Telugu country. And it is said that Ásoka's grandson Samprati, who was devoted to the cause of Jainism, sent missionaries not only to Kalinga but to the Southern regions also. There is also a story that the Nanda Kings long before Khāravēla carried away a huge image of Jina from Kalinga and that Khāravēla brought it back; the suggestion is that Jainism was prevalent in this region long before Khāravēla's days. There is a tradition that Bharata, son of the very first *tīrthankara* erected a colossal statue of his saintly brother Bāhubali, measuring 525 bow-lengths, in Paudanapura, identified with the present-

day Bodhan in Hyderabad. It was to visit this shrine, it is said, Chāmuṇḍarāya the Ganga general started with his old mother from Karnataka and ended up at Śravaṇabelgoḷa ; the Gommaṭa statue in Śravaṇabelgoḷa is supposed to be a smaller replica of the Paudanapura colossus. While no colossus is now to be seen in Bodhan, there are undoubtedly numerous Jaina monuments in and around the place; it was a famous Jaina centre till about the tenth century of our era. These legends notwithstanding, there is little doubt that it was only Khāravela that was responsible for the spread of Jainism in the Andhra State.

This State abounds in Jaina reminiscences. In the East Godavari area, Aryavata, Piṭhapura, Nedanur, Tatipaka and Daksharama were once places of Jaina interest; and so was Penugonḍa in West Godavari district which was held in high esteem, as one of the four Jaina seats of learning in the country. Nayakallu in Ramallakota taluk in Karnool district, Ramakonḍa (Ramatīrtha) in Visakhapattanam, Vemulavāḍa in Karimnagar district in Hyderabad, Munugoda in Sat tenapalli taluk in Guntur district were among the more important Jaina villages. Place names ending with pāḍu ' may safely be taken as suggestive of Jaina influence; 'pāḍu' now means a deserted village site, which was originally a monastic settlement of the Jains⁴, and there is a large number of villages in Andhradeśa whose names end with 'pāḍu'.

Royal Patronage

In Vijayawada there was an old Jain shrine, 'Nudumbavasati' presided over by one Kalibhadra of Kavururigana of Sangha lineage ; he was also known as Devanandi, and his teacher was Chandraprabha. This shrine, which was also a monastery, was built by Ayyana-mahādevi, queen of Kubja-Vishnuvardhana (624-641 A. D.), brother of the famous Pulakesi II, and founder of the Eastern Chalukya dynasty. This queen donated a village, Musinikonda 'in 'Tonkanatavāḍi country', for this Jain shrine. Vijayawada during this period was an important Jain Center. The next historical reference to royal patronage to Jainism in the Telugu country is that of Baddegaraja II, prince of Vemulavāḍa (in Karimnagar district of Hyderabad-Telangana), who built 'Subhadana-Jainālaya' about two hundred years later. The Vemulavāḍa princes belonged to the Chālukya line, and were feudatories of the Rashtrakūta monarchs. Baddega, son of Arikesari, was a contemporary of Krishna III (939-968), who patronised the Kannada poet Ponna.

Baddega's teacher was Somadeva-Sūri, author of *Yaśastilaka champu*, completed about 959 A. D. This Jain monk belonging to *Devasangha* was a great scholar, poet and propagandist; he had remarkable missionary zeal, and it was due to his efforts that Jainism spread in this area. Almost in the same period,

Ammarāja II (Vijayāditya) of the Mudigonda Chālukya line patronised Jainism. He was himself a Śaivite, a devotee of Mahesvara-Śiva and follower of the Vedic religion; but his wife Chamekamba was a Jaina enthusiast (a *śrāvaki*), and she prompted him to make a grant for her teacher, Arhanandi of *Valaharigaṇa* of *Addakaligaccha*.⁵ This teacher is described as the disciple of Ayyapoti-munindra, himself a disciple of *Sakalachandra-siddhāntadeva*. The grant that Ammarāja made was for repairing the Jaina shrine, 'Sarvalokāśraya-Jinabhavana'. Ammarāja had numerous feudatories who were Jainas and they have made their grants to Jaina causes through Ammarāja.

Durgarāja, governor of Kamma area and feudatory of Ammarāja, granted a village, Maliyampundi, to a Jaina shrine 'Kataka bharaṇa-Jinālaya located in the South of Dharmapuri in Guntur district. A disciple of Divākara (of the *Yapaniyasangha*, in the lineage of Kuṇḍakunda), Sri-Mandira-devamuni, was placed in charge of this shrine. Ammarāja made another grant on behalf of two chieftains Bhima and Naravāhana, of Trinayana family⁶. These two chieftains who were Jains by persuasion were students of the ascetic Jayasena (Nāthasena); and made the grant of a village in Velamnāḍu area (present-day Peddagadelavarru in Tenali taluk) for constructing a Jaina shrine in Vijayawāḍa.

After Ammarāja and his chieftains, Jainism in this area lost patronage for the next hundred years. Another Eastern Chālukya king, Vimalāditya Bhīma III (1011-1022), who was a Śaivite of the *Paramamaheswara* sect, was converted in 1019 to Jainism by a teacher from the Kannada country, Trikālayogi – *Siddhāntadeva* of *Deśigaṇa*. He supported Jainism with passion. But when this dynasty fell into bad days during the twelfth century, Jainism too lost its hold. However, Rājarājadeva III (about 1253) patronised Jainism. In Bhogapura in Visakāpattanam district he built a Jaina temple named after him, 'Rājarāja-Jinālaya'⁷. In the twelfth and thirteenth centuries, Śaivism became the dominant creed in the Telugu country and Jainism gradually was ushered into comparative insignificance.

Jainism in Telugu

Although Jainism is an old creed in Āndhra Pradesh, having entered it during the days of King Khāravela of Kalinga, there is an intriguing paucity of Jaina literature in Telugu. We do not hear of a Jaina author of celebrity until the twelfth century when Atharvaṇācharya lived and wrote. He was a Jain, but no work of his on Jainism is extant, if ever he wrote any. Said to have been a disciple of Akaṣaṅka, he was a great Telugu poet and grammarian; among his works available today are three Parvas of *Mahābhārata*, a

book on prosody and two works on grammar: He is better known as the author of *Atharvaṇakārikāvali* (also known as *Vikritivivekam*), a grammatical treatise in Sanskrit.

Another author Gokaṇṇa, a disciple of the Jain saint Vagendrachūḍāmaṇi, held the title 'Śrāvakābharaṇanka'. The famous Telugu work *Kavijanāśraya* is ascribed to his authorship.⁸ Padmakavi (alternately known as Prabhāchandra) wrote a work *Jinendrapurāṇa*, no longer available. Sarvadevayya's *Ādipurāṇa* is likewise lost. The dates of these works are also not certain. Appayāchārya, said to have been a student of Pushpasena, wrote *Jinendrakalyāṇābhyaudaya* (otherwise known as *Pratishṭhasāra*) during the reign of Pratāparudradeva (1295-1323), the last Kākatiya king.

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1. Aila is considered to be the Apabhramśa form of Ārya ; it also signifies a Jain layman (*Śrāvaka*)
 2. After the *Nandyāvarta* symbol, the first lines read
नमो अरहन्तानं । नमो सबसिधानं । ऐरेन महाराजेन महमेध वाहनेन
..... कालिंगाधिपतिना सिरिखारवेलेन ।
 3. It is said that as a result of this conference seven out of eleven *Angas* of the canon were recovered.

4. Cf. B V. Krishna Rao, "Jainism in Āndhradeśa", *Journal of Andhra Historical Research Society*, 1942, 13, 3-4, pp. 185-196.
 5. *Kaluchumbarru grant*, *Epigraphica India*, 7, pp. 177f.
 6. Masulipatam Plates of Ammarāja, cf. B. V. Krishna Rao, *op. cit.*
 7. Cf. *Vijnānasarvasvamu*, vol. 3, 1959, pp. 544-553.
 8. Also ascribed to Rechabhūpālaka, Commander of Jagadekamalla, king of Kalyadipura.
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APPENDIX

GOMMATA COLOSSUS IN
SRAVANABELGOLA

The first of the twenty four tīrthankaras, was Rishabhadeva (called Ādinātha), held in highest esteem. The subject of the Gommata colossus in Śravaṇabelgola, Kārkaḷa and Venūr- all in Mysore State, is described in legends as the younger son of this first Tīrthankara, the elder one being Bharata, after whom, according to the Jains, India is celebrated as *Bharatavarsha*, *Bharatakhanda*. or *Bharatabhūmi*.

Rishabhadeva was a king before he became a saint. His parents, Maru and Puru, find a mention not only in Jain *Ādipurāṇa* but in the Brahmana *Bhāgavata-purāṇa* also. This Rishabhadeva had two wives, Yaśasvini and Sunanda. Of his sons, Bharata the elder was born of the former, and Bāhubali the younger of the latter; he had a large number of children besides these. When the king entered old age, he divided his empire amongst his sons and retired into a forest retreat

for practising austerities. Bharata now became lord of Ayodhya, and Bāhubali of Paudanapura. Bharata in due course aspired to become the sole lord of the whole country and directed his brothers, who were now independent lords of different territories as decreed by their father, to surrender their independence to his suzerainty. The brothers (whose number is given as a hundred), all except Bāhubali, not approving of Bharata's mentality, relinquished their kingdoms and retired to jungle retreats in a fit of renunciation. But Bāhubali protested against his brother's unjust demand and struck to his own; he announced his resolve to resist any aggression. The indignant Bharata attacked Bāhubali with a mighty force. A furious fight ensued between the brothers, as the counsellors on both sides decided that armies should not be involved. In the fight, Bāhubali came out victorious and Bharata was humbled. Now Bāhubali was the virtual emperor of the whole realm. But he was overcome by a severe grief at having caused so much pain to his brother for the lust of power, and relinquished his claim and retired to the jungle, where resided his father. Having been initiated by him into asceticism, Bāhubali engaged himself in severe austerities. He continued in the standing posture for years on stretch in deep contemplation; molehills grew over his legs, snakes made their dwelling therein, creepers spread over his arms; he was lost in profound meditation. Ultimately

he attained to complete liberation of spirit and became a 'kevali' (an emancipated saint). Bharata later caused a gigantic golden statue of his brother to be created at Paudanapura.

It is this incident that is in the background of the colossus of Gommaṭa in Śravaṇabelgoḷa. Gommaṭa is the local name for Bāhubali. The term first appears in a work written by the teacher of the person responsible for the installation of the colossus, *Gommaṭasāra* by Nemichandra Siddhānta-Chakravarti. The word according to M. Govinda Pai is a corrupt form of 'manmatha' ('cupid'); Professor T. N. Srikantiah suggests that 'Gomaṭa' was first an appellation of Chāmuṇḍarāya who caused the colossus to be erected, and that he got that appellation on account of the benefaction of the spirit 'Gummadi' (corrupt 'Kushmandi') whose devotee he was. R. Narasimhacharya translated the word 'Gommaṭa' as 'excellent'.

There are three celebrated images of this Bāhubali, all called Gommaṭeśvara in Karnataka : one, the 58 foot tall colossus at Śravaṇabelgoḷa in Hassan District, Mysore; another 41-foot image at Kārkaḷa, and still another (35-foot) at Venūr, both in South Kanara. The first one is the oldest, being consecrated on March 13, 981 A. D. at the instance of Chāmuṇḍarāya, premier of the Ganga King, Rājamalla. The image at Kārkaḷa

was consecrated on the 13th of February, 1432, at the instance of Vīrapaṇḍya, a vassal of the Vijayanagar ruler. The Venūr image was consecrated on the first of March, 1604, at the instance of Timmarāja of Punjalike.

Of these the one in Śravaṇabelgola is supreme as a perfect work of art. This town is 31 miles away from Hassan, a district headquarters in Mysore State; it is about 100 miles from Bangalore. There are two celebrated hillocks in close vicinity, known as Vindhyagiri (or Indragiri) and Chandragiri. The Gommaṭa colossus stands on the former and is visible from all round within a radius of 15 miles. There are in all about 33 temples here, the oldest dating 3rd century B.C., associated with the Mauryan emperor Chandragupta of Ujjain. Tradition has it that this emperor came down South in the entourage of the celebrated Jain ascetic Bhadrabāhu Śrutakevalin. He settled down in Śravaṇabelgola as Muni Bhadrabāhu resolved to end his life there. On the Chandragiri stands to this day a cave known to pilgrims as "Bhadrabāhu-Guhe", where the Muni is said to have passed away. Even the emperor Chandragupta ended his life by Sallekhana (the Jain practice of fasting unto death). Since then the place is a Jaina sanctuary.

Śravaṇabelgola, however, has achieved celebrity all over the world because of the remarkable colossus, Gommaṭa. It was installed there at the instance of

Chāmuṇḍarāya, as the inscription *in loco* testifies. The pious man is known to history as the able premier and general under Ganga rulers of Talakāḍu, who were devotees of Jainism. The king that saw the statue rise was Rājamalla (reign: 974-984), who was so pleased with the piety of his minister that he bestowed on him the distinction of 'raya' (king) and made him Governor of Southern Madhura (probably the modern Maddūr). The inscriptions call Chāmuṇḍarāya the 'dvitīyavibhavam' (second in glory) of Rajamalla, who was 'Gangakulachandra' (moon of the Ganga race). This general was a renowned scholar and a pious devotee, besides being an efficient administrator; he was also the author to a couple of religious tracts both in Kannada and Sanskrit. His religious preceptors were the famous Jain ascetics, Ajitasena and Nemichandra; the latter was the author of Prakrit *Gommaṭasāra-pancasangraha* which work probably fired the noble disciple with an enthusiasm for the installation of the colossus.

The story goes that when once this Chāmuṇḍarāya, with his mother and Ajitasena, was on a pilgrimage he camped at Śravaṇabelgoḷa for the night. Ajitasena had related to the Rāya and his mother the story of Bāhubali and about the Paudanapura golden image of the great saint. Great was the desire of the royal mother to visit Paudanapura which however was

now in the midst of an impregnable forest. But here in Śraṇabelgola Chāmuṇḍarāya dreamt of the gigantic statue of Bāhubali and determined to satisfy the desire of his mother by erecting a similar statue right there on the Vindhyagiri hillock. Next morning he looked around and saw in a huge boulder of living rock the suggestion of Bāhubali's image. He immediately sent for artisans and artists and sculptors and set them to work out his idea. Nearly twenty years must have elapsed before the 58 foot tall image of wonderful execution came to shape. The date of installation is determined by Manjeswara Govinda Pai to be March¹³ 981 A. D. It is estimated that for over 130 years the colossus stood all alone, without any surrounding structures or buildings in close vicinity. Gangarāja, whom we find mentioned in an inscription dated 1116-1117 A. D. constructed the surrounding pavilions that we see today.

The colossus is 58 feet 3 inches in height, chiselled out of a living monolith of 'fine grey gneissic granite' on the hillock, Vindhyagiri, 3767 feet above sea level. The figure, for the size, is marvellously well proportioned, with broad shoulders, thin waist and square face, facing north: it stands utterly nude, in a posture of determined but easy contemplation. The legs are rather thick and stubby; a small rock reaching well above the knees is made to represent the ant-hill, while

physically it supports the colossus. The suggestion of the ant-hill is given by the delineation of small snakes emerging from their cavities. Creepers spread over his legs and arms; the sage is one with wild nature, for practical intents inanimate. The countenance of the colossus is indeed an achievement, perhaps never surpassed in the world of art; for the gigantic proportions of the figure the face is executed with consummate dexterity. Ordinarily such dimensions instil in the beholder a sense of bewildered amazement with a conspicuous streak of awesome repugnance; but the face of Gommatā is child-like as charming, as innocent, as happy. A faint but evident smile shoots forth from the womb of disciplined serenity, suggesting sympathy with the sorrowing and struggling mankind and an absolute mastery over himself. The saint stands above the world, and no mortal shackle taints him: what can reach such heights? He is verily a victor, a 'jina', a lone one, a 'kevalin'. His nudity proclaims his detachment, his freedom from human passions and sentiments, social defilements and mortal limitations. He is sky clad (*digambara*); he is as free as the sky. The saint stands stiff in a resolute posture; it speaks of the effort that is needed for emancipation. One who has his eyes set on *kaivalya* cannot afford to be indolent; it would have been grotesquely absurd were Gommatā represented in a 'sukhāsīnamurti' posture. Says

Zimmer: "The image of the released one seems to be neither animate nor inanimate, but pervaded by a strange and timeless calm. It is human in shape and feature, yet as inhuman as an icicle; and thus expresses perfectly the idea of successful withdrawal from the round of life and death, personal cares, individual destiny desires, sufferings and events". As Dr. S. Srikanṭha Śāstri says, "the bliss of Kāyotsarga and Kaivalya radiates from the face".

Having consecrated the colossus Chāmuṇḍarāya desired to have the image anointed ceremoniously by the customary rite known as 'pañchāmrita-abhisheka' -ceremonial bathing in five nectars (milk, butter, honey; sugar and water). Elaborate preparations were made and equipment in titanic quantities set ready; but when actually the sacred liquid was poured over the colossus it would not even reach the thighs. It was not that the quantity was insufficient but Chāmuṇḍarāya had become conceited at his remarkable achievement-rather justifiably. Just then his guardian deity, Kūshmāndini Yakshi, came in the guise of a pious old woman carrying milk in a little 'gullakāyi' shell as her humble offering for the sage : When this ridiculously small quantity of milk was poured over the image, strange to say, the entire colossus was flooded with the liquid. Such was the power of humility and strength of piety! Chāmuṇḍarāya learnt his lesson, and in gratitude had

the figure of the old dame (subsequently known as Gullakāyajji) carved in stone and erected in front of the colossus.

From the episode came into vogue the ritual of bathing the colossus ceremonially, periodically. The usual interval is twelve years and the ceremony is styled 'Mahāmastakābhishekha' or the Great Head Anointing Ceremony. The first recorded historical ceremony was in 1398 A.D. at the instance of one Paṇḍitārya. The other dates are 1675 A. D. (Śāntivārṇi), 1659 (Doddadevarāya Wodeyar), 1675 (Visalāksha), 1677 and 1800 (Krishnarāja Wodeyar III of Mysore), 1825, 1827, 1887, 1900, 1910, 1925, 1940 and 1953. The latest was in 1967. It is a function of supreme significance for the Jains all over India, particularly for those belonging to the *digambara* sect who congregate in hundreds of thousands at Śravaṇabelgoḷa on this awe-inspiring occasion. The actual ceremony is indeed a sight for the gods; its grandeur is perhaps never surpassed by any event in the world. This great honour shown to a sage who renounced the worldly life for quieting the spirit is symbolic of the high esteem in which the ideal of renunciation is held in India.

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The Prof S. K. Ramachandra Rao Memorial Trust. (R)

The trust was founded about a year after the death of Prof Rao by his family members with these objectives:

- ◆ To obtain recording of his lectures delivered at various places and on various occasions, and convert them into CDs. So far more than 25 audio CDs on topics such as Bhagavad gita, Vedas, the three Acharyas, Purandara dasa, Sankaracharya's philosophy, Ayurveda, etc., have been brought out.
- ◆ Prof. Rao was conducting classes at his residence for many decades on scriptures such as Upanishads, Bhagavad gita, Brahmasutras and so on. These are also being converted to CDs. The CDs on Brahmasutras, Mandukya Upanishad, Yoga sutras of Patanjali and Gita vivritti are available now.
- ◆ Many of Prof Rao's books are out of print. The Indian Books Centre, Delhi has reprinted about six of them such as Durga kosha, Lalita kosha, Siva kosha, the Tantra of Sri Chakra, Saligrama Kosha and Hanumat Kosha.
- ◆ Prof S. K. Ramachandra Rao was a prolific writer with varied interests and he was writing articles to many papers and journals. On a rough estimate, his shorter writings number more than a hundred. This is apart from his scholarly works. The trust desired to collect his writings and publish them as independent books.

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ISBN 819067407-2



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