CHAPTER TWENTY-EIGHT (B)

JAINISM

1. DECCAN

Reference has been made in the preceding volume to the gradual spread of Jainism all over India. During the period under review, Jainism flourished highly in the Deccan and enjoyed a good deal of royal patronage. This was mainly due to two reasons. In the first place, the rigorous, ascetic and pious life of the Jaina monks attracted the attention of the kings, queens, royal officers and wealthy merchants who either embraced Jainism or developed strong leanings to the Jaina way of life. Secondly, the leaders of the Jaina church were not averse to active interference in politics when they found any opportunity to turn it to their own advantage. Thus the monk Śiṅhanandi, according to later inscriptions, played a prominent part in founding the Gaṅga dynasty, and consequently the Gaṅga rulers were great supporters of Jainism all along. Some of the later Gaṅga princes like Sivamāra, were partial to Jainism; and Mārasiṁha III was a fervent Jaina in whose memory some temples and other monuments stand to-day. Pulakesin II of the Chālukya dynasty bestowed the highest favour on the learned poet Raviṅkūrti (A.D. 634) who constructed the Merutili temple at Aihóle. By the time the Gaṅga power began to decline, Jainism came under the aegis of two royal families, Rāshṭrakūṭas and Kadambas; and many princes were quite partial to Jainism as seen from their grants. Some of the Kadamba rulers have made liberal grants to Jaina temples and for the benefit of Jaina monks: Kūrachakas, Nirgranthas, Yāpanīyas and Śvetapaṭhas. The Rāshṭrakūṭa monarch Amoghavarsha I was not only a great devotee of the Jaina poet Jinasena, but he himself became a convert to Jainism, possibly at the close of his life, and died like a pious Jaina. To him are attributed the Kavirājaṁārga, a Kannada work on poetics and the Praśnottaravasturatanamālā in Sanskrit. It was in his reign and in that of subsequent rulers that Jaina authors like Jinasena, Pālvakūrti, Mahāvīrāchārṇa, Indranandi, Somadeva, and Pushpadanta flourished. Some of the important officers of the State like the minister Bharata, at whose request Pushpadanta renewed his literary activities in Anabhramāṇa, were Jainas. Indra IV died like a devoted Jaina observing sāllekhana.
Jaina authors received patronage from Western Chālukyas, and it was Tailapadeva that honoured the Kannada poet Ranna (A.D. 993) with the title Kavi Chakravarti. Some of the feudatories of Gaṅgas and Rāṣṭrakūṭas and provincial heads from the families of the Sāntaras, Koṅgālvas, Cheṅgālvas etc., were quite partial to Jainism. Even when the central governments became weak, there was no appreciable effect on the fortunes of Jainism because of the patronage of provincial heads.

The popularity of Jainism among the masses is also partly due to the fact that it succeeded in harmonising religious doctrines with the normal secular activities of an ordinary man. The scheme of Guna-thānas and Pratimās preached by Jainism clearly shows that a layman, in view of his circumstances, has a set of ethical rules prescribed to him and is not to be expected to follow the rules prescribed for a monk. Some scholars acquainted only with the rules of Jaina monks often misunderstand Jainism and its doctrine of Ahimsā, as practised by a layman. In the history of Deccan of this period there have been many Jaina generals fighting bloody wars and at the same time being pious Jaines. As remarked by a historian: “The greatest claim of Jainism at the hands of posterity is that it gave to India men who turned it into a philosophy of action, and clearly showed the importance of the fact that Ahimsā, which was the keynote of their great faith, instead of being an obstacle in the path of their country’s liberation was really an adjunct without which no freedom could be effected either in the field of religion or in that of politics.” Chāmūndarāya served under two Gaṅga rulers, Mārasimha and his son Rājamalla IV, at a time when the Gaṅga kingdom was threatened by aggression on various fronts. He was a great general, a brave soldier, a devout, noble and liberal Jaina, and a man of letters—a unique personality in the history of Karnāṭaka. During subsequent centuries many Jaina generals have left their stamp on the battlefields of the Deccan.

The inscriptions from Karnāṭaka and neighbouring regions describe many eminent women from royal and noble families who by their piety and benevolence were great supporters of the Jaina faith. Kandāchchi (A.D. 776) of the well connected Nirgund family built a temple for which the Gaṅga king made a grant. Jakkiyabbe, the wife of Nāgarjuna Nāḷgāvūṇḍa, was an able ruler and a devoted śrāvīkā who died by observing sallekhanā. In Attimabbe, the daughter of general Mallappa (under Chālukya Tailapa A.D. 973-997), there is an ideal of devotion to learning and piety. She got prepared one

thousand copies of Ponna’s Sāntipurāṇa and many an image of gold and silver. There have been other outstanding pious ladies of royal connection such as Jakkisundari and Pāmabbē who were highly religious, receiving instruction and inspiration from eminent Jaina monks and nuns. With generous royal patronage and such eminent monks and nuns of high intellectual and religious attainments in its fold, it is put natural that Jānism came to have a good hold on the commercial classes and masses too. It has been surmised that at least one-third of the total population of the Deccan of the Rāṣṭrākūṭa period was following the gospel of Mahāvīra.2 It must be noted, however, that the fortunes of Jānism were not so bright in the eastern coast-land or Andhra country. Traces of the residence of Jaina monks are found here and there; and some of the earlier Eastern Chālukya kings like Amma II (A.D. 945-70) have made grants to Jaina temples. But while eminent Jaina poets from the Veigī-Manḍala, like Pampa and Ponna, sought the patronage of Karnāṭaka princes and enriched Kannada language, the Jainas have not left behind any significant composition in Telugu. Perhaps the Telugu area was not congenial to their literary experiments; or if they wrote any poems, the ravages of time have not allowed their works to survive. It is alleged that pre-Nannaya (A.D. 1020) Telugu literature, probably Jaina in authorship, was destroyed by sectarian hatred. “The only fugitive glimpses preserved for us of the Jaina culture are Atharvana’s Bhārata (said to have been burnt by Nannaya), the name of Padmakavi, and Kavi Janāśrayam, a treatise on poetics.”3

II. SOUTH INDIA

Jainism had, however, a more chequered career in South India. The relics at Kāṇchī, the traditional association of eminent authors like Samantabhadra with that place, and the fact that Sarvanandi is said to have composed his original Lokavibhāga in A.D. 458 at the time of Siṅhavarman of Kāṇchī go to suggest that in the early centuries of the Christian era Kāṇchī was an important centre of Jaina culture, and perhaps the early Pallavas were partial to Jānism. It is said that Mahendravarman was a Jaina before he was converted to Saivism. Besides the Mūlasaṅgha, which appears to have been the designation of the original migrating group of Jaina monks in the South (Vol. II, Ch XIII), there is also often mentioned a Drāvīḍasaṅgha (with its Nandi-gāna) which indicates the Jaina ascetic con-

3 P. Chenchiah and R. M. Bhujanga Rao, Telugu Literature, p. 21.
gregation of the Tamil country. According to Devasena, Vajranandi, the pupil of Pujyapada, started the Dravida Saingha at southern Mathura in A.D. 470. Jaina monks, whose names are found in inscriptions of different ages, lived in caves; and the Jaina settlements with their temples were called palli. Making reasonable concessions for sectarian distortions, we get a good picture of Jainas and Jainism in early Tamil literature from works like the Manimekalai. The description in Devaram hymns that the Jaina monks went about nude, without bath, and now and then pulling out their hair etc., shows that the Jaina monks in this part were mainly of the Digambara faith; and this is further confirmed by Jaina contributions to Tamil literature. For nearly one thousand years the Jaina faith was deep rooted in the Tamil country and influential in society; the contributions of Jaina teachers and authors to Tamil language and literature were all-sided and substantial; ‘it is easy to detect’, as observed by a Tamil historian, ‘the continuity of Jaina elements in the Saiva hagiology, of Jaina ideas of conduct in the life of the upper classes of the population, and of Jaina monasticism in our mutt organisation.5

The Kalabhras, who occupied a dominant position in the Tamil land for some time (pp 320-21), are said to have come to Madurai and extended their patronage to Jainism. During the period that followed, sectarian animosity in the Tamil country seems to have become acute. The rise of Sankara probably created a thrill in the intellectual circles. The king Kun Pandya or Neumaran was converted from Jainism to Saivism by Tirujiyanasainbandar, a Saiva saint. About the same time, there flourished another Saiva saint, Appar, once a Jaina, who proved a repressive force against Jainism in the Pallava territory. In their hymns the two saints paint Jainas in dark colour, thereby rousing popular prejudice against them. The Saiva Cholas were not favourable to Jainism; it is stated that they destroyed the Jaina temple at Puligere. The hymns of Appar and others are full of references to the persecution of Jainas who appear to have suffered in large numbers in Pallava and Pandya territory. The Vaishnava Alvars too, followed in the footsteps of Saiva saints. Though there are different opinions on the dates of these saints, these events may be placed towards the close of our period. As to the career of Jainism, a historian remarks as follows: ‘The vast Jaina remains in South India of mutilated statues, deserted caves and ruined temples at once recall to our mind the greatness of the religion in days gone by and the theological rancour of the Brahmins who wiped it out of all active

4 Darshanadra, pp. 24 ff.
5 C. S. Srinivasachari, Some Vestiges of Jainism among the Ancient Tamils, p. 113.
existence. The Jains have been forgotten; their traditions have been ignored; but, the memory of that bitter struggle between Jainism and Hinduism, characterised by bloody episodes in the South, is constantly kept alive in the series of frescoes on the wall of the maṇṭapam of the Golden Lily Tank of the famous Minākṣī Temple at Madura. These paintings illustrate the persecution and impaling or the Jaina at the instance of Tirujānasaṃbandar, the arch-enemy of Jainism. As though this were not sufficient to humiliate that unfortunate race, the whole tragedy is gone through at five of the twelve annual festivals at the Madura temple. It is, indeed, sad to reflect that beyond the lingering legends in secluded spots and the way-side statues of her saints and martyrs, Jainism in the South has left little to testify to the high purposes, the comprehensive proselytising zeal, and the political influence which she inspired in her fiery votaries of old.  

III. NORTH INDIA  

Although Jainism gradually entrenched itself in Western India, especially Gujarat, Rajputana and Malwa, it had no stronghold in North India at the beginning of the period under review. In this earlier period the active monastic organisation of the Jainas received more patronage from mighty merchant princes than from royalty. The Gupta period has so far yielded only a few epigraphic records connected with Jainism, and these belong to distant localities like Paharpur in Bangladesh, Udayagiri in Malwa, Mathurā and Kahaum: a couple of them refer to the setting up of images of Pārśva and others by pious devotees. It may be noted in this context, on the authority of Kuvalayamalā of Uddyotana (A.D. 779), that an Āchārya Hari Gupta, of the Gupta family (vaṁśa), who stayed at the metropolis Pavvaityā (in the Panjab), was the preceptor of king Toramāṇa. Although the identity of this Hari Gupta cannot be definitely established (above, p. 228), the fact that a Jaina monk was accepted as a guru by Toramāṇa must have been a great encouragement for Jainism in Western India. Girmār had been a sacred place to the Jainas since remote times, and Jaina monks stayed in the caves there. Then Valabhi must have grown into an important centre of canonical study, for the redaction of the canon took place there in A.D. 453 under the presidency of Devarddi; and it is there that Jinabhadrā finished his Viśeṣhāvaṣṭya-bhāṣya in A.D. 609, when Silāditya was on the throne. The rich merchants who amassed wealth by overseas trade were great patrons of the Jaina Saṅgha in Gujarat, and often built temples and made religious endowments.

Uddyotana gives some more details about the successors of Harigupta and other monks, active in Rajasthan. Harigupta had a pupil Devagupta, who was a great poet and perhaps belonged to a royal family. His pupil was Sivachandra Mahattara who started from Pavvaliyā on pilgrimage and settled in Bhinnamāla. His pupil Yakshadatta, had many a gifted and glorious pupil who decked Gurjaradesa by erecting temples everywhere. One of these, Vateśvara, got erected a magnificent Jaina temple at Ākāśavapra. His pupil was Uddyotana, the author of Kuvalayamālā (A.D. 779), who originally belonged to a Kshatriya family and received lessons in Siddhānta from Virabhadra and in logic from Haribhadra. He finished this work at Jāvālipura (i.e., Jalor in the old 'Jodhpur State') which was rich with Srāvakas and Jaina temples, and where Virabhadra had got erected a temple of Rishabhadeva. Such glimpses of the activities of Jaina monks and their association with towns like Girinagara, Valabhi, Bhinnamāla, and Jalor show how the community had identified itself with the rising and falling fortunes of the Gurjara capitals. It is but natural and consequential that soon Anahillapura came to be a great political and cultural centre both for Gujarat and the Jainas. Vanarāja Chāvādā, while founding Anahilla-pāda, invited eminent Jaina merchants and monks who had magnificent temples erected there. Many of his councillors and generals were Jainas. In Eastern India the poet Bapabhaṭṭi, who was a contemporary of Vākpati, is said to have converted to Jainism king Āmarāja, the son and successor of Yaśowarman of Kanauj.

**IV. MONKS AND THE LAITY**

The temple with the statues of Tirthaṅkaras and others and the monastic order including outstanding monks, formed the mainstay for the spread and progress of Jainism among the masses. The pious house-holders and ladies regularly visited the temples, where occasional festivities were celebrated and monks prescribed fasts and other vows to the laity. It appears that certain monks, who were formerly staying in caves, came to be closely associated with certain temples to which the kings gave gifts of lands for worship in the name of those very monks. Gradually some of the monks began to stay in the temples, and thus arose the later distinction of chaityavāsa and vanavāsa. It is possible that out of the former grew the institution of Bhaṭṭāraka (more or less a religious head of the community), first in the South and then in the North. The monks wandered over a pretty large area, except during the four months of the rainy season; and the monastic pedigrees show that there were close cultural con-
tacts (which increased with political conquests) between Gujarat and Deccan, and Gujarat and Eastern India. The vow of sāllekhanā, i.e., voluntarily facing death by gradual fasting on critical occasions, was regularly observed by monks and pious men and women. In the South a large number of inscriptions recording sāllekhanā and saṃnyāsāmarana have come down to us, especially from holy places to which monks and pious laity retired on the eve of their lives.

During this period flourished some of the most distinguished monks and literary men in Gujarat and the Deccan. It is through their preachings that huge temples were built, costly statues erected, and religious gifts given by princes and merchants. If logicians like Akalānka and Haribhadra propagated Anekāntamata and attacked other creeds, the poets too did the same only through a different channel. Jaṭila, writing in the South some time in the seventh century A.D., vigorously attacks heterodox schools of thought; and he denounces non-Jaina deities, the sacerdotal religion of the Vedas, priestly rituals and the Brahmanical order of society. The sacrifices, involving killing of beings, were gradually losing popularity, due to the influence of the doctrine of Aḥīmśā on which Jainism insisted; and the Jainas fostered the principle of toleration more sincerely and at the same time more successfully than any other community in India.7 With the gradual loss of royal patronage, Jainism suffered at the hands of rival sects, first in the Tamil land and later in Karṇāṭaka. The Saiva impact was perhaps too crushing in the Tamil area, as is apparent from the subsequent fortunes of Jainism there. But while emerging successful out of the struggle, Saivism and Saiva saints were influenced by Jainism in various ways: the fourfold gift preached in Jainism was imitated; the caste system was run down; hymns were composed in the manner of those addressed to Tīrthāṅkāras; and sixty-three saints were admitted in the Saiva hierarchy like the Jaina Saḷākāpurūṣhas.

V. LITERATURE

The council of Valabhi is an outstanding event during this period. The Jaina Siddhānta or the Canon, which was shaped at the Pāṭaliputra council, in the fourth century B.C. (Vol. II, Ch. XIII), was reduced to a state of disorder due to schisms in the Church, and discontinuity in the inheritance of scriptural knowledge occasioned by the death of eminent teachers. Some time at the beginning of the fourth century A.D., Skandila at Mathurā and Nāgārjuna at Valabhī invited monks from distant parts and tried to restore the Siddhānta,

7 B. A. Salesttore, Mediaeval Jaina, p. 270.
portions of which were being lost in traditional memory. In course of time a co-ordination of these two attempts became necessary. Consequently in the year 980 after the nirvāṇa of Mahāvīra a council was again convened at Valabhi under the presidency of Devarddbhi Kshamāśramaṇa for pooling together the Siddhānta fixed by Skandila and Nāgārjuna, to give the texts a settled form and also to prepare authentic copies for the use of eminent monks as well as ascetic congregations. There are reasons to believe that the present-day Ardhamāgadhī canon is practically the same as that shaped at the Valabhi council (in the fifth century A.D.). This council gathered all that was known or recorded, and re-arranged the entire material under a somewhat new classification. It was found that the Drishtiivāda was lost beyond recovery; certain sections had become defunct; and some material remained of doubtful context. So the present canon is wanting in the twelfth Aṅga; there are gaps in texts like the Āchārāṅga and passages require re-arrangement; and a new division like the Upāṅga had to be devised for absorbing apparently additional material. The present Agama, Siddhānta or Canon consists of 11 Aṅgas, 12 Upāṅgas, 10 Prakṛṇakas, 6 Ĉheḷasūtras, 2 Individual Texts and 4 Mūlasūtras. Though the Prākrit language shows signs of modernity here and there, the canon is substantially the same as that of the Pāṭaliputra council, with some of its parts lost, re-arranged, and re-dacted with very few additions. The authority of this canon, perhaps even when it was compiled at Pāṭaliputra, was not accepted by the Digambaras who started compiling memory notes primarily in the distant South, and we have consequently the pre-canonical works of Śivārya, Vatṭakera, Kundakunda and others. These works bear witness to much that was common to Śvetāmbaras and Digambaras.

The redaction of the canon was an achievement of which the monks and laity must have felt proud; and it is no wonder that it inaugurated a new era in the intellectual life of the Jainas in Gujarat. Eminent monks were sure to come forth to elucidate and expound the contents of the canon. The Niryuktī commentaries, in gāthās, were there on some of the texts even prior to the Valabhi council, but they were too concise and technical to serve all explanatory purposes. The trend of contemporary thought required a logical and argumentative propounding of the contents; so authors like Sanghadāsa and Jinaabhada (Valabhi, A.D. 609) wrote the Bhāṣhya, in Prākrit gāthās, expounding the contents of certain texts and their Niryuktīs. Other authors like Jinaḍāsa Mahaṭṭara wrote Chūṇī commentaries in prose, in mixed Prākrit and Sanskrit, mostly occupying themselves with hair-splitting textual explanation. Gujarat became the
cradle of canonical study which reached remarkable perfection when learned Sanskrit commentaries on some of the texts were written by Haribhadra (C. A.D. 750), Śīłānka (A.D. 876) and others.

The Jaina literature, though forming a little world by itself, is fully sensitive and reacting to the general progress of Indian thought. The method of exposition in the canonical texts is that of a teacher, of a preacher, and of a dogmatist, who rarely argues and refutes, though he is aware of religious tenets to which he does not subscribe. He explains more by division (or classification) than by definition. The Niryuktis and Bhāṣyas adopt a logical method which is further perfected by the Sanskrit commentaries. Umāsvāti’s Tattvārtha-sūtra is a systematic exposition of Jainism, and its Saopājīna-bhāṣya only completes the chain of thought of which the sūtras are just the links; but, as time passed on, it needed elaborate elucidation by way of refuting the contemporary philosophical views. The commentaries on these sūtras clearly demonstrate how the Jaina philosophers refuted, from time to time, the various alien doctrines predominant at the time, and established the validity of the principles upheld by them. Púmerāḍa clearly defines many a technical term with the aid of his grammatical genius; Akalanika and Haribhadra tried to fortify every doctrine on the basis of anekānta logic; and Siddhasena and Vidyānanda, though holding different opinions on certain dogmas, successfully elaborated their attack against contemporary schools of thought. The thought-patterns set forth by Gautama and Kaṇāda, and the ideology of Nāgārjuna and Asaiga, almost opened a new branch of literature wherein Sanskrit language was most happily handled and logical arguments were advanced with vehemence. It is mainly during this period that Jain authors like Samantabhadra, Siddhasena, Mallavādi, Akalanika, Haribhadra, Anantavīrya and Vidyānanda not only refuted other systems of philosophy, but also made solid contributions to Indian Nyāya literature, besides putting their dogmatic structure on a sound logical basis. On the one hand the logician thus defended the system of philosophy, and on the other the dogmatist went on thoroughly studying and recording the details of Karma doctrine. Authors like Śīvāśarman compiled monographs; Virasena and Jinasena wrote elaborate commentaries on earlier Sūtras; and Nemicandra and Mādhavachandra prepared digests in the tenth century A.D. Thus there is a vast literature dealing with the Karma doctrine which possesses a unique metaphysical basis in Jainism.

Jaina authors all along cultivated Prākṛit, the language of their scriptures, and also Sanskrit, the language of the learned, whenever the necessity of the latter was felt. The canon in Prākṛit and its ac-
cessories were mainly intended for the Jainas, while the logical treatises in Sanskrit were meant for the learned body in general. Almost from the beginning the Jaina authors have selected the narrative tale in the form of Purāṇa, Kāvya, romantic novel or didactic story as the most suitable vehicle for conveying their religious principles. The themes centred round 63 holy persons of the Jaina mythology, collectively or individually, monastic martyrs and heroic legends of Rāma and Vāsudeva. Gujarat (with Rajasthan) and the Deccan have produced some of the best authors of this age; and as there was political contact between these two, the Jaina works do show some mutual influence in these parts. Besides Prākrit and Sanskrit, Jaina authors cultivated Apabhraṃśa in the North and Kannada and Tamil in the South. Major contributors to Jaina narrative literature, from Gujarat include: Pādalipta, Saṅghadāsa, Haribhadra, Uddhotana and Silābhārya in Prākrit, and Jinasena I (A.D. 782-83), Siddharshi (A.D. 906) and Harishena (A.D. 931-32) in Sanskrit; from Malwa Dhanapāla (A.D. 970) and Mahāścena (between A.D. 974 and 1009), in Sanskrit; and from the South Kavi Parameśvara, Jaṭila, Jinasena II (ninth century), Gunabhadra, Somadeva (A.D. 959) etc. in Sanskrit. Like Sanskrit Prākrits also became, in course of time, stereotyped literary languages, and popular languages underwent further evolution. The Paumachariya of Vimala shows the influence of popular Apabhraṃśa, and soon after the fifth century A.D. the Jaina authors started composing devotional and narrative works in Apabhraṃśa which is indebted to Prākrit for much of its vocabulary and to contemporary vernaculars for its inflection, construction and metres. The prominent authors of this period are Joindu, Chaturmukha, Svayambhū, and Pushpadanta whose works, excepting those of Chaturmukha, have come down to us. Pushpadanta began his Mahāpurāṇa in A.D. 959 while Tuḍiga, or Krishnarāja III of the Rāṣṭrakūṭa dynasty, was celebrating his victory over the Cholas at Melpāṭi.

The Jaina teachers never tried to constitute an intellectual aristocracy claiming some exclusive sanctity either for their knowledge or for any particular language. They tried to inculcate their moral ideas among the masses, and this they could do better through local languages. They therefore, always tried to address the masses through the vernaculars. It is this desire on their part that has raised some of the vernaculars to a level of high literary refinement.

The contribution to Tamil literature by Jaina authors is considerably rich, but we are not on safe ground about the dates of Tamil works. When the Chinese pilgrim, Hiuan Tsang, visited South by the middle of the seventh century, Digambara Jainas and Jaina
temples were numerous in both the Pallava realm and the Pāṇḍya kingdom.

The advent of Jainas and Buddhists in the field of Tamil composition brought about a distinct change in its tone and ideology. Especially the Jaina authors, to whom posterity owes many a masterpiece of Tamil literature, were imbued with the spirit of Prākrit and Sanskrit literature, and infused the same in their Tamil composition. Their works are characterised by religious zeal, didactic appeal and moral elevation; their tales are grand and awe-inspiring with the message of Ahiṃsā looming very large. There are conflicting views about the faith of Tiruvalluvar, but all along the Jainas have claimed the Kural as their work. Besides they have composed other didactic works like the Nālaṭiyār, Arabercichāram of Tirumunippādivar, Palamoli of Muṇṟuraiyar Araiyanār etc. Three of the five major Kāvyas we owe to Jaina authors: the Silappadikāram of Ilaṅgōvai-gal, a brother of the Chera prince Senigutṭuvan, the Valayāpadi of unknown authorship, and the Chintāmani of Tiruttakkadevar. The two other major Kāvyas, Maṇimēkalai and Kuṇḍalakesī are by Buddhist authors.

Generally the themes are the same as those in Sanskrit and Prākrit Jaina works. In some cases, however, the Jaina authors have worked out the local stories infusing them with their ideology, investing them with the touches of their religious bias, and imposing on them their pet ideas of rebirth and retribution. Their important minor Kāvyas are the Nīlakēśi, which is a poem refuting other systems of philosophy, Udayana-kāvya, which is connected with the tales of the Brihadakathā, Chūlamani and Nāgakumāra-kavya. The dates of some of those works are far from being definitely fixed. The author of the earliest Tamil grammar is perhaps a Jaina; and in later years the Jaina authors made important contributions to Tamil grammar, metrics and lexicography.

It is through the pioneer efforts of Jaina poets that the Kannada language came to be invested with a fluent literary style. The earlier poets respectfully mention many Prākrit and Sanskrit works from which they derived both scholarship and inspiration. They could see what their colleagues in the Tamil country were doing for the masses through the local language. And the patronage of Kāmāṭaka dynasties gave them great opportunities for their cultural and literary activities. The earliest Kannada composition that has come down to us is the Kavirājamārga attributed to Amoghavarsha (A.D. 815-77) of the Rāṣṭrakūṭa dynasty. It does presuppose still earlier literature in Kamaḍa. The three gems of Kamaḍa literature name-
ly Pampa, Ponna and Ranna belong to this period. They respectfully refer to many Jaina āchāryas to whom probably they owed their religious and literary inspiration. It is noteworthy that some of these poets, or their families, were converted to Jainism possibly by the pious influence of great Jaina monks of that age. A poet of this period who deserves special mention is Chāmunḍārāya, the commander-in-chief of Rājamalla (A.D. 974-84). He was a pupil of Ajitasena and to him we owe the Trishashtisalākā-purusha-charita in Kannada prose. It is a stylistic Purāṇa, in prose with occasional verses, giving the account of 68 holy persons of the Jaina church in the manner of Kavi Paramesvara, Jinasena and Gunabhadra of the past. It is a remarkable event that these early Kannada poets were not Āchāryas but lavmen. They rightly addressed their fraternity through the vernacular, but it was rather too high-flown for the masses. Their outlook was not exclusively sectarian, though they are not wanting in the zeal for propagating Jaina doctrines. They have freely drawn on earlier Sanskrit and Prākrit works, and thus with their rich heritage they could raise Kannada language to a classical dignity. Their poems no more remained sectarian texts but proved to be literary masterpieces for the judicious litterateur of posterity.

The Jaina poets cultivated various languages not merely as a means to an end. Their love for language and literature was genuine and ardent. That is why they wrote on grammar, rhetoric, metrics, lexicography and other accessories of literary study. Even mathematics, medicine, politics and other technical branches of learning were duly attended to by Jaina authors. In many cases the literary pursuit transcended the religious purpose: that is how the Jaina authors left a lasting stamp on Tamil and Kannada which they enriched in the South.

The Jaina monks have been ardent devotees of learning, and more so in Gujarat: they spent much of their time and energy in studying different branches of knowledge and composing works according to their aptitude and ability. Their pursuit of knowledge needed big manuscript libraries: rich members of the laity did their best to equip them in different places; and some of the manuscripts from the Jaisalmer and Pattan collections may belong to our period. These manuscript collections can be looked upon as a part of our national wealth. The doctrine of Ahīṃsā has bred exceptional intellectual tolerance among the monks, and in their pursuit of learning, their sectarian zeal was never a hindrance. It is in Jaina manuscript collections that we come across rare non-Jaina works which the Jaina monks have preserved for posterity as safely as their own scriptures.
It is indeed highly creditable on the part of these monks, especially because sectarian fanaticism in Mediaeval India has gone to the extent of burning books belonging to others.

VI. PHILOSOPHY AND SOCIAL ETHICS

The fundamental Jaina doctrines were arranged quite systematically by Umāsvāti in his Tattvārthasaūtra, which has served as the basic work in subsequent centuries. The Śvetāmbara and Digambara authors criticised each other on certain dogmatic details, but they all along defended their doctrines against the attacks of Buddhist and Brahmantic schools which they severely criticised in their works. The metaphysical and epistemological structure of Jainism has undergone little change. The Śvādvāda and Nayavāda reached almost a final stage during this period. The doctrine of Ahiṃsā or extreme kindness to life has been the primary vow of the monk. The laity formed an integral part of the Jaina order, and the rules and regulations for the laity were just a miniature of those prescribed for monks. Practically a house-holder is always on his way to monk-hood; only he is allowed to halt at some milestone according to his ability. During this period Jainism showed a good deal of proselytising zeal in the South; and Jaina principles did have a sober influence on society. The popularity of the story of Yaśodhara in South Indian literature only shows how thoroughly the doctrine of Ahiṃsā was propagated. Jainism could not escape the influence of the new converts to their faith who continued to worship their tutelary deities and practise some of the family rites as before. It is possibly due to such influence that the subordinate pantheon of Jaina worship grew. Household rituals were adjusted, non-Jaina terms were redefined to suit the Jaina ideology, and so on. An author like Soma-deva was willing to make concession for various popular rites, provided the fundamentals of Jainism are accepted (samyaktva) and the vows are thoroughly observed.

VII. MONUMENTS

As a result of the patronage of princes and rich merchants, Jainism could boast of possessing many monuments serving various purposes of the community. The interdependence of the ascetic order and the laity was a religious necessity, and perhaps the chief plank supporting the social structure. The monks were expected to lead a rigorous life, living in a lonely place away from the crowd: but they came to the laity for meals, and the laity visited them for religious enlightenment. The canon vividly describes the ideal life Mahāvīra led
how monks came and stayed in the chaitya in the town-parks. From pretty early times the Jaina monks lived in or retired to caves in hills adjacent to human habitation. Jaina caves of this (or some even of earlier) period are found near about Madurai, Bädami, Tera, Ellorâ, Kalyânagâda, Nâsik, Mângituûngi, Gîrnâr, Udayagiri etc. Some of them were used by monks for their sâlekhâna-mâraṇa. One comes across nisidis or stone structures commemorating the saîn-
nyâsa-mâraṇa of eminent monks in many places. Stûpas and statues were erected in certain caves in early days. A cave with a statue is virtually a temple, as understood later on. The caves at Tera, Ellorâ etc. are really cave-temples. The texts like the Râjapaseṇîya contain colourful descriptions of statues etc; and Khandagiri and Mathurâ inscriptions prove the existence of image-worship among the Jainas. Building temples and erecting statues have been looked upon as religious and meritorious acts. Authors like Jaṭila in the South have appealed to this sentiment and an Āchârya like Yaśadatta, aided by his pupils, popularised the building of temples all over Gujarat. Few temples and statues have survived the repeated attacks of foreign iconoclasts. Only a few images of this period are available from southern Gujarat; for instance, those dug out at Mahûdi. In the South old statues here and there are met with, some of which are attended by the figures of Yaksha and Yakshi. Jînabhadra, Uddyoṭana and Jînasena I refer to temples at Valabhi, Wadhwan, Ākâsâvapra and Jalor; and it is quite likely that some of the temples belong to this period. In the South we have plenty of Jaina temples in the Pallava, Kadambâ and Châlukya styles. For instance, there is the Megûṭi temple at Aihole (A.D. 634), now converted into a Śaiva sanctuary. At Puligere or modern Lâkshmesvara also there is an old temple; at Srâvana Belgoḷa there is the famous basadi named after its builder, the general Châmûndârâya. Some of the temples in the South have a mûnstâmbha in front of them; some specific ideas are associated with it in Jainism; and the practice of erecting such free-standing pillars of stone was later on carried to greater perfection. It is at the close of this period that Châmûndârâya got constructed the majestic statue of Bâhubali at Srâvana Belgoḷa in Karnatakâ. It is a nude statue, 57 feet in height, cut from a rock and standing on the top of a hill called Vîndhâgiri. The facial expression of the image is symbolic of quiet meditation and is achieved with exquisite artistic skill. The statue is grand in concept, gigantic in execution, and remarkable in its general appearance; it is a marvel in Indian art and iconography. It has been imitated both in the South and North, but no other statue has equalled it in its captivating expression. The institution of the Mathâ, with a Bhattâraṇa as the spiritual head
of the community, perhaps originated during this period, though it
grew more prosperous later on. The selfless section of the monastic
order could always wield a healthy influence on the rich laity, whose
generosity flowed into fruitful channels of erecting religious monu-
ments which facilitated the religious and literary activities of monks.

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