TO THE MEMORY OF

My Father
BHAILAL SAKARSI SHETH

Mother
CHANCHALABEN BHAILAL SHETH

Sister
LILAVATIBEN MANILAL MODI

Daughter
KUNDANBEN CHIMANLAL SHETH
The Publisher’s Note

We the members of Shree Vijayadevsur Sangh Gnan Samiti, are very glad to publish the History of Jainism in Gujarat (1100-to 1600 A.D.) as the volume of Vijayadevsur Sangh Series.

The Board of Trustees have appointed our Committee to manage the Sangh Library and the publishing department.

In the past (1) Shāstra Vārtā Samuohchaya (Sanskrit) (2) Shree Kumārapāla Bhupāla Charita (Sanskrit) (3) Shree Navatattva Bhavani (4) Shree Suyagadāngasutra part I, and (5) Shree Panch Pratikramana Sutra have been published by our predecessors. Our Committee is publishing (1) Suyagadānga sutra, part II, (2) History of Jainism and (3) Sheth Motishah, at present.

We are very much indebted to the author of this work Mr. Chimanlal Bhailal Sheth for passing over all publishing rights to our Committee and also for going through all publishing work, proof-reading etc. and giving his valuable time after this publication only for the sake of service of Society.
We hereby invite other scholars to get their research works published through our Sangh and encourage us to serve the Jain Society.

Our Trustees contribute every year some seventy to eighty thousand Rupees towards the repairing of old Temples all over India, and in the same way they are eager to contribute a handsome sum towards the publication of research works.

Any suggestions will be considered. The following are the —

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AUTHOR'S PREFACE.

The history of Jainism in Gujarat is to a large extent an unexplored tract. This short work is intended to fill up a gap in the literature on the mediaeval history of Gujarat which has not taken adequate account of the unique contributions made by Jainism to the history and culture of Gujarat.

The present work was written under the guidance of Rev. Fr. H. Heras, S. J., Director, Indian Historical Research Institute, St. Xavier's College, Bombay, between 1943 and 1945. Its publication was, however, delayed partly by the conditions created by the war and partly by the needs of my teaching work.

A simplified system of transliteration of Sanskrit, Prakrit and old Gujarati words has been adopted in this work and may be understood from the following examples; Siddharāja, Kumārapāla, Devasūri, Chāhada. Current words and modern names are written usually without dia critical marks.
(VIII)

I acknowledge my indebtedness to the University of Bombay for two research grants to work on the subject and to Shri Godiji Vijayadevasuri Sangha, Bombay, for financing the publication of this work. My special obligations are due to my Guru Rev. Fr. H. Heras under whose guidance this work was written and to Dr. H. D. Sankalia of the Deccan College Post-Graduate and Research-Institute, Poona, for writing a foreword to this work.

A. G. Teachers' College,
Ahmedabad,
August, 1953.

C. B. Sheth.
FOREWORD.

Buddhism and Jainism almost started together in about the 6th Century B.C. In fact, tradition asserts that the latter has a much greater antiquity. Not only has it a hoary past, but it has survived the onslaughts of rival faiths, foreign and indigenous. And Jainism to-day is a living religion, having had its followers in different parts of India.

In spite of a long and continuous history, it has not received that attention at the hands of scholars that it deserves. Over 30 years ago that far-sighted scholar, Rev. H. Heras, S. J., Director of the Indian Historical Research Institute, St. Xavier's College, Bombay, inspired some of his pupils to prepare a detailed and connected account of the vicissitudes through which Jainism had to pass before the advent of Islam in the north and south respectively. Thus Shri C. J. Shah published the first monograph on Jainism in North India. Later Dr. B. A. Saletore wrote on Mediaeval Jainism. This deals with the history of the religion in Karnatak
with special reference to the Vijayanagara Empire. About that time, Shri C. B. Sheth, another pupil of Rev. Fr. Heras and at present, a Professor of History in a Post-graduate College in Ahmedabad, carried out researches on Jainism in Medieval Gujarat with grants from the University of Bombay. The work, though not very detailed and exhaustive, brings to light for the first time the contribution of the Jains to the cultural life of Gujarat for over a period of 500 years. It refers to the activities of the Jain priests and laymen towards the propagation of their religion through literature, art and architecture, as well as to the patronage or support which the religion received from the rulers of land on various occasions. It thus introduces the readers to a rich and glorious heritage preserved by Jainism in Gujarat.

Deccan College
Post-graduate and Research Institute,
Poona.
29-4-53.

H. D. Sankalia.
INTRODUCTION.

A Very Brief Sketch of the Early History of Jainism in Gujarat.

Gujarat has been a stronghold of Jainism for centuries. In pre-historic times, Rishabhadeva and Neminatha, with their disciples, performed penance on the Satrunjaya and Girnar respectively. In the fifth century of the Christian era, a conference of the Jain monks was held at Valabhi in Saurashtra and the canonical works of the Jains were reduced to writing. When Valabhi was selected for the conference, it meant that it was a place convenient to many learned Jain monks who do not use any vehicles.

In the same century, in Anandapura or modern Vadanagara in the Mehsana District, there lived a king named Dhruvasena. A Jain monk named Dhaneśvarasūri composed the Kalpasutra to console the king who had lost his son. According to Udyotanastūri, author of the Kuvalayamalā, there were many Jain temples in Gujarat in the 6th and 7th centuries of the Christian era.
With the foundation of Anahilavada by Vanaraja Chāvado, Jainism received a great impetus. Vanaraja who was sheltered by a Jain monk in his days of adversity, built a temple to Panchasara Parśvanatha in Anahilavāda. Chāmpo and Lahira were some Jain ministers of the Chāvadas.

Vimala Shāb, the famous temple builder, was a Dandanayaka of Bhima I, popularly known as Bhima Banavali. Karna, the successor of Bhima I, continued his patronage to Jainism and made grants of land to some Jain temples.

In matters of religion, the kings of Gujarat were very tolerant. Though most of them were not Jains, they thought it their duty to patronize Jainism as it was embraced by an influential section of their subjects. Thus Jainism was patronized by the Maitrakas of Valabhi and the Chāvadas, Solankis and Vāghelās of Anahilavada.

In the following pages, I have given a brief account of the activities of the Jains in different fields and their contribution to the cultural life of Gujarat in the mediaeval period (i.e. roughly between 1100 A.D. and 1600 A.D.).
ABBREVIATIONS.

Jain Sahityano Itihasa for Jain Sahityano Samkshipta Itihasa.

Bhandarakara for Bhandarakara's Report in search of Manuscripts

Buhler for Buhler's reports in search of Manuscripts.

Peterson for Peterson's report in search of Manuscripts.

Velankara for Velankara's catalogue of Manuscripts in the library of the Bombay Branch of the Royal Asiatic Society.

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Chapter 1

Siddharāja and the Jains.

Siddharāja was an enlightened ruler on the throne of Anahilavāda. During his reign as well as that of his successor, no man was disabled from holding any office under the crown by reason of his race, language or religion. In other words, career was thrown open to talents, and the talented Jains captured many important offices in the state. Munjala, Śantu, Udayana, Āsuka, Vagbhata, Ānanda, Prithvipala and Sajjana, were some of the Jain officers who helped Jayasimhadeva in state affairs.¹

Munjala was a minister of king Karna and continued to hold office under Siddharāja. Karna had married Mayaṇalladevi as his mother desired him to do so, but had not favoured her even with a look. Once he happened to see a woman

¹ Desai, Jain Sahityano Itihasa, p. 224.
of low rank and wished to enjoy her. He was, however, not able to do so as he thought the act below his dignity. His minister Munjala, coming to know of this, dressed up Mayanalladevi in that woman's clothes, and sent her after usual monthly ablutions to take the place of that woman. Karna, thinking that she was the very woman he loved, received her ardently, and she became pregnant by him. Mayanalladevi had, as a proof of the interview, taken from her husband his ring. Next day, Karna repented for his sinful deed, but his minister Munjala explained to him the stratagem by which he was deceived. In this way, Munjala saved the king from a fall and won Mayanalladevi's secret blessings. This account of Merutunga is not confirmed by a contemporary writer.

On another occasion, Munjala helped Jayashimhadeva, Karna's son. When the siege of Dhārā was indefinitely prolonged, Siddharāja took a vow to refrain from food until he had captured the fort of Dhārā. The warriors of Gujarāt showed great prodigies of valour, but were unable to fulfil the king's vow before the end of the day. At this time, Munjala intervened, and persuaded

2 Merutunga, Prabandhachintāmani, p. 133; Jina-mandana, Kumārapālaprabandha, p. 4.
Siddharaja to fulfill his vow by breaking into Dhara made of flour.\(^3\)

Munjala is said to have taken an important part in the capture of Dhara. When Siddharaja was thinking of raising he siege of Dhara, he posted his confidential emissaries in all the important places in the city. They all began to talk on the capture of Dhara, and by this device succeeded in knowing that an attack on the southern gate would crown their labours with success. The king, knowing this fact, brought his army to the southern gate tower of the fort, and headed the assault in person. His elephant Yasahpataha, then, broke two of the three gates. Siddharaja entered the city, and taking Yasovarman prisoner, returned to Anahilavada\(^4\)

Jayasimha's victory over Yasovarman of Malwa is certainly historical. It is confirmed by the Chaulukya copperplates wherein Jayasimha is called Avantinatha as well as by Hemachandra, Arisimha, Someśvara and other chroniclers.\(^5\) As Munjala was a minister of Siddharaja, it is credible, as

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Merutunga says, that he played an important part in the capture of Dhāra.

After taking Dhāra, Siddhārāja had taken a vow that he would enter Anahilavāda, mounted on an elephant, with Yaśovarman, holding an unseathed sword in hand, on the back seat of the howdah. Minister Munjāla, coming to know this, pointed out to the king the risk he had undertaken by taking that vow. The king was unwilling to break his vow, but Munjāla persuaded him to fulfil it by giving in Yaśovarman's hand a wooden sword.⁶

Śāntu or Sampatkara was another Jain prime minister of Siddhārāja. He was the prime minister of Karna also. He was probably a native of Baroda. His father's name was Varnāga and mother's name Sampuri. In the beginning of his career, he was a governor of Lāta in Broach. By sheer dint of merit, he rose to the rank of the chief minister of Karna. The Karnasundari of Bilhana was acted in his temple. "His engrossment in state affairs—so much so that he has no time to talk to his children or his newly married wives—his proficiency in state craft and his success in political affairs are specially mentioned by

Bilhana." He is described as surpassing even famous ministers like Yangandharayana of the past. He had sent an army under general Sachiika to fight the Sultan of Ghazani whom it defeated on the banks of the Indus. This event is not confirmed by other evidence.

Santu is said to have put an end to the tyranny of Madanapala, maternal uncle of King Karna, by compassing his death. When Siddharaja had been on a pilgrimage to Somanatha, the reins of Government were in Santu's hands. Taking advantage of the king's absence from the capital, the king of Malwa invaded Gujarata. Santu asked him the condition on which he would turn back. Yasovarman told him that if he made over to him the merit which Siddharaja gained by his pilgrimage to the shrine of Somanatha he would return. The minister, then, washed the king's feet and throwing into the hollow of his hand a handful of water as a sign of the transference of that merit, induced the king of Malwa to retire. When Siddharaja knew this, he became very angry. But his minister propitiated him by saying that the giving away of one's

the consecration of his son. In the time of Kumārapala, he led an unsuccessful expedition against the king of Saurāstra, (but died in the war). He was known as the maternal uncle of Siddharāja. He built the fort of Jhinjhawāda. 12

Udayana was an excellent follower of Jina. When he was sent against the king of Sorath, he kept his army in Vardhamanapur and went to Vimalachalā. While worshipping the Jineśvara, he saw a rat with a burning wick entering a hole in the wooden temple. The animal was prevented by the temple servant from carrying the wick in hole; but Udayana, apprehending danger to the wooden temple, made up his mind to build a stone temple, and vowed to take only one meal till the task was accomplished. Then he joined his camp and marched against Sunsara. In a battle that followed, the imperial forces were defeated and Udayana was mortally wounded. 13 He was remo-

11 Ibid., p. 205. 12 Desai, Jain Sahityano Itihasa, p. 224. 13 Merutunga, Prabandhachintāmani, p. 217. The later chroniclers, however, say that when the imperial forces were defeated, Udayana personally went against Sunsara and slew him in a hard fought duel (Chari-trasundara, Kumarapālacharit VI, (IV), 20-22; Jayasimha, Kumārapālacharit, VIII, 495–509; Jinamand-
ved to the camp where his soldiers finding him weeping bitterly, asked him to break his mind. The minister told them that as he was dying before having rebuilt the temples of Vimalachala and Bhrigucatchha, he could not contain his grief. His soldiers told him that his sons Vaghbha and Amrabhata would carry out his plans. Udayana then asked them to call to his presence an ascetic that he might confess all his sins before him. They, however, not finding one, disguised a servant as an ascetic and carried him to the minister. Udayana then made his final act of faith and passed away.14 When Kumārapāla heard of Udayana's death, he was much grieved.15 Udayana is said to have built Udayanavihāra in Karnāvati.

Another Jain minister of Siddharaja was Āsuka. He was, beyond doubt, a Mahāmatya or prime minister between V. S. 1179 and 1181 or

A. D. 1122-23 and 1124-5. He attended the famous debate between Devasūri and Kumudachandra. With his advice and assent, Jayasimha made a pilgrimage to the Satrunjaya hill and gave a grant of twelve villages to the temple of Ādinātha.\(^{16}\)

Sajjana was another Jain officer of Siddharāja. After the conquest of Sorath, he was appointed governor of the province. This is confirmed by an inscription in Neminātha’s temple built by him on Giranāra\(^{17}\).

Sajjana’s temple on Giranāra is the largest temple on this hill. It was repaired in A. D. 1278. It stands in a quadrangular court about 190 ft. by 130 ft. It consists of two halls. The garbhagriha has a large image in black stone of Neminātha, the twenty-second Tirthankara. The principal mandapa in front of this has twenty-square columns of granite. The floor is marbled. Round the shrine is a passage or ‘bhamati’ containing many images in white marble. The outer hall has two large raised platforms, the upper slabs of which have a close grained yellow stone covered with representations of the feet of the

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'Ganadharas' or the principal disciples of Jina. The enclosure in which the temple stands contains small cells with images of Jina. On the southern side, there is a small temple with two black images. Behind these images, there is an apartment containing a large white marble image held in great veneration by the Jains. It has a small hole in the shoulder said to have been caused by water that used to fall from the ear, whence it obtained the name Amijharā.

According to the commentator of the Vāgbhatalankāra, Vagbhata was a prime minister of Jayasimhadeva. He was probably a son of Udayana. He is often confused with Vagbhata, author of the Vāgbhatalankara and son of Soma18. Ananda was another Jain prime minister of Siddharaja19.

Chandrasūri, the author of the Munisuvrata charitra, was the governor of Lata before he entered the order of Jain monks20.

Siddharaja was a patron of learning and the learned. He had a great thirst for knowledge. As the Jain monks were very well-known for

their learning, he invited many of them to his assembly of the learned and treated them as his personal friends. Among his learned friends, was Virāchārya, a Jain monk.

According to the Prabhāvakaṭhārita, Jayasimha, in the course of a friendly conversation, told Virāchārya that the greatness of the learned depended upon royal patronage. Virāchārya's self-respect was wounded and so he went to Pali in Marwar. Jayasimha repented for his conduct and requested the Sūri to return to his capital. Virāchārya did so after an extensive tour in different parts of India, in course of which he defeated several dialecticians—especially Buddhists. He was, moreover, highly honoured by the king of Gwalior.21

A dialectician of the Sāmkhya school named Vadisimha paid a visit to Anahilapura and challenged the learned men of the city to meet him in a public debate. Jayasimha, who was very jealous of the honour of his kingdom in matters of learning, approached Virāchārya's guru, who sent Virāchārya to fight him. The Jain Āchārya is also said to have defeated one Kamalakirti, a Digambara dialectician.22 Another learned Jain monk who, at times, attended Siddharāja's ass-

embly of the learned was Devasūri. He was born at Maddahrit in Ashtādaśasati in V. Samvat 1148 (A. D. 1086-7). He was a Porwād Bania. His father's name was Viranāga and mother's name Jinadevi. Before he entered the order of Jain monks, he was known as Purnachandra. When he was eight years old, his father migrated to Broach. After a year, Munichandra, a Jain monk, made Purnachandra his disciple. Viranāga was given an annuity by the Jains of Broach.

When Purnachandra entered the order of Jain monks, he came to be known as Ramachandra. He studied logic and Pramanāgāstra and won victories in various debates. In Dholka, he defeated a dialectician named Bandha of the Saivadvaita school. According to the Mudrita-kumudachandra, however, it was Munichandra, Devasūri's guru, who defeated the Saiva dialectician. It may be that Devachandra might have taken prominent part in helping his guru in the debate with Saivadvaita.

23 The region about Abu was in those days known as Ashtādaśasati. Maddahrit is probably modern Madna, near Abu. 24 Prabhāvakaścharita, pp. 270-72. 25 Ibid p. 272. 26 Kavyanuśāsana, II, C O I L.
Prabhachandra, moreover, gives him the credit of defeating Gunachandra, a Digambara, in Nagpura. This victory of Devasūri is confirmed by the Mudritakumudachandra.  

According to the Prabhāvakacharita, Devasūri also defeated Sivabhuti in Chitor, Gangadhara in Gwalior, Dharanidhara in Dhara and Krishna in Broach. These victories of Devasūri are not confirmed by the other chroniclers.

According to the same authority, Vimālachandra, Harichandra, Somachandra, Parśvachandra and Aṣokachandra were Devasūri’s learned friends.

In V. samvat 1174, the dignity of Āchārya was conferred on him. Since then, he was known as Devasūri. In Dholakā, he performed the opening ceremony of Udāvasahi, a temple built by Udaya, and set up the image of Simandharaswāmi in it.

His love for his preceptor was very great. Once when he was going to Sapādalaksha deśa, he came to know that his guru was not well. So he returned to Anahilapura and served his preceptor till his death in V. Samvat 1178.

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When he was at Anahilapura, Devabodha, a foreign scholar, challenged the learned men of the city to tell him the meaning of a verse in Sanskrit. When no body could explain the verse, Devasūri silenced Devabodha by telling him the meaning of the verse.32

In V. Samvat 1179, the sūri performed the opening ceremony of a Jain temple built by Bahada in Anahilavāda.33 We do not know who this Bahada was. He might have been the son of Udayana; but nothing can be said with certainty.

Devasūri then went to Nagor. Devabodha who happened to be there, praised him very much before king Alhadana who received the sūri with great honour.34

In V.S. 1180 (A. D. 1124), Devasuri lived in Karnāvati in the temple of Aṛiṣṭanemi during the four months of the rainy season and acquired for him great fame as a learned man by his stirring sermons. Kumudachandra, a Digambara dialectician who had won several logical disputes, was at that time in Karnāvati. He was a southerner and the guru of Jayakeśin, king of Karnatāk and maternal grand father of Siddhārāja. He was the incarna-

tion of pride. He tied to his left foot marionettes of several dialecticians whom he defeated. According to the Mudritakumudachandra, his opponents included Buddhists, Bhatta Mimamsakas, followers of Sankara and Kapilas. It is difficult to say how much historical truth there is in this narration. We know, however, that Digambara Jainism was then rich in philosophers and dialecticians of a very high order, some of whose works have survived to this day. It is credible, therefore, that Kumudachandra who had come from the Deccan to win name and fame in Gujarat, may have won some logical disputes in the Deccan.35

Hearing of Devasūri's fame, Kumudachandra went to Devasūri's residence, and threw grass and water in it. Devasūri, at first, did not mind the vaunting of Kumudachandra and rather tried to control his anger. But his co-religionists and disciples did not like to put up with the insult; so when an old man was harassed by Kumudachandra, Devasūri was roused to fight. He told Kumudachandra that he would hold a discussion with him at the Court of Jayasimha in Anahilavada. Kumudachandra readily accepted

35 Merutunga, Prabandhachintāmani, pp. 161-3; Prabhāvakacharita, pp. 275-7.
his invitation and went to Anahilavāda where he was well-received by the king. Devasūri, also, went to Anahilavāda.\textsuperscript{36}

As Kumudachandra was the preceptor of Mayanalladevi's father, she was doing her best to ensure his victory by giving presents to principal men of the Court. Hemachandra, coming to know of this, represented to her that in the debate that would follow, the Digambaras would denounce whereas the Swetāmbaras would uphold the good deeds done by women. When Mayanalladevi came to know of this, she ceased to favour Kumudachandra, thinking him to be a man utterly unacquainted with the usages of the world.\textsuperscript{37}

On the day fixed for disputation, the Court was attended by learned men representing six schools of philosophy. Kumudachandra had also come in great pomp and taken the seat assigned to him by Siddharāja. On the other side, Devasūri and Hemachandra sat. The disputants then entered into a contract by which the Swetāmbaras consented to adopt the views and practices of

the Digambaras in case of their defeat, while the Digambaras were to leave Gujarat for the Deccan if they were vanquished. 38

The questions at issue were whether women and monks who put on clothes could liberate themselves. Devasūrī maintained that women could liberate themselves, as liberation depended upon a person possessing Sattva and women were known to possess great sattva. Instances were quoted from the Śastras, of Śīta and others, and as contemporary evidence, the name of queen-mother Mayanalladevi was mentioned. In the course of the debate, Kumudachandra challenged the propriety of the word ‘kotākoti’ used by Devasūrī; he was, however, silenced by Ḍakāla who said that the justification of the three words ‘kotākoti’, kotikoti’ and ‘kotikoti’ was established, being set forth in the grammar of Śākatāyana. 39

The debate lasted for 16 days. At the end of the 16th day, Kumudachandra acknowledged his defeat and had to leave the city of Anahilapura according to the terms of agreement. 40

Siddharaja being much pleased at this victory of Devasūri, conducted him in procession to the temple of Mahāvīra with the emblems of royalty, musical instruments and the conch-shells sounding the notes of victory. Thahada, a Jain layman, held a festival to celebrate the Sūri’s victory.\(^{41}\)

Siddharaja, moreover, wanted to give much money to Devasūri, but as the latter did not accept it, a temple to Ādinātha was built at the suggestion of Āsuka, a Jain minister, in V. S. 1188–A. D. 1126–7.\(^{42}\)

This victory of Devasūri is certainly historical. Ratnaprabha, a pupil and contemporary of his, makes a reference to it in his commentary on the Upadesamālā (V. S. 1238–A. D. 1181–2)\(^{43}\) Munichandra also takes note of it in the Gurvāvali.\(^{44}\) According to Prabhachandra, this victory was won in V. S. 1181–A. D. 1125.

Devasūri wrote the Pramāṇanayatattvālokālan-kāra, Syādvādaratnakāra and several other works. Manikya, Asoka, Vijayasena, Bhadreśvara and Ratnaprabha were some of his pupils. Devasūri died in 1170 A. D. at a ripe old age.\(^{45}\)

\(^{41}\) Ibid, pp. 166-7. \(^{42}\) Kavyānuśasana II p. CC LV. \(^{43}\) Pramāṇanayatattvālokālan-kāra, Introduction, p. 8. \(^{44}\) Ibid, introduction, p. 4. \(^{45}\) Kavyānuśasana, II, p. CCLV.
Abhayadeva Malladhari was another learned Jain monk of the time of Siddharāja. He obtained the biruda Malladhāri from king Karna or Siddharāja of Anahilavāda. He was honoured by king Khengara of Saurāstra. At his suggestion, a Jain temple was erected in Medata, near Ajmer, and a pilgrim tax was abolished by Raja Bhuvanapala. Prithvirāja I, son of Vigraharāja III, is said to have adorned a Jain temple with a golden knob at Abhayadeva’s persuasion. 46

Abhayadevasāri, a pupil of Jayasimhasāri, belonged to the Praśnavāhana kula, Kotikagana, Madhyamaśakha and Harshapuriya Gatchba. He was a successful missionary and helped many Brahmins to embrace Jainism. He was held in high esteem by Jayasimha, king of Anahilavāda, whom he persuaded to forbid the destruction of life for eight days in Paryushana. 47 According to Peterson, Siddharāja and his retinue attended

46 Desai, Jain Sahityano Itihasa, pp. 227-9. 47 Gandhi L. B., “Siddharāja and Jains”, No. 8; Hiralal Hansaraj, Jain Dharmano Itihasa, I, p. 8. Peterson makes a mistake here. He says that Jayasimha forbade the destruction of life on the 8th and the 14th of the bright and dark halves of the month and the fifth of the bright half (Peterson, IV, App., p. 8). The same mistake is repeated by Hiralal Hansaraja (Loc. Cit. I, p. 9) and in the Abhidhānavajendra, p. 707.
the Sūri’s funeral procession,\textsuperscript{48} but the fact is that Siddharāja and his retinue only witnessed the procession from the palace window.\textsuperscript{49}

The Sūri lived a life of self-restraint. He performed austere penance and abstained from rich food.\textsuperscript{50}

Vardhamānāshārya, pupil of the famous commentator Abhayadova, wrote the Ādinātha-charita in A. D. 1104 in the glorious reign of Siddharāja. It is divided into five parts and contains 11,000 verses. The whole is in Prakrit, but at times, Apabhraṃśa is used. It is a very big work on the life of Ādinātha, the first Tirthāṅkara. Our author’s other works are Manoramācharitra (A. D. 1083–4) and Dharma-ratnākuraṇa-vṛtti (A. D. 1115–16).\textsuperscript{51}

Sāntisūrī, a pupil of Vardhamānāsūrī of Purnatallagattha, wrote commentaries on five works.\textsuperscript{52}

Another Sāntisūrī was a pupil of Nemichandra.\textsuperscript{53} He founded the Pippalagattha. He is known

\textsuperscript{48} Peterson, V, pp. 13 and 30. \textsuperscript{49} Gandhi, “Siddharāja and Jains”, No. 8. \textsuperscript{50} Desai, Jain Sahityāno Itihāsa, p. 229. \textsuperscript{51} Dalal, Jaisalmera Catalogues, introduction, p. 45. \textsuperscript{52} Desai, loc. cit., p. 230. \textsuperscript{53} Peterson, V, p. 117.
as the author of the Prithvichandraracharitra which he wrote at the request of his pupil Muni-
chandra in A. D. 1105. Bhandararakar puts this work to the credit of Nemichandra but it is a mistake which is apparent from what is written at the end of the work.\textsuperscript{54}

Jinavallabhas\=uri occupies an important place among the monks of the Kharataragatichha. He was a pupil of Abhayadevas\=uri, He had many followers in Chitod and V\=agad. King Naravarman of Dhar\=a honoured him. Jinavallabha became a s\=uri in 1110–11 A. D. and died after six months.\textsuperscript{55}

He is said to have written the Sukshm\=artha-
siddh\=antavich\=aras\=ara,\textsuperscript{56} \=Agamikavastuvich\=aras\=ara,\textsuperscript{57} Pindavisuddhiprakaranam,\textsuperscript{58} Sanghapattaka, Dharm\=aks\=h\=a, Prasnottarakataka, Chitrakutiya–prasusti, Bhavani\=varanastotra, Paushudhavidhiprakaranam, Jinakaly\=\=anakastotra,\textsuperscript{59} and Pratikramanas\=am\=ach\=ari. The Jain Granth\=avali ascribes to him several more; but we cannot positively say that they are his works.

Jinadattasūri, a pupil of Jinavallabhasūri, converted many Rajputs. He is said to have written the Ganadharasārdhāsataka, Sandehadolāvali, Ganadharasaptati, Sarvādhisthāyistotra, Sugurupāratantrya, Vighnavinābistotra, Avasthākula, Chaityavandanakulaka, Upadesarasāyana and Kālasvarupakulaka. 60

Ramadevagani, another pupil of Jinavallabhasūri, is said to have written some commentaries. Jinabhadrāsūri is said to have composed the Apavarganāmamāla-Panchavargapariharāranāmamāla. 61

Dhanadeva, a Jain layman, is said to have built a Jain temple in Nāgor at the suggestion of Jinavallabhasūri. 62

Śripāla. From an inscription on an image in the temple of Vimala Shah on Mt. Ābu, we learn that the poet Śripāla belonged to the Prāgyata race and that his father’s name was Shri Lakshmana. We find confirmation of these facts in the Kumārapālapratibodha. 63 From the Vadana-garapraśasti of Kumārapāla, we know that Śripāla was famed for composing a great prabandha.

60 Desai, Jain Sahityano Itihasa, p. 233. 61 Ibid, p. 233; Jaisalmera catalogue, 64. 62 Desai, loc. cit., p. 233. 63 Kavyānuśasana, II, pp. CCLXVI-VII.
(Literary work) in a day, that he was accepted as a brother by Siddharaja and that he was called a king of poets. The poet had written praśastis for Rudramāla, Sahasralinga lake and the Vairochana parājaya. Two verses of the lake praśasti are quoted in the Prabandha-chintāmani. A slab forming the part of the Kirtistambha of the lake bearing on it a fragment of the praśasti, is discovered. Stray verses of Śripala have been found. From such fragmentary poems, it is not possible to form an estimate of Śripala's poetic skill. We can, however, say from the available data that Śripala's verses are marked by chaste and forceful diction. 64

Śripala was Siddharaja's poet laureate. He was not on good terms with Devabodha, a favourite of Siddharaja. Unfortunately, he was blind.

Viragani, a pupil of Ishwaragani of Chandragatchha or Sarwalagatchha, wrote a commentary on the Pindaniryukti. The work contains 7961 verses. It was composed in Dadhipadra or Dāhod in V. S. 1169 or A. D. 1112-13. Mahendrasūri, Pārvādevagani and Devachandragani were his colleagues. Viragani's second name was Samudragoshasūri. Before he entered the order of

64 Ibid, II, pp. CCLVII-VIII.
Jain monks, he was known as Vasanta. He was a native of Vatapadrakapura (Baroda) in Lāta-deśa. He belonged to Dharkata Kula. His father’s name was Vardhamāna and mother’s name Srimati.  

Devasūri, a pupil of Virachandrasūri, wrote the Jīvanukāśana in Prakrit. The work contains 334 verses.

Dharmaghośhasūri, pupil of Chandraprabhasūri, who founded the Paurnimikagathcha, composed the Śabdāsiddhi and Rishimandalastavana. Siddharāja is said to have praised him.

Samudraghosha, a pupil of Dharmaghośhasūri, showed his proficiency in logic in Malwa and earned name and fame at the courts of Naravarman of Dhara, and Jayasimhadeva of Anahilavāda.

Parāvadevagani was a pupil of Dhanesvarasūri who was a pupil of Šilabhadra of the Chandragatohha. He was the author of the Nyāyapraveshakavrittīpanjikā in A. D. 1113 and Rishithachurnivimsoddakavritti in A. D. 1117. He helped his guru Dhanesvarasūri in the Comment-

65 Desai, Jain Sahityano Itihas, p. 238. 66 Peterson, V, 22. 67 Peterson, I, 93. 67a Desai, loc. cit., p. 240.
ary on the Sardhasataka in 1171 (A. D. 1114–15). He was also an ardent devotee of Sarasvati in the reign of Kumarpala. 68

Yasodevasuri wrote the Chaityavandanachurni-vivarana in A. D. 1118 and the Pachchakhana-saruvam in A. D. 1125–6. 69 He is also said to have written the Paksikasutravritti in A. D. 1123–4 and the Pindavishuddhivritti. He belonged to the Chandragatohha and was a pupil of Chandrasuri. 70

Yasodeva Upadhyaya was a pupil of Devaguptasuri of Upakesagatohha. Before he entered the order of Jain monks, he was known as Dhanadeva. On receiving the dignity of Upadhyaya, he came to be known as Yasodeva. He completed the Chandraprabhacharita in A. D. 1121–2. Dr. Bhandarkar ascribes this work to Siddhasuri and puts the date of his composition in V. Samvat 1138 (A. D. 1081–2), but it seems to be a mistake. 71 This work was commenced in Aspalli when the author was dwelling in the temple of Parsvanatha and completed in Anahilavadia in the temple of Mahavira. Our author's

other works are the *Navapadaprakaranabrihada-vritti* in A. D. 1108-9 and the *Navatattvaprakaranavritti* in Samvat 1174 (A. D. 1117-8).  

Munichandrasūri was the guru of the famous disputant Devasūri. He was trained by Vinayachandra Pathak. He entered the order of Jain monks at an early age. Nemichandrasūri conferred the dignity of Åchārya on him. Munichandrasūri was a very learned man. He performed austere penance. Many Jain monks and nuns were at his beck and call. He was the author of the following works:—

*Devendranarakendraprakaranavritti* in S. 1168 (A. D. 1111-12); *Sukshmārthavichārasārachūrni* in V. S. 1170 (A. D. 1113-14); *Anekāntajayapatākāvrittītippanam* in V. S. 1171 (A. D. 1114-15); *Upadrisavritti* in S. 1174 (A. D. 1117-8); *Lalitavistarāpanīkā; Dharmabinduvritti, Karmaprakritītippana.*

Besides the seven commentaries mentioned above, Munichandra wrote the following original works:—

(1) *Angulīśaptati* (2) *Āvasyakaśaptati* (3) *Vanaspatisaptati* (4) *Gāthākosa* (5) *Anuśāsanān.*

kukakulaka (6) Upadeśāmritakulaka—Parts I, II
(7) Upadeśapanohāsika. (8) Dharmopadeśakulaka
(in two parts). (9) Prābhāṭikastuti (10) Mokshopadeśapanohāsika (11) Ratnatrayakulaka (12)
Śokaharaupadeśakulaka (13) Sanyaktvotpūdavidhi
(14) Sāmānyagunopadeśakulaka (15) Hitopadeśa-
kulaka (16) Kālaśataka (17) Mandalavichārakulaka
(18) Dwādaśavarga.\(^7\)

Munichandra is also said to have written a
commentary of 1200 verses on the Naishulhakāvyu. He died in Samvat 1178 (A. D. 1122).\(^7\)

Hemachandra Malladharī was a pupil of Abhaya-
deva Malladharī of the Harshapuriyagatōchha. Before he entered the order of Jain monks, he
was a minister. His name was Pradyumna. He
had as many as four wives.

According to Chandrasūri, his pupil and con-
temporary, Siddharāja attended Hemachandra's
sermons with his retinue and lent his ears to
what the Sūri said. Even when there was no
sermon, he paid occasional visits to his monas-
tery and talked with the Sūri for a long time.
Once the king invited the Sūri to his palace, and
like 'arati', waved before him flowers, fruits and

\(^7\) Desai, loc. cit., pp. 241-3; Dalal, Jessalmore
catalogue, introduction, pp. 20-21; Peterson, I, 60.
materials of worship. At the persuasion of the Sūri, Siddharṣja set up gold knobs on the Jain temples in his kingdom and put an end to the troubles of the Jains in Dhandhuka, Sāchor and other places. The king, moreover, restored the grants to Jain temples at the suggestion of Hemachandra.  

Once Hemachandra went on a pilgrimage to Giranara with the Jain congregation. There were 1100 carts and many horses, camels and bullocks in the congregation. When the congregation halted at Vanthali, Khengar, king of Sorath, wanted to extort money from the pilgrims; so he did not allow the congregation to continue its march. Hemachandra approached Khengar and obtained permission for the congregation to march.  

He was the author of the following works:—

1. Āvaśyakatippanaka. It is a commentary on the Āvaśyakasutra and contains 5000 verses.
2. Śatakavivarana. 3. Anuyogadwaramatra-vrīti. It is a commentary on the Anuyogadwara-sutra and contains 6000 verses. 4. Upadesamalāsutra is the original work of the author. Hemachandra.
has also written a commentary of 14,000 verses on the same. (5) Jivasamāsavritti of 7,000 verses in V. S. 1164 (A. D. 1107–8) in Anahilavada. (6) Bhavabhāvanāsutra with a commentary of 8,000 verses in S. 1170 (A. D. 1113–14). (7) Nandisutrātippanaka. (8) Viśeṣāvyakasutra-brihadvritti in S. 1175 or A. D. 1118–19. It contains 28000 verses. Abhayakumaragani, Dhanadevagani, Jinabhadragnani, Lakshmanagani, Vibudhachandra, Ānandasrī and Vīramati helped the sūri in this work. 76

Hemachandra was a popular writer. He was never dogmatic. When there was any matter involved in doubt, he frankly admitted that the truth was known to God. Man, he believed, is imperfect, and hence likely to err.

Hemachandra fasted for seven days before his death. Siddharaja attended his funeral procession and in that way showed his respect for the Sūri. 77

Ānandasūri and Amarachandrasūri were the pupils of Mahendra and Sāntisūri of Nagendra-

gatchha. King Siddharaja conferred on Ānandasūri and Amarachandrasūri the 'biruda' of 'Vyagrasisūka' and 'Simhasisūka' respectively, because they won victories in debates at an early age.  

Amarachandrasūri was the author of the Siddhāntārṇava. Haribhadrasūri, a pupil of Ānandasūri, won the biruda 'Kalikalagautama'. He is known as the author of the Tattvaprabodha.

Haribhadra was a pupil of Jinadeva who was a pupil of Manadeva of the Brihatgatchha. He was a contemporary of Siddharaja and Kumārapāla. From the frequent references to the ruling princes in his works, it seems that he had some influence at the Court. Most of his works were composed in Anahilavāda. He wrote the Bandhasvāmitva and a 'tika' on the Āgamicavastuvichārasāra of Jinavallabha, while dwelling in the house of Āsapura in Anahilavāda in V. Samvat 1172 (A. D. 1115-16). He also completed the Munipaticharitra consisting of 652 gāthās in Prākrit in the same year. He is also said to have written the Śreyānsanāthacharitra. The work contains 6584 'gāthās' in Prākrit. It deals with the life of Śreyānsanātha, the eleventh Tirtban-

kara of the Jains and was completed in the reign of Jayasimhadeva. In V. Samvat 1185 (A.D. 1128–29), he wrote a Vivarana on the Prasamarati of Umasvati in Anahilavāda. Tradition puts to his credit the biographies of twenty-four Tirthankaras, but the Chandraprabhacharitra, the Mallināṭṭhacharitra and the Neminathacharitra only are available to us. The last work was completed in S. 1216 (A.D. 1159–60) in the reign of Kumarapala. Haribhadra’s works give us valuable information about the Jain ministers of Gujarāta.  

Jineśvara composed the Mallināṭṭhacharitra in Prākrita in V. S. 1175 (or A.D. 1118–19). The work deals with the life of the nineteenth Tirthankara of the Jains.  

Vijayasimhasūri was a pupil of Śantisūri who was a pupil of Nemichandra in the Chandra-gatcchha. He was the author of the Śravaka-pratikramanasūtrachurni in V. Samvat 1183 (A.D. 1126–7). The work contains 4500 verses.  

Dharmaghoshasūri was a pupil of Silabhadhra-sūri of Rajāgatcchha. He composed the Dharma-

80 Gandhi, “Siddharāja and Jains”, Nos. 40–41. Haribhadra’s Kehtrasamasaṃsvātī was completed in Anahila-vāda in A.D. 1128–29. 81 Desai, loc. cit., p, 250. 82 Peterson, V, 22,
kalpadruma in S. 1186 (A. D. 1129-30). In the same year, Dhavala heard him expound 'parigrhapsramāṇa.' He was honoured by the King of Sākambhari, a feudatory of Jayasimha. This Sākambhari King was Vigrāharaśa Visaladeva III who conferred upon our author the title of Vādichudasani. In S. 1181 (A. D. 1124-5), the Sūri performed the opening ceremony of a Jain temple in Farodhi. His pupil Yaśobhadrasūri wrote the Gādyagadāvari.

Mahendrasūri composed the Narmudasundarikathā in V. S. 1187 (A. D. 1180-31) at the request of his pupil. The work describes the mahatmya of Śīla (conduct).

Āmradevasūri, pupil of Jinaschandrasūri of Brihadgatchha, wrote the Ākhyānamanikoshavṛitti in V. S. 1190 (A. D. 1188-4). The work is a commentary on the Ākhyānamanikosha of Nemicandra. It was commenced in Yaśonāgaśethavāsati and completed in Dhavalakkapura (Dholaka). Nemicandra, Gunakara and Pārvavadevagani helped him in the work which was completed in about nine months.

83 Peterson, V, 107. 84 Hiralal Hansraja, Jain History, p. 68. 85 Peterson, IV, 100. 86 Peterson, III, 262. 87 Jaisalmer catalogue, 54. 88 Peterson, III, 78.
The Ākhyānamanikoshatikā was written in Samvat 1190 (A.D. 1134).

Siddhasūri of the Ukeśagatoṭha was the author of the Brihatkshetrasamāsavritti in Samvat 1192 (A.D. 1135–6). He gives the following account of his spiritual descent:

(1) Kakkasūri
(2) Siddhasūri
(3) Devaguptasūri
(4) Siddhasūri (Our author)

His guru's brother Yaśodeva helped him to select the subject.

In A.D. 1135–6, the palm-leaf manuscript of the Pushpāvatikathā was written by Chamuka in Khetaka (Kaira), when Gangila was a minister of Siddharāja.

Vijayasimhasūri, a pupil of Hemachandra Malladharī, completed the Dharmopadeśamālā in S. 1191 (A.D. 1135). It contains 14471 verses.

Abhayakumaragani, a pupil of Hemachandra

Malladhāri, helped Vijayasimhasūri in the composition of his work.\textsuperscript{92}

Chandrasūri was another well-known pupil of Hemachandrasūri Malladhāri. Before he entered the order of Jain monks, he was the governor of Lāta\textsuperscript{92}. At the request of Dhavala, a Porwād Jain of Dholaka, the sūri wrote the Munisuvratacharita in Āśāvallipuri (Āśāwala, near Ahmedabad) in V. S. 1193 (A. D. 1136)\textsuperscript{93}. It contains 10994 verses. The Sangrahaniratna in Prākrit is another work of Chandrasūri. It is based on the Sangrahani of Jinabhādra. Devabhadrasūri, a pupil of Chandrasūri, wrote a commentary on the Sangrahaniratna\textsuperscript{94}.

The third work of Chandrasūri Malladhāri is Kṣetrasamāsa\textsuperscript{95}.

Vardhamanasūri, pupil of Govindasūri, wrote the Gunaratnamahodadhi, a work on grammar in V. S. 1197 (A. D. 1140–41). He was also the author of the Siddharājavarnana\textsuperscript{96}.

Kalikālasarvagna Hemasūri was the most learned man of this age and the brightest gem

\textsuperscript{92} Desai, Jain Sahityano Itihasa, 253. 93 Peterson, V. 18. (94) Peterson I, 75, Peterson, V. 15; Velankar, Nos, 1673, 1681, 1682. 95 Peterson, III 20. 96 Desai, loc. cit. 255.
of Siddharaja’s court. We shall, therefore, study his life in detail.

Hemasūri was born in Dhandhukapura, modern Dhandhuka in the Ahmedabad District in V. S. 1145 (A. D. 1088-9), on a full-moon night in Kartika. His father’s name was Chacheha and mother’s name Pahini. Before Hemasūri entered the order of Jain monks, he was known as Changadeva.

According to the Kumārupālayaprutibodha, Devasūri once came to Dhandhuka and delivered a stirring sermon. Changadeva, being moved by it, begged that he might be taken in the order of monks. When the sūri inquired about his name and parentage, his maternal uncle Nemināga stood up and said that he was the son of Chacheha and Chāhini. He (Nemināga), moreover, requested the sūri to get permission from Chacheha for Changadeva’s consecration and persuaded his brother-in-law to consent to the boy’s renunciation, but Chacheha, on account of the

1. The earliest writers Somaprabha and Prabhachandira say that Chacheha was Hemasūri’s father. Merutunga, Rajasekhara and Chūritrasundara give the name Chāchiga. Jinamandana sometimes gives the name Chūchika Somaprabha gives Pahini instead of Chāhini, as mother’s name.
great love he bore to his son, refused his consent. Changadeva, however, with the consent of his maternal uncle, followed the sūri to Cambay and was consecrated in that city².

Devasūri seems to have seen the boy before and looking to his tendencies, thought that he would be a successful monk, and in order to get him, used Nemināga as his agent.

On behalf of the Sūri, Nemināga tried to obtain the consent of Chachoha to Changadeva's consecration, but when he failed, the sūri seems to have taken advantage of Chachoha's absence from home and begged the boy from his mother, as the later chroniclers relate. Fearing that he would lose the boy if he stayed any more in Dhandhukkapura, he went to Stambhatirtha to seek the support of Udayana, an influential member of the community. Chachoha seems to have followed him to Stambhatirtha as he did not like that his son should be consecrated and was persuaded to deliver up the boy through

² Soma-prabha, Kumārapālapratabodha, pp. 9-10; Chaturvimsatiprabandha, p. 52, Prabhāvakacharita, XXII; 26, 34, Prabandhahintāmanī (Tawney's translation), pp. 127-9, Kumārapālaprabandha, pp. 10-11 differ in small details. Their accounts are discussed in the subsequent paragraph.
Udayana's mediations. The Consecration ceremony was then performed in a Jain temple and Chhangadeva received the name Somadeva on consecration, according to common practice.

Merutunga and Charitrasundara say that the ceremony was performed in Kārnāvati, but their evidence cannot weigh against that of Somaprabha, a contemporary of Hemaśūri, who says that it was performed in Stambhatirtha and who is closely supported by Prabhachandra. Later on, Merutunga also admits that Hemaśūri was consecrated in Cambay when he accepts the statement of the Prabhāvakacharita that Kumārapāla built a 'dikṣāvihāra' in Cambay to commemorate Hemaśūri's consecration, inspite of his previous contradictory statement that the consecration took place in Kārnāvati. ¹

The Kumārapālapratibodha says nothing about the age of the boy at the time of consecration. According to the Prabhāvakacharita, it was five, while according to the Prabandhakotā, the Prabandhachintāmanī and the Kumārapālaprabanda, it was eight. The latter view is acceptable as Jinamandana gives S. 1155 or A. D. 1097-8 as the date of consecration. The dis-

¹ Prabandhachintāmanī, p. 222.
crepancy between the Prabhāvakacharita and the later accounts is easily explicable. Devachandrásūri must have come to Dhandhukā in V. S. 1150 or A. D. 1093–4, when his eyes were first cast on the boy Changadeva, and the latter’s formal consent also must have been taken at that time. Considerable time, however, must have elapsed before the necessary permission was obtained from Chachochha. The Prabandhachintamani informs us that Changadeva came with Devasūri to Karnavatī and was brought up with the sons of Udayana. After the father was appeased and satisfied, he gave his consent to the consecration and performed the festival of initiation.

All these arrangements must have taken about three to four years to be completed. Changadeva must have come under the influence of Devasūri in V. S. 1150 or A. D. 1093–4 and must have joined the order of Jain monks in V. S. 1154 or A. D. 1097–8 with the consent of his father.

4. Kavyamajavana, II, p. CCLXVIII–IX. From the word “Sivanirmālya” put by Merutunga in the mouth of Chachochha when he was offered money, Mr. Rasiklal Parikh infers that Chachochha was a non-Jain. This, however, is not a conclusive proof. Even to-day, many Jains use such words on account of their social relations with the non-Jains. Chachochha is
According to Jain practice, Changadeva changed his name after consecration and came to be known as Somachandra. He studied Logic and Dialectics as well as grammar and poetics, as he was intelligent. When Somachandra had mastered all Sciences, Devachandra had the dignity of Āchārya conferred on him in S. 1166 or (A. D. 1109–10). Dhanada held a festival on this occasion and spent much wealth. Somachandra again changed his name according to the custom of Jain monks and came to be known as Hema-
chandrāchārya.

We shall now consider how Siddhārāja came to be acquainted with Hemaachandrasūri. According to the Prabhāvakacharita, Kumārapāla Charita and Kumārapālaprabandha, Siddhārāja was once riding an elephant through the streets of his capital and saw Hemasūri standing by a shop near a slope. The king stopped his elephant just by the maund and asked the ascetic called a 'Mithyātvin.' The latter word is many-a-
time used for a Jain who does not rigidly follow the rules of his faith by his orthodox co-religionists. We may, therefore, conclude that Chauchha was not an orthodox Jain, as his wife Chañhini was. The latter entered the order of Jain nuns, some years after Changadeva's consecration.
to recite something. The latter replied immediately in a verse composed on the spur of the moment. The king was so much pleased with the composition that he invited Hemasūri to come to the palace daily at noon to entertain him. Hemasūri accepted the invitation and gradually won the king’s favour.\footnote{Prabhāvakacarita, XXII, 64 to 73; Jayasimhasūri, Kumārapālaścharita, I, 274–9; Jinamandana, Kumārapālaprabandha, p. 13.}

Merutunga knows nothing of this meeting. According to him, when Siddharāja returned to Anahilavada after his Conquest of Malwa, Hemachandra and other Jain monks, being invited, went to bless the king. Though all of them were clever, they elected Hemasūri as their representative to pronounce the blessing, and he blessed the king by the following verse:

"O wishing cow! sprinkle the earth with streams of your product. O sea! make a swastika of pearls. O moon! shine in full splendour. O elephants of the quarters! take leaves of the wishing tree and with your erected trunks make temporary arches of foliage. For truly Siddharāja is coming, having conquered the world."

When this stanza was explained to the king,
Jayasimha was much pleased at the ingenuity of Hemachandracharya.

Charitrasundara also gives a somewhat similar account. According to him, when Siddharaja returned from Malwa, men of different sects went to bless the king, and seeing that the Jain monks were absent, told the king that the Jains had grown haughty and did not even take the trouble of attending the court to bless His Majesty. The Jain ministers told this to Devasūri who consented to go to the court with other monks to bless the king. Coming to the court, Hema-sūri who was ten (?) years old said, "O learned king, may you live long! May you delight the world for many years! May you and your servants enjoy health!" The king, hearing the blessing, inquired as to why they were late. Hema-sūri said that the Jain monks had been on state business for three days and had returned only then. The king inquired as to what that business was. Hema-sūri said that they had been to invite the wishing cow, the sea and the moon to celebrate the triumphal entry, and then recited the verse which is the same as that of Merutunga quoted above. The king was much pleased.

6 Prabandhachintāmani (Tawney's Translation), pp. 87-8.
when he heard the verse, and begged from Devasūri that he would perform the Pattabhisheka of Hemasūri.\(^7\)

Prabhāchandra, Jayasimhasūri and Jinamandana also give a similar account, but relate that Hemachandrasūri only renewed his acquaintance with the king. Merutunga, moreover, does not seem to imply that it was the first meeting of Siddharāja and Hemasūri. In his account of the famous debate between Devasūri and Kumudachandra, Merutunga says that Hemasūri was on the side of Devasūri. As the debate took place in V. S. 1181 (A. D. 1125), it is certain that Jayasimha was acquainted with Hemasūri before A. D. 1125.

Several stories are told by the chroniclers about Jayasimha’s intercourse with Hemasūri. In a short essay like this, it is not possible to go into their details. They may, yet, be quoted here, in brief, for the sake of completion. The first story told by Prabhāchandra is about a bard who praised Hemachandrasāharya in an Apabhramśa-verse and received a handsome reward for it.\(^3\)

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7 Chāritrasundara, Kumārapālacharita, I, (iii), 58 to 74. Chāritrasundara’s account, as to the age of Hemasūri when he blessed the king, is unreliable. 8 Prabhāvakačarita, XXII, 117–29.
The second story in the Prabhāvakacharita is about Ramaśchandra, a prominent pupil of Hema-
chandra. It contains the historical fact that Ramaśchandra had only one eye. The third story told
by Prabhāchandra shows how Hemaśūri, by his skill and knowledge, silenced the envious Bra-
hmins who tried to poison the ears of the king against the Jains. The fourth story in the
Prabhāvakacharita deals with Amiga who probably served Kumārapāla. The fifth story deals with the
ascetic Devabodha who pleased Hemaśūri with a verse composed in his honour. The sūri thenceupon
procured a large sum of money for Devabodha from the king.

This story is not mentioned elsewhere; on the other hand, Jinamandanagani and Chāritrasundara-
gani mention one Devabodha as Hemaśūri’s rival in the account of Kumārapāla’s conversion.
According to the fifth story told by Prabhāchandra and Jayasimhasūri, Siddharāja made a pilgrimage
to Somanātha and other holy places in the company of Hemaśūri. The sixth story in the
Prabhāvakacharita is about the composition of the Siddha Hema. Once when the officers were
showing the king books from the library of

Avanti, Jayasinha's eyes fell upon the 'lakshana pustaka,' a book on grammar. The king asked what it was. Hemasūri answered that it was the *Bhojavyākarana*, the prevalent Grammar of the language, compiled by the Paramara king Bhoja who was also the author of the works on *Sabdaśāstra*, *Alankāraśāstra* and *Tarkaśāstra*. This aroused Jayasinha's jealousy. He expressed his regret that his treasury contained no similar series of manuals written in his kingdom. Thereupon, all the assembled scholars looked at Hemachandra, thereby indicating that they considered him worthy of becoming Bhoja of Malwa. The king agreed with them and requested Hemachandrasūri to compile a new grammar as those available did not serve their purpose. Hemasūri expressed his willingness to fulfil the king's desire but begged his aid. The king, then, procured for him eight older grammars from various places, and Hemasūri set himself to the task and finished it within two or three years. When it was recited at the court, it was accepted as criterion by the learned. The king employed 300 Copyists to make copies of the grammar for three years and gave one copy to each of the chiefs of all sects in his kingdom. Moreover, he sent copies throughout India, and appointed a very learned grammarian named Kākala to teach
it in Anahilavāda. Every month, a public examination of his pupils was held on the fifth day of the bright half, and whoever came out successful received a shawl, a golden ornament, a sedan chair or sun-shade from the king.  

Prabhachandra’s account about the composition of the Siddha-Hema is confirmed by Hemasūri himself who says that the grammar was compiled by him at the request of Jayasimhadeva. 13 Merutunga adds that the grammar was placed on an elephant and taken in procession in Anahilavāda.

The Siddha Hema contains eight adhyayas and thirty-two padas and at the end of the commentary of each pada, there is one verse in honour of one of the Chaulukya kings from Mularaja to Siddharaja, whereas at the end of the whole, there are four verses. 14

Merutunga gives three more stories, two of which show Hemachandrächarya’s erudition. The third story of Merutunga tells us how Hemasūri pleased the king by telling him that all religions,

12. Prabhāvakacharita, XXII, 74-115. 13. Jain Yuga, II, p. 162. 14. It is not possible to discuss this grammar in detail in this place. Mr. B. U. Doshi has thoroughly discussed this work in an article in the Purātattva, IV, pp. 60 to 100.
if sincerely practised, lead to salvation. It also throws light on the religious and ethical influence that Hemaśūri exercised on Jayasimha.

To the stories of Prabhāchandra and Merutunga, Jinamandana adds two more. According to the first story, when the king expressed his desire to listen to a sermon, Hemaśūri recommended to the king the common duties acceptable to all. According to the second story, Hemaśūri taught the king, when the latter had the temple of Śiva and Mahāvira built in Siddhapura, that the Tirthankara was superior to Śiva.

The stories, quoted above, are quite right as to the manner in which Hemaśūri behaved towards the king. Hemaśūri would have been invited to the court during the last few years of Jayasimha's reign. Undoubtedly, he would have endeavoured to shine out by his learning and smartness and he would have let no opportunity pass of saying a good word for his sect or for the equal rights of the non-Brahmin sects. At the same time, he will have taken care to emphasize those points in which the Jain doctrine coincides with Brahmanism.

Hemaśūri was also a contemporary of the Chaulukya king Kumārapāla. We shall study his relations to Kumārapāla hereafter.
Upto this time, we have dealt with the activities of the Jain ministers, Jain officers and Jain monks and nuns of the time of Siddharaja. There were, however, many Jain laymen who did useful work by spending money freely for the spread of knowledge. The Jain-pustakapra-sastisangraha compiled by Muni Jinavijaya gives names of many Sravakas and Sravikas who gave away large sums of money for writing books. But most of the Prasastis give very little information about the donors. There are, however, some big prasastis in the work. The Prasasti to the Bhagavatisutra is one of them.\(^1\) It contains valuable information about the family of a Jain layman named Siddha.

Siddhinaga, the great grand-father of Siddha, had four sons named Vodhaka (or Podhaka), Virada, Vaduka (or Vardhana) and Dranaka. The sons of Siddhinaga had performed many pious and religious deeds and set up the images of Tirthankaras.

Of Siddhinaga’s sons, Virada had great respect for Jain monks. His wife Dhanadevi was a staunch Jain. Varadeva, Virada’s son, was a kind and excellent follower of Jina. He set up an

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1 Jinavijaya, Jain Pustakaprasastisangraha, No. 3.
image of Mahavira and spent money liberally for writing the Uttarakhyayanasūtra-vṛtti.

Varādeva had a son named Siddha and six daughters named Champushri, Amritadevi, Jina-mati, Yasoragi, Pagu and Amba.

Siddha, son of Varādeva and Lakshmi, had two wives named Rājamati and Shriyadevi. When Varādeva was on death-bed, he asked his son Siddha to spend money for the spread of spiritual knowledge. Siddha respected the wishes of his dying father by spending money in making the copies of the following ten books containing about one lakh verses:—


At the time of her death, Rajimati, Siddha’s wife, had requested her husband to spend money after her in writing the Bhagavatisūtra and its commentary. Her wishes were fulfilled by her
husband. The commentary on the Bhagavatisutra was written in Anahilavāda in V. S. 1187, when Siddharaja was the ruler, and was presented to Chakresvarasūri, a pupil of Vardhamanāsūri, who was a pupil of Sañibhadrasūri.¹

We shall now consider which religion Siddharaja professed. Although it would be too bold to assert that he was a staunch Jain, yet it would not be untrue to say that he had some inclination towards Jainism. Firstly, the Arab Geographer Al Idrasi says that Jayasimha used to worship a Buddha image.⁹⁷ Secondly, he was trained by his Jain ministers Santu, Munjala and Udayana. Thirdly, Abhayadevasūri Malladhāri, Kalikālasarvagna Hemachandrasūri, Hemachandrasūri Malladhāri, Virācharya and other Jain monks were his friends. He listened to their sermons with great pleasure. On the advice of Abhayadevasūri, he stopped the taking of life for eight days of the Pajusana parva. At the suggestion of the same monk, he adorned Jain temples with staffs and gold knobs and restored their grants which were withheld by his wicked non-Jain officers. Fourthly, he built a temple to Mahāvira-swāmi in Siddhapura, and another to Parāvanātha.

¹ Jinavijaya, Ibid, No. 3.
⁹⁷ Kavyanusasana II, C O L XXXII.
in Anahilavāda, when the Swetāmbara doctor Devasūri won a victory over the Digambara Kumudachandra. He is also said to have sanctioned much money for the stone temple which his governor Sajjana erected on Girnāra. Fifthly, he made pilgrimages to Girnāra and Satrunjaya and made a grant of twelve villages to the temple of Ādinātha.98

98 Attempts have been made to show that Siddhārāja was not favourably inclined to Jainism, and the story of Merutunga that the king did not allow the Jains to hoist flags on their temples for some time, quoted. The story of Merutunga, unconfirmed as it is, does not deserve credence. It is hardly probable that a king who allowed the Musalmans to erect a mosque in Stambhātirtha and took particular care to see that their religious liberty was not invaded, should refuse permission to the Jains to hoist flags.
Chapter II.

Kumārapāla.

Bhimadeva I was the great-grandfather of Kumārapāla. He had a son named Kshemarāja or Harapāla who had married Sutāra, a daughter of the king of Marudeśa. Kshemarāja, a lover of art and religion, had a son named Devaprasād who was a great donor. The latter had a son named Tribhuvanapāla who had three sons—Mahipāla, Kirtipāla and Kumārapāla and two daughters Premaladevi and Devaladevi.1

1. Ojha, Rajputanaka Itihasa, I, p. 218, f. 3; Dvīḍrāya, IX, 70-2.

According to the bards, Siddharāja had seven sons. Their evidence, however cannot weigh against that of the Dvīḍrāya (XV, 55) which clearly says that Siddharāja had no son.

According to Tod, Kumārapāla originally belonged to the Chohāna race and adopted the family name
The accounts of the later chroniclers clearly bring out the fact that Kumārapāla had become a foot-ball of fortune before he came to the throne. The same is confirmed by contemporary evidence. The *Kumārapālapanratibodha* says that Kumārapāla, thinking one day that he must practise dharma as he had come to the throne after passing through many vicissitudes of life, told his minister his desire to know real religion.2 We, moreover, find a reference to his wanderings in a verse in the *Mohanājaparājaya* which says, “To whom is this prince of the Gurjaras, the banner of the Chaulukya race not known, who through curiosity wandered alone through the whole world”.3 Hemasūri’s silence on this

Chālukya after his accession to the throne of Anahilavāda (Western India, p. 141). Uncorroborated as Tod’s statement is, we shall have to reject it in the light of the evidence of Hemasūri who traces his descent from Bhimadeva. Hemasūri’s statement is confirmed by a Chitoda inscription of the reign of Kumārapāla.

According to Merutunga, Kumārapāla’s great grandmother was a courtesan, but the statement is not confirmed by other evidence.


point has no significance, as he could not have chid Kumarapala for leading a beggarly life before coming to the throne.

Among the persons who had shielded Kumarapala in adversity, there were probably Alinga the potter, Bhimasimha the cultivator, Vosiri, his friend, Udayana, Vagbhatta and Hemasuri. It is difficult to be sure about the places visited by him, especially as the later chroniclers add many more. But they are unanimous in saying that he had visited Cambay, Baroda, Broach, Kolamba-pattana and Ujjain. It need not, however, be supposed that these were the only places he visited. In those days when travelling was difficult, he must have halted at many places. The story of the miserly rat occurs in the accounts of all the chroniclers, and Rajsekhara who does not say anything about the king's early career, also knows it, as he credits him with having built a Mushikavihara out of repentance for causing the death of the mouse. The statement that he paid a visit to the shrine of Siva in Ujjain and read the verse referring to him is probably historical, as it is known to all the chroniclers and the verse is preserved in their works in the same version.

4 Prabandhachintamani, p. p. 192-3
That Kumārapāla wandered away from home to avoid death at the hands of Siddharāja is a well-known fact; so when he heard about Siddharāja's death, he hurried to Anahilavāda and saw his brother-in-law Kanbādadeva who helped him to the throne in S. 1199 or A. D. 1143. According to the Prabandhāchintāmani, he was fifty years old when he was crowned king.

On coming to the throne, Kumārapāla generously rewarded those who had helped him in his days of adversity. He made Vāgbhata, Udayana's son, his minister and gave the paragana of Chitrakūta with seven hundred villages to Alinā, the potter. Vosiri, his friend, received Lāta deśa. Bhimā and other cultivators were made body guards, and Bhopaladevi was made the chief queen.  

As Kumārapāla came to the throne at a ripe age when he had gained enough experience of the world by wandering in many countries, he was practically independent of his ministers. But as the latter did not like this, they formed a plot to slay him. Kumārapāla, having received information from a friend, avoided the gate.

5 Jayasimhasūri, Kumārapālacharita, III, 524, 521, 474; Kumārapālaprabandha, p. 34.
where the assassins were posted, and seizing
the intriguers, put them to death.6

As the king's brother-in-law had helped him
to the throne, he became very haughty and cut
jokes at him in the presence of others. When
Kumārapāla's warnings fell on deaf ears, the
king put out his eyes.7 This exemplary punish-
ment had its desired effects and from that day,
all other nobles feared the king and did not
disobey his commands.8

Kumārapāla spent the next few years of his
reign in consolidating his kingdom and in conquer-
ing new territories. According to the Dvyaśraya,
Anna, king of Sapādalaksha, hearing of Jaya-
simha's death, thought that the government of
Gujarat had become weak and planned an
invasion of that country. He formed a confeder-
acy against Kumārapāla. It was arranged that
Ballāla, king of Avanti and Anna of Sapādalaksha
with other members of the confederacy should
simultaneously attack Gujarat.

6. Merutunga, Prabandhahintāmanī, p. 196;
Kumārapālaprabandha, p. 34.
7. Merutunga, Ibid, p. 196; Jayasimha, Kumārapāla-
charita, III, 492–513.
8. Chāritrsundara, Kumārapālasharita, III, (ii),
10–11.
When Kumarapala received this news, he sent Kakka against Ballala and himself led an army against Anna. On the way, he was joined by king Vikramasimha of Abu. In the battle that followed, Anna was defeated. He acknowledged Kumarapala as his overlord and gave his daughter Jalhana in marriage to the king. 9

This victory of Kumarapala over the Sapādālaksha king is certainly historical, as it is confirmed by the Chaulukya copperplates as well as by Someśvara, Arisimha, Balachandrasūri, Udayaprabhasūri and other chroniclers. 10

Like Kumārapala, his general Kakka who was sent against Ballala of Avanti, was also successful. Ballala had bought off the king’s sāmans—Vijaya and Krishna. At first, the imperial forces fled before the furious charge made by Ballala but the Brahmin senapati Kakka brought them under the banner of Anahilavada by his stirring address. The Gujarata army then fought with

9. Duṣyāvīrava, XVI, 24 to XIX, 60.

10. Ind. Ant., VI, 194; Ibid, VI, 146; Vadanaagāraprasasti, v. 9; Someśvara, KirtiKaumudi, II, 46; Arisimha, Sukritasankirtana, II, 48; Balachandra, Vasantavīdas, III, 29; Udayaprabha, Sukritakirti-kallikālī, V. 61.
great enthusiasm and put the Malava soldiers to flight. Five kings fell Ballala on the ground in the presence of Kaka and before the latter could prevent them, some wicked Brahmins put him to death.\textsuperscript{11} According to Mt. Abu inscription of Bhima II dated V. S. 1287 (A. D. 1230-1), Paramara Yashodhavala, a king of Abu and feudatory of Kumarapala, was one of the kings who fell Ballala on the ground.\textsuperscript{12}

This victory of Kumarapala's general over Ballala is certainly historical, as it is confirmed by contemporary evidence as well as by chroniclers like Somesvara and Balachandrasuri.\textsuperscript{11}

\textsuperscript{11} Dvyanraya, XIX, 94-126. Mr. Forbes, here, makes a mistake. He says that Kumarapala personally went against Ballala and defeated him. (RasMala, I, 180). The same mistake is repeated in the Ind. Ant., IV, 268.

\textsuperscript{12} Historical Inscriptions of Gujarat, II, No. 167. According to the Dvyanraya the king of Abu who fought on the side of Kumarapala was Vikramasimha. We do not find this name in the inscription mentioned above. It seems, therefore, that Vikramasimha was on the throne for a short time, and as Prabhachandrasuri says, was deposed by Kumarapala for acting against his interests. The same authority informs us that Kumarapala gave the throne to Yashodhavala, Vikramasimha's nephew (Prabhavakacharita, XXII, 574).

13 Vadananagara Prasasti of the reign of Kumarapala-
It is difficult to say who this Ballala was. We also do not know how he became the king of Malwa. He was probably one of the rebels who took advantage of anarchy in Malwa after Yasovarman’s death and seized the reins of Government. Mr. D. K. Shastri fancies that Ballala who was killed by Kumarapala’s general was the Hoysala king Ballala of Dwārasamudra who lived between V. S. 1229 and 1268 (A. D. 1173 and 1212), but it seems to be a mistake, because the victory over Ballala was won before V. S. 1208 or A. D. 1151–2 and contemporary evidence clearly proves that Ballala was killed in the battle.

It seems, however, equally probable that Ballaladeva may be another name for Jayavarman, successor of Yasovarman because the Vadanagara Prasasti takes credit for destroying him.\textsuperscript{15}

Other evidence shows that Anna and Ballala were defeated before V. S. 1207 and 1208 respectively.\textsuperscript{15}\textsuperscript{a}

\textsuperscript{14} Gujaratano Madhyakalina Rajputa Itihasa, II, p. 210. \textsuperscript{15} E. I., VIII, p. 211.

\textsuperscript{15\textsuperscript{a}} Bharatake Prashina Rajavamsa, I, p. 242; Vadanagara Prasasti.
The chroniclers record another successful expedition of Kumarapala against Mallikarjuna. According to Merutunga, a bard, once, sang the praises of Mallikarjuna in the Court of Kumarapala and called him "Rajapitamaha" or the grandfather of Kings. The king becoming very angry on hearing the high praises bestowed on the king of Konkana, looked at his samants. A minister named Ambada, son of the famous Udayana, reading his mind stood before him with hands folded and requested the King to give him orders to march against the proud king of Konkana. King Kumarapala, being much pleased with him, gave him the command of an army that marched against Mallikarjuna. By a series of marches, Ambada reached Konkana and crossing the river Kalavini (probably Kaveri, flowing by Valasada and Chikhali) that was in flood, encamped on its bank. Hearing of his arrival, King Mallikarjuna came with an army to meet him. In the battle that followed, the Gujarata army was put to flight and Ambada was forced to return to Anahilavada. Being ashamed of his defeat, he pitched a black tent, and putting on black clothes and adorning his crest with a black umbrella, lived outside the city. Kumarapala, once seeing the black tent, asked his men whose en-
campment it was, and coming to know that it was Āmbada's, called him to his presence and sent him for the second time against Mallikārjuna with a large army. This time Āmbada's efforts were crowned with success. Mallikārjuna was defeated and killed and Āmbada returned to Anahilavāda with large booty.  

The credit of defeating Mallikārjuna given to Āmbada by the Jain chroniclers is not undisputed. Jaynaka in the Prithvirājāvijaya gives this credit to Somesvara, son of Arnoraja, by his wife Kauchanadevi of Gujarat. In an inscription in Tejābala's temple on Mt. Ābu, Dhārāvarsha,


17. Prithvirājāvijaya, VII, 15. Jayasimha was the maternal grand-father of Somesvara. Hearing from the astrologers that he would be an incarnation of Rāma to perform certain duties, Siddharāja took him to his court. His successor Kumārapāla brought up the child and thus made his name significant. He received the name Pratāpalankaśvara, and married Karpuradevi, daughter of the Kalachuri king of Tripuri. He built five temples at Ajmēra and several others in a village Ganganaka. He founded a town and named it after his father. His inscriptions dated V. S. 1226, 1228, 1229, 1230 and 1234 show him to be a contemporary of
the Paramāra king of Ābu, is said to have made the wives of the king of Konkana weep. This Dhārāvarsha was a feudatory of Kumārapāla and seems to have accompanied Āmbada in his expedition against Mallikārjuna.

Other evidence shows that Āmbada was the Governor of Lātā deśa. It seems, therefore, that Āmbada was given the command of an army sent against Mallikārjuna and Dhārāvarsha and Someśvara accompanied him. In the decisive battle that was fought against Mallikārjuna, Someśvara and Dhārāvarsha seem to have performed prodigies of valour and that is why Jayānaka and Someśvara (author of the Prasasti in Tejāhpāla's temple) give credit of defeating Mallikārjuua to Someśvara, son of Arnorāja, and Dhārāvarsha respectively. The chroniclers give the credit of defeating Mallikārjuna to Āmbada because he was the commander of the army.

This Mallikārjuna was the Silhāra King of Thāna. He was the son of Harapāla Silhāra.

Kumārapāla and Ajayapāla, Someśvara gave the village of Revana to Pārśvanātha. When he died, his son was a minor (Journal, Bengal Asiatic Society, N.S. XXV, p. 195).

18. Prachīna Lekha, No. 65; Gujaratano Madhyakālīna Iīhosa, II, p. 296.
His two inscriptions dated A. D. 1126 and 1160 show him to be a contemporary of Kumarapala.¹⁹ He held sway over Thana and Colaba Districts. He was a weakling and that is the reason why the Chaulukya Copperplates do not take notice of his defeat.

This Victory of Kumarapala is certainly historical as it is confirmed by his contemporary Hemasūri as well as by Someśvara, Arisimha, Udayaprabhasūri, Jayasimhasūri and Bālacandra.²⁰

Merutunga records another expedition of Kumarapala against Sumvar of Kathiawada. Udayana was given command of army against Sumvar, but he received mortal wounds and died.²¹ Alhanadeva Chohana of Nadula defeated the rebels in Saurāstra according to the wishes of Kumarapala.²²

Merutunga says that Udayana had taken a vow to build a stone temple on the Satrunjaya Hill, when he was sent against the rebel chief in Saurashtra. As the temple was built in V. S. 1211 or 1213 by Vâgbhata, expedition against the rebel chief was certainly sent before V. S. 1211 (or A. D. 1354–5).

Merutunga and Jinamandana record a second contest with the Sapādalaksha king (who must be either Ana’s son Jesangadeva or his grandson Ano). According to Jinamandana, the cause of the war was the refusal of the Sapādalaksha king to send Uttarâsana (or a piece of cloth used by the Jains at the time of worshipping an image of a Tirthankara). It is difficult to be sure of the cause given by Jinamandanagani. It is probable, however, that non-payment of the tribute by the Sapādalaksha king may have led to war with that king.\footnote{In an inscription of Somesvara dated V. S. 1226, it is recorded that Vigrâharâja IV invaded Nâḍula and burnt Jabalipura of Ālhanâdeva, a Samant of Kumârapâla. This may have been one of the causes of the second expedition against the Sapādalaksha king (Journal, Bengal Asiatic Society, V. 55, p. 41).}
sent against the king. After a few marches, he reached Bamberā and invested the ramparts of the city with 2800 soldiers. Hearing from the people of the town that on the very night of his arrival the marriage ceremonies of seven hundred maidens had begun, he suspended operations during that night and in the morning stormed and took the fort where he found much gold. Establishing the authority of Kumārapāla in the country and appointing new officers, Chāhada returned to Anahilavada with 700 weavers, many men and much gold. Kumārapāla appreciated Chāhada’s services and gave him the title of ‘Rājagharatta’ or the king’s whet stone. 4

Up to this time, Kumārapāla was engaged in conquering new countries and in consolidating his empire and had no time to think of religion. When this work was almost over, he desired to know the truth about religion; so his minister Vaghbha requested him to receive instructions from Hemasūri. 5 The king accepted the advice

24 Jinamandana, Kumārapālaprabandha, p. 78. Merutunga knows of this title but he does not say that Chāhada became Rājagharatta’ after his triumphal return from Bamberā.

of his minister and paid daily visits to the monk who explained to him the necessity of abstaining from flesh and preventing the taking of life.

This need not lead us to believe that Hemachandra and Kumārapāla first met after the work of conquest was over.

From certain verses in the Mahāvīracharita of Hemaśūri, Dr. Buhler comes to the conclusion that Kumārapāla's acquaintance with Hemaśūri began, according to the verse 58, in the time when the empire had achieved its greatest expansion and when the war-expeditions and conquests were over" (Buhler–Hemachandra, p. 34). It seems, however, that "the learned doctor draws a conclusion from the verses based upon an implication which they do not carry"; for the order of narration of events does not necessarily imply their chronological order, and when we study the verses carefully, we find that no such sequence is intended.

Another argument of Dr. Buhler that the Prabandhas though mention early acquaintance do not describe the relationship of Hemachandra and Kumārapāla immediately after the latter became king, does not bear examination for various reasons. Firstly, we cannot infer anything from the absence of mention, and secondly, Kumārapāla, in the beginning of his reign was too busy subduing his internal and external enemies and consolidating and extending his Empire to think of religious meetings with Hemachandra.
Hemasūri’s sermon had its desired effects. Kumārapāla made up his mind to refrain from killing, flesh-eating and hunting till the end of his

(Kāvyāntarāsana, II, p.p. CCLXXXIII-IV). The utmost that can be said in favour of Dr. Buhler’s view is that Hemasūri and Kumārapāła’s intimate contact must have begun after the greatest expansion of his empire, and Kumārapāla must have found time for “doing honour daily to that monk” after war expeditions and conquests were over. The question arises as to when Kumārapāla and Hemachandra first met. According to Jinamandanaṅganī, Kumārapāla once went to Pattana to wait upon Jayasimha and saw Hemāchārya seated on a lion-seat before the king. He felt that as the learned Jain monk was being respected by the king, it would be a meritorious thing to meet him; so he went to the lecture-hall of Hemasūri and asked him what the best virtue was. Hemachandra asked him to behave as a brother towards the wives of others. Kumārapālaprabandha, p.p. 18-22.

There is nothing improbable or incredible in the account of Jinamandana. Kumārapāla must have been attending the court of Jayasimha to wait upon the king before he came to know of the evil intention of Siddharāja, and as Hemasūri attended Jayasimha’s court frequently, Kumārapāla must have seen him. Moreover, as Hemāchārya was much respected by Jayasimha, Kumārapāla must have thought it advisable to see him.
days and forbade the taking of life throughout the kingdom. The offerings of living animals to gods were also stopped.  

That Kumārapāla, realising like Akbar under Jain influence that it is not meet that man should make his stomach the grave of animals, forbade the destruction of life in his kingdom, is proved by other evidence also. According to the Dvyaśraya, king Kumārapāla seeing a man taking four or five half-dead goats to a butcher, felt much that the people in his kingdom killed beasts, and so forbade the taking of life in his kingdom. Animal sacrifices were stopped. As the result of this edict, the ascetics in Pali land (Marwad) did not get the skin of the deer to use as a covering, and the people of Panchaladesa, though formerly great destroyers of life, were prevented from taking life.

We, therefore, come to the conclusion that Kumārapāla and Hemachandra must have met in the reign of Jayasimha before Kumārapāla was forced to wander to save his life.

The Prabandhas relate that Hemasūri had helped Kumārapāla in his days of adversity and forecast that he would be a king of Gujarat.

The *Mahāvīracharita* adds that pigeon racing and cock-fighting were stopped. Kumārapāla insisted upon the care of all living creatures, whether they lived in water, on the land or in the air. Even a man of the lowest birth was not allowed to kill bugs, lice and the like.  

27 *Mahāvīracharita, XII, 65-74* It is a mistake to suppose that injury to living creatures was forbidden for certain days in the year. Mr. Shastri D. K. quotes the Kiradu inscription in which Ālhanādeva had forbidden injury to living creatures for six days in a month. The inscription bears the date S. 1209; so its evidence cannot be used to decide for how many days injury to living beings was forbidden, because Kumārapāla’s contemporary Yashāpāla clearly states that injury to living creatures was forbidden for a period of twelve years (14 years according to Merutunga). Thus from the *Mohaṟājapataraḏaya* it is clear that injury to living creatures was forbidden in V. S. 1216. It is, therefore, a mistake to expect a reference to an event that had occurred in V. S. 1216 in an inscription of V. S. 1209.

On the other hand, it is quite probable, as the Kiradu inscription of V. S. 1209 says that injury to living creatures was forbidden for a few days in a month, in the beginning, and by V. S. 1216, complete injury to living beings was forbidden throughout the year.
From the Mohorājaparājaya, it is clear that injury to living creatures was forbidden in V. S. 1216. (or A. D. 1160)

Though Kumārapāla proclaimed ‘amāri’, he did not wish that butchers and others who made a living by taking life or killing creatures should suffer; so he generously compensated the butchers by giving them three years’ income.

The later chroniclers also relate that Kumārapāla proclaimed ‘amāri’ for a period of fourteen years. They further state that this edict was strictly enforced. The story is told of a merchant of Sapādalakshadeśa, who was compelled to build the Yukāvihār for killing a louse. The Mahāvīracharita (XII, v. 66) seems to confirm this story.

Hemāṣūri, then, impressed upon the king the necessity of abandoning gambling by enumerating its numerous vices and telling him the story of Nala. At its end, Kumārapāla asked the sūri whether he could play at dice for the sake of pleasure; but when the sūri replied in the negative, the king took a vow to refrain from

28 Dvīḍaraya, XX, 4 to 37. 29 Prabandhachintāmanī, p. 232. 30 Somaprabha, Kumārapālapratibodha, p. 47.
the same. At his minister’s request, Kumārapāla issued edicts declaring gambling illegal in his kingdom.\textsuperscript{31} The above account of Somaprabhasūri is confirmed by the Mahāviracharita (XII, v. 73).

Hemasūri then, dwelt at great length upon the necessity of behaving as a brother to the wives of others and told the king the story of Pradyota. At its end, Kumārapāla told the sūri that he was always averse to the wives of others, and never tolerated any one in his kingdom who thought of them.\textsuperscript{32}

The Sūri, then, advised the king to give up the company of courtesans and drinking. Kumārapāla accepted the sūri’s advice and enforced prohibition in his kingdom.\textsuperscript{33} This account of Kumārapāla’s contemporary is confirmed by the Mahāviracharita\textsuperscript{34} and the Dvyāś’raya. The latter work adds that the king generously compensated those who had suffered by his edict by giving them three years’ income.\textsuperscript{35}

At the sūri’s desire, the king next gave up the practice of confiscating the property of a man

\textsuperscript{31} Somaprabha, Ibid, p. p. 76-7. \textsuperscript{32} Ibid, p. 84. \textsuperscript{33} Ibid, p. 92. \textsuperscript{34} Ibid, Mahāviracharita, XII, 70-1.
dying without leaving a child." This account is confirmed by the Devākṛṣṇa, the Mahāvira-charita and the Kirtikaumudi."

Like a skilful missionary, Hemasūri had, at first, not insisted upon the more particular doctrines of Jainism, but had confined his attention to the teaching of the common principles of Hinduism and Jainism. When, however, he scored victory in his work, he proceeded to instruct the king in the particular doctrines of his faith. He told the king that 'Arhat' was omnipotent, omniscient and free from internal enemies, and should, therefore, be worshipped in eight different ways."

After explaining 'devatattva' to the king, Hemasūri proceeded to explain Dharmatattva and 'guratattva.' He told Kumārapāla that there were four main forms of 'Dharmatattva'—'Dāna' (generosity), Sila (good conduct), Tapa (penance) and Bhāvana (good intention) and dwelt at great length upon the three sub-divisions of

36 Somaprabha, Kumārapālapratibodha, p. 114.
37 Devākṛṣṇa, XX, 36–85. Kirtikaumudi, II, 43; Mahāvira-charita, XII, 14.
dāna—jñānadāna (or imparting knowledge to others), ‘abhayadāna’ (saving the lives of others) and dharmopastambhadāna which consisted in giving food, drink, clothing, beds, seats and other accommodations to the Jains. Thereupon the king opened a satrāgāra for the Jains and appointed Abhayakumāra, son of Nemināga, as its superintendent. 39

Hemasūri next proceeded to explain the king the twelve vows of a Jain layman. As to the practical results which followed the taking of the first vow, Jinamandana says that besides forbidding the destruction of life in his eighteen provinces, Kumārapāla persuaded the princes of fourteen states to pass similar edicts in their kingdoms. Moreover, he declared the use of unstrained water illegal, and like Silāditya of Molapo, gave strained water to his horses and elephants. Hemasūri then gave him the biruda of ‘Saranāgatatrāta’. 40

After taking the second vow, Kumārapāla spoke sweet, truthful and measured words. His dealings with friends, wives, enemies and preceptors were marked with straight forwardness.

40 Kumārapālaprabandha, p. 81.
If he told a lie unconsciously, he performed penance out of repentance for the same. 41

When Kumārapāla took the fourth vow, all his queens except Bhopaladevi had died; later on, when the last queen died, the king refused to marry another, even though persuaded by his men to do so. 42

Realizing that contentment is the key to happiness, Kumārapāla, while taking the fifth anuvrata, vowed not to keep more than six crore gold coins, eight crore rupees, one thousand tolas of precious jewels, two thousand pots of ghee and oil, two thousand khandis of corn, five lac horses, one thousand camels, one thousand elephants, eighty thousand cows, five hundred houses, five hundred shops, besides an army of eleven hundred elephants, five thousand chariots, eleven lac horses and eighteen lac foot soldiers. 43

At the time of taking the first Gunavratā or the sixth vow of a Jain layman, Kumārapāla had vowed not to stir out of the capital in the monsoon, as there was the possibility of the destruction of many lives in that season. 44

41 Ibid, 84-5. 42 Ibid, p. p. 84-5. 43 Ibid, p. 85. 44 These details of Jinamandanaṅgani are not confirmed by contemporary chroniclers.
When Kumārapāla took the second gunavrata or the seventh vow of a Jain layman he gave up the twenty-two ‘abhakshyas’ and thirty-two anantakāyas, or in short, the food forbidden by the sāstras or Jain Scriptures. He further vowed to take all things after offering them to God. Of the things called ‘sachitta’, he took only eight ‘pans’ of ‘Nāgaravela’. In the rainy season, he gave up all oily substances except ghee, and did not use green vegetables. With certain exceptions, he took his food only once a day, and did not enjoy his wife by day or on ‘parvas’. He also abolished taxes on trees, cars and other things.\(^{45}\)

When the King took the first ‘Sikṣā vrata’ or the tenth vow of a Jain layman, he vowed to perform two ‘sāmāyikas’ daily.\(^{46}\)

In fulfilment of the Poshadhopavāsavrata or the eleventh vow of a Jain layman, the king performed ‘poshadhas’ on holy days, and observing complete fast, did not sleep at night. Most of his time, he spent in meditation, and while observing the vrata, he took particular care to see that no life was destroyed.\(^{46}\)

When Kumārapāla took the twelfth vow of a

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\(^{45}\) Ibid p. 87. \(^{46}\) Ibid; p. 88. 46 Ibid, p. 88.
Jain layman, he repealed a tax collected from the Jains and asked Abhada Sheth to improve the condition of the Jains by distributing one thousand gold coins among the deserving. He also requested Hemaśūri to keep him constantly informed of the condition of poor Jains. Abhada Sheth had, under Kumārapāla’s instructions, spent one crore in a year; he was, however, unwilling to have that sum from the king, but the king, in order that his twelfth vow might not be broken, persuaded him to accept that sum on his behalf.⁴⁷

That Kumārapāla did keep the twelve vows of a Jain layman is confirmed by other evidence. Somaprabhasūri, a contemporary of Kumārapāla informs us that the king received praises from Hemaśūri for taking the twelve vows⁴⁸. Merutunga and Charitrasundarasūri also make a passing reference to this fact. It is certain that the taking of these vows must have been followed by some relevant conduct on the part of Kumārapāla and there is nothing improbable or incredible in the above details furnished by Jinamandanagani.

Kumārapāla then showed his zeal for Jainism

⁴⁸ Kumārapālapratibodha, p. 319.
by making pilgrimages to the holy places of the Jains with the Jain Sangha. The chroniclers, though differing in details, leave us in no doubt that Kumārapāla had undertaken his pilgrimages after hearing the 'tirthamahatmya' from Hemaśūri. They further agree in saying that he had visited the holy hills—Satrunjaya and Giranāra. It is certain, as Somaprabhasūri, a contemporary of Kumārapāla, states that the king did not climb Giranāra owing to old age. The chroniclers are, moreover, unanimous in saying that Kumārapāla constructed a trunk road on Giranāra. The officer appointed to superintend the work was Āmradeva, the governor of Saurāstra, as Somaprabha and Jinamandana say, and not Vāgbhata as some of the later chroniclers relate. It is also certain that Hemaśūri, king's guru, was with him along with the Jain Sangha. There is, however, some difference of opinion as to the route followed by Kumārapāla. Somaprabhasūri who places the pilgrimage before the administration of the twelve vows of a Jain layman, says that the king went first to Giranāra and then to Satrunjaya, while the others say that he first went to Satrunjaya and then to Giranāra. The third view is that he visited these places via Dhandhuka. The probable solution is that
Kumārapāla had made two or three pilgrimages to these holy places at different times. There are various reasons for holding this view. Firstly, Kumārapāla had been under the influence of Hemasūri for a period of more than fourteen years; secondly, Jinamandanagani, in the general outline of Kumārapāla’s work, says that the king made seven pilgrimages; thirdly, Rajasekhara puts to his credit two pilgrimages—one to Satrunjaya, Giranāra and Devapattana and the other to Cambay. We may, therefore, give credence to the statement of Jayasimhasūri, Jinamandanagani and Rajasekhara that Kumārapāla visited Devapattana and paid obeisance to Chandraprabhu.49

Besides proclaiming ‘amarī,’ and taking the twelve vows of a Jain layman, Kumārapāla showed his zeal for Jainism by erecting numerous temples in various places. Somaprabhasūri, his contemporary, says that Kumārapāla built so many temples to the Tirthankaras that it was impossible to count them.50 He is supported by

49 The details of Kumārapāla’s pilgrimages are given in the Kumārapālāpratibodha, p. p. 75–8, Prabhavakacharita, XII, 838–47) Prabandhashāīnāmāni, p. p. 238–9, Kumārapālāprabandha, p. p. 99 to 104 and other works.
Hemasūri who says, "In almost every village, he, whose wealth is innumerable, will adorn the earth with temples of the Jains." Merutunga says that Kumārapāla built 1440 temples, while Chāritrasundaragāṇi puts to his credit 1400 temples. The numbers of Merutunga and Chāritrasundara seem to be exaggerated at first sight; but if we examine them in the light of statements of Somaprabhasūri and Hemasūri, they appear to be not far from the truth. It is probable, however, that Merutunga and Chāritrasundara may have included in their numbers temples erected with state grants.

The chroniclers then enumerate the important temples of the King. The Dvyaśraya speaks about the Kumāravihāra in Anahilavāda and one more to Parāvannatha in Devapatana. Yasabpāla says that the king built the Tribhuvanavihāra thirty-two temples as penance for the sins of his teeth. Merutunga adds a few more—the Dikshāvihāra in Cambay where Hemasūri was consecrated as a monk and the Jholikavihāra in Dhandhua on the site of Hemacharya's

51 Hemasūri, Mahāviracharita, XII, 75.
52 Dvyaśraya, XX, 98-9. 53 Moharājaparājaya, p. 93, introduction p. IX.
birth place. The sites of these temples in Dhandhuka and Cambay can be seen even to-day.

Kumarapala's temple on Giranara is situated in the vicinity of Bhimakunda. The Mulanayaka or the principal deity of the temple is Abhinandanaswami or the fourth Tirthankara. The temple has a big sabhamandapa in the walls of which are several 'Devakulikas' containing images of Tirthankaras. It seems there was, at one time, a corridor round this temple. In the compound of the temple, there are a garden and a step-well.

The temple seems to have suffered at the hands of an iconoclast. An inscription of A.D. 1824 shows that it was repaired by Anandaji Kalyanaji and Hansaraj Jetha.

Kumarapala's temple on the Satrunjaya Hill is one of the oldest on the hill. It is roofed and forms a fine block with low towers. It is dedicated to Adinatha, the First Tirthankara. The door is of yellowish stone beautifully carved. The garbhagriha has a beautiful canopy of bluish marble over the head of Rishabhadeva. There is a big hall where the devotees offer prayers. In the niches, we see the images of different

54 Prabandhachintamani, p. 232.
Tirthankaras. On Jain holidays, the images are profusely adorned. The images of Sasanadevatās are supposed to guard the temple. The Jinalaya is kept in such a state of constant repairs that it is difficult to say how much of it belongs to the time of Kumarapāla.

Kumarapāla's temple on the Tāranga Hill (near Mehsana) is dedicated to Ajitanatha, the second Tirthankara. At the main entrance, there are eight pillars of the biggest size with carving at the bottom as well as at the top. On the north and the south, the entrance is supported by two similar pillars. The temple has a big sabhamandapa which is used by the devotees as a prayer Hall. In the walls of the Sabhamandapa, there are several niches containing the images of Tirthankaras and Sasanadevatās. The central dome is supported on eight pillars beautifully carved. Eight statues with various musical instruments are represented as standing on the pillars. Near the garbhagriha, however, there are two simple pillars. In the gabhara, there is a colossal idol of Ajitanatha. On both the sides of it, ladders are provided for its worship. The image which we see to-day in the temple is not the one originally set up by Kumarapāla. It
was set up by Govinda Sanghavi in A. D. 1423, and seems to have suffered, though not much, at the hands of an iconoclast.

Besides the idol of Ajitanatha, there are several images of Tirthankaras, which must have been replaced after A. D. 1423. Unlike other Jain temples, we do not find here a 'bhamati' or corridor. The height of the temple is about forty-two yards.

Inside the temple, there is a way up the labyrinth where it is not advisable to go without a lamp or with children. Moreover, it is not possible for three or four men to go there at a time and in a line. One noticeable feature of this labyrinth is the 'kegara' wood which is used in it.

Outside the temple, there is beautiful carving on the walls. On all sides, there are statues of men and women as well as gods and goddesses. Men are adorned with bracelets, armlets, anklets and ear-ornaments; some of them are represented with a loin-cloth only, probably because they are going to the temple to worship the Tirthankara's image. Statues of women are represented in full dress, profusely adorned with bracelets, armlets, anklets, necklaces and earrings. It is interesting to note that none of them has
ornaments for the nose, probably because in those days their use was uncommon. Some images of gods and goddesses are in a meditating posture; others are represented as going to the temple with materials of worship. Some of these statues are mutilated, but most of them are well-preserved. All these statues are bare-footed.

The Mahāvira-charita speaks of one superb edifice of Kumārapāla in Anahilavāda. According to Hemaśūri, Kumārapāla once heard from his guru about the Jain statue consecrated by Kapila and formed a desire to dig up the sandy place and bring the all consecrating statue to Anahilavāda. With the consent of his preceptor, he ordered his officials to dig up the sandy place and bring the statue. The place of Vitabhaya was dug up and the statue was brought to Anahilavāda in great pomp. Then erecting a superb temple in a pleasure-house near his palace, the king set up the image and worshipped the same thrice a day. 55

Kumārapāla gave one more proof of his devotion to Jina by instituting car-festivals. In the Kumāravihāra, he held the Āthaimahotsava or the eight days' festival, performed "snatra" puja and sat by the side of his preceptor with

55 Hemaśūri, Mahāvira-charita, XII, 72 to 74.
folded hands. On the full-moon day of Chaitra, a monster procession attended by the king, his feudatories, public servants, and citizens started from the Kumāravihāra. An image of Pārvanātha was set up in a car and exhibited to the Public eye. When the procession came to the palace gate, Kumārapala worshipped the image of Pārvanātha set up in the chariot, in the presence of the congregation and waved lights before it. The chariot of the Jina driven by elephants was led in procession for eight days and exhibited to the public eye. In the month of Āśvin, also, the king celebrated the car-festival for nine days and asked his feudatories to glorify Jainism. The latter obeyed royal commands by building Jain temples, holding car-festivals and honouring Jain monks.56

Somaprabhasūri’s account of the car-festivals is confirmed by Hemasūri. In the Mahāvīracharitā, it is said, “On the whole earth, as far as the ocean, he will cause the statues of the Arhat to be borne in procession, on ears, in every village, in every town.”57 The verse adds to our knowledge by informing us that the car-festivals were not

57. Hemasūri, Mahāvīracharitā, XII, 76.
confined to the capital only, but were caused to be instituted “in every village, in every town” in the kingdom.

In spite of this widespread activity in the spirit of the Jain doctrine, it is said that as in some inscriptions he is described as ‘Umapativaralabdhaprasad’ or prospering through the favour of Siva or as an ardent devotee of Siva, he had not embraced Jainism but only cultivated regard for it. It is true that in an inscription of his dated V.S. 1220 or A.D. 1163–4, he is described as prospering through the favour of Siva. Other inscriptions in which he is so described are either prior to the date of his conversion or belong to later reigns. The epithet, however, seems to be traditional and does not convey the meaning which it is sought to imply. It seems to have been first borne by Mularaja who was, beyond doubt, an ardent devotee of Siva and later on applied to his successors without discrimination. In support of this view, a parallel from History is quoted. Before the Reformation found a footing in England, Henry VIII (1509–1547 A. D.) had written a book against Martin Luther, a German monk, who was trying to reform the Church; and the Pope, as a mark of favour, had conferred on Henry VIII the title
of the "Defender of the Faith" which he continued to hold eventhough he had revolted against the Faith, and which his successors have borne even upto this day, although it has ceased to imply what its grantor meant. In the same way, it is by no means improbable that Kumārapāla who had obtained the throne after passing through many vicissitudes of life and who had during the early years of his life made some grants to Śiva temples may have been described "Umapati-varalabdhaprasad," when it ceased to have any meaning. Other evidence also leads us to the same conclusion. Firstly, an inscription of his reign dated V. Samvat 1221 or A. D. 1165 describes him as "Paramārhat" or the excellent follower of Jina. Secondly, in the Praśasti to the Santināthacharita of V. S. 1227 or A. D. 1170-71, Kumārapāla is called "Paramaśravaka" or an orthodox Jain. Thirdly, Yaśahpāla, a contemporary of the king, has written the Mohaparājaya, an allegorical drama to celebrate the conversion of Kumārapāla to Jainism. Fourthly, Somaprabhasūri, another contemporary of the king, has written the Kumārapālāpratibodha entirely dealing with the teaching of Jainism to

Kumarapala by Hemaśūri. Fifthly, the later chroniclers including the Brahmin Someśvara are unanimous in saying that Kumarapala had embraced Jainism.⁵⁹ Sixthly, Someśvara who describes the relations of his ancestors to the Anahilavāда Kings in the Surathotsava says nothing about their intercourse with Kumarapala, probably because the king who had embraced Jainism was not much concerned with his Brahmin Purohita. Seventhly, tradition has preserved his name in the list of excellent followers of Jina. He is remembered twice a day by the Jains in their temples—in the morning at the time of worshipping the Jineśvara with flowers⁶⁰ and in the evening at the time of Ārati or the waving of lights before the image.⁶¹ In the light of all this evidence, we unhesitatingly conclude that Kumarapala had embraced Jainism.

Though Kumarapala had embraced Jainism, he did not forget the royal duty of encouraging his subjects in their pious and religions works; so when Bhāva Brihaspati requested him to

⁶⁰ पंच कोंदीना पूजन, जेना शीघ्राय काज।
राजा कुमारपालने, भान्या देश भक्तार॥
⁶¹ ब्रह्मी वतारी राजा कुमारपाले।
repair the temple of Somanatha, he readily consented to do so.  

We shall now say a few words about Kumarapala’s principal officers. In those days, the heads of different departments of the state, provincial Governors, prime ministers and ‘Dandanyakas’ were known as mantris or ministers and acted as commanders of the army.

According to the Dvyaśraya, Vagbhata was a Prime Minister of Kumarapala. This fact is confirmed by the Nadola copperplates of V. S. 1213. It is difficult to say who this Vagbhata was. Probably he was the son of Udayana who built a stone temple to Adinatha on the Śatrunjaya Hill in V. S. 1211 (or A. D. 1154–5) and founded Vagbhata-pura at the foot of the hill. In this city, Vagbhata built a temple of Parśvanatha and called it Tribhuvanavibhāra after the King’s father.

Āmbada or Āmrabhata was another, ‘mantri’ of Kumarapala. He was the second son of Udayana. We have already seen him in connection with his expedition against Mallikarjuna. He

65. Prabandhachintāmani, p. 220.
built the Śakunikavihāra in Broach in V. S. 1211 (or V. S. 1222)\(^6\) The Jains of Broach believe that the remains of this temple are found in a mosque.

The Udepur inscription of V. S. 1222 informs us that Chāhada was a dandanāyaka of Kumārapāla in Mālwa.\(^7\) He was probably Chāhada, third son of Udayana. From an inscription on Giranāra, it seems he had seven sons, the eldest of whom was a treasurer of Kumārapāla.\(^8\) By dint of merit, he (the eldest son) rose to the rank of Prime Minister. From the Prāṣasti to the Prithvichandra-charita of Sāntisūri, it is clear that Kumarasimha, Chāhada's eldest son, was the Prime minister in V. S. 1225.\(^9\)

The Kirādu inscription of V. S. 1209 and the Bali inscription of V. S. 1216 speak of Mahadeva as the Prime Minister of the king.\(^{69A}\) We do not

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\(^{66}\) Jayasimhasūri, Kumārapālavacharita, VIII, 642; Jinamandana, Kumārapālaprabandha, p. 74; as the temple was built according to the wishes of his father, it is more probable that it was built sometime after his death in V. S. 1211. 67. I. A., XVIII, 344. 68. Prāchīna Jaina Lekha Sangraha, introduction, p. p. 92-4. 69. Dalai, Jaisalmer Catalogue, p. 11. 69A. Prachīna Jaina Lekha Sangraha, No 346; Gujaratano Madhyakalina Rajput Itihās, II, p. 318.
know much about this Mahādeva. He was probably the son of Dadaka, a Prime Minister of Siddharaja, and the governor of Ujjain in V. S. 1195. He does not seem to have held the post of the Prime Minister from V. S. 1209 to V. S. 1216, because the Nāдолa Copperplates inform us that Vāgbhat was the Prime Minister in V. S. 1213. Mahādeva seems to have fallen from power after Kumārapāla’s formal conversion to Jainism in V. S. 1216, because Yāsodhavala was the prime minister between V. S. 1218 and 1220. Kumārasimha, about whom more has been said above, was the Prime minister in V. S. 1225 and Vādhuyāna in V. S. 1227. The Praśasti to the Mallināṭhacarita informs us that Prithvipāla was a Prime Minister of Kumārapāla. This Prithvipāla repaired Vimalaśah’s temple on Mt. Abu. The names of Kapardi and Áliga are also recorded in the prabandhas.

In V. S. 1202, Sahajīga was the dandanāyaka of Saurāstra; in V. S. 1207, Sajjan was the

dandanāyaka of Chitoda. We do not know who this Sajjana was. He was probably the dandanāyaka of Saurāstra in the time of Siddharāja and built the stone temple on Giranāra. In V. S. 1210, 1213 and 1216, Vaijaledeva was the dandanāyaka of Nādola. In V. S. 1222, Ambaka, son of Rāniga, was the dandanāyaka of Saurāstra.

Among the sāmants of Kumārapāla, there were Vapanadeva of Godhra, Paramāra Someśvara of Kiradu, Alhanadeva of Nādola and many others. They were required to serve their overlord personally and many a time lived at Anahilapataka. We have already seen how Dharavarsha of Chandrāvati accompanied Amrabhata, in his expedition against Mallikārjunas and Alhanadeva went against the rebel chiefs of Saurāstra. If they incurred the displeasure of their overlord, they were deposed.

Like his predecessor Siddharāja, Kumārapāla was a great patron of learning and the learned. The most learned man of this age

was Hemaśūri, his preceptor. We have already dealt with the Siddha-Hema, a very well-known work of this remarkable Jain monk. The Success of the Siddha-Hema induced Hemaśūri to write many more works intended to give the students of Sanskrit compositions complete instructions for expressing themselves elegantly and correctly. In this series, come the Abhidhānachintāmāni: the Anekārthasangraha, the Alankāraśuddhāmāni and the Chhandānusāsana. The Dvīśrayamahākāvya was also written to illustrate the rules of his grammar as well as to give the history of the Chaulukyas. His other works are the commentaries on the Abhidhāna-Chintāmāni, Anekārthasangraha, and Nāmamāla, Yogasāstra, Trisastisalākāpurushcharita, Vitarāgastotra, Kumārapāla-Charityam, Nighantu Sesa, Arhanniti, Dwātrimsikā, Mahādevastotra and many others.

Hemaśūri died in V. S. 1229 (1172-3 A. D.)

Ramachandrasūri was a prominent pupil of Hemaśūri. He wrote the Dravyālankāravarittī in V. S. 1202 (A. D. 1145–6). He is called Sataprābandhakartru or the author of a hundred works, but it is more probable that he wrote a book called the Sataprābandha. His other works are the Kumāravihārasataka, Kaumudimitra-
nendanam, Dwātrimsaka, Nalavilās, Nirbhayabhī-
mavāyoga, Rāghavābhhyudaya, Yādavābhhyudaya,
Mallikāmakarandaprakarana, Rohinimrigānka-
prakarana, Vanamāla Nātikā, SudhaKalaśa,
Haima-Brihadvrittinīyāsa, Vyātireka Dwātrimsika,
Ādidevastava, Munisuvratastava, Nemistava,
Sādhāरana Jina stava, etc. 79

Ramachandra was the Joint author of the
Dravyālankāravṛtti and Nātyadarpanavṛtti.
Siddharāja had conferred on him the biruda
Kavikatāramalla. Merutunga says that he was
one-eyed. After Kumārapalā's death, he was
made to sit on red hot copper when he joyfully
met his death by biting his tongue. 79a

Gunachandra, Mahendra, Vardhamāna, Deva-
chandra, Udayachandra and Bālachandra were the
pupils of Hemaśūri. Of these, Gunachandra was
the joint author of the Dravyālankāravṛtti and
Nātyadarpanavṛtti. Mahendrasūri wrote the
Anekārtha Kairavākarakoauumudi in V. S. 1241
and Vardhamānagani composed the Kumāravihāra-
prāṣasti. Devachandra was the author of the
Chandrakekhā vijayaprakarana. Bālachandra was

79. Desai, Jain Sahityānā Itihāsa, pp. 321-8; Jevatmor Catalogue, Introduction, p. 27. 79A. Merutunga,
Prabandhachintāmāni, pp. 247-8.
a rival of Ramachandra. After Kumārapāla's death, he took the side of Ajayapāla and caused the death of Ramachandra. He is said to be the author of the Snatasyā, a poem very well-known to the Jains.  

Besides Hemāsūri and his pupils, there were many persons who did render "glorious and meritorious" services to the devotees of Sarasvati. Jinabhadrāmunindrā, pupil of Śālibhadra, was the author of the Malapagaranaśākha in Samvat 1204 (A.D. 1148).

Jinasekharasūri was the pupil of Jina spillabhā and guru of Padmachandrāsūri. He belonged to the Kharataragatchha and founded the Rudrapaliya Kharatara śākhā in V. Samvat 1204 (A.D. 1148). He was the author of the Samyaktva- saptatika, Silatarangini and the Praśnottaramālā vṛtti.

Chandrasena, pupil of Pradyumna, was the author of the Utpādasiddhiprakarana in V.

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Samvat 1207 (A.D. 1151). He was assisted by Nemichandra in this work.\textsuperscript{83}

Srichandrasūri, pupil of Salibhadra and Dhaneśvarasūri, wrote a commentary on the *Jitakalpa* in V. S. 1207 (A.D. 1151). He was also the author of the *Pratishthākalpa*\textsuperscript{84}.

Govindagani, pupil of Devanayasūri (?), wrote a commentary on the *Karmastava* before V. S. 1218 (A. D. 1162).\textsuperscript{85}

Paramānanda was the author of a commentary on the *Karmavipāka* of Garga. He gives his spiritual genealogy as follows:—

(1) Bhadreśvarasūri (2) Sāntisūri (3) Abhayadevasūri (4) Paramānanda. He flourished in V. S. 1221 (A. D. 1165) in the reign of Kumārapāla in which year a copy of the *Tiloyasundarikahā* of Devendragani was written at the expense of certain Jains\textsuperscript{86} who had profited by his instructions.

Vimalachandra was a ‘Bandhu’ of Vadi

\textsuperscript{83} Peterson, III, app. p. 209; IV, p. XXVIII; Hiralal Hansaraja, Loc. cit., I, p. 32. \textsuperscript{84} Peterson, V, p. LXXXIV, V, app. p. 64. \textsuperscript{85} Hiralal Hansaraja, Loc. cit. I, p. 31; Peterson, V, p. XV. \textsuperscript{86} Peterson, IV, p. LXXVI.
Devasūri of the Brihadgatcchha. He was the author of the Praśnottararatnamalikā and flourished about V. S. 1226 (A. D. 1170). 87

Chandrasūri was a pupil of Vijayasimhasūri who was a pupil of Hemachandra Malladharī, and belonged to the Harshapuriyagathchha. He was the author of the Sangrahaniratna in Prākrit. He wrote commentaries on the Āvasyakasutra and Niryavali in V. S. 1222 (A. D. 1166) and S. 1228 (A. D. 1172) respectively. 88

Haribhadrasūri, pupil of Anandasūri and Amarachandrasūri and guru of Vijayasimhasūri in the Nāgendra gatchchha was called Kalikalagautama. He was the author of the Tatvaprabodha. 89

Pradyumnasūri, pupil of Mahendrasūri who was the pupil of Vadi Devasūri, wrote the Vādasthalam. He flourished in the first half of the 13th. century of Vikrama

Jinapati, pupil of Jinachandra and guru of Jineśvara in the Kharataragatcchha, was the author of the commentary on the Panchalingiprakarana of Jineśvara. 90 His other works are the Characarik

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a stotra and commentary on the Sanghapattaka and Samāchāripātra. His dates are: birth, A. D. 1154, diksha, A. D. 1162, padasthāpana by Jayadevāchārya in A. D. 1167 and death in A. D. 1221. According to the Tirthakalpa, Jinapati consecrated an image of Mahāvira in Kālyān in A. D. 1177. 91

Ratnaprabhāsūrī, pupil of Bhadreśvara who was a pupil of Devasūrī of the Brihad gatcchha, was the author of a commentary on the Upadeśamālā of Dharmadasagani. He also wrote a commentary on the Syadvadaratnakara of Devasūrī. 92

Somaprabhāsūrī was a pupil of Jayasimhasūrī who was a pupil of Devasūrī of the Tapagatcchha. He was the author of the Sumatinātha charita, Suktimuktāvali, Satārthakāvya and Kumārapālapratibodha. 93

The last work contains an authentic account of the conversion of Kumārapāla to Jainism. The work is of great historical value because our author was a contemporary of Kumārapāla

and Hemasūri. He is also said to have written the *Srīnagara varāgyataraṅgini*.  

Malayagiri was a great commentator. He wrote commentaries on the Āgamas. He was the author of the following works:—

(1) Āvaiyaka Brihadvṛitti  
(2) Oghaniryuktī vṛtti  
(3) Chandrapragnapta tikā  
(4) Jivābhīgama vṛtti  
(5) Jyotiskaranda tikā  
(6) Nandi tikā  
(7) Pindaniryuktī vṛtti  
(8) Pragnāpana vṛtti  
(9) Brihatkalpa Pithikā  
(10) Bhagavati Dwitiya Satakā vṛtti  
(11) Rajaprasniya vṛtti  
(12) Viśeṣāvasyaka vṛtti  
(13) Vyavahārasūtra vṛtti  
(14) Suryapragnapta vṛtti  
(15) A commentary on the *Kshetrasamāsa* of Jinabhaddra.

(16) Karmaprakriti
(17) Dharmasangrahani tikā
(18) Dharmasāra tikā
(19) Panchasangrahā vṛitti
(20) Shadasitī vṛitti
(21) A commentary on the Saptātīkā
(22) The Sabdānusāsana (an original work on grammar containing 6000 verses.)

Lakshmanagani wrote the Suparśvanātha Charita in Mandalipuri (Mandala). The work contains 10,000 verses and deals with the life of Suparśvanātha, the seventh Tirthankara of the Jains. This Lakshmanagani was a pupil of Hemachandrasūri Malladharī.

Siddhapāla, son of Sripāla, was a great poet. Many learned Jain monks lived in his Upāsraya or monastery. He was a favourite of Kumārapāla and the latter, at times, listened to his sermon. The Kumārapālapratibodha of Somaprabhasūri contains one such sermon. Siddhapāla flourished between V. S. 1211 and 1250 (A. D. 1155 and 1194.)

Chandrasūri, pupil of Devendrasūri of Chandra-

gatohha, composed the *Sanatkumāracharīta* in Anahilapatana in V. S. 1214.  

Durlabharaṇa mantri, son of Narasimha and grandson of Jāhilamantri, composed the *Sāmudrikatilaka* in V. S. 1216. He belonged to Prāgava race and rose to the rank of a minister in the time of Kumarapāla.

Padmaprabhasūri was the author of the *Bhuvanadipāka* in V. S. 1221. He was a pupil of Vādi Devasūri.

Muniratnasūri was a pupil of Samudraghoshaśūri of the Chandra-Paurnamikagatohha. He wrote the biography of Amamaswami, a future Tirthankara, in V. S. 1225, in Anahilavāda. Our author's other works are the *Āmbadacharita* and *Munisuvratacharita*.

Jagadeva, son of Yaśodhavala of Srimalakula, spent much money to glorify Jainism. Hemasūri had conferred on him the title of 'Balakavi'.

The literary activities of the reign were not confined to the authors mentioned above. There

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were many Jains who could not write books themselves but who spent much money in making copies of the books written in this as well as previous reigns. Kumārapāla, himself, was a patron of learning and the learned and opened twenty-one Libraries in his kingdom. He had, moreover, employed 700 copyists to make copies of the works of Hemasūri.

The Praśasti to the Śāntināṭhacharitra of Devachandrasūri contains valuable information about the family of Rāhad of Prāgyātavamśa. Siddhināga was the ancestor of Rāhad. He had a wife named Ambini. Siddhināga and Ambini had four sons—Podhaka, Virada, Vardhana and Dronaka. The sons set up an image of Śāntinātha in the temple of Śāntinātha in Dāhoda. The image was worshipped in Dadhipadra or Dāhoda at least upto V. S. 1227 or A. D. 1169-70.

Podhaka had three sons—Ambudatta, Ambuvaradhana and Sajjana. He set up two images of Pārśvanātha and Suparśvanātha in the temple of Mahāvira in Madahrit (modern Mudhara, near Abu). Podhaka’s two daughters entered the order

of Jain nuns and came to be known as, Yaśahśīri and Śivādevi.

Sajjana had a wife named Mahalatchhi who was a great donor, and five sons—Dhavala, Visala, Desala, Rahada and Bahad. Dhavala had two sons—Virachandra and Devachandra and a daughter named Siri. Virachandra had five sons named Vijaya, Ajaya, Raja, Ambu and Salana.

Bahada had a wife named Jinamati and a son named Jasaduka.

Rahada was intelligent, popular religious and noble-minded. He worshipped the image of Jina according to the rules of his faith, praised the Jain monks, listened to their sermons, gave money in charity to the poor, performed penance to the best of his abilities and observed the vows of a Jain layman. Rahada had four sons named Chahad, Bohadi, Asada and Asādhara, and five daughters—in-law, named Asvadevi, Mundhi, M-ādu, Teguya and Rajuka. Yaśodhara, Yaśodhira, Yasahkarna, were Rahad's grandsons and Ghuya, Jasuka and Jayantuka his grand-daughters.

Bobadi, second son of Rahada, was cut off in the prime of life. So the Śāntināthacharita was
written at the request of Rahada in V. S. 1227
or A. D. 1170-71, in the reign of "Suśravaka
Kumarapala ".

The Prabandhachintāmani gives us information
about Ābhada, a rich Jain, of the time of
Kumarapala. Ābhada began life as a poor man.
Once fortune smiled upon him and he became
very rich. He was a follower of Hemaśūri, and
performed the religious ceremonies of the Jains
with great faith. He was a great donor.\(^{104}\)

Chhadaka Sheth and Kubera were Jain multi-
millionaires of the time of Kumarapala. According
to Yasahpala, a contemporary of Kubera, Kubera
had six crore gold coins, 8000 mans of Silver,
80 mans of Jewels, 50,000 horses, 1000 Elephants,
80,000 cows, 500 ploughs, 500 shops, 500
carriages etc.\(^{105}\)

In the Mahāvīracharita, Hemaśūri lets the
Tīrthankara make the following prophecy to
Prince Abbaya about the extent of Kumarapala’s
Empire:

"He will conquer the region of Kubera (i. e.

\(^{104}\) Prabandhachintāmani (Shastri’s Translation),
details are not confirmed by other evidence.
the north) as far as the kingdom of the Turushkas, that of Indra (the East) as far as the Ganges, that of Yama (the South) as far as Vindhyā, and the west as far as the Ocean. " (XII, v. 52).

This statement of Hemasūri, Kumārapāla's contemporary, is substantially justified. Kumārapāla's victory over the Sapadalakha deśa added the territories of the Chohana King to his Empire. The defeat of Mallikārjuna gave him Thana and Colaba Districts over which the Silhara King held sway. He had inherited Gujarata, Cutch, Kathiawada, Malwa and Mewad from Siddharāja, his predecessor.

The Sodhadi vav inscription of this reign gives us valuable information about the custom duties. At the custom house of Māngrol, duties were levied on carts full of corn, donkeys loaded with goods and camels loaded with betel leaves. Owners of fields had at times to pay certain duties. These were payable in cash. At times, duties were payable in kind.¹⁰⁶

Kumārapāla was poisoned by his nephew Ajayapāla and died in S. 1229 (A. D. 1172–3). He was the greatest of all the Solanki kings.

¹⁰⁶ Bhāvanagāra Inscriptions, p. 158.
that adorned the throne of Anabilavada. In his reign, the empire reached its zenith. Kumara-pala maintained the same with a firm hand. His predecessor Siddharaja, though a great and popular king, cannot merit comparison with him. He did not hold sway over as large a territory as Kumara-pala. Konkana was not conquered by him, and the Sapadalaksha king was his friend, and ally rather than his feudatory. He was not a great statesman in as much as he did not make proper arrangements for the defence of the capital when he went on a pilgrimage to Somanatha with his mother. Naravarman invaded Gujarat and Santu Mantri had to give him gold to induce him to retire. The Chahmans, moreover, claim that they, for some time, succeeded in occupying the capital under the leadership of Yojaka. 107

Madanavarma of Mahobakapura defeated him. This is one of the reasons why Merutunga calls him a coward in battle. Jayasimha's personal character, moreover, was not good. He relentlessly persecuted Kumara-pala for no fault of his. Merutunga's statement that he was not a 'paradara-sahodara' or a brother to the wives of others is very suggestive. The same seems to be confirm-

107. E. I.; IX, p. 75.
ed by the bards who speak at great length about Jayasimha's undesirable relations to Jasama and other women.

In Jayasimha's reign, "peace, safety, tranquillity and good government" of Gujarāt were in danger for some time; in Kumārapāla's reign, on the other hand, no invader dared knock at the gates of Gujarāt. Jayasimha, moreover, was engaged in wars and conquests for the major part of his reign. His great victory over the King of Malwa, was won in V. S. 1192–8, only a few years before his death. He must have, therefore, found very little time for reforms. Most of the conquests of Kumārapāla, on the other hand, were over before V. S. 1208, and he had considerable time at his disposal to think of the welfare of his people. By enforcing prohibition, he improved the condition of the middle classes and labourers. By forbidding injury to living creatures, he encouraged agriculture and lowered the cost of living. By declaring gambling and adultery illegal, he raised the tone of public morals. The king won the blessings of weeping widows and his other subjects by giving up the practice of confiscating the property of a person dying without an heir.

Kumārapāla's character was spotless. Meru-
tunga says that he was a ‘paradārasahodara’ or a brother to the wives of others and the same is confirmed by Mahmud Ufi, a Muslim historian. The latter chronicler says that Kumārapāla “surpassed all other rulers in Hindustan in good qualities and amiable disposition” and exercised power “with a right appreciation of the duties of a ruler.” Remembering his own days of adversity, Kumārapāla “afforded full protection and Justice to his subjects, ruling with impartiality and equity.”

The above account of Mahmud Ufi deserves our full credence as it comes from a historian who had no reason to exaggerate, and as it is confirmed by Hemaśūri, a contemporary chronicler, who says that “he will lead his people to the highest welfare, protecting it as a father.”

In fine, we conclude that Kumārapāla was the greatest king of the Solsuki dynasty of Anahilavāda and that he must rank very high in the list of good rulers of India.

After Kumārapāla’s death, Ajayapāla came to the throne. He was the worst king on

110. Maññaviracharita, XII, 47.
the throne of Anhilavāda. The policy of religious toleration followed by Mularaja and his successors since 942 A. D. was, for the first time, given up after 231 years. There was no freedom of conscience. The temples of Kumarapala were demolished one after another and used as gambling houses till Silana, a jester, persuaded the king to desist from the work of destruction. (A).

The reign of terror had commenced. Kāpardi, a minister of Kumarapala, was put to death. Rāmāchāndrasūri, a prominent pupil of Hemasūri, was made to seat on a heated plate of copper, and Anrabhata was asked to prepare for battle in which he died. (B).

Ajayapala's reign of terror was cut short by Vaijala Deva, a doorkeeper, who stabbed him in A. D. 1176.

Yasaḥpāla was a Jain minister of Ajayapala. He completed the Mohaparājaya, an allegorical drama, celebrating the conversion of Kumarapala to Jainism, in this reign. His father's name was Dhanadeva and mother's name Rukmini. Dhanadeva was a minister of Siddharaja or Kumarapala. (C).

(A) Prabhāshchintāmami, p. p. 245-6.
(C) Merutunga, Ibid, p. 249.
Narapati, son of Amradeva of Dhāra, completed the Narapatiyayachandrá in Anahilavāda in V. S. 1232, (A. D. 1176).

Pradyumna, pupil of Mahendrasūri, who was pupil of Vādi Devasūri, wrote the Vādasthala. In reply, Jinapatisūri of the Kharataragatghha wrote the Prabodhyavādasthala. Jinpati’s other works are the Tirthamālā, Sanghapattaka tikā and Panohalingivivarana.

Ratnaprabhasūri, pupil of Bhadreshvarasūri who was a pupil of Devasūri of the Brihad Gatchha, was the author of a commentary on the Upadesamālā of Dharmadāsagani in V. S. 1238 (A. D. 1182). He also wrote a commentary on the Syādvādaratnākara of Devasūri.

Ajayapāla was succeeded by his son Bāla Mularāja who ruled for only two years. The latter was succeeded by his brother Bhima II. During these two reigns, the policy of Ajayapāla was given up and people had full freedom of Conscience. The Jains could peacefully worship

(D) Velankara, Nos: 380-4.
(E) Peterson, IV, p.p. XXXVI-VII; Hirālāl Hansarāja, Jain Itihāsa, p. 36.
F. Peterson, IV, p. CII; Hirālāl Hansarāja, Loc. Cit, p. 36.
their Vitarāga Deva and Sarasvati, the goddess
of learning.

Hemaprabhasūri, pupil of Yaśoghoṣhasūri,
wrote the Prāṇottararatnamālā vṛtti in V. S.
1243 (A. D. 1187) at the request of Haripāla
mantri. He belonged to the Paurnamika gatūha. 3

Āsada was the son of Katukarāja and Anala-
devī of Śrimāla vamsa. He was an orthodox Jain.
Abhayadevasūri, the “Kalikālagautama,” was his
guru. Āsada’s works are the Upadeśakandali,
Jinastotras, and a commentary on the Meghaduta
of Kālidāsa. Rajada, Āsada’s son, died a prema-
ture death; so Āsada wrote the Vivekanamajari
to ease himself. He was known as “Kavisabhā-
sringāra.” 4

Udayasimha wrote a commentary on the
Dharmavīdhi of Sriprabhasūri in V. S. 1253. 5

Devasūri of Jhāliharagatūhha was a pupil of
Devendra and Haribhadrāsūri. He composed the
Padmaprabhacharita in Prakrit in V. S. 1254. 6

Purnabhadrasūri, pupil of Jinaspatisūri of
Kharataragatūha, compiled the Panchākhyaṇaka. 7

G. Jesalvae Catalogue, No. 90.
works are The Atimuktacharita Daśasrāvakaśarita,
Dhannasālibhadraścharita, Kritapunyasharita, etc.
Nemichandra who was converted by Jina-patisūri of Kharataragatchha wrote the Satthisaya in Prakrit. His son entered the order of Jain monks and came to be known as Jineśvarasūri.

Malayaprabha, pupil of Mānatungasūri, wrote a commentary on the Siddhajayanti, a work of his spiritual preceptor, in V. S. 1260.

Tilakācharaya of Chandragatchha was a pupil of Sivaprabha. He gives his spiritual lineage as follows:—(1) Chandraprabhasūri (2) Dharmanāgaha (3) Chakreśvarasūri (4) Sivaprabha (5) Tilakācharaya. He was the author of the Āvasyakalaghuvrūṭti in which he was helped by his pupil Padmaprabha in V. S. 1296 (A. D. 1240). His other works are the Pratyekabuddha-Charita in V. S. 1261 (A. D. 1205), the Jitakalpavrūṭti in V. S. 1274 (A. D. 1218), the Samyaktapraśkaranavrūṭti in V. S. 1277 (A. D. 1221), the Dakavaikālikatikā, the Śrāvakaprāyasya-chitasāmāchārī, Pratyākhyānalaghuvrūṭti, Śrāvakaprātikramanasūtravrūṭti, Śādhupratikramanasūtra vrūṭti, and Pākhikāsūtra.

Jinapala, pupil of Jinapatisūri of Kharatargaotchha, wrote a commentary on the Shatsthānaka. ⁹

Dharmaghośhasūri, pupil of Jayasimhasūri of Anchalagatchha and guru of Mahendrasūri, was the author of the Saptapadatīkā in V. S. 1263 (A. D. 1207). The book is written in the form of questions and answers. ¹

Devendrasūri, pupil of Dhanesvarasūri of Nāgendragatchha, composed the Chandraprabha-charitra in Somesvarapura (Somanatha Pattana) in V. S. 1254 (or A. D. 1197-8). He is said to have founded Serisā tīrth, near Kalol, in the Mehsana District of Bombay State. ⁵

Jinadattasūri, founder of the Vāyatiya-gatchha, flourished about V. S. 1265 (A. D. 1209). He helped many persons to embrace Jainism. He is known as the author of the Sri Jinendracharita, the Vivekavilāsa and the Śukanaśāstra. He accompanied Vastupala in his pilgrimage to holy places in V. S. 1277 (A. D. 1221). ⁷

Q. Buhlar, VI, No. 776. R. Peterson, 66.
(S) Buhlar, II, No. 347 and III, 154; Jain Yuga, I, p. 188.
(T) Peterson, I, app. p. 2; Hirālāl Hansarāj, Jain Itihāsa, p. 36.
Vijayapāla, grand son of Sripala, composed the Draupadi-svayamvara, a Sanskrita drama in two acts. At the desire of Bhima II of Anahilavada, it was staged in the Tripurushaprasāda at the time of a spring festival and was much appreciated by the people of the capital.\textsuperscript{(v)}

In V. S. 1247, Sobhanadeva was the Governor of Lata doṣa and Ratnasimha the Mudradhikari Ambada mantri and Āhādana Dandanayaka were the other Jain officers of Bhima II. They were brothers of Gallaka kula and regarded the monks of the Nagendragatāhha as their preceptors. Their ancestor Vādhu built a temple to Mahāvira in Sangama Khetaka (probably modern Kaira which is situated on the confluence of the rivers Shedhi and Vātraka.) His son Kapardi built a temple to Ādinātha in Vatasara. Kapardi had a son named Amradeva whose son Devachandra had four sons—Ambada mantri, Jhathana, Āhādana Dandanayaka, and Pralhadana. After Ambada mantri’s death, Āhādana Dandanayaka set up the images of Rishabhadeva, Chandraprabhu, Simandharaswami and Ambika in Satyapura or Sāchora. At his request, Vardhamanasūri, pupil of Vijayasimhasūri of Nagendra gatōhha, composed

\textsuperscript{V. Desai, Jain Sahityano Itihāsa, p. 342.}
the *Vāsupujyacharita* in Anahilavāda in V. S. 1299 (or A. D. 1248). (w).

Dhārāvarsha, King of Mt. Abu and a feudatory of the king of Anahilavāda, composed the *Pārthaparākramavyāyoga*, founded Pralhādanapura (Palanpura), and built the Palhavihāra, a Jain temple, in that city.(x).

**Appendix to chapter II**

**Stories about the Intercourse of Hemasūri and Kumārapāla**

The Jain Chroniclers relate many stories describing Hemasūri’s relations to his friend and pupil Kumārapāla. Most of these stories show Hemasūri’s erudition, his skillfulness in warding off the attack of envious Brahmans and his miraculous powers, and Kumārapāla’s devotion to Jainism. In a short work like this, it is not possible to go into their details. But they are quoted here, in brief, for the sake of completion.

The first story related by Prabhāchandra, the earliest chronicler, informs us of a miraculous transformation of the ordinary palm-leaves into Sritāla leaves (*Prabhavakacharita*, XXII, 706-16). The second story in the *Prabhāvakacharita*...
shows how Kumārapāla showed his devotion to his ‘guru’ by making over his whole kingdom to him. The third story in the same work speaks about Hemasūri’s power of prophecy (Ibid XXII, 765–70 and 699–705).

The first story in the Prabandhachintāmanī (p. 205) shows how Hemasūri silenced Amiga by his cleverness in giving a reply. The second story in the same work (pp. 205–6) relates how the learned Jain monk cleverly warded off the attack of a Brahmin. The third story of Merutunga relates how Hemasūri pleased the king by his clever reply. (Prabandhachintāmanī, p. 206). The fourth story relates how the king was displeased with Viśveśvara who ridiculed Hemasūri; and pleased with Ramachandra who fooled Viśveśvara. (Ibid, pp. 226–7). The sixth story shows Hemasūri’s humiliation in acknowledging his mistake. The seventh story shows that the king rewarded those who praised Hemasūri and punished those who censured him. The eighth and ninth stories show that those who praised Hemasūri pleased the king. The tenth story describes Hemasūri’s relations to his preceptor Devasūri (Ibid., pp. 239–40). The eleventh story describes the past birth of Kumārapāla. The twelfth story says that Hemasūri cured the

To the stories of Prabhāchandra and Merutunga, Chāritrasundara adds a few more. The first story shows Kumārapāla’s respect for Hemasūri. The second story shows that Devabodha could not work as a successful missionary at the court of Kumārapāla. The third story of Chāritrasundara is a continuation of the second. The fourth story relates the practical difficulties which Kumārapāla encountered upon his conversion and the way in which Hemasūri solved them. The fifth and the sixth stories show Kumārapāla’s generosity [Kumārapālacharita, IV, (i), 31-2, V, (i, ii, iii); VIII, (i), 8 to 25].

Jayasimhasūri and Rajaśekhara have no new stories to tell. Jinamandana, however, adds a few more. The first story shows Hemasūri’s knowledge of music. The second story shows Hemasūri’s sound knowledge of non-Jain Sastras. The third story tells us how Hemasūri proved that the sacrifices were unjust. The fourth story informs us that those who praised Hemasūri received rewards from Kumārapāla. (Kumārapāla Prabandha, pp. 37, 47-9).
Chapter III

Vastupāla-Tejahpala

According to all authorities, Chandapa of the Prāgyata race was the great grand-father of Vastupāla & Tejahpala. He had a son named Chandaprasad who was a minister of a king of Gujarāt. Chandaprasad had a son named Soma who had no lord except Siddharāja and no God except Jineśvara. The latter had a son named Aśvarāja who was the father of Vastupāla and Tejahpala.¹

The contemporary chroniclers do not say that Vastupāla and Tejahpala were the sons of a widow, probably because widow-remarriages

being rare in those days, they would not have thought fit to chide their patrons with their low birth. The later chroniclers, on the other hand, are unanimous on this point. According to them, Haribhadrasūri, a Jain monk, once constantly looked at Kumāradevī, a young widow of surpassing beauty, while preaching in a monastery in Anahilavādā. One Āśvarāja who had observed this, asked the sūri the reason of it, at the end of the sermon. Haribhadrasūri told him that the young widow was destined to be the mother of sons who would be like the sun and the moon of Jainism. Āśvarāja, then, served the father of Kumāradevī. After some days, he succeeded in winning the favour of Kumāradevī and married her. The latter gave birth to four sons—Vastupāla, Tejahpāla, Luniṣa and Malladeva and seven daughters—Jalhu, Mau, Dhanadevi, Sohaga, Sau, Vayaju and Padmādevi.²

Several stories are related about Vastupāla and Tejahpāla's coming to office. According to Someśvara, the guardian deity of Gujarāta once appeared to Lavanaprasāda in a dream and

2. According to Merutunga, Haribhadra constantly looked at Kumāradevī at the time of some religious ceremony and not while preaching. (Prabandha-chintāmāni—pp. 251-2.)
asked him to re-establish the glory of Gujarata. Next morning, the king called his Purohita and told him the dream. The Purohita explained to him that it was an offer made to him by providence of the sovereignty of Gujarata and that he should immediately establish his authority over the country which was at that time divided by powerful chiefs among themselves. The king then proposed to appoint some able minister to govern the country he had conquered. No sooner did this idea suggest to him than he thought of the two brothers Vastupala and Tejahpala and sent for them. The latter, accepting the invitation, went to the king and offering him presents, took their seats. The king, then, told them that he wanted to re-establish the glory of Gujarata and for that purpose, required good ministers like them. Vastupala expressed his joy at the king's call to office, but told him that he would accept it only if the king promised to be just and to control his passions and not to lend his ears to back-biters. The king consenting, the two brothers accepted office.\(^3\)

According to Arisimha, Kumarapala appeared

to Bhimadeva in a dream and asked him to leave the reins of Government in the hands of Lavanaprasāda, appoint his son Viradhavala as his Yuvarāja and to favour Jainism that had fallen into decay. Next morning, the king made Lavanaprasāda Sarveśvara or lord over all and his son Viradhavala Yuvarāja in open court. The latter, then, demanded a good minister whereupon Bhimadeva asked the two minister-brothers Vastupāla and Tejahpāla, who were in royal service, to serve him and glorify the Jain faith.  

According to Balachandrasūri, the guardian deity of Gujarāta, appeared to Viradhavala in a dream and asked him to appoint Vastupāla and Tejahpāla as his ministers. Viradhavala, then, sent for the two brothers who presented themselves before the king and paid their respects with presents. The king, being impressed by their good qualities, asked them to accept the ministerial seal. Vastupāla then declared their policy and upon the king’s approving the same, received the seal of the minister.  

Jayasimhasūri says that Viradhavala once requested king Bhimadeva to give him a minister,  

whereupon the latter gave him the two brothers Vastupala and Tejahpala who were working as his ministers.  

The story of the dream does not deserve consideration as it possesses poetie rather than historic truth. It is probable as Arisimha relates that Bhima II made Lavanaprasada Sarvesvara or Lord of All; for the *Lekhapancachasika* contains two documents which support this view. One is about a gift of land. It bears the date V. Samvat 1288. In it, Lavanaprasada, the donor, is called Mahamandalesvaradhhipati or "The great overlord of feudatory princes". Before his name stands the whole genealogy of the Chaulukyas of Anahilavāda, and it is said that by the grace of his overlord Bhima II, he possessed the Khetakapathaka or the Kaira District. This document clearly shows that Lavanaprasada had not rebelled against his lord; otherwise he would not acknowledge Bhima II as his master. It also shows that Lavanaprasada had the power of making grants of land. The other document records an agreement of the same date between Mahamandalesvara Rana Lavanaprasada and Simhana, the Maharajadhiraaja of Deogiri, in which

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both the parties respectively promise to respect each other's boundaries, to keep peace, to help each other and to surrender each other's nobles who fled away with valuables. The date of the document is not to be taken as Samvat 1288 as all the documents in the work bear the same date, but it shows that Lavanaprasāda enjoyed very wide powers and was authorized to make treaties with foreign powers in his own name. Other evidence also shows that Lavanaprasāda was really 'Śarveśvara', for Merutunga describes him as Bhimadeva-rajyachintakari or the premier or administrator of Bhima. The appointment of Viradhavala as Yuvarāja is also probable as Bhima II had no son. The other chroniclers do not mention this probably because it was without practical consequence, as Viradhavala had died before Bhima II.

When Lavanaprasāda and his son conducted themselves apparently at least as the vassals of Bhimadeva II, it is probable that the latter may have given them the ministers Vastupala and Tejahpala, as Arisimha, supported by Jayasimhasūri and Udayaprabhasūri, says. Moreover, the state-

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7 Prabandhachintāmani, p. 250. 8 Ind. Ant., XXXI, 487.
ment that Vastupāla gave out his policy before accepting office deserves full credence. It is also by no means incredible that the ministers entered into a contract with the Rana by which the latter was not to confiscate the wealth which they possessed even if he was displeased with them. The later chroniclers relate that Vastupāla was made the Governor of Stambha-tirtha or Cambay and Tejahpāla the prime minister. The statement deserves credence as we see Vastupāla as the Governor of Cambay in the Kirtikauanudi and other contemporary works. It is also corroborated by the Giranār inscription in which Vastupāla is described as Sarveśvara while Tejahpāla as Mahamatya. The date of the commencement of the Vastupāla–Tejahpāla ministry is given in the inscriptions as V. Samvat 1276.

As the Governor of Cambay, Vastupāla ruled wisely and well. He redressed many wrongs committed by his predecessors in office. During his administration, the low people gave up earning money by unfair means, the wicked turned pale, the good prospered. All honestly

carried on their business in security. Prostitutes followed the right path. Vastupala put an end to piracy, planted groves of trees, sunk wells, made public parks, dug tanks and did many other works of public utility. He treated all his subjects equally.

The later chroniclers relate that Vastupala had, on coming to office exacted twenty-one (?) lacs as fine from a wicked old officer and with the money so obtained, kept an army. He had also compelled the heads of five hundred villages in the vicinity of Dholaka to pay tribute, from which they had claimed exemption for many years.

Vastupala was not only a financier but also a warrior and statesman. He defeated Sankha of Broach in battle and formed friendship with Altamash, king of Delhi, by giving very good treatment to his mother or preceptor.

According to the Chaturvimsatiprabandha, Tejahpala defeated the king of Godhra and exacted heavy fine from him. His services were

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12. This is a poetic way of describing good administration. 13. Kirtikaumudi, IV, 9 to 41; Kathavato's introduction, p. XIV. 14 Rajasekhara, Chaturvimsatiprabandha, p. 110. 15 Somesvara, Kirtikaumudi, V, 7-63. 16 Bālachandra, VasantaVilās VI, 109.
appreciated by Viradhavala who rewarded him with presents." This victory of Tejahpala is not confirmed by the contemporary chroniclers.

According to the *Vastupālacharita*, Visaladeva had a maternal uncle named Sinha. Once the latter beat a Jain monk for a trivial offence. When Vastupāla came to know this, he asked his man to cut off the hand of Sinha. The latter patiently bore grudge and once instigated Visaladeva. But Someśvara brought about a conciliation between Visaladeva and Vastupāla. On another occasion, when a pratihara named Samara instigated the king, Someśvara again took the side of the minister and appeased the king. These stories are not recorded by the earlier chroniclers. This, however, need not lead us to reject them entirely. They are all right in so far as they show the relations of Vastupāla and Someśvara.

Narachandra, Vastupāla's preceptor, had told Vastupāla that he would die in V. Samvat 1296; so Vastupāla called his relatives and gave out his intention of making a pilgrimage to Satrunjaya. The relatives consenting, he started for Satrunjaya,

17 Rajasekhara, *Chaturvimsatiprabandha*, 114-5.
but could not reach the holy hill. He died on the way in V. Samvat 1296 (A. D. 1239-40) and his body was taken to the holy hill and burnt near it. Tejahpala erected a temple where his brother was burnt. When Visaladeva came to know of Vastupala’s death, he was much grieved. He made Jaitrasimha, son of Vastupala, Lord of Petalada in appreciation of his father’s services.¹⁹

The eleventh canto of the Sukritasankirtana describes the pious and religious deeds of Vastupala as follows:—

(1) The restoration of the Temple of Panchasara Parśvanatha of Vanaraja in Anahilavāda.

In Stambhatirtha or Cambay:—

(2) The erection of a golden staff and knob on the temple of Bhimesa (v. 3).

(3) The erection of an Uttanpatta before Bhattaditya and of a golden wreath on his head. (v. 4).

(4) Excavation of a well in the temple grove called Vahaka of Bhattarakā (v. 5).

(5) The erection of a vestibule before the temple of the Sun-God Bakula (v. 6).

(6) The restoration of the vestibule and the temple of Vaidyanatha (v. 7).

(7) The erection of high-walled enclosures for the sale of whey to avoid contamination (v. 8).

(8) The erection of two Upasrayas (monasteries or nunneries) (v. 9).

(9) The erection of a 'parabadi' (a place for drinking water) (v. 10).

(10) The erection of a temple to Ādinātha, the first Tirthankara of the Jains (v. 11).

(11) The erection of two Upasrayas (v. 12).

(12) The restoration of a Śiva temple (v. 13).

(13) The excavation of a well (v. 13).

(14) The erection of a pump-room (v. 14).

on the holy hill Śatrunjaya:

(15) The erection of an "Indramandapa" before the temple of Ādinātha (v. 15).

(16) The erection of the temples of Neminātha and Parśvanātha (v. 16).

(17) The erection of a statue of Sarasvāti, the goddess of learning (v. 17).
(18) The erection of sculpture representing four summits of Mt. Giranara (v. 20)

(19) The construction of a Torana or arch before the temple of Ādinatha (v. 21)

(20) The erection of temples to Munisuvrata-swāmi, the twentieth and Mahāvīraswāmi, the last tīrthankara of the Jains. (v. 22)

(21) The construction of a tablet of gold and precious stones behind the image of Ādinatha. (v. 23)

(22) The preparation of a golden arch (v. 24)

In the vicinity of Padaliptapūra or Pālitāna—

(23) The excavation of a large tank. (v. 26)

(24) The erection of an Upasraya or Poshadhasala. (v. 27)

(25) The erection of a pump room. (v. 28)

In the village Arkapalita or Ankevaliya:—

(26) The excavation of a tank. (v. 29)

On Mt. Giranara:—

(27) The erection of two temples to Parāvanātha and Ādinatha,

In Stambhana (Probably Thamana near Umreth in the Kaira District.)
(28) The restoration of the temple to Parāvanātha (v. 31).

(29) The erection of two pump rooms (v. 32).

In Darbhāvati or Dabhoi (in the Baroda District).

(30) The placing of 19 golden capitals on the temple of Vaidyanātha and the erection of an image of sun-God (v. 33).

On Mt. Abu.

(31) The building of a niche of Malladeva (in Samvat 1274) for the religious merits of the spirit of his elder brother Malladeva (v. 34).

The Kirtikaumudi which does not enumerate all the pious deeds of Vastupāla confirms some of the details of Arsimba. The Vasantavilāsa says that the number of religious places, temples, upāsrayas, dwelling places for the Brahmans and tanks erected and sunk by Vastupāla in each city, town, village and mountain is such as baffles the attempt to count.\(^{20}\) The Tirthakalpa and the Chaturvimsatiprabandha say that Vastupāla and Tejāhpāla set up one hundred and

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\(^{20}\) Bālachandra, Vasantavilāsa. p. IV.
twenty-five thousand Jain images, spent 18 crore and ninety-six lacs on Satrunjaya, twelve crore and eighty lacs on Ujjayanta or Girnāra, twelve crore and fifty lacs on Arbuda or Mt. Abu and erected 984 Poshadhashālas, 500 Smavasaranas, 700 alms-houses, etc.\(^2\)

According to the *Vastupūlacharīta*, Vastupāla and Tejhpāla built 1313 new Jain temples, repaired 3300 old Jain temples, made 1, 25,000 Jain idols and 100,000 Sīvalingas, built 3200 non-Jain temples, 984 inns, 701 hermitages, 700 alms-houses, 30 forts, 84 lakes, 464 step-wells, 100 bhāndaras, 400 water-rooms, 80 toranas and gave annuities to 1,000 hermits and 4024 workers.\(^3\)

Quoting another authority, the same writer gives the following account of the pious and religious deeds of Vastupāla and Tejhpāla:

Vastupāla and Tejhpāla built 700 alms-houses, 64 step-wells, hundreds of Jain monasteries and nunneries, many hermitages and 500 pathāśālas or schools. Every year they worshipped the Jain Sangha thrice. For the worship of the

\(\text{(21) Rājasekhara, Chaturvīmsatiprabandha, p. 138; Vastupāla, Naranārāyanānanda, p. V.}\)

\(\text{(22) Vastupūlacharīta, p. p. 305-6}\)
Jineśvara, they gave countless stools, 'kalasas, or water-pots and simhasanas to Jain temples.  

The same writer says that in Āśapalli, Vastupala set up the images of Viraprabhru and Sāntinātha for the spiritual welfare of his son. In the same town, he also set up the images of the principal deities in the temples of Sāntu and Vāyatiya. Tejahpala set up the image of the 'Mulanāyaka' or the principal deity in the Jain temple at Thārapadra. In the village Umarasig, he built a water-room and an inn. At Serisa, near Kalol (North Gujarat), he set up the images of Neminātha and Mahāvīra in the temple of Pārśvanātha. At Vijapur, he placed gold knobs on the temples of Mahāvīra and Ādinaṭha. On the Taranga hill, he set up the images of Ādinaṭha and Neminātha in Kumārapala's temple. In his native place, he repaired all Jain and non-Jain temples. In Māndal, he built a temple to Ādinaṭha. At Anahilapatana, he set up the image of 'Mulanāyaka' in the temple of Panchāsara Pārśvanātha. In Bhimapalli, he built a chariot to take out the images of Jina in the public. At Prahlāda-  
apura or Palanapura and Chandrāvati, he built two Jain temples. In the Jain temples of Avanti and Nasik, he set up the images of Tirthankaras.

(23) Ibid., p. 306.
twenty-five thousand Jain images, spent 18 crore and ninety-six lacs on Satrunjaya, twelve crore and eighty lacs on Ujjayanta or Giranāra, twelve crore and fifty lacs on Arbuda or Mt. Abu and erected 984 Poshadhashālās, 500 Smavasaranas, 700 alms-houses, etc.31

According to the Vastupālacharita, Vastupala and Tejahpala built 1818 new Jain temples, repaired 3300 old Jain temples, made 1, 25,000 Jain idols and 100,000 Sivalingas, built 3200 non-Jain temples, 984 inns, 701 hermitages, 700 alms-houses, 30 forts, 84 lakes, 464 step-wells, 100 bhandaras, 400 water-rooms, 80 toranas and gave annuities to 1,000 hermits and 4024 workers.32

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Vastupala and Tejahpāla built 700 alms-houses, 64 step-wells, hundreds of Jain monasteries and nunneries, many hermitages and 500 pāthaśālās or schools. Every year they worshipped the Jain Sangha thrice. For the worship of the

(21) Rājasekhara, Chaturvimsatiprabandha, p. 188; Vastupāla, Naranārāyanānanda, p. V.
(22) Vastupālacharita, p. p. 305-6
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(23) Ibid., p. 306.
In Khadiralaya, he built the temples of Adinatha and Mahavira. In Jhavat, he built a temple of Neminatha and in Sankhapura, one of Sambhatha. In fine, the two brothers built so many gardens, water-rooms, lakes, temples, alms-houses and sunk so many wells and step-wells that it is impossible to count them.\(^{24}\)

The details of Arisimha given above deserve credence as they come from a contemporary whose main object was to enumerate the pious and religious deeds of Vastupala. Some of the details of the later chroniclers are confirmed by the earlier and contemporary chroniclers, but as to the rest, it is difficult to say anything with certainty. From the works of the contemporary as well as later chroniclers, we can, however, say with certainty that the two brothers (Vastupala and Tejahpala) were great donors, that they built many Jain temples and a few non-Jain temples, set up many images of Tirthankaras, adorned Jain temples with gold staffs and knobs, built many monasteries, sunk many wells and step-wells, excavated tanks, built water-rooms, constructed arches, maintained libraries, erected inns and repaired many Jain temples. To-day, we see only a few of the works of the two

\(^{24}\) Ibid., p.p. 306-7.
ministers but they have made their names immortal by erecting a temple to Neminath on Mt. Abu.

Lunigavasahi, about which more is said hereafter, is a temple of which Gujarātā can justly be proud. It has attracted visitors from far off places.

**Lunavasahi or Tejahpāla’s Temple on Mt. Abu.**

According to Rajasekhara, Vastupāla hearing the account of Vimala who had erected the famous temple on Mt. Abu, formed a desire to build a similar temple on that mountain for the good of Luniga’s soul. Tejahpāla liked this idea and went to Chandrāvati. Dhāravarsha, king of Chandrāvati, accompanied him to Mt. Abu. Selecting a site for the temple, he went to Ārāsana and arranged for the stones. Then he appointed Sobhanadeva, an architect, and Udala to superintend the erection of the temple with full powers to spend money freely, and went to Dholaka. Many architects were employed to prepare the images of Tirthankaras. Once Udala complained to Tejahpāla that the architects demanded salary in advance. Tejahpāla who was bent upon erecting the temple at any cost, permitted him to grant the architects’ demand. When the inner
part of the temple was completed and the image of Neminātha set up in it, the good news was sent to the ministers at Dholakā, Tejahpala, then, went to Abu with Anupamādevi and worshipped the image of Neminātha.  

In Samvat 1287 or A. D. 1231, when the temple was complete, Vastupāla made a pilgrimage to Mt. Abu in the company of Yaśovira, an artist. The latter told Vastupāla that though Śobhanādeva was a good architect, he had committed several mistakes. In the painted vestibule, the broad passage between the two statues was altogether inappropriate in a temple of a Tirthankara and was forbidden by the treatises on architecture; the arch over the door that led into the inner cell of the temple, disturbed the worship of the Jinesvara on account of the two lions on it; the hastīgala (elephant room) adorned with the statues of the ancestors was fatal to the long life of the men who built the temple; and the images of Jina on the pillars in the temple were likely to be defiled. These small defects pointed out by Yaśovira, however,

(1) Rajasekhara, Chaturvimśatiprabandha, p.p. 129-33
do not count much in the eyes of the modern artists who aptly call the temple a triumph of art.

The plan of this temple was undoubtedly suggested by that of Vimala Shah, and the architectural features are similar to those of the other temple. The chief objects of interest are the dome, the hastisala and beautiful carving on pillars and cells.

The dome stands on eight pillars which are somewhat higher than those that support the dome of Vimala Shah’s temple. It is a magnificent piece of work, and has a pendant that is a perfect gem. “Where it drops from the ceiling, it appears like a cluster of the half-disclosed lotus whose cups are so thin, so transparent and so accurately wrought that it fixed the eyes in admiration.” “It hangs from the centre more like a lustre on crystal drops than a solid mass of marble.” It is finished “with a delicacy of detail and appropriateness of ornaments which is probably unsurpassed by any similar example to be found anywhere else. Those introduced by Gothic architects in Henry VII’s Chapel at Westminster or at Oxford are course and clumsy in comparison.”

The garbhagriha contains a colossal black
image of Neminath, the twenty-second Tirthankara, besides several images of other Tirthankaras. This image was set up by Pethad Shah when the one set up by Tejahpala was demolished by the Musalmans about Samvat 1368 or A.D. 1311-12.

The ‘hastisala’ or elephant room of this temple is much larger than that of Vimala Shah’s, and was undoubtedly suggested by the latter, for we do not find such elephant rooms in many Jain temples. In the centre, there is an image of Adinatha, the first Tirthankara, and in front of it, there is a representation of Mt. Meru containing twelve images in black stone. Moreover, there are ten very well-moulded marble elephants. “The delicacy of work on their trappings is marvellous, ropes as well as ornamental hangings being worked with extraordinary care.” Formerly all the elephants were mounted, but the figures seem to have been demolished by iconoclasts. Some elephants seem to have been subsequently repaired. Behind the elephants, there are ten slabs with statues of Vastupala and Tejahpala and their relatives. On the first slab, we find the statues of the Jain

(3) Jinavijaya, Prachina Jain Lekha Sangraha, App., p. 137.
monks Udayaprabhasūri and his guru Vijayasena who performed the ceremony of setting up the flag and the finial on this temple, besides those of Chandapa and Chapaladevī, the great grandfather and great grandmother of Vastupāla and Tejahpāla. The second slab contains the statues of Chandaprasāda, the son of Chandapa and his wife. On the third slab, there are statues of Soma, Chandaprasāda’s son, and his wife Sita-devi. The fourth slab contains the figures of Asarāja and Kumāradevī, the parents of Vastupāla and Tejahpāla. The fifth slab contains the figures of Luniga, the elder brother of Vastupāla and Tejahpāla and his wife Lilādevi. On the sixth slab, we find the statues of Malladeva, second brother of Vastupāla and Tejahpāla and his two wives Lilādevi and Pratapadevi. On the seventh slab, we see Vastupāla with his two wives Lalitādevi and Vejaladevi. On the eighth is seen Tejahpāla with his wife Anupamadevi On the ninth, there are statues of Jaitrasimha, son of Vastupāla by his wife Lalitādevi, with his three wives Jetalde, Jemalde and Rupande. There are no materials of worship in the hands of Vijayasena and Udayaprabha because the Jain monks are not allowed to do ‘dravyapuja’ i.e. they do not worship. Jinesvara with materials of worship. All the
other statues of men and women are seen with materials of worship in hand. In fine, the elephant room contains fifteen images of Jina, two figures of Jain monks, ten of śrāvakas, fifteen of śrāvikās and ten elephants.

Like the temple of Vimala Shah, this temple contains about forty-seven cells in which the images of one or more Tirthankaras are set up. In cell number one, there is an image of Ambikadevi. In cell number nine, there is an image of Neminātha and a scene from Neminātha’s life after his renunciation. In cell number eleven, there is a scene of Neminātha’s marriage. In cell number fourteen, there is a scene from the life of Śāntinātha, the 16th Tirthankara. In cell number thirty-two, there are four beautifully carved images of goddesses.

Besides these scenes, we find several scenes from the life of Krishna as well as pictures of animate and inanimate objects in various parts of the temple. One thing we must not fail to note is the niches popularly known to be built by the wives of Vastupala and Tejahpala. In reality, they were built by Tejahpala for the good of his wife Suhadadevi’s soul. They are beautifully carved. In them, there are images of Jinas, Jain monks, men, birds and beasts.
This temple contains in all one hundred and thirty pillars of which thirty-eight are beautifully carved.

Near Lunavasahi, there is an inscription of Kumbhārānā. It is carved at the foot of a Kirtistambha or pillar of victory and bears the date V. S. 1506 or A. D. 1449–50. It says that pilgrims to Lunavasahi and Vimalavasahi should not be taxed directly or indirectly.

Vastupala’s temple on Girnāra is situated to the south of Samprati Rāja’s temple. From an inscription of V. S. 1932 (A. D 1875–6), it is clear that the temple was repaired by Naraśi Keshavaji. This is a triple temple. The central one has two finely carved domes which are not well-preserved. It is dedicated to Mallinātha, the nineteenth Tirthankara. The ‘ranga-mandapa’ or hall is 29½ ft. broad and 53 ft long. The ‘garbhagriha’ or ‘gabhāro’ containing the images of Tirthankaras is 13’ by 13’.

To the left of the central temple, there is a small temple containing three images of Pārśva-nātha and one of Chandraprabhu. The temple contains two inscriptions of V. S. 1485 and V. S. 1556 (or A. D. 1429 and 1500).

(4) Jayantavijaya, Abu, p. 126.
To the right of the central temple, there is another small temple in which there are two images of Supārsvanātha, one of Neminātha and one of Chandraprabhu. From an inscription, it is clear that three out of four images were set up in V. S. 1546 (A. D. 1490).

Besides erecting temples to Tirthankaras, Vastupāla showed his great devotion to Jina by making 13 pilgrimages to Śatrunjaya, Giranāra and the other holy places of the Jains. In an inscription of his, it is said that in V. S. 1249 (A. D. 1192–3), he made a pilgrimage to Śatrunjaya and Giranāra with his father Āsarāja who was a Sanghapati or the leader of the congregation. In the following year i. e. V. S. 1250 (A. D. 1193–4) he again went to Śatrunjaya and Giranāra in the company of his father. In V. S. 1277 (A. D. 1220–21) Vastupāla became a Sanghavi and went to Giranāra, Devapattana and Śatrunjaya with his family and Jain congregation, in dignity and pomp. In V. S. 1290 (A. D. 1233–4) V. S. 1291 (A. D. 1234–5) and V. S. 1293 (A. D. 1236–37), he went to Śatrunjaya and Giranāra in the company of his family and retinue. He again made seven pilgrimages to Śatrunjaya in the years V.

(5) Acharya V. H., Kirtikaumudi (Guj.), introduction, p. 35.
S. 1284, 1285, 1286, 1287, 1288 and 1289 with his family. In V. S. 1296, he died, on the way, before reaching the holy hill (Śatrunjaya).

We shall now deal with the literary activities in what is aptly called the Vastu-Teja yuga in Jain Literature. Many a time, we find that the patrons of learning and the learned are not learned. Vastupala, on the other hand, was a poet and patron of the learned and passed his leisure hours in their company. He had won the birudas ‘Kavikunja’, ‘Kavichakravarti’, ‘Mahakavi’ and ‘Laghubhojarāja’. He was the author of the Naranārāyanānanda, Adijinesvara stotra, Āmbikāstāvana and many short poems. He founded three ‘gnāna-bhandāras’ or libraries at a very great cost. Unfortunately, his ‘bhandāras’ seem to have been destroyed by the Muslims.

Among the poets patronized by Vastupala was Someśvara, a Brahmin. He was a Purohita of the Anahilavāda King. His ancestors also held the same office. His Kirtikaumudi gives us valuable information about the history of Gujarāta and about the pious and religious deeds of Vastupala. His other works are the Surathotsava,

the *Ramaśataka*, the *Ullāsarāghava* and the *Praśastis* to the temples of *Vastupāla* and *Tejah-pāla* on Mt. *Abu* and *Girinara*. He is also said to have composed a *Praśasti* to the temple of *Viranārāyana* in Anahilavada.\(^2\)

*Harihara* was another poet patronized by *Vastupāla*. He was a *Brahmin* of *Gaudadeśa* and found favour at the court of *Viradhavala* in spite of the jealousy of *Someśvara*. Later on a conciliation between the two learned men was effected by *Vastupāla*. *Rajaśekharasūri* devotes the twelfth chapter of the *Chaturvimsatiprabandha* to this poet.\(^3\)

*Subhata* is known as the author of the *Dutangada*, a drama in one act. *Someśvara* bestows high praises on him. *Subhata’s* other works are not known.\(^4\) He was a *non-Jain*.

*Nanaka* was another poet patronized by *Vastupāla*. He was a *Nagar Brahmin* of *Vadanagara* and was proficient in six Vedas. He had poetic skill, but unfortunately no work of his is handed down to us.\(^5\)

*Arisimha*, son of *Lavanāsimha*, was another poet patronized by *Vastupāla*. He is known as

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(4) *Jaina Yuga*, V. p. 84. (5) Ibid, p. 84.
the author of the *Sukrito-Sankirtana*, a work in eleven cantos, containing valuable information about the history of Gujarāta, and describing important pious and religious works of Vastupaṇa. He was a follower of Jīna or Siva.

Amarachandraśūri, pupil of Jinaśātāsūri, was the author of the *Chaturvimsatijinacharita* or the *Pudmānadabhīyudaya*, the *Balabhārata*, the *Kāvyakalpalatāparimala*, the *Kavikalpalata*, Kavi-sīkhāvritti, Alankārāprabodha Chhandoratnāvali Suktāvali and Kalākalāpa. He was very popular among the Jains as well as non-Jains and composed poems on the spur of the moment. He found favour at the court of Viśaladeva.

Bālachandraśūri was a Brahmin of Modheraka (modern Modhera, in the Mehsana District). His father's name was Dhurādeva and mother's name Vidyut. Before he entered the order of Jain monks, he was known as Munjala and trained by Rāja-guru Padmāditya. Once he heard a sermon of Haribhadraśūri and cultivated regard for Jainism. After some training, he entered the order of Jain monks with the consent of his father and came to be known as Bālachandra. In the

(6) Bhandāraṇaka, IV, 6; Velanakara, Nos. 60, 131 and 1759; Buhler, IV, No. 287.
Upadesakandalivritti, he gives the following account of his spiritual descent:


He is known to have composed the Karunavajrāyudha, a drama in five acts, commentaries on Āsada's Vivekamanjari and Upadesakandali and the Vasantavilāsa. The last work contains valuable information about the history of Gujarāta and the exploits of Vastupāla. It was written after the death of Vastupāla and was mainly meant for Jaitrasimha, Vastupāla's son, whom the author wanted to console. Our author was on good terms with Udayasūri, an Achārya of Devaśūrigatchha, who gave him the Sarasvatamantra. In the Vasantavilāsa, Balkachandrasūri calls himself "Vāgdevipratipannasunu" or the adopted son of the goddess of learning? 

Jayasimhasūri, pupil of Virasūri, was an Achārya in the temple of Munisuvrataswāmi of Broach. At his suggestion, Vastupāla and Tejah-

pāla gave 25 gold staffs for the devakulikas in Sakunikavihāra, a Jain temple, built by Ambada in Broach. To commemorate this event, Jayasimhasūri composed the Vastupāla–Tejahpāla Prāsasti between A. D. 1220 and 1230. The Prāsasti contains valuable information about the kings of Gujarāta from Mularaja to Bhima II, as well as about the latter’s Vaghela ministers, praises Vastupāla and Tejahpāla for their pious and religious deeds and gives their genealogy. The Hammiramadamardana is another work of Jayasimhasūri. It is a Sanskrit drama in five acts dramatizing the repulsion of a Muslim attack on Gujarāta. It was composed between A. D. 1220 and 1230 and was first staged at Cambay at the command of Jayantasisimha, Vastupāla’s son, in A. D. 1230.

Udayaprabhasūri was a pupil of Vijayasena- sūri who was the spiritual preceptor of Vastupāla and Tejahpāla. He is known to have composed (1) the Dharmābhhyudayamahākāvya, a poetical work containing historical information about Vastupāla, his preceptor and other Jain monks; (2) The Ārambhasiddhi, a work on astrology; (3) Neminātha-charita in Sanskrit (4–5) Commentaries

on the Shadasiti and Karmastava, works on the Karma philosophy; and (6) a Commentary on the Upadesamala of Dharmadasagani in V. S. 1299 (A. D. 1243) in Dholakā. ⁹

Devaprabhasūri, guru of Narachandrasūri, was the author of the Pândavacharitamahākāvyā, the Dharmastārasāstra or the Mrighavaticharita and the Anargharaghava kāvyādarsa. ¹⁰

Narachandrasūri, pupil of Devaprabhasūri of Harshapuriyagotechha, accompanied Vastupāla in his pilgrimages to the holy places and composed the Katharāghava at the minister's request. His other works are the commentaries on the Anargharaghava of Murāri and the Nyāyakandali of Śridhara, Jyotihsāra, Dipikāprabodha and the Chaturvimsatijinastotra. ¹¹

Narendraprabhasūri, pupil of Narachandrasūri of Harshapuriyagotechha, composed the Alankāramahodadhi for Vastupāla at the command of Narachandrasūri. He is also known as the author of the Kakutstakeli. ¹²

(9) Peterson, II, 33 and III, 16; Desai, Loc. cit., p. 386.
(10) Peterson, III, 132, 275; Velanakara, No. 1748; Jesalmer Catalogue, p. 52.
(11) Jesalmer No. 220; Velanakara No. 311; Peterson, V, 46 and III, 272-5,
Gunavallabha composed the Chatushkāvachārika at the command of Narachandrasūri of Harshapurīyagatbhā in V. S. 1271 (A. D. 1215).\(^\text{13}\)

Vinayachandra\(^\text{13A}\) was the author of the Mallicharita. He corrected Udayasimha’s commentary on the Dharmavidhi in V. S. 1286 (A. D. 1230). He used the word Vinaya as the distinguishing mark of his poems.\(^\text{14}\)

Vijayachandrasūri was a pupil of Devendrasūri. He indirectly helped the spread of literature by persuading some Jains to get written a copy of the Lingānuśāsana of Vamanachārya in V. S. 1287 (A. D. 1231).\(^\text{15}\)

Bhuvanachandra wrote a tippana on the Sabdānuśāsana of Hemachandrasūri.\(^\text{16}\)

Jinapāla, pupil of Jinapatisūri of Kharataragatbhā was the author of the Dwādaśakulakavivarana in A. D. 1287, the Shatsthānakavritti in

\(^{13}\) Ibid, p. 388.

\(^{13A}\) This Vinayachandra was probably the author of the Pārevanāthacharita and many other prabandhās. His Kavisīkha can be seen to-day in the Pātana Bhandāra. He flourished about V. S. 1285.

\(^{14}\) Peterson, V, pp. 30 and 115.

\(^{15}\) Peterson, III, pp. 114.

\(^{16}\) Peterson, V, p. XLIX.
on the Shadaśī and Karmastava, works on the Karma philosophy; and (6) a Commentary on the Upadesamāla of Dharmadāsagani in V. S. 1299 (A. D. 1249) in Dholakā.9

Devaprabhāsūri, guru of Narachandrasūri, was the author of the Pāndavacharitamahākāvya, the Dharmasārasāstra or the Mrighavatīcharita and the Anargharāghava kāvyādarsa.10

Narachandrasūri, pupil of Devaprabhāsūri of Harshapuriyagatchha, accompanied Vastupāla in his pilgrimages to the holy places and composed the Katharāghava at the minister’s request. His other works are the commentaries on the Anarghārāghava of Murāri and the Nyāyakandali of Śridhara, Jyotihsāra, Dipikāprabodha and the Chaturvimsatijinastotra.11

Narendra-prabhāsūri, pupil of Narachandrasūri of Harshapuriyagatchha, composed the Alankāra-mahodadhi for Vastupāla at the command of Narachandrasūri. He is also known as the author of the Kakutsthakeli.12

(9) Peterson, II, 33 and III, 16; Desai, Loc. cit., p. 386.
(10) Peterson, III, 132, 275; Velanakara, No. 1748; Jaisalmer Catalogue, p. 52.
Gunavallabha composed the *Chatuskhávachuri* at the command of Narachandrasūri of Harshapuriyagataśha in V. S. 1271 (A. D. 1215).\(^{13}\)

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Vijayachandrasūri was a pupil of Devendrasūri. He indirectly helped the spread of literature by persuading some Jains to get written a copy of the *Lingānuśasana* of Vāmanachārya in V. S. 1287 (A. D. 1231).\(^{15}\)

Bhuvanachandra wrote a tippana on the *Sabdānuśasana* of Hemachandrasūri.\(^{16}\)

Jinapāla, pupil of Jinapatisūri of Kharatargaśa was the author of the *Dvādaśakulakavivarana* in A. D. 1237, the *Shatsthānakavritti* in

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13A This Vinayachandra was probably the author of the *Pārvavānāthacharita* and many other prabandhās. His *Kavisikha* can be seen to-day in the Pātana Bhandāra. He flourished about V. S. 1285.

(14) Peterson, V, pp. 30 and 115.

(15) Peterson, III, app. 114.

(16) Peterson, V, p. XLIX.
A.D. 1296, the Panohalingivivaratanatippanam in A.D. 1237, the Upadesarasayana in A.D. 1238, the Charcharivivrtti, the Sanatkumāracharita, the Svapnavichāra, the Ashtasvapnahāshya and other works.\footnote{17}

Padmaprabhasūri, pupil of Vibudhasūri of Chandragatochha, composed the Munisuvratācharita in V.S. 1294 (A.D. 1238) and the Kunthucharita. It is not known whether this Padmaprabha or some other monk was the author of the Bhuvanadipaka and other works.\footnote{18}

Mahendrasūri was a pupil of Dharmaghoshasūri of Anchalagatochha and the preceptor of Simhaprabha. He revised and in part rewrote the Saptapadi of Dharmagosha in A.D. 1238. The Tirthamāla stotra-Pratima Stuti in Prakrit was his work. The Jirāvali-Pārvanāthacharita was probably written by this poet. His dates are birth A.D. 1172, diksha, Samvat 1237 (A.D. 1181), Ācharya-Samvat 1263 (A.D. 1207) and death V.S. 1309 (A.D. 1253). A pupil of Mahendra probably wrote the Chatuḥśaranaśvachuri.\footnote{19}

(17) Josalmore Catalogue, No. 22A and introduction, p. 41.
(18) Hiralal Hansara, Jain Itihasa, I, p. 73.
Günakara was the author of a commentary on the Yogaratnamala in V. S. 1296 (A.D. 1240).\(^\text{20}\)

Devendrasūri, pupil of Chandrasūri of Chandragatbhāra wrote the Upamitibhavaprapanchakathāsūroddhāra in V. S. 1298 (A. D. 1242).

Abhayadevasūri,\(^\text{21A}\) pupil of Padmendu, was the author of the Jayantavigayakāvya in V. S. 1278 (A. D. 1222). The following is the account of his spiritual descent:—


Jagat Chandrasūri performed austere penance in V. S. 1235 (A. D. 1229); so Jaitrasimha, king of Mewad, gave him the biruda “tapa”. He was the founder of the “Tapa” gatbha. Vastupala honoured Jagat Chandra and his pupils. This is the reason why the monks of Tapa gatbha wield great influence in Gujarata even to-day.\(^\text{22}\)

Vastupala died in V. S. 1296 (A. D. 1239–40) and Tejahpala in V. S. 1304 (A. D. 1247–8). They

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held the reins of government from V. S. 1276 (A. D. 1219–20) till death. They used their intelligence and power in carving out a small kingdom for their Rana whom they served very faithfully. They pursued a vigorous foreign policy and raised the honour of Gujarata. They were popular among the classes and masses. Though they were very staunch Jains, they did encourage other religions. They were great patrons of art and architecture as well as learning and the learned. They were ministers of whom Gujarata can justly be proud.
Chapter IV.

Jainism

in

The Vāghelā Period

After Vastupāla and Tejahpāla, Jagadu Shah, a Jain Bania of Cutch, continued their work by erecting temples to Tirthankaras, making pilgrimages to the holy places of the Jains, improving the condition of the Sravakas and Sravikas and patronizing the learned. But his title to fame rests on the "glorious and meritorious services" he rendered to humanity during the famine of V. S. 1815 (A. D. 1258–9). He believed that "service of man is service of God"; so he served the "children of God" without making any distinction of race, religion, language, caste or creed. In this work, he was encouraged by Paramadevasūri, a Jain monk.

Viyadu, a Srimali Jain Bania, was the ancestor of Jagadu. He was an orthodox Jain and built
many Jain temples, sunk wells and performed many religious deeds. He had a son named Varanaga who lived in Kanthakota in Cutch. Varanaga had a son named Vasa. The latter had five sons—Visala, Viradeva, Nirmala, Nemi, Chandu, and Shrivatsa. Vasa’s eldest son Visala had four sons—Laksha, Sulakshana, Sola and Sohi. Sola made Bhadreśvara his domicile of choice and married Lakshmi who gave birth to three sons—Jagadu, Raja and Padma. Jagadu had a wife named Yasomati and a daughter named Pritimati. When Pritimati became a widow, Jagadu wanted to give her in marriage again, but could not do so, as widow-re-marriages were uncommon in those days. Jagadu had no son, but his brother Raja who had married Rajalladevi, had two sons named Vikramasimha and Dhandho and a daughter named Hansi or Hansabai.\(^2\)

Once Jagadu purchased a goat on the neck of which was tied a precious Jewel, and became very rich. On another occasion, his servant Jayantasimha purchased a stone from the king of Ormuz. This stone which contained many precious jewels made Jagadu very rich.\(^4\) In other

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words, Sarvánandasūri informs us that fortune smiled upon Jagadu and the latter became very rich without any great effort on his part.

Pithadeva of Parakara demolished the fortifications of Bhadreśvara; so Jagadu began to rebuild the fort. Pithadeva asked him not to do so, but Jagadu completed the fort with the help of Lavananprasāda.5

Once Paramadevasūri paid a visit to Bhadreśvara and put up at the place of Jagadu. At the Sūrī’s suggestion, Jagadu made up his mind to make a pilgrimage to Giranāra and Satrunjaya with the Jain Sangh. To get protection for the congregation, he saw Viśaladeva in Anahilavada, pleased him with presents and returned to Bhadreśvara to start for the holy places in the company of the Jain congregation. The congregation which started on an auspicious day fixed by Paramadevasūri, safely reached the holy places. On the way, Jagadu gave much money to the poor and set up flags on many Jain temples.6

Once Paramadevasūri called Jagadu and told

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(4) Ibid, III, 11 to 18 and IV,
(5) Ibid V. This Pithadeva was probably Patha (A. D. 1197 to 1230) of Parakara.
(6) Ibid, VI, 10 to 41.
him that there would be a great famine in V. S. 1813, 1814 and 1815, and so he should store as much corn as he could in all the countries. Jagadu acted according to the advice of his spiritual preceptor and stored much corn in many places. In his granaries, he put copperplates containing the words "This is meant for the poor." In the days of famine, he opened 112 alms-houses and distributed 4,995,000,000 man corn costing about about Rs. 450,000,000.

In the third Year of famine, the prices of corn had soared very high and even the granaries of the kings were empty; so Jagadu gave 400,000 mams of corn to Viśaladeva, king of Anahilavada, 600,000 mams to the king of Sind, 1,600,000 mams to king of Mewad, 900,000 mams to king of Malwa, 1,600,000 mams to king of Benaras, and 1,050,000 mams to Nasiruddin, Emperor of Delhi.

These details of Sarvanandasūri are not confirmed by contemporary evidence. This, however, need not lead us to reject them. The names of the kings and mandalesvāra of Gujarata that we find in the Jagaducharita are confirmed by

(7–8) Ibid, VI, 68 to 132.

(8A) This Nasiruddin (1246 to 1266 A. D.) was certainly a contemporary of Jagadu Shah.
contemporary evidence. Viśaladeva was, beyond doubt, the king of Gujarata when the famine occurred. According to Sarvānandāsūri, the famine raged from V. S. 1313 to 15, while according to Subhasīla, it occurred during the years V. S. 1315-17. From both the accounts, it is clear that the famine lasted for three years. There may or may not be exaggeration about the amount of corn distributed by Jagadu, but certain it is that he opened alms-houses in various parts of the country, gave corn to the poor very liberally and helped Viśaladeva of Anahilavada and other kings of India by giving them corn in the days of famine.

The following were the other pious and religious deeds of Jagadu9:

1. Adorned the temple of Viśnunatha in Bhadreshvara with a gold knob and a gold staff,

2. Built a temple containing images of 24 Tirthankaras in Bhadreshvara.

3. Set up 170 images of Jina.

4. Gave a gold covering for the image of Parśvanatha in the same place.

5. Repaired the tanks of Kumarapala and

9. Ibid., VI, 42 to 66.
Mularāja and the step-well of Karna in Bhadreśvara.

(6) Made a garden for supplying flowers for the worship of Jina.

(7) Built a temple to Adinātha at Dhanka (modern Dhanka about 22 miles from Porbandara in Saurastra).

(8) Built a temple to 24 Trīthāṅkara at Vardhamāna (modern Wadhawana in Saurastra).

(9) Repaired the Temple of Harishankara at Kunnaria, a village to the north of Cutch.

(10) Set up an image of Viranātha in Wadhawan.

(11) Built a temple to Santinātha at Devakula near Sulakshanapura.

(12) Built a Poshadhasāla or a monastery at Bhadreśvara.

(13) Built a mosque at Bhadreśvara.

(14) Made three pilgrimages to Giranāra and Śatrunjaya.

(15) Held a festival when the dignity of Āchārya was conferred on Shishona, a pupil of Paramadevasūri.

(16) Dug wells in many villages and towns.
Several stories are told about Jagadu. Most of them show that Fortune had smiled upon him or that he was the 'adopted son of Fortune' and was therefore able to spend money freely. Ratnamandiragani tells a tale which shows Jagadu's relations to Viñaladeva of Anahilavada. Jagadu was a very broad-minded man. He did not want to put any body to shame; so he sat behind a curtain and gave charity to a person when the latter held out his hand. Once, so the story goes, Viñaladeva changed his dress and went to Jagadu Shah for alms. From the marks on the hand, Jagadu Shah saw that the person wishing to receive alms was a great man whose riches had taken wings; so he gave his two very precious rings in order that he might not be overtaken by a storm of misfortune during his lifetime. Next day, Viñaladeva sent for Jagadu Shah, returned his two rings and highly honoured him.\footnote{Upadesatarangini, p.p. 36-7.}

According to the second story, Jagadu had obtained name and fame by opening many alms-houses. Viñaladeva, growing jealous of Jagadu's fame, opened a kitchen in Anahilavada where he served oil to the people; but he could not do so
for a long time; so Jagadu took up his work and began to serve ghee to the people.

The stories quoted above show that Jagadu was a great donor whose resources were almost unlimited and that he was able to compete with even great kings and that he was invited to the court by Vişaladeva of Anahilavāda and much honoured.

The date of Jagadu's death is not known. From the Jagaducharita, it seems he survived for some years after the great famine. As his death was mourned by Arjunadeva of Anahilavāda, he must have died before V. S. 1331 (A. D. 1274–5), the last year of Arjunadeva's reign.

Pethada was another prominent Jain of this period. Deda, Pethada's father, lived in Nanduripuri in Avantideśa. Fortune smiled upon him and he became exceedingly rich. The king of Nanduri, wanting his wealth, cast him into prison for some time. When Deda was released, he left Nanduri and went to Vijāpur. From Vijāpur, he went to Cambay, won great fame by his generosity and came to be known as 'Kanakagiri'. Once he happened to go to Deogiri
where he built a magnificent ‘poshadhashaśa’ (a monastery\(^\text{12}\) or nunnery).

Deda had a son named Pethada or Prithvidhara. The latter's guru Dharmaghoshasūrī advised him to seek fortune in Mandapadurga. Pethada acted according to the advice of his spiritual preceptor and became exceedingly rich, King Jayasimha Paramār of Mālwa, honoured him much and gave him ensigns of royalty.\(^{12}\)

Dharmaghoshasūrī who had induced him to seek fortune in Malwa, came to Mandapadurga and advised Pethada to build Jain temples. Pethada, acting according to the sūrī's suggestion, built eighty four Jain temples in different parts of India. His edifice at Mandavagadha was superb. It was adorned with gold knob and staff and built at a cost of 18 lakhs. On the Satrunjaya hill, Pethada built a temple to Sāntinātha.\(^{13}\)

Pethada experienced some difficulty in building a temple at Deogiri but overcame the same by his generosity. Hemadi, a minister at Deogiri, was coming in his way; so, to please him, Pethada opened almshouses in Hemadi's name at several places. The minister was so much pleased with

\(^{11-12}\) Desai, Jain Sahityano Itihaś, pp. 404-5.

\(^{13}\) Ibid, p. 406.
Pethada that he persuaded the King to give Pethada Shah enough land to build a Jain temple in the heart of Deogiri. Pethada Shah spent large sums of money to erect this temple and called it 'Amulyaprasad. This temple was completed in V.S. 1885 (or A.D. 1278-9).

Pethada's father showed his zeal for Jainism by spending much money to preserve the forty-five 'Agamas' or Jain Scriptures. Many writers were employed to make copies of the Agamas and the copies were sent to his seven Sarasvati bhandaras at Broach, Deogiri, Mandavagadha, Abu and other places.

Pethada made pilgrimages to Satrunjaya, Giranara and Mt. Abu. He had taken the Parigraha-pramāṇa vrata or the fifth vow of a jain layman when he was at Vidyapura (Vijapura).

Pethada's son Jhanjhana was a chip of the old block. He married Saubhagyadevi, daughter of Bhima Sheth of Delhi. In V.S. 1340 or A.D. 1284, he started from Mandapadurga with Dharmaghoshasūri and Jain Sangha and made a pilgrimage to Satrunjaya and Giranāra.

On the way, he halted at Bālāpura, Chitrakuta (Chitod), Arbudagiri, Chandravati, Pralhadanapura (Palanpura), Anahilapura, Taranagiri (Tāranga) Karnavati and several other places. At Bālāpura, Jhānjhana set up twenty-four images; and built a temple to Parsvanātha, at Karahetaka, at the suggestion of Dharmaghosha, his preceptor. At Karnavati, he rewarded a bard for composing a good poem, set free ninety-six prisoners and took his meals with Sarangadeva, King of Gujarat.¹

According to the Upadesatarangini, Jhānjhana Shah, hearing that Ābhu Srimali of Tharapadra (or Tharada), who had the biruda of ‘Paschima Mandalika’, did not take his meals without feeding the Jains that paid visits to his place, went to Tharapadra with a Jain congregation of 32,000 and put up at Ābhu’s place. Ābhu Shah was, on that day, engaged in religious ceremonies; but his brother Jinadāsa feasted the congregation and gave presents to the Jains. Next day, Jhānjhana fell at the feet of Ābhu and begged forgiveness for putting him to a severe test.²

² Ratnamandiragani, Upadesatarangini, pp. 188–9.
Jhānjhana, like his father, was an excellent follower of Jina, influential member of the Jain community and great donor.

We shall now deal with the activities of the Jain monks in the Vaghela Period. Jagatchandrasūri, founder of the Tapa gattha, had two prominent pupils—Vijayachandra and Devendrasūri. Before Vijayachandra entered the order of Jain monks, he worked as a clerk of the famous Jain minister Vastupala who had helped him to become an Āchārya or Doctor. There was some difference of opinion between Vijayachandra and Devendra. The former lived continuously for several years at Cambay and his followers came to be known as ‘Vriddhasālika because they, with their preceptor, lived in a big monastery. Devendra and his pupils who wandered from one place to the other, had to put up at a small monastery when they came to Cambay; so Devendra’s followers came to be known as “Laghuśālika”.

Vijayachandra allowed his pupils to keep some more clothes besides their daily requirements; they were, moreover, allowed to take milk, ghee, fruits and vegetables everyday, and to perform

(1) Desai, Jain Sahityano Itihas, pp. 395, 400-1.
pratikramana', a religious ceremony, with the Jain laymen.\(^1\)

Devendrasūri, on the other hand, asked his pupils to observe the old strict rules of conduct. He was a great orator. When he delivered sermons, hundreds of Jains attended them. Vastupāla was one of the influential members of the Jain community who attended his sermons at Cambay. Devendragani was the author of five new Karmagrānthas with commentaries, the Siddhupanchāsīka and the Devavandana, Guruvandana and Pratyakṣhān Bhāṣya. He was, moreover, the joint author of the Śulārsanacharita. The Sṛavakudinakṛitya and the Dharmaratnātika were his other works.\(^2\)

In V. S. 1302 (A. D. 1246), Sarvananda composed the Chandraprabhacharita. In V. S. 1304 (A. D. 1248), Paramanandasūri, pupil of Devabhādra, completed the Hitopadesamālāvṛtti. In V. S. 1305 (A. D. 1249), Yaśodeva wrote the Dharmopadeka prakarana in Prākrit. About this time, the Jains of Devapattana and Dholaka district decided to open a good Jain library. In V. S. 1307, Ajitaprabhāsūri, pupil of Viraprabhāsūri,

\(^{1}\) Ibid, p. 401.
\(^{2}\) Ibid, 407.
composed the Śāntinātha-charita. He is also known as the author of the Bhāvanāśāra. In the same year, Purnakalāśa, pupil of Jinesvarasūri of Kharatara gatohha, completed a commentary on the Prākrit Dyāśraya of Homasūri. Abhayatilaka, who had studied under Laxmitilaka, the author of the Pratyekabuddha, in V. S. 1311 (A. D. 1255), was the author of a commentary on the Sanskrit Dvyākraya of Homasūri in V. S. 1312 (A. D. 1256), and the Nyāyālakāratippana.

In V. S. 13 12 (A. D. 1256) Chandratalaka Upadhyaya, pupil of Jinesvarasūri of the Kharatara gatohha, completed the Abhayakumāracharita, which was begun in Vagbhatamuni (Bāhadameru). He had studied under Nemichandragani, Siddhasena Muni, Gunabhadradasūri, Vijayadevasūri, Jinaipa Laxmitilaka and Suraprabha, who was the author of the Brahma-Kalpa and who had won victory over the Digambara Yamadanda in Cambay. Besides Purnakalāśa Laxmitilaka, Abhayatilaka and Chandratalaka, Jinesvarasūri had Jina-prabodhasūri, Jinaratnasūri, Devamurti, Vivekasamudragani, Sarvarajagani and other learned pupils.

Vidyānandasūri, pupil of Devendraśūri of Tapagatohha, was the author of the Vidyānanda,

(1-2) Ibid, 409-11.
a work on grammar. Before he became a Jain monk in V.S. 1302, he was known as Viradhavala. His father's name was Jinachandra. He was a native of Ujjain.'

Prabodhachandraganani, pupil of Jinesvarasuri, was the author of a commentary on the Sankalakotolavali, which he completed in V.S. 1320 (or A. D. 1264). He was trained by Padmanudevagani, Gunabhadra Vachanacharya, Vijayadevasuri and Jinapala Upadhyaya.²

In V.S. 1322 (A. D. 1266), Dharmatilaka, pupil of Jinesvarasuri, composed the Ajitasarita Janmastavatikā.³ In the same year, Munidevasuri, pupil of Madanachandrasuri of Vadi Devasuri gatohha, composed the Santinathacharita in Sanskrit.⁴ He also wrote a commentary on the Dhyampadesamala of Jayasimhasuri.

In V.S. 1323 (A. D. 1267), Simhatilakasuri, pupil of Vibudhachandrasuri, composed the Mantrarajarahasya and Lilavati. His other works are the Vardhamanavidyakalpa, Ganitadilakavritti and the Bhuvanadipakavritti in V.S. 1326 (A. D. 1270).⁵

In V.S. 1324 (A. D. 1268), Narachandra,

pupil of Simhasūri of Kāsadraha gatcchha, completed the Praśnaśataka. The Janmasamudra, with commentary, is his another work."

Pradyumnasūri, pupil of Kanakaprabha of Chandragathcchha completed the Samavāditya-sankshepa in V. S. 1824 (A. D. 1268). At the request of his brother, he composed the Pravrajyāvidhāna–Mulnuddhiprakaraṇa in V. S. 1838. He compiled the works of Udayaprabha, Devendra, Dharmakumāra, Balaśandra, Manatunga, Munīdeva, Ratnaprabha and other writers.⁶

In V. S. 1825, Vinayachandraśūri, pupil of Ratnasimhasūri, completed Kalpaniryukta–Dīpālikākalpa.⁵ Ratnaprabhasūri, pupil of Paramanand Dasūri, composed the Kuvalayamālākathā in Sanskrit, about V. S. 1825. In V. S. 1828, Jinprabodhasūri completed the Durgapadaprabodhatikī; in V. S. 1829 (A. D. 1273), Somachandra, pupil of Jayamangalasūri, completed the Vrittaratanākaretikī.

Dharmaghośhasūri of Tapā gatcchha was the author of the Sangkāchāraḥbhāshya–Chaitya-

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(1) Peterson I, 64; Buhler III, No. 107 (2) Peterson, III, 304. (3) Jeealmore catalogue, introduction, p. 57.
vandanabhāshya-vivarana, Kālasvarupavīchāra, Srāddha Jinakalpa, Chaturvīmsati Jinastuti, and the Dushmakāla-sanghaṣṭotra. He was the guru of Pethada. He died in V. S. 1357 (A. D. 1381).

Somaprabhasūri, pupil of Dharmaghoshasūri of Tapāgatachha, was the author of the Yatijitakalpa and twenty-eight short poems. He won a victory in debate over the Brahmins of Chitrakuta (Chitoda). He was a great scholar. His prophecy about the fall of Bhimapalli had come true.

Kshomakīrti, pupil of Vijayachandra of Tapāgatachha, wrote a commentary on the Brihat Kalpaṇasutra of Bhadrabāhuswami in V. S. 1332 (A. D. 1276).

Manatungachārya was the author of the Śrīyānśacharita. In V. S. 1384 (A. D. 1278), Dharmakumāra, pupil of Vibudhaprabha of Nāgendrakula, completed the Sālibhadracharita. About the same time, Vivekāsāgara completed the Punyasāra Kathānaka.

(4) Peterson, III, 312; Weber, No. 1975; Bhāndārakara, V, No. 1232; Velanakara, No. 1805; Kantivijaya, No. 105.

(5) Desai, Jain Sahityano Itihāsa, pp. 414-5


(7) Velanakara, No. 1779.

In V. S. 1334, Prabhachandrasūri, pupil of Chandraprabha of Rajagatkhha, completed the Prabhāvakacharita. It is a very important work to a student of the History of Gujarāt.²

In V. S. 1337, Mulachandra wrote a commentary on the Vishayanigraha kulaka. In V. S. 1338, Manikyasūri completed the Sakunasaroddhāra.¹⁰

In V. S. 1349, Malliṣenasūri, pupil of Udayaprabhasūri of Nagendragatkhha, completed the Syādvadamanjari.¹¹

Jinaprabhasūri, pupil of Jinasimhasūri of Kharatragatkhha, commenced the Vividha-Tirthakalpa-Kalpaapradipa in V. S. 1327 (A. D. 1271) and completed it in V. S. 1339 (A. D. 1333). The work contains 58 Kalpas. They were written after making pilgrimages to the holy places of the Jains, and contain many historical facts, some of which are not recorded elsewhere. It is said that the sūri had taken a vow to compose one poem every day. For Somatilakasūri of Tapagatkhha, he had composed many stavanas or short poems. Time seems to have destroyed many of these, but we can still have the pleasure

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of reading Jinarājastava, Dwiakshara Nemistava, Panchaparamesthistava, Parsvastava, Virastava, Saradastotra, Sarvagnabhaktistava, and Siddhanta-stava. In V. S. 1352 (A. D. 1296), he composed the Vibhramatikā, and in V. S. 1356 (A. D. 1300) the Srenikacharita.

(1) Buhler, III, No. 97; Peterson, IV, 91.
Chapter V.

Jainism in the 14th Century.

In 1297 A. D. Madhava, a Nagra Brahmin and minister of Karna Vaghela of Anahilavadha, sold the liberty of Gujarata at the gates of Delhi, by inviting Aladdin Khilji to conquer this country. The Muslims took possession of this province, plundered and burnt cities, and harassed the people. Gujarata now experienced a new life. Her people led a dependent life. Their liberty was lost. They had no freedom of conscience. Important offices in the state were captured by the Muslims. Hindu and Jain temples were demolished and mosques erected in their places. Education of the sons and daughters of this land was neglected. Sanskrit and Prakrit languages received a step-motherly treatment. For all these and many other evils, Madhava was responsible. Instead of taking

(1) According to some scholars, the Muslims conquered Gujarata in 1299 A. D.
revenge on King Karna, he took revenge on the people of Gujarata by bringing them under Muslim yoke.

The Jains did suffer by the Muslim conquest of Gujarata. But even in these hard times, they maintained their trade and temples, obtained permission to repair old jinalayas (temples) or build new ones and served very faithfully Sarasvati, the goddess of learning, by contributing to Sanskrit, Prakrit and Gujarati literature very generously, at a time when other communities in the province had almost entirely given up her worship.

It is a mistake to suppose that no new temples were erected in the Muslim Period. It is true that the Muslim rulers were not in favour of erecting new temples; but, at times, they gave their consent to the erection of new temples or did not object to the repair of old ones. In V. S. 1866 (A. D. 1809-10), Jeśala Shah of Cambay erected a temple to Ajitanāth, the second Tirthankara; and Samarasimha or Samara Shah repaired the temple of Ādinātha on the Satrunjaya Hill, when the image of the Tirthankara was

(1) Desai, Jain Sahityano Itihāsā, p. 424.
destroyed by the Muslims in V. S. 1369 (A. D. 1812-13).²

Samarasimha who repaired the temple of Adinatha on the Satrunjaya Hill, belonged to Upakesa vamsa and Vesata kula.³ Salakhano was his great grand-father. He had a son named Ajada whose son Gosala had, by his wife Bhānumati, three sons named Asadhara, Desala and Luno. Asadhara married Ratnashri. Luno had a wife named Latchhi or Lakshmi. Desala's wife Bholi had three sons—Sahajapala, Sahan and Samarasimha. Sahajapala erected a temple to twenty-four Tirthankaras in Devagiri in the Deccan. Sahana took up his abode in Cambay and won name, fame and glory by his good deeds. Anahilavāda was Samarasimha's domicile of choice. Samarasimha was a well-known jeweller in the old capital of Gujarāta. He exercised great influence at court. When he came to know that Adinatha's temple on the Satrunjaya Hill was destroyed by the Muslims, he paid a visit to Alapakhāna, the-subā of Gujarat, and obtained a “firmanā” to repair or rebuild the temple. The Suba had also given necessary instructions to Malek Ahidara, his subordinate, in this connection.³

When the Jains came to know of Suba’s firman, they gave a rousing reception to Samara Shah and advised him to set up a new image of Ādinātha on the Satrunjaya Hill. Samara Shah sent his men to the king of Ārasana with presents. The king was a strict vegetarian and a firm believer in the principles of Jainism; so he consented to give the required marble from his mine without any charge. Marble was taken in carts to Palitāna. Sixteen clever sculptors were sent from Anahilavāda to Palitāna to prepare the image. Bālachandra Muni was to supervise the preparation of the image.  

When the sculptors completed their work, good news was sent to Samara Shah at Anahilavāda. Samara Shah, then, made up his mind to make a pilgrimage to the holy hill in the company of the Jain congregation to set up the image of Ādinātha in the newly constructed temple. Invitations were sent to the Jains of far off places.  

Among the Jain monks who made the pilgrimage to the holy hill in the company of Samara Shah were Vinayachandrasuri, Ratnākarasuri of Brihadgatcchha, Padmachandra—

suri of Devasuri gatahha, Sumatisuri of Sāndora
gatahha, Virasuri of Bhavadar gatahha, Sarvadeva
suri of Tharapadragatahha, Jagatsuri of Brahman
gatahha, Amradevasuri of Nivratti gatahha who
wrote an account of this pilgrimage of Samara
Shah to the Satrunjaya hill before V. S.
1898 (or A. D. 1336), Siddhasena Acharya
of Nanakagana, Dharmanghosahasūri of Brihad
gatahha, Prabhānandasūri of Nagendra gatahha
and Vajrasenasūri, pupil of Hemasuri."

Among the prominent Jains who joined
the congregation were Sanghapati Jaitra and
Sanghapati Krishna, Haripala, Devapala, Landhaka,
son of Sthiradeva of Vatsakula, Pralhādana Soni,
Sodhaka and Devarāja who had won name and
fame as a great donor.7

Alapakhana, Suba of Gujarata, who had
granted permission to rebuild the temple, gave
ten guards to protect the congregation.8

The congregation started from Anahilapataka
and went to Palitana Via Serisā (near Kalola
Mahsana District), Sarkhej (near Ahmedabad) and
Dholkā. At Serisā, Samara Shah worshipped
Pārsvanātha and held a festival for eight days. He

pp. 125, x. 3
was given a tumultuous welcome by the Jains and Thakors of the villages on the way. He spent money freely and was very hospitable to the Jains who had joined the congregation.\(^9\)

There were no big inns in those days; so when the congregation reached Palitana, Samarā Shah pitched tents on the banks of Lalitasara, erected by Lalitādevi, wife of Vastupāla. About this time, Sahajapāla from Devagiri and Sāhana from Cambay came to Palitana with congregation. Samarā Shah's joy knew no bounds when he saw his brothers. He paid his respects to the Jain monks who had come with the congregation from Cambay. Among the prominent persons who had accompanied Sāhana were Sangana, brother of Pātaka mantri, Lālā, Simhabhata, Vijala, Madana, Molhaka and Ratnasimha. Samarā Shah gave all the pilgrims a very warm welcome.\(^10\)

On the 14th day of the bright half of Maha in the Vikram year 1871 (A. D. 1315), Samarā Shah set up the image of Ādinātha, in the completed temple on the holy hill. This is proved by other evidence. In the Ādesvara tunka on the Satrunjaya hill, the inscriptions at the

\(^9\) Ibid., appendix, pp. 136-7
foot of the images of Satchikadevi, Asadhara and Mahipaladeva confirm this fact. Satchikadevi was the Kuladevi or family deity of Samara Shah. Mahipaladeva, who gave marble from his mine without taking any charge, was the king of Arasana, and Asadhara was the uncle of Samara Shah. All the three inscriptions give the date mentioned above. In addition, the inscriptions at the foot of the images of Satchikadevi and Asadhara give the genealogy of Samara Shah.

The honour of performing the ceremony at the time of setting up the images is shared by Siddhasuri of Upakesagatohha and Ratnakarasuri of Tapagatohha. The Samarasimharasa gives this credit to Siddhasuri, while in an inscription of V. S. 1449 (A. D. 1392-3) in the temple of Vimalanatha on Girinara, in the Satrunjayatvathoddharaaprabandha and the Satrunjayarasa, this honour is given to Ratnasuri. As many images were set up on the same day, it is probable that

(11) संवत् १३७१ वर्ष माहुदिदि १४ सोमे व्रीमद्धेरावशो देवदाति-गोमोहि साते………………समर तात सोगण प्रमुख गुरुमुकुलायो-पेतेने निर्मुक्तयेवी अष्टाधीकामूलित: कारिता।

१२ व्यासद्वरत्रपरमेन सुपुरोज रत्नकरकान: पुरावथ रत्नकरकानाम-शत्रु प्रवेशे चेंम्बो गणो निर्मातः। तैथके ब्रमरागसाधुरिविद्वादारे जतिल्ला………………………………………॥
the ceremony of setting up some was performed by Siddhasūri and of others by Ratnasūri.12A

A festival was held by Deśala, Samara Shah's father, to celebrate this event. Sumptuous dishes were served to the Jain congregation for several days. Poor persons were given alms, Jain monks and nuns were given clothes. Beggars were feasted13 Samara Shah lived in Palitana for twenty days and made arrangements for the maintenance of the temple. Several servants were appointed to worship Jina. Gardeners were appointed to look after the gardens from which flowers were supplied to the temple for the worship of Jiṅa.14

From Palitana, Samara Shah went to Giranara with the congregation and worshipped Neminātha, the twenty-second Tirthankara. Here Samara received the good news of the birth of a son and lived for ten days. From Giranara, he went to Devapattana where he was given a rousing reception by the king. The congregation paid

12A Vimalanātha Prasasti, v. 63 'Pratistha' or the image of Adinātha, the principal deity was certainly performed by Siddhasūri as his contemporary and eye-witness Amradevasūri says.

a visit to the well-known Somanātha temple and adorned it with a five colour-flag. This event shows that the Jains were not hostile to Brahmans, but were generous enough to adorn a Siva temple with a flag.\(^{15}\)

Samara Shah held the astāhnīkāmahotsavē or a festival for eight days at Devapattana and went to Ajār to worship Pārvavānātha. From Ajār, the congregation went to Kodinār and worshipped Ambikādevi. Deśala, Samara’s father, adorned Ambika’s temple with a flag.\(^{16}\)

The congregation then went to Div where the king received Samara Shah and Haripala, a multimillionaire, held a feast. Astāhnīkāmahotsava was held and the beggars were given alms.\(^{17}\)

From Div, the congregation went to Anahilavāda via Pātdi, Sankhesvara and Harij. The Jain Sangha of Anahilavāda gave a rousing reception to Samara Shah when he entered the capital on the 7th day of the black half of Chaitra of the Vikrama year 1371. 5000 persons were invited to dinner. Sanghapati Deśala is said to have

(16) Ibid, pp. 249-50
spent 2770,000 coins in rebuilding the temple of Adinatha.\(^{16}\)

In V. S. 1375 (A. D. 1318–9), Deśala again made a pilgrimage to the holy hill with seven Sanghapatis and 2000 persons and spent eleven lakhs.\(^{19}\)

According to the Nābhīnandanoddhāraprabandha, Emperor Gyasuddin was much pleased with Samara Shah and highly honoured him. At Samara’s request, the emperor set free the lord of Pandu deśa.\(^{20}\)

This Gyasuddin was probably Gyasuddin Tughlak (A. D. 1320 to A. D. 1325) who was a contemporary of Samara Shah. Balban’s another name was also Gyasuddin; but the Nābhīnandanoddhāraprabandha, implies that Samara Shah came to be acquainted with him after he rebuilt the temple of Adinatha on the holy hill; so he cannot be Gyasuddin Balban who died in A. D. 1286.\(^{21}\)

\(^{16}\) Nābhīnandanoddhāraprabandha, V. v. 97.


\(^{20}\) Ibid, p. 163.

\(^{21}\) According to Kakkasūri, Kutbuddin, king of Delhi, had invited Samara Shah to Delhi, after
According to the Prabandha writer, Samara Shah was appointed as the Suba of Telang deśa where he set free many prisoners and obliged many chieftains. He adorned Urangalpura with Jain temples, invited many Jain families to settle there and won name, fame and glory as a suba. This account of Kakkasuri, though unconfirmed is not unreliable, because he was a 'Guru' and contemporary of Samara Shah.

About V. S. 1369 (A. D. 1312–13), the temples of Vimala Shah and Tejahpala on Mt. Abu were destroyed by the Muslims. When the Jains came to know of this, they undertook the work of repairing the temples. The Vimalavasahi was repaired by Vijada, son of Dhanasimha of Mandor, his five brothers, Laligasimha and Laligasimha's two brothers. Thus the whole temple of Vimala Shah was repaired by nine persons. The "Pratistha" (or the ceremony of Siddhasuri's Death in V. S. 1376 (A. D. 1320.) This seems to be evidently a mistake because Kutbuddin who died in A. D. 1210 was not a contemporary of Samarā Shah. The king who invited Samarā Shah to Delhi was Gyasuddin Tughlak whose dates A. D. 1320–25 show that he was a contemporary of Samarā Shah.

(22) Jain Aitikāsika Gurjar Kavya Sanchaya, Appendix, p. 163–4.
setting up the image) was performed by Gnanachandrasūri. The inscriptions at the foot of many images in the cells near the principal temple show that many of them were set up about this time. In the Gudhamandapa, we see, even to-day, the statues of Gosala and Gunadevi, the 'grand-father and grand-mother of Vijada respectively and of Mahanasimha and Minaladevi, the parents of Laligasimha. These statues were set up in the year V. S. 1378 (A. D. 1322) when the 'pratistha' of the temple was performed.

Tejahpāla's temple was repaired by Pethada Sanghavi, son of Chandasimha in V. S. 1378 (A. D. 1321–2) when he had come on a pilgrimage to Mt. Abn, with the Jain congregation.

There was a famine in Gujarata in the V. years 1376–77. So Bhima gave away large sums of money in charity. This Bhima was probably Bhimashah who erected Bhimasimhaprasad on Mt. Abu.

In V. S. 1394 (A. D. 1387–1388), Mantri Bhanaka, son of Mantri Jagasimha and grand-

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(23) Prachina Jaina Lekha Sangraha, II, No. 132
(24) Ibid, No. 132
(25) Jayantavijaya, Abu, p. 92
(26) Desai, Jain Sahityano Itihāsa, p. 429
son of mantri Abhayasimha, set up an image of Ambikadevi in Vimalavasahi on Mt Abu.\textsuperscript{27}

Up to this time, we dealt with the services of Jain laymen and their contribution to art. Now we shall deal with the literary activities of the Jains.

Jinaprabhasūri, pupil of Jinasimhasūri of Laghu Kharatara gataōha composed the Vividhartirthakalpa between V. 1327 and 1389 ( A. D. 1271 and 1333 ).\textsuperscript{28–29} His other works in the 14th century are commentary on the Kalpasutra in V. S. 1364 ( 1307–8 A. D. ), the Sadhupratikrahanasutratravritti ( A. D. 1307–8 ), Ajitasantistavavritti, Upasargaharastotravritti, and Bhayaharastotravritti in A. D. 1308–9;\textsuperscript{30} Dharmādharmaprapakarana,\textsuperscript{31} Āvasyakasutratradhāra, Chaturvidhhabhavanakulaka Tapomatakuttana and the Surimantsapradesa.\textsuperscript{32}

Upto this time, the Jains used palm-leaves to write books. In the beginning of the 14th century, paper was used. The earliest available

\textsuperscript{27} Ibid, p. 429.
\textsuperscript{30} Peterson, I, 52; Weber, No. 1965.
\textsuperscript{31} Peterson, V, 131.
\textsuperscript{32} Desāī, Loci. cit., p. 419.
books written on paper bear the date V. S. 1356-57 (A. D. 1300-01)

In V. S 1361 (A. D. 1304-5), Merutungachārya, pupil of Chandraprabha of Nagendragatehha, completed the Prabandhachintāmāni. This is one of the few historical works written in Sanskrit. It is a work in five parts. The first part deals with Vikrama, Kalidasa, Siddhasena Divakara, Salivahana, Vanaraja and other Chavada kings, Mularaja Solanki, Munjaraja, Sindhula and Bhoja. The second part deals with the relations of Bhima and Bhoja and gives accounts of Fulachandra Digambara, Maṅgh Pandit, Dhanapala, Mayura, Bana and Manatunga. The third part deals with Siddharaja Jayasimha of Anahilavāda and gives short accounts of Līla Vaidya, Udayana Mantri, Santu Mantri, Minaladevi, conquest of Malwa, Siddha-Hema, Rudramal, Sahasralinga tank, Ramechandra, Jayamangala, Yasahpala, Hemaśuri, Navaghana of Saurastra, Sajjana Mantri, Siddharaja's pilgrimage to Somanatha, Debate between Vadi Devasuri and Kumudachandra, and Ābhada Shah. The fourth part deals with Kumarapala, the Chaulukya king of Anahilavāda and gives account of his birth, parentage, early career, accession to the throne, and conversion to Jainism. It also contains many
stories about the intercourse of Hemaśūri and Kumarapāla. Short notes on Vāgbhata, Amrabhata, Udayachandrasūri, Alinga, Vāmarasi, Sankarāchārya, Ajayapāla Bāla-Mularāja, Vastupāla and Tejahpāla are also found there. The fifth part gives a short account of Nandarāja, Silāditya, fall of Valabhi, Munja, Govardhana Lakshmanasena, Jayachanda, Jagaddeva, Paramardi, Prithvirāja, Varahamihir, Bhartruhari, Vagbhatta Vaidya, Kshetrapala and others.

We have given above a more or less detailed account of the contents of the Prabandhacchintāmani because it is an important work on the history of Gujarata. Mr. Forbes and Dr. Bhagvanlal have made much use of this work while writing the history of Gujarata in the Rāsmatlā and the Bombay Gazetteer respectively. The Prabandhacchintāmani is translated into several languages.

The Vicharasaṃvriti33 is another important work of Merutungasūri. It gives useful dates and contains short notes on Kalkāchārya, Haribhadra and Jinabhadra. Some believe that this Merutunga is not the author of the Prabandhacchintāmani.

The Mahapurushacchharita or the Upadesasatī34

(33) Velankara, No. 1656. (34) Peterson, III, 266; Peterson, VI, 43; Weber, II, 1024.
is another work of Merutungasūri. Among other things, it deals with the Jain Tirthankaras Rishabhadeva, Sāntinātha, Neminātha, Parāvanātha and Mahāvīraswāmi.

Feru, son of Chandra Thākkura, a staunch Jain, composed the Vāstusāra in V. S. 1372 (A. D. 1315-16). In the same year, Kamalaprabha, pupil of Ratnaprabhasuri, completed the Pundārikācharita.

Somatilaka, pupil of Somaprabhasūri of Tapāgatchha, was the author of the Navyakshetramānasasā, Vīcharasutra and Saptatisasthānaka. The last work was composed in V. S. 1387 (A. D. 1330-31). The dignity of Sūri was conferred on Somatilaka in the year V. S. 1373 (A. D. 1316-17).

Sudhakalaśa, pupil of Maladhari Rajasekharasūri, composed the Sangitopnishad, a work on music, in A. D. 1323-4. The abridged edition of this work was completed in A. D. 1349-50. The Ekāksharanāmamalā is another work of Sudhakalaśa.

(85) Kantivijaya Bhandar, Baroda, No. 68
(86) Velankara, Catalogue of Manuscripts in the library of the B. B. R. Asiatic Society, No. 1688.
Jinakusalasūri of Kharataragatcchha was born in V. S. 1330 (A. D. 1278-4). His father's name was Jilhāgara Mantri and mother's name Jayatashri. He entered the order of Jain monks in V. S. 1347 (I290-I A. D.) and had the dignity of sūri conferred on him in V. S. 1377. (A. D. 1320-1) To celebrate this occasion, Tejahpāla Shah of Anahilavāda held a festival. The Sūri wrote a commentary on Jinadattasūri's Chaitavundan-Devavundanakulaka.\textsuperscript{38}

Somatilakasūri (or Vidyatilakasūri), pupil of Sanghatilakasūri of Rudrapalliya gatcchha, composed Virakalpa and Shaddarshanasutratīka in V. S. 1389, The Silatarangini in V. S. 1392, the Laghustavatīka in V. S. 1397 and the Kumārapālaprabandha.\textsuperscript{39}

Ratnadevagani wrote a commentary on the Vajjālaya of Jayavallabhā in V. S. 1393 (A. D. 1386-7).

About this time, Sarvānandasūri, pupil of Dhanaprabhasūri, composed the Jagaducharita.\textsuperscript{40}

\textsuperscript{38} Kāntivijaya, Baroda, No. 182.
\textsuperscript{39} Peterson, IV, 99; Weber, No. 2006; Buhler, VI, No 709.
\textsuperscript{40} Buhler, II, No. 284. The book is translated into Gujarati.
The work gives the life-story of Jagadu Shah with special reference to his pious and meritorious deeds.

Bhuvanatungasūri of Anchalagatchhia wrote a commentary on the Rishimandala in V. S. 1380 (A. D. 1313–4). His other works are the commentaries on the Āturalpratyākhyāna and the Chatuhsurana.  

After the Muslim conquest of Gujarata, Sanskrit and Prakrita were not patronized by the state; so many scholars wrote works in the language of the province. In V. S. 1358 (A.D. 1301–2) the Navakāravyākhyāna was composed in Gujarati. In V. S. 1369 (A.D. 1312–13), the Atichāra was composed. Among the other Jain works in old Gujarati in the first half of the 14th century may be mentioned The Katchhulirūsa in V. S. 1308 (A. D. 1397), the Viharamāna-Tirthankarastava (V. S. 1368–A. D. 1311–12), the Samarārāso (About A. D 1314–15), the Stuulibhadraśāya and the Charcharikā.  

Rājasekhara composed the Chaturvimsatiprapabandha or the Prabandhakośa in V. S. 1405

(41) Jaisalmer Catalogue, introduction, No. 54; Desai, Jain Sahityana Itihāsa, p. 484.
(42) Desai, Ibid, pp. 484–5
(A.D. 1349). He belonged to Prasnavahanakula, Kotikagana, Madhyama Sakha and Harshapuriya gatohba. He gives the following account of his genealogy:

Sthulabhadra

| Maladhari Abhayadeva
| Hemachandra
| Srihchandra
| Munichandra
| Devaprabha
| Narachandra
| Padmadeva
| SriTilaka
| Rajasekhar

The Chaturvimsatiprabandha is a rare historical work in Sanskrit. As its name suggests, it contains the following 24 prabandhas:

(1) Bhadrabahu and Varahamihira (2) Arya-

(38) Rajasekhara's Prasasti to Jinaprabhasuri's Nyayakandalipangika.

The work contains valuable information about the History of Gujarata.

The other works of Rajasekhara are the Syādvādakalikī or the Syādvādavidipikā, Shaddarśana-samuchaya, Dīnashattrimsikā, Nyāya-kandalipanjikā, Ratnakarāvatārikāpanjikā and eighty-four stories.⁴

Gunansamriddhi Mahattara, pupil of Jinachandrasūri of Kharataragatchha, composed the Anjanā-sundarīcharita in Prakrit in V. S. 1406 (A. D. 1349−59). It contains 404 verses.⁵

Merutunga completed the Kāmadevacharita in V. S. 1409. (A. D. 1352−3) and the Sambhava-

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(44) Buhler, IV, No. 278; Velankara, No. 1634; Peterson, III, 272.

(45) Jersalmere Catalogue, No 49.
nāthacharita in V. S. 1418 (A. D. 1361–2). The latter work deals with the life of Sambhavanatha, the third Tirthankara.

Munibhadrasūri of Brihadgatsthā prepared an abridged edition of Munidevasūri's Sāntināthacharita. His genealogy is as follows:—Vādi Devasūri—Bhadreshvara—Vijayendu—Manabhadra Gunabhadra—Munibhadra.

Gunabhadra, Munibhadra's preceptor, was a very learned man. Sultan Muhammad Tughlak (A. D. 1325 to 1357) was much impressed by his learning and wanted to give him gold coins, but he refused to accept the same. His pupil edited the Prasnottararatnamālā of Devabhadrasūri in V. S. 1429 (or A. D. 1872–3).46

In V. S. 1411 (A. D. 1354–5), Somakīrti, pupil of Jinesvarasūri, composed the Kātantra-vrīttipanjikā.47

Bhāvadevasūri, pupil of Jinadevasūri of Khandilagatsthā, composed the Pārsvanāthacharita in V. S. 1412 (A. D. 1355–56). His other


47) Jaisalmero catalogue, No. 12.
works are the Yatidinacharyā in Prakrit and the Alankārasāra."

Jayasekharasuri of Anchalagatchha composed the Upadeśakāintāmanī, Dhammilacharitamahākāvyā and the Prabodhchintāmanī in one year. His other works are, the Jain Kumārasambhava, Śatrunjayadvātrimesikā, Giranāradvātrimesikā, Mahāviradvātrimesikā, Kriyāguptastotra and Atmāvabodhakulaka. The Prabodhchintāmanī, referred to above, won him name and fame as a first class Gujarati poet. The Tribhuvanandipakaprabandha is his other known work in Gujarati. Jayasekharasūri was the second pupil of Mahendraprabhasūri and entered the order of Jain monks before V. S. 1418. (A.D. 1361-2)²⁹

Jayasimhasūri, pupil of Mahendrasūri³⁰ of Krishnarshigatchha, completed the Kumarapala Chamita in V. S. 1422 (A.D. 1365-6). It deals

(48) Peterson, IV, 108; Kantivijaya Bhandara, Baroda; this Bhavadevasūri was probably the author of the Kalikāchāryakatā (Peterson, I, 30)


(51) This Mahendrasūri, being free from avarice, did not accept money; so he was called "Mahātma" by Muhammad Tughlak (1325-51) whose contemporary he was.- Jain Sahityano Itihāsa, p. 440.
with the life of Parmarhat Kumārapāla, the Chaulukya king of Anahilavāda, who had embraced Jainism. The Nyāyatātparyadīpikā is another work of Jayasimhasūri. It is a commentary on the Nyāyasāra of Bhasarvagna. Our poet is said to have defeated Saranga pandit, the author of the Sarangadharapaddhati, in a debate. He has also completed a grammar.\(^{52}\)

In V. S. 1426 (A. D. 1369-70), Guṇakara, pupil of Guṇachandra of Rudrapalliya gatehha, wrote a commentary on the Bhaktamarastotra.\(^{53}\)

In V. S. 1427 (A. D. 1370-1), Mahendra-prabhasūri, pupil of Madanasūri, and the principal astrologer of Firoz Tughlak (A. D. 1351 to A. D. 1388), wrote the yantrarāja, a work in five parts. His pupil Malayendusūri wrote a commentary on the work.\(^{54}\)

Ratnasekharasūri, pupil of Hematilakasūri of Brihadgatehha and Nagori Tapagatehha, composed the Sripālacharita, in Prakrit, in V. S. 1428 (A. D. 1371-72) and the Chhandakośa.\(^{55}\)

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\(^{52}\) Nayachandra, Hammiramahākāvyā, XIV, v. 23-4.

\(^{53}\) Velankar, No. 1817; Peterson, V, 207; Buhler, II, No. 302.

\(^{54}\) Velankara, No. 255-57; This Book is published.

\(^{55}\) Peterson, IV, 118; Peterson, III, 203
In A. D. 1372–3, Devendrasūri, pupil of Sanghatilakasūri of Rudrapalliyyagatobha, wrote a commentary on the Prasnottararatnamālā of Vimalachandrasūri. In this work, the author says that Somatilaka, author of the Silopadesamālā, was his 'gurubandhu.' The Dūnopudesamālā in prakrit, with a commentary in Sanskrit, is Devendrasūri’s other work.

Mahendraprabhasūri’s pupil Merutunga wrote a commentary on the Kūtantravyākaranam in V.S. 1444 (A. D. 1387–8) and the Shaddarshanānirnaya. In A.D 1392–3, he wrote a commentary on the Saptatibhūshya. According to the Praśasti to this commentary, the author's other works are the Meghaduta with commentary, the Shaddarshanasumutchodhaya the Bālāvabhodhavṛtti and the Dhātupūrṇyana. Mr. Hiralal Hansaraja ascribes the Bhavakarmaprakriya, the Satakabhūshya, commentary on the Namuttunam, the Suvrāddhakathā, the Upadesamālātikā and the Jesājiprabandha to Merutunga. The Jesāji-

(56) Peterson, IV, 108; Weber, No. 2021
(57) A copy of this work exists in the Kantivijaya Bhandar, Chhāni (near Barodā)
(58 ) Velankara, No. 22.
(59 ) Velankara, No. 1666.
prabandha says that according to Sūri's instructions, Jesāji built a temple to Sāntinātha and made pilgrimages to Satrunjaya and other holy places of the Jains.  

Mahendraprabhasūri or Mahendra of Anchalagatchhā composed the Tirthamālāprakarana. He died in V. S. 1444 (A. D. 1388). Some ascribe the Vīcharasaaptatikā to him.

Jayanandasūri, pupil of Somatilakasūri of Tapagatchhā, composed the Sthulibhadracharita. The dignity of ‘Āchārya' was conferred on him in V. S. 1420 (A. D. 1363–4). He died in A. D. 1384–5.

Devasundarasūri of Tapagatchhā was a well-known Jain Doctor. With his “advice and assent,” many palm-leaf manuscripts were copied on paper. In V. S. 1444 (A. D 1387–8) the Jyotihkaraṇadavivritti, the Tirtha-kalpa, the Chaityavandanachurni and other books were written on palm-leaves. Gnanasagar, Kulamandana, Gunaratna, Sadhuratna and Somasundara were some of his learned pupils.

(60) Jain Sahityano Itihas, pp. 442–3.
(62) Velankara, No. 1090; Peterson, V. 216
(63) Desai, Loc. Cit., p. 443
Gnanaśagarasūri, pupil of Devasundarasūri, referred to in the last para, composed the Āvasyakachurni in A.D. 1383–84, the Uttara-dhyayanasutrachurni in A.D. 1384–85, the Oghaniruyuktichurni, the Munisuvratastava and the Pārśvanāthastava.\(^{64}\)

Kulanandana, another learned pupil of Devasundarasūri, composed the Vichārāmritasangraha in A.D. 1386–7, Siddhāntālakoddhāra, Pragnāpanāsutrachurni, commentaries on the Pratikramanásutra, Kalpasutra and the Kavyasthitistotra, and several short poems singing the praises of God.\(^{65}\)

Munisundara, pupil of Somasundarasūri, composed the Gaiśedīyangosthi in A.D. 1398–9. Devananda or Devamurti was the author of the Kṣetrasamāsa. His spiritual descent is as follows:

Chandraprabha—Dharmaghosha—Bhadresvara—Muniprabha—Sarvadeva—Somaprabha—Ratnaprabha—Chandrasisimha—Devasimha—Padmatilaka—Shrilaka—Devachandra—Padmaprabhasūri—Devananda or Devamurti.\(^{66}\)

Nayachandrasūri, pupil of Prasannachandra of

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\(^{(64)}\) Peterson, II, No. 284; Buhler, VII, 18.
\(^{(65)}\) Buhler, VII, 18; Velankara, No. 1802.
\(^{(66)}\) Desai, Loc. cit., p. 444.
Krishnarshi gatchha, composed the Hammirmahākāvya and the Rambhāmanjarīnītikā. These are some of a few historical works in Sanskrit. In the Hammirmahākāvya the hero is Hammira, but it contains many references to Prithviraja Chohana. In the Rambhāmanjari, the hero is Jayachandra of Kanoja, but there is not the slightest reference to his Rajasuyayagna, Sanyukta’s ‘Swayamvara’ or his enmity with Prithviraja. From this, Mr. G. H. Ojha concludes that these stories of the Prithvirūjārūso were not known upto V. S. 1440 (A. D. 1388) (about which date the works were composed), but were later interpolations.69

We shall now consider what contribution the Jains made to old Gujarati literature, prose and poetry, in the second half of the 14th century.

<table>
<thead>
<tr>
<th>Name(s) of the author or authors</th>
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<th>Date and or Place</th>
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<tr>
<td>(1) Rajasekharana</td>
<td>The Neminātha Fāga</td>
<td>A.D. 1349</td>
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<tr>
<td>(2) Vijayabhadra, pupil of Lavanyaratna</td>
<td>(i) The Kamalāvatī</td>
<td>A.D. 1850</td>
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<td>(ii) The Kalāvatī Sati Rāsa</td>
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(3) Vinayaprabha The Gautamaswāmi 1356
Rāsa Cambay.

(4) ———— Hansaraja— A.D. 1355
Vatsāharaja About
Silā

(5) ————

(6) Harasovaka The Mayanarehā
Rāsa A.D.
1357-

(7) Jinodayasuri, The Trivikrama
pupil of Rāsa A.D.
Jinakusalasūri 1359
(A.D. 1318–9 to A.D. 1375.)
He entered the order of Jain monks at the age of seven

(8) Gnānakalasa— The Jinodayasuri
Pattābhīsheka A.D. 1359
Rāsa

(9) Merunandana— Shri A.D.
Jinodayasuri 1375
Vivahalau

(10) Viddhanu Gnānapanohami
and Chopai
a pupil of Jinodayasūri.
(11) Merunandana The Ajitasantistava A.D.
              1876
(12) A pupil of The Kakabandha A.D.
        Devasundara-suri Chauppai Devagiri
(13) Munisundara-
        suri The Sānta Rāsa A.D.
(14) Vastiga or Vasto The Chihungati 1388-?
        Chhopai 1391-?
(15) Sadhuhansa, pupil of The Salishadra A.D.
        Jinaratnasuri Itāsa 1396-9
        of Tapagatchha.
(16) ———— The About
        Gautama A.D.
        Pritchha 1399
        Chhopai
(17) Tarunasprabhausen, pupil The About
        Sravaka- A.D.
        of Jinachandrasuri Pratikramana 1854
        of Kharataragatchha. Vivaranā
        The Sravaka Pratikramana Sutra Vivaranā
(No. 17) is in prose. (Nos. 1-16) are poems 70

(70) The above table is based mainly on the Jain Gurjara Kavio, Part I, pp. 18-23. The other Gujarati Jain work of this period is the Mugdhāvabodha of Kulamandanasūri.
Chapter VI.

Somasundarayuga.

The first half of the fifteenth century is known as the Somasundarayuga in Jain history because Somasundararāṣṭrī was a very prominent monk of this period. With his ‘counsel and consent’ and ‘advice and assent’, the Jains of Gujarata glorified Jainism by building new temples, repairing old ones, setting up new images of Tirthankaras, opening libraries, helping the poor and the needy and by performing many other pious and religious deeds.

In Pralhadanapura (modern Palanapura), there was a Bania named Sajjana who had rendered glorious and meritorious services to Jainism by his pious and meritorious deeds. He had a wife named Malhanadevi who gave birth to a son named Soma in A.D. 1373–4. With the consent of his parents, Soma entered
the order of Jain monks at the age of seven and came to be known as Somasundara. Jayanandasūri of Tapāgatēhha was his guru or preceptor.\(^{72}\)

Somasundara was an intelligent pupil; so he mastered the sciences within a few years and came to be known as Upādhyāya or Vāchaka in A.D. 1393-4.\(^{72}\) By this time, he had earned name and fame as a scholar and was, therefore, given a rousing reception by the ministers Ramadēva and Chunḍa when he went to Devakulapataka (or Devagirī).\(^{71}\)

In A.D. 1400-01, the dignity of Āchārya or Doctor was conferred on Somasundarasūri by Devasundarasūri in Anahilavada. To celebrate this occasion, Narasimha Seth held a festival. Thus Somasundarasūri became the head of Tapāgatēhha, at the age of twenty-seven.\(^{73}\)

In Vādanagara, there were three wealthy Jain brothers named Devarāja, Hemarāja and Ghataśimha. When Somasundarasūri conferred the dignity of Upādhyāya on Munisundara, Devarāja held a festival with the consent of

(73) Desai, Jān Sahityano Itihās, p. 452.
(74) Somasūri, SomaSaubhāgyakāvyā, V, 51-61.
his brothers. Then he became the head of a congregation and went on a pilgrimage to Satrunjaya and Giranāra in the company of Munisundara.\(^5\)

In Idar, there was a rich man named Vatchharaja who belonged to Ukeśakula. He won name and fame in the state by his excellent character and many donations. He had, by his wife Rani, four sons named Govinda, Visala, Kurasimha and Hiro. Govinda built Ādinathā’s temple in Idar, Visala took up his abode in Deula-vataka and married Khimai, a daughter of Ramadeva by his wife Melāde. Ramadeva was a minister of Mewada; so Visala commanded influence at Court and became an apple of king Lakha’s eye. He made pilgrimages to the holy places of the Jains, erected temples, and like his father, helped the people in times of famine. He was a patron of learning and the learned. At his expense, ten copies of Gunaratnasūri’s *Kriyāratnasamutchaya* were made.\(^6\)

Govinda, son of Vatchharaja and brother of Visala, brought marble from Arāsura and repaired

\(^{75}\) Ibid, VI, 18 to 57.

\(^{76}\) Peterson, VI, 17–19; Prasasti to the *Kriyāratnasamutchaya*, A. D. 1411–12 This Visala had built a temple to Sreyāsanātha in Chitoda.
Kumarapala’s temple on the Taranga hill. A great festival was held on this occasion. Persons from far off places were invited to grace the occasion. Pratishtha or the ceremony at the time of setting up the image in the garbhagriha was performed by Somasundararāṣūri. As Govinda was a favourite of Punjarao, king of Idar, Idar’s warriors guarded the congregation on the Taranga hill. A Jain Bania named Sakanhada earned name and fame on this occasion by his generous donations. 77

According to a manuscript in the Forbes Gujarati Sabha, Bombay, the ceremony of setting up the image was performed in A. D. 1422–23. 78

About this time, Somasundararāṣūri conferred the dignity of Vachaka or Upādhyaya on Jinamandana and that of Āchārya or Doctor on Bhuvanasundara Vachaka.

When Somasundararāṣūri came to Karnavati, Guñaraja, a favourite of king Ahmad Shah, gave him a rousing reception and held a festival. He belonged to Ukeśavamā. His great-grandfather Visala had a son named Dedo. Dedo’s

(77) Somasundara, Somasaubhāgyakīvya, canto. VII.
son Dhanapala made Karnavati his domicile of choice. He had four sons—Sangana, Godo, Samaro and Chacho. Chacho was well-known in Karnavati. He made pilgrimages to the holy places of Jains and built a Jain Temple. He had two wives—Ladi and Muktadevi. By his wife Ladi, he had three sons—Vijada, Samala and Puno. By Muktadevi, he had four sons named Gunaraja, Ambaka or Ambra, Limbaka and Jayante. Of these four brothers, Gunaraja, who gave a rousing reception to Somasundararasi, was very well-known. He had access to king Ahmad Shah and was his favourite Jeweller. He was a staunch Jain and went on pilgrimage to Satrunjaya and Giranara in A. D. 1400-01 and A D. 1405-6. In A. D. 1408-9, his younger brother Ambaka or Amba who had entered the order of Jain monks, became Vachaka or Upadhyaya. In A. D. 1411-12, he helped the famine-striken persons. In A. D 1413-14, he went on a pilgrimage to Soparaka, Jiravalley and Mt Abu. His third pilgrimage to the holy Satrunjaya hill was undertaken in A. D. 1420-1. The Jains of far off places were invited. King

(79) According to the Soma saubhagyakavya, Vaivasvat was the father of Amba (VIII, 19). His second name was probably Chacho.
Ahmad shah was well-disposed to Gunaraja; so he honoured him on this occasion by giving him presents, sending his warriors to guard the pilgrims to the holy hill, and by placing his resources at the disposal of Gunaraja to make the pilgrimage a great success.

Somasundarastūri had accompanied Gunaraja in this pilgrimage of A.D. 1420-1.

On the way, the pilgrims halted at Dhandhuka, Valabhipura, Madhumati (or Mahuva), Devapattana (or Prabhasapatanā), Mangalapura (or Māngrol), Junagadha and other places. At Mahuva, the dignity of Āhārya was conferred on Jinasundara Vachaka by Somasundararasūri. From Girnāra, Gunaraja returned to Karnāvati and after a few years, repaired the temple of Mahāviraswami at Chitrakuta or Chitoda. As he lived at

(80) This Gunarāja had five sons—Gaja, Mahirāja, Bāla, Kēlu and Ishvara and a wife named Gangādevi. Mahirāja died in youth; Bāla took up his abode at Chitrakuta or Chitoda and was much honoured by the king. Gunarāja's brother Ambaka had a son named Manāka. Besides Manāka, Gunarāja had a nephew named Jinaraja.—Prasasti to Mahāviraprasāda at Chitrakuta—Desai, Loc. Cit., p. 455 f. n.

(80A) Somasaubhāgyakahāvyā, VIII, 24-31; Prasasti to Mahāviraprasāda at Chitrakuta.
Karnavati, his son Bala, who had taken up his abode at Chitrakuta, was appointed to supervise the work. When the temple was re-built, Gunaraja’s five sons set up the image of Mahaviraswami and the ‘Pratishtha’ was performed by Somasundararṣüri in A. D. 1428–9.\[81\]

When Somasundararṣüri paid the third visit to Devakulapatakā, he conferred the dignity of Vāchaka on Visalarāja. To celebrate this occasion, Visala held a festival. On another occasion, when Somadevasūri conferred the dignity of Āchārya on Jinakirti, Visala’s son Champaka held a festival.

The following were some of the religious deeds of Somasundararṣüri:

(i) Pratishtha of Nandisvarapata in Ādinātha’s temple at Devakulapatakā in 1428–9.

(ii) Pratishtha of Ādinātha’s image, prepared by Mahallade, at Devakulapatakā.

(iii) Pratishtha in the Tribhuvanadipaka or Dharana Shah’s temple at Ranakapura, in A. D. 1439–40.

(iv) Pratishtha of three images in Bala’s temple, near Kirtistambha, at Chitrakuta.

(81) Somasaubhāgyakāvya, VIII, 45–92; Prasasti to Mahaviraprasāda at Chitrakuta; Desai, Loc. Cit., 455 f. n.
(v) Pratishtha of the image of Santinatha in Vija Thakur’s temple at Kapilapatakapura.

(vi) Samarasimha Soni, a favourite of Ahmad Shah of Ahmedabad, rebuilt Vastupala’s temple on Giranara, at the sūri’s suggestion.

(vii) Pratishtha in the Chaturmukh Jinalaya of Lakshoba at Giranara.

(viii) Patishtha of the brass images of twenty-four Tirthankaras prepared at the expense of Munta.

(ix) Accompanied Srinatha of Anahilavada in his pilgrimage to Satrunjaya and Giranara.

(x) Advised Mahunasimha Šanghapati to build a Jain temple.

(xi) Copies of eleven principal Jain Agamas were prepared “with the advice and assent” of the sūri.

(xii) Conferred the dignity of Achārya on Ratnasekharā Vachaka.

(xiii) Advised his devotees Šanghapati Manadana, Vatchha, Parvata, Šanghapati Narbada, Šanghapati Dungara, Kalaka Soni, Madana, Vira and Virupa to glorify Jainism.32

(32) The religious deeds of Somasundarasūri mentioned above are based mainly on the Somasubhāgyakāvya (canto IX).
After serving Viraśasana for several years, Somasundarasūri died in A. D. 1442–43.

In the Soma-Saubhāgya Yuga, books written on palm-leaves were copied on paper. This work was undertaken by Devasundara, Somasundara and Jīnabhadrāsūri of Tāpagaṭhha. Among the prominent Jains who financed this work were Parvata of Cambay and Mandalika of Sanderā.83

We shall now consider the literary activities of the Jains in what is aptly called the Somasundarayuga.

Gunaratnasūri, a co-student of Somasundarasūri, composed the Kalpāntaravāchya in A. D. 1400–01 and wrote commentaries on the Saptatikā (A. D. 1402–3), Devendrasūri’s Karmagranthas, Aturpratyaśkhyāna; Chatuitsarana, Samstāraka, Bhaktarigna, Somatilaka’s Kshetrasamāsa and Navatattva. His two great works are the Kriyāratnasaṃucchaya and the Tarkarahasyadipita.84

Munisundarasūri, a pupil of Somasundarasūri, had a wonderful memory. At an early age of

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(84) Peterson, VI, 42; Velankara, No. 1622; Buhler, VIII, No. 394; Desai, Loc. cit., p. 462–3.
fourteen, he composed the Traivedyagoshtii. Among his other works may be mentioned the Tridosatarangini, the Adhyaatmakalpadruma-Santarasaahvanin, the Upadesarutnakara, the Jinastotraratnakosa, the Jayunandacharita, the Santiikerastotra, the Simandharastuti, the Pulshik-sattari and the Angulasattari.

When there was an epidemic at Delavada, he composed the Santikarastotra and warded off the evil. At Sirohi, when he removed the difficulties of the peasants, the king being pleased with him, prohibited hunting and proclaimed "amari," thereby asking his subjects to refrain from taking the lives of innocent animals. Jaffarakhana or Dafarakhana, the Naik or headman of Cambay, had conferred on Munisundarasuri the title of "Vadi Gokulsankata."

Jayachandrarastrii, another pupil of Somasundararstrii, was a very learned man. His biruds were 'Krishna-Sarasvati' and "Krishna-Vagdevata." He was the author of the Pratyakhyansthana-vivara, the Samyakatva-Kaumudi and the Pratikramanavidhi (A. D. 1449-50).

(85) Velankara, Nos. 1572 and 1800; Desai, Loc. cit, pp. 463-5.
(86) Somasaubhagvyakavya, X, 2-3; Gurugunaratanakara, 67-71; Oza, Rajputanaka Itihasa, p. 666, f. n. 2.
(87) Peterson, IV, 107; Jain Sahityano Itihasa, 464.
Bhuvanasundarasarur, pupil of Somasundarasarur, composed the Mahāvidyā with commentary, the Laghumahāvidyā and the Vyākhyanadipikā.

Devaratnasur, pupil of Jayanandasur, was a Porvad Bania of Anahilavada. Champasi Pethada was his great grand-father. Devaratnasuri’s father’s name was Karaniga and mother’s name Kuligade. Before he became a Jain monk, he was known as Javada. With his parents, Javada entered the order of Jain monks in A.D. 1411, at an early age of five. The dignity of Acharya was conferred on him in A.D. 1441. His contribution to literature was indirect.

Jinakirtisur, pupil of Somasundarasarur, wrote a commentary on the Namaskārastava and composed the Uttamakumāracharita, Srīpālagopālakathā, Champakasresthikathā, Panchajinasvata, Dhanyakumāracharita, Dānakalpadruma, (A.D. 1440–41) and the Srāddha-Gunasangraha (A.D. 1441–2).

90. Buhler, II, No. 292 and VI, 730; Peterson, I, No. 244; Velankara, No. 1781; Manuscripts in the Gulabkumar Library, Calcutta, Nos. 14–16; Buhler, VI, No. 675.
Ratnasekhara Suri, pupil of Somasundarar Suri, composed the Shudavasyakavritti, Shraddhapratikramanasutra vritti, Vuthikaumudi, Acharapradaipa, and the Prabodhachandrodlayavritti. At an early age, he defeated the Vedis of the deccan in debates. He was given the biruda of “Bulasarasvati” by a Brahmin named Babi.  

Manikyasundara, pupil of Merutungasuri of Anchala gatadhra, composed the Chutuhparvichampu, Sridharamcharita (1406-7 A. D.) Sukarajakathä, Dharmadattakathänapu, Gunavarmancharita and the Malayasundarikathä.

Manikyasekhara Suri, another pupil of Merutungasuri of Anchala gatadhra, composed the Kalpanicryukti Avachuri, Avasyaka Niriyukti Dipika, Pinda Niriyukti Dipika, Ogha Niriyukti Dipika, Uttaradhyayana Dipika, Acharanyu Dipika and the Navatattvavivarama.

Devamurti Upadhya, pupil of Devachandra Suri of Kasadraha gatadhra, composed the Vikramacharita, a work in fourteen cantos.

91. Jain Sakityano Itihasa, p. 466.
93 Buhler, VII, No 19 and VIII Nos. 373 and 389.
Harshabhusan, pupil of Harshasena of Tapa
gatchha, composed the Srāddhavidhivinishchaya,
Anchalamatalalana and Paryushanā-vichāra. (A.
D. 1429-30). *6

Jinasundara, pupil of Somaśundarasūri, composed
the Dipālākulam (A. D. 1426-7). *6

Charitraśundaragani, pupil of Ratnasimhasūri
of Brihad Tapagatchha, composed the Siladuta, the
Kumārapālācharita, the Mahipālācharita and the
Āchāryapuloka. The Siladuta deals with Stuhl-
bhadra’s glorious conquest over cupid and
contains 131 verses. The Kumārapālācharita
was composed at the request of Subhachandra-
gani. It deals with the life of Parmāhat
Kumārapala, the Chaulukya king of Anahilavāda,
and contains 2032 verses. It is one of the rare
historical works in Sanskrit. *7

Rāmachandrasūri, pupil of Abhayachandrasūri
of Purnimāgatchha, composed the Vikramacharita
in Darbhikāgrāma or Dabhol, in A. D. 1433-4
and the Panchadandītapātrachhatraprabandha
in Cambay in A. D. 1444. *8

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*6 Kantivijaya, Baroda, No. 1016; Kielhorn, II,
No. 360. *6 Kantivijaya, Baroda, No. 1015.
*7 Buhler, II, No 316; Desai, Loc. cit., P. 469.
*8 Velanakara, No. 1746; Weber, No. 1580.
Subhasilagani, pupil of Munisundarasūri of Tapāgatchha, composed the Vikramachārita in A. D. 1433–4, the Prabhāvakakāthā in A. D. 1447–8, the Kathākosa in A. D. 1452–3, the Satrunjaya-kalpavṛitti in A. D. 1461–2 and the Unādināmamālā. According to the Prabhāvaka Kathā of our author, Visalaraja, Ratnasokhara, Udayanandi, Chāritraratna, Lakshmisagarā, and Somadeva were the pupils of Munisundarasūri.99

Jinamandanāgani, pupil of Somasundarasūri, composed the Kumārapālaprabandha in A. D. 1435–6, the Srūddhagunasaṅgraha Vivaraṇa in A. D. 1441–2 and the Dharmaparikṣhā.100 The Kumārapālaprabandha, one of the historical works in Sanskrit, is a good compilation.

Chāritraratnagani, pupil of Jinasundarasūri, composed the Mahāviraprasāda-Prasasti or the Chitrakutaprasasti in A. D. 1438–9 and completed the Dānapradipa in Chitrakuta or Chitor in A. D. 1442–3.101

99. Peterson, IV, 110; Jain Sahityano Itihās, pp. 469-70.
100. Velankara, Nos. 1708–9; Mitra’s Report of Manuscripts, VIII, 233; Ātmānanda Jain Sabhā, Bhavnagar, (Publication No. 67.)
101. Ātmānanda Jain Sabhā, Publication No. 66.
Jinaharasa, pupil of Jayachandrasuri, composed the Vastupalacharita, in A. D. 1440-1, the Ratnasekharakatha in Prakrit in Chitrakuta, the Vimsatisthanaka Vicharāmrita-Sangraham in Sanskrit and Prakrit and the Pratikramanavidhi in A. D. 1468-9.\(^{102}\)

Kirtiraja Upadhyaya composed The Neminathamahākavya in A. D. 1488-9. It is a work in twelve cantos.\(^{103}\)

Dhirasundaragani, pupil of Amarasundara, composed the Avachurni on the Āvasyakāniruyukti.\(^{104}\)

Somasundarasuri composed the Avachuris on the Saptatī and the Āturapratyākhyāna. Besides these avachuris, he also composed the Ashtādāsa-stav, in A. D. 1440-41. He had many pupils.\(^{105}\)

Jinabhahasuri of Kharatara-gatccha rendered "glorious and meritorious" services to Jinaśasana by asking the Jains to build temples at Giranāra, Chitrakuta, Mandavyapura and other places, and by opening libraries at Jaisalmer, Jhalalipura, Devagiri, Nagora, Mandavagadha, Karnavati and

102 Bhandarkar Institute, Poona, No. 171; Peterson, IV, 111; Peterson, I, 112. 103 The work is published in the Yasovijayaji Granthmāla, Bhāvnagar. 104 Motitoli Bhandar, Pālitāna. 105 Weber, No. 1862; Buhler, IV, No. 124.
Cambay. He is known as the author of the Jinasitariprakarana (Prakrit) and the Apavarganāmanālā. He was much honoured by king Vairasimha of Jaisalmer and king Trambakadāsa.106

Jinavardhanasūri, founder of the Pippalaka branch of Kharataragathha, wrote commentaries on Sivāditya’s Saptapadārthā and the Vaybhata-lankāra 107

Jayasāgaragani of Kharataragathha composed the Santi Jinalayasprassasti, the Prithvichandra-rājarshicharita, in A. D. 1446, in Palanapura; the Parvaratnāvalikathā in Anahilavada, in A. D. 1416-7; the Vignapti-Triveni in A. D. 1427–8, the Tirtharājistavana, Upasargaharastotraavritti and the commentaries on Jinadattasūri’s stavaś and the Sandeḥadolavālī and the Bhavarivarana.108

With the “advice and assent” of Jayasāgaranī, hundreds of books were copied on paper.

Jinasāgarasūri, pupil of Jinchandra of Kharataragathha, composed the Haimavāyākaraṇadhundhikā and the Karapuraprakaranaṇatikā.109

His pupil Dharmachandra wrote a commentary on Rajasekhara's *Kapapuranamjari*.

Besides the monks, some Jains also served literature. Of these, Mandanamantri is very well-known. He was the son of Bāhada. He was a very learned man and patronised learning and the learned. He composed the *Sarasvatamandana* the *Kātyāyamandana*, the *Champ yumandana*, the *Kādambarimandana*, the *Chandravijaya*, the *Alankāramandana*, the *Sringāramandana*, the *Sangitamandana*, the *Upasargamandana* and the *Kavikalpadrumaskandha*. He was very rich.

The following contribution was made by the Jains to old Gujarati Literature, Prose and Poetry:

| Prose |
|-----------------|-------------------|
| Name of the Author | Name of the work | Date and place |
| (1) Manikyasūri - Prithvichandra-Charita | A. D. 1421-2 |

109 Velankar, Nos. 1798 and 1281, Bhāndārakara, 3rd. report, No. 418-9; Kaira Sangha Bhandar manuscripts.

(2) Somasundarasūri—(i) Upadeśamāla A. D.  
(Gujarati Translation) 1428–9
(ii) Yogaśāstra
(Gujarati Translation)
(iii) Shadāvasyaka
(Gujarati Translation)
(iv) Arādhana-
Pattakā
(Gujarati Translation)
(v) Navatattva
(Gujarati Translation)
(vi) Shashthiśatāka – A. D.  
(Gujarati 1439–40  
Translation)
(3) Muniśundarasūri— Yogasāstra— A. D.  
Chaturth Prakash—1434–5  
(Translation)
(4) Jināsagarasūri Shashthiśatāka
(Kharataragatchha) (Translation)
(5) Dayasimhagani, (1) Sangrasani— A. D.  
pupil of Ratnasimha— (Translation) 1440–1  
suri of Brihad
Tapagatohha,  (ii) Kshetrasamāsa-  A. D.  
(Translation)  1472–3

(6) Hemahansagani,  Shadāvas'yaka-  A. D.  
pupil of  1444–5  
Jayachandrasuri.

(7) Manika-  Maladhari  A. D.  
Sundaragani,  Hemachandrasūri's  1444–5  
pupil of  Bhavabhāvana  Devakulapataka
Ratnasimhasūri  (Translation)  of
Vṛiddha Tapagatohha.

The works of the authors mentioned above throw considerable light on the Gujarati language of the 15th Century.

### Gujarati Poetry

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(iv) Jambuśrāminī
Vivāhalo
Sāhor

(v) Kalikālurāsa

(3) Somasundarāsūri—(i) Aradhana-
Rūsa
(ii) Sthulibhadra
faga

(4) Jayasāgarāsūri
of Kharataragatchha

(i) Jinakus'ulasūri—
Chatushpadi
A. D.

(ii) Chaityaparipāti
A. D.

(iii) Nāgarakotatirtha-paripāti

(iv) Vajrasāṃi
guru-rāsa
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Junagadha

(5) Megho or
Meho

(i) Tīrthamāla-
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(ii) Rānaka-purā-
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(13) Mandalika  

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   (ii) Nāri Nirāsa-rāsa  

(17) Jayasekhara Prabodha-Chintamanī Antaranga Chopai  

A. D. 1405–6  

The following is the Jain contribution to Apabhramśa Sahitya:

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<td>(2) Hemasāra</td>
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</tbody>
</table>
Service of Jinaśāsana was not the monopoly of Jain monks. Jain nuns did render useful services, but unfortunately, their services are rarely recorded on the pages of history. A nun of this period, who attracted the attention of Ānanda-muni of Osavamśa, was Dharmalakshmi Mahatārs.112 She was the daughter of an Osavamsi Soni, named Simha and Ramadevi of Trambavati or Cambay. Her name was Melai, but when she entered the order of Jain nuns at the age of seven, in A.D. 1434-5, she came to be known as Dharmalakshmi. Her preceptor was Ratna-
simhasūri. Dharmalakshmi had received liberal education. The dignity of Mahattarā was conferred on her in A. D. 1444-5, when she was in her teens. She was a successful preacher. When she went to Māndavagadha, she was much honoured by Mandana, Bhima, Maneka and others. She had many disciples, chief among whom was Vivekashri.\footnote{113-114 Jain Aitihāsika Gurjara Kāvyā Sānchāya—p. p. 215-21}

We shall now deal with Jain contribution to architecture in this period.

Pittalahara or Bhima Shah’s temple on Mt. Abu was built by Bhima Shah. It is known as ‘Pittalahara’ because the principal image in the temple is made of brass and other metals.

It is a mistake to suppose that this temple was built in V. S. 1525 (or A. D. 1468-9). In an inscription of V. S. 1494 (A. D. 1437-8) in the Digambara Jain temple and in another inscription of V. S. 1497 (A. D. 1440-1) in Srimata temple, there are references to this temple. Secondly, there is an inscription of V. S. 1497 (A. D. 1440-1) in the inner hall of the temple. Thirdly, this temple which was repaired by mantri Sundara and mantri Gada in A. D. 1468-9
must have been built at least fifty years ago. Fourthly, from the inscriptions of the rulers of Abu dated V. S. 1350 (A. D. 1293–4), V. S. 1372 (A. D. 1315–6) and V. S. 1373 (A. D. 1316–7), it seems there were only two Jain temples—Vimalavasahi and Lunigavasahi—on Mt. Abu. It is certain, therefore, that the temple was erected between A. D. 1315 and A. D. 1437.

The principal image in the temple is made of brass and other metals. It was set up by Gada and Sundara in A. D. 1464–9. From the lanchhana or sign of bull, it is certain that the image is of Adinātha. It is about eight feet high and five and a half feet broad.

Another image in the temple that arrests our attention is the marble image of Adinātha set up by Simha and Ratna in A. D. 1468–9.

The third worth-seeing image in the temple is that of Pundarikaswāmi. It has a ‘rajoharana’ or a brush to sweep the ground, a piece of cloth (muhapatti) on the right shoulder and a loin cloth.

Besides these images, there are 87 marble images, 4 brass images, 7 standing images, one image of Gautamaswāmi and another of Amlukādevi.
Chapter VII.

Jainism in Gujarat in the later half of the 15th Century.

In A. D. 1450, Maharana Kumbhakarṇa repealed the pilgrim tax which was collected from the Jain pilgrims on Mt. Abu.\(^{115}\)

In A. D. 1451, King Mandalika of Junāgadh proclaimed ‘amāri’ asking his subjects to refrain from taking innocent lives on the 5th, 8th and 14th days of the bright and black halves of every month. Before issuing this order, he had proclaimed “amāri” on the 11th (bright and black) day and Amāvāsyā of every month.

In A. D. 1452, a copyist named Lonkāshah was not on good terms with Jain monks; so with the help of his disciple Lakhamsbhi, he

\(^{115}\) Jayantavijaya, Ābu, p. 11.
protested against the established Swetambara Jain faith. He believed in Jain Scriptures but was against idol worship. His work became very easy, because, by this time, the Muslim rulers who were deadly enemies of idol worship, had firmly established themselves in the land. Lonkashah took into confidence Pirozshah, a favourite of the ruling chief, who destroyed temples, and spread his faith. He did not enter the order of Jain monks, but advised others to do so. His followers are known as Sthanakavasi or Dhundhia.\textsuperscript{116}

In A. D. 1453, Sanaraja, son of Sajjanasimha by his wife Kaulakadevi, built a temple of Vimalanatha on Giranara.\textsuperscript{117} The Pratishtha was performed by Ratnasimhasūri of Tapāgzechha. In A. D. 1460–1, he made pilgrimages to Satrunjaya and Giranara. At his request, Gnanasāgarasūri completed the Vimalanāthacharita in Cambay, in the same year.\textsuperscript{118}

Laxmisāgarasūri was a prominent Jain monk of this period. He entered the order of Jain monks in A. D. 1414, at an early age of six. His preceptor Munisundararāsūri seems to have

\textsuperscript{(116)} Desai, Loc. Cit., p. 495.
\textsuperscript{(117-118)} Desai, Loc. cit. p. 496.
trained him well; for he pleased king Mahipāla by winning victories in debates in Jirnadurga or Junāgadha. Somasundarasūri conferred the dignity of 'Pandit' on him in A. D. 1436-7. On this occasion Mahadeva of Devagiri held a festival. In A. D. 1444-5, when the dignity of 'Vāchaka' was conferred on him by Muni-
sundarasthī in Mundasthala, Sanghapati Bhima held a festival. In A. D. 1460-1, Laxmisāgarasūri became the head of his gatthha. He worked for unity. Fortunately, his efforts were crowned with success. In A. D. 1465-6, he honoured the deserving monks of his Gaththa by giving them titles.119 He died in A. D. 1490-1.

The following were the pious and religious deeds120 performed by various persons when Laxmisāgarasūri was the head of gatthha:

(i) Salha of Ukešavamsa set up a brass image weighing 120 mans, at Dungarapura. He was a minister of King Somadasa.

119 Somacharita, Gurugunaratnākara, canto I

120 The details given here are based on the Gurugunaratnākarakāvyā (canto, II. IV) completed by Somacharita in A. D. 1484-5. Somacharita was a contemporary of Laxmisāgara and a pupil of Charitra-
hansa who was a pupil of Somadevasūri.
(ii) Gadarāja mantri of Ahmedabad built a Jain temple in Sojitra at the cost of Rs. 30,000. The Pratishtha was performed by Somadevasūri. About this time, the dignity of Vāchaka was conferred on Subharatna.

(iii) Dhanyarāja and Nagarāja of Devagiri came to Gujarata, pleased King Mahmud, made a pilgrimage to the Satrunjaya hill, served the Jains of Anahilavada and held a festival, when the dignity of Sūri was conferred on Somajaya.

(iv) Gadarāja mantri set up an image of Ādinātha weighing 120 mans in the Bhimavihāra or 'Pitalahara' on Mt. Abu. The Pratishtha was performed by Somajayasūri in A. D. 1468-9. On this occasion, the dignity of Āchārya was conferred on Jinasoma Vāchaka at Gada's request and that of Vāchaka on Jinahamsa and Sumatisundara at the request of Dungara of Anahilavada and Sanda of Abu.

(v) Ishwara and Patta, 'Soni brothers of Ukeśavamśa, built a temple of Ajitanātha in Idar. The Pratishtha of the principal and other images in the temple was performed by Laxmisāgara in A. D. 1476-7. On this occasion, nineteen Jain monks were honoured.

(vi) Ujala and Kāja went on a pilgrimage to
Jirapalli and stayed there for seven days in the company of Somadevasūri.

(vii) Moved by the sermon of Somajayasūri, 84 couples took the fourth vow of a Jain layman, at Sirohi.

(viii) At the suggestion of Sumatisundarasūri, Sahasā, son of Chāliga, built the Chomukh Prāśad on Mt. Abu.

(ix) Velaka and Dharmasimha built 'devakulikas' in the Chomukh temple at Rānapura. After a pilgrimage to the holy Satrunjaya hill, they returned to Idar, gave cloth to 300 monks, held a festival when Somasāgara was honoured with the dignity of Vāchaka and went on a pilgrimage to Pāvāpura to pay their obeisance to Sambhavanātha.

(x) Ratnā and Meghā went on a pilgrimage to Jirapalli at the foot of Mt. Abu, with the Jain congregation and gave cloth to monks of Tapāgatcchha, Vriddhasāli gatehha, Nānāgatcchha, Nānavali gatehha and other gatehhas.

Hemavimalasūri was a prominent pupil of Laxmisāgarasūri. He was born at Vadagama in Marumandala or Mārwād, on the full-moon day of Kartika in the Vikram year 1520 (A. D. 1463). His father's name was Gāngadhrara and mother's name Gānga. Before he entered the
order of Jain monks, he was known as Hadaraja. In A. D. 1471, he renounced the world and accepted Laxmissagara as his guru. He was, however, trained by Sumatisadhusūri. In A. D. 1491, the dignity of sūri was conferred on him and he was made the leader of his gatechha. This occasion was celebrated by Sayara Kothāri and Sahajapāla at Idar where the Jains of far-off places were invited.\(^{(121)}\)

In A. D. 1493, he went on a pilgrimage to the Satrunjaya Hill with the Jain congregation of Stambhatirtha or Cambay. In A. D. 1495, he conferred the dignity of sūri on Danadhira, but unfortunately, the latter died in A. D. 1495–6.

In A. D. 1513–4, when the dignity of Ācharya was conferred on Ānandavimalasūri and that of Vāchaka on Danasekharagani and Manikasekharagani by our Sūri, Soni Jiva Jāga of Cambay held a festival. In A. D. 1515–6, Himavimalasūri halted at Karpatsavānijya (Kapadavanja) on his way to Cambay. The Jains of Kapadavanja gave him a royal reception. Some envious persons reported the matter to the

\(^{(121)}\) Hansadhira was a contemporary of Hemavimalasūri. The Hemavimalasūri Jāga was completed in V. S. 1554 (A. D. 1498). Jain Aitihasika Gurjar Kāvya Sanshaya, No. 16.
king whereupon the latter passed orders for the arrest of the Sūri. When the king's men came to arrest him, he ran away to Chuneli, and from thence to Sojitra. From Sojitra, the sūri went to Cambay where he was given a rousing reception. The royal servants coming to know of his arrival, came to Cambay and arrested him. The Jain congregation had to pay 12,000 tankas before he was released. The sūri did not like this; so a deputation consisting of Pandit Harshakulagani, Pandit Sanghabharshagani, Pandit Kusalasayamagani and Kavi Subhasilagani was sent to Champakadurga or Champaner to wait upon the king. The deputation pleased the king by their skill in composing poems and induced him to pass orders to return the fine. In A. D. 1521–2, when the sūri went to Anahilavāda, the Jains gave him a rousing reception. On this occasion, Nākara Panchanana of Ukeśavamsa took the fourth vow of a Jain layman and gave liberal presents to the Jain congregation. From Anahilavāda, the sūri went to Vijāpur and performed Pratistha in the temple built by Kothari Satara Sripala. In A. D. 1527, when he was at Visanagara, the sūri found that his end was drawing near; so, he sent for Anandavimala who was at Vadala and asked
him to become Gatchhanayaka or the head of gatotha. When Anandavimala did not accept the post, Saubhagyaraharshasûri was made Gatchhanayaka. Hemavimalasûri died at Visanagara in A. D. 1527, leaving behind him many pupils whom he had taken in the order of Jain monks.

After Hemavimalasûri, Saubhagyaraharshasûri glorified Jainism. Though born in A. D. 1498-9, he entered the order of Jain monks at the early age of eight in A. D. 1506-7. When he became Gatchhanayaka in A. D. 1527, Bhimasi, Rupa, Devadatta, Kaha, Jayavanta and other Jains held a festival. In A. D. 1530, he went on a pilgrimage to Satrunjaya and Giranâra with the Jain congregation. In A. D. 1533, a festival was held by Somasi, Ratnasi, Dakhamasi and Khimsi of Cambay to congratulate the Sûri upon his appointment as a Gatchhanayaka. In A. D. 1540, the dignity of Vâchaka was conferred on Somavimala at Vidyâpura (or Vijâpura.) To celebrate this occasion, Teja Manga gave plates and sweet balls to the Jain congregation.


In the same year a great festival was held at Idar. The Jains of 700 different places, 500 Digambers and 500 monks graced the occasion. Hundreds of Jain images were set up at the hands of our sūri. In A. D. 1540, Saubhagyaharshasūri breathed his last, leaving behind many pupils who mourned his death. He was succeeded by Somavimalasūri.124

About this time, three monks of Anchalagatchha rendered meritorious services to Viraśāsana.125 Bhāvasāgarasūri, 61st Pattadhara of this gatchha, was born at Narasani in Marwad in A. D. 1453-4. His father’s name was Sangani and mother’s name Singarade. Before he entered the order of Jain monks, he was known as Bhavada. Jayakesarasūri admitted him to the order of monks in A. D. 1463-4. The ceremony was performed at Cambay. The dignity of Āchārya


(125) The 60th. Pattadhara of this gatchha was Siddhāntasāgara. His dates are as follows:—

Birth-V. S. 1506; Dikshā-V. S. 1512; Āchāryapada V. S. 1541; Gatchhanāyakapada-V. S. 1542; Death. V. S. 1560. He was born at Anahilavāda. His father’s name was Jāvada Soni and mother’s name Purulade Jain Aitihāsika Gurjara Kavya Sanhaya-Appendix, p. 114.
was conferred on him at Mandala in A. D. 1503–4. He died in A. D. 1525–7.\textsuperscript{126}

Gunanidhanasūri, who succeeded him, was born at Anahilavāda in A. D. 1491–2. His father's name was Nagaraja and mother's name Lilādevi. He was admitted to the order of Jain monks, in A. D. 1495–6, at an early age of four, by Siddhāntasagarasūri. When he mastered the sciences, the dignity of Āchārya was conferred on him in A. D. 1503–9. To celebrate this occasion, Dharana mantri of Srivamsa held a festival at Jambunagara or Jambusara. In A. D 1527–8, when Gunanidhanasūri became the Gatchhanayaka, Vijjāhara Shah of Cambay held a festival. Our Sūri died in A. D. 1544–5\textsuperscript{127}

We have dealt with Lonkashah a copyist who was opposed to idol worship. He was followed by Bhāna of Sirohi, Jivaji and Varasinghaji. They all started a campaign against idol worship and had the sympathy of the ruling chiefs who held similar views.

Another difficulty in the work of Jain preachers was created by Kaduva, a Nagara Bania of Nadulisai. In A. D. 1457, he came to

\textsuperscript{126} Ibid, Appendix, p. 114.
Ahmedabad and came in contact with Panyasa Harikirti who impressed upon him that it was useless to enter the order of monks, as true preceptors were not found. Kaduva accepted the advice of Harikirti and spread his views about A.D. 1505. He believed in idol worship.

The third difficulty was created by Parsva-chandra Nagori, a pupil of Sadhuratna of Tapagatchha. He made many changes in the religious ceremonies and founded the Payachanda gatehha.

The fourth difficulty was created by Vallabhaschārya and other Vaishnava preachers.

To surmount these difficulties, Anandavimalaśūri of Tapagatchha made strict rules for Jain monks and enforced them rigorously. He practised austere penance for 14 years and created good impression on the people. He permitted Jain monks to go to Jaisalmer. On the whole his efforts were crowned with success.

(128) Desai, Jain Sahityano Itihasa, p. 510.
(130) Anandavimalaśūri was born at Idar in A.D. 1490-1. His father’s name was Megha and mother’s name Maneka. He was known as Vaghakunvarabefore he entered the order of Jain monks. Hemavimalaśūri
Among the well-known temples of this period we may mention Kharataravasahi on Mt. Abu and Karma shah's temple on the Śatrunjaya Hill. Many images in Kharataravasahi were set up by the Jains who belonged to Kharataragatchha; so the temple is called Kharataravasahi.

It is a mistake to suppose that this temple was erected by the sculptors and masons who used the stones originally brought for Vimalavasahi and Lunigavasahi. It is not good to suppose that the stones brought for Vimalavasahi lay there for 200 years. The temple, moreover, does not seem to have been built 700 years ago.

In the inscription of Srimata's temple dated V. S. 1497 (A. D. 1440-1), there is a reference to Pittalahara but no reference to this temple. It seems, therefore, that this temple was built after A. D. 1440. It was probably built by Sanghavi Mandalika in A. D. 1458, because many images in this temple were set up by

admitted him to the order of monks in A. D. 1513-4. The dignity of Upādhyāya was conferred on him at Lalapura when Sanghavi Thira held a festival. He became a Sūri in A. D. 1525 and died in A. D. 1540. Jain Aitihyasika Gurgara Kāvyā Sanhaya, Appendix, p. 101-3.
Mandalika and the members of his family about A. D. 1458.

This temple is situated on a very high place and can be seen from a great distance. It has three storeys. It is a great pleasure to see the natural scenery of Mt.-Abu from the second floor of this temple. On the ground floor, first floor and second floor, there are "Chomukhjies" or four images of the same Tirthankara in four different directions. Big and spacious halls are seen on the ground floor. Near the principal garbhagriha on the same floor, there are many beautiful images of Tirthankaras, Jain monks, Srvakas and Srvikas, besides those of gods and goddesses.

There are two beautifully carved stone arches on the ground floor. On each arch, there are fifty-one images. There are also scenes from the life of Tirthankaras.

In A. D. 1581, Karna Shah repaired Samareshah's temple on the Satrunjaya Hill. He was the son of Osavamshi Tola Shah of Chitor by his wife Lulu. Tola Shah was a friend of King Sangramas Singh or Sanga of Mewad." His son

(131) This Sangramas Singh was the head of the Rajputs. He was defeated by Babar in the battle of Sikri in 1527 A. D.
Karma Shah was a well-known cloth merchant in Chitor. Once when Bahadura Shah, Prince of Gujarat, paid a visit to Chitrakuta, he came to know Karma Shah from whom he bought cloth. The young prince liked Karma Shah and soon became his friend. When he wanted money to return to Gujarat, Karma Shah gave him a lakh, unconditionally. In A.D. 1526, Bahadura Shah became the king of Gujarat. When Karma Shah came to know this, he went to Ahmedabad where he was well-received by the king who returned the money lent to him and asked the Bania merchant if he could do anything for him. Thereupon Karma Shah requested Bahadura Shah to give him a ‘firman’ to repair the temple on the Satrunjaya hill. The king granted his request and gave him the ‘firman.’ With this ‘firman,’ Karma Shah went to Saurashtra. Mayadakhana or Muzahidakhana, the governor of Saurashtra, did not like that the Jains should repair the temple on the Satrunjaya hill, but as Bahadura Shah had given permission, the governor was helpless. Raviraja and Nrisimha, two officers of the Governor of Saurashtra, helped Karma Shah very much. A new image of Adinatha was set up in A.D. 1531 when Vidyamandanasuri, pupil of Dharmaratnasuri, performed pratistha. Vinaya-
mandana pathaka with his pupils and the Jains from far off places had come to Palitana to grace the occasion.\textsuperscript{132}

Ādinātha's temple on the Śatrunjaya hill is kept in such a state of constant repairs that it is difficult to say how much of it is the work of Samara Shah or Karmā Shah. The image of Ādinātha that we see to-day in the 'garbhagriha' was set up by Karmā Shah. It is nearly six feet high. It is on a raised platform and is well-adorned. Near it, there are two standing and two other images in 'padmasana'. Besides these four images of Tirthankaras, there are two images of guardian deities of Jainism with garlands of flowers in hand.

In the garbhagriha, besides the principal image, there are many images in big or small niches.

The prayer hall in this temple is very spacious and is supported on 28 pillars. On an elephant, Marudevimātā, mother of Ādinātha, who attained

\textsuperscript{(132)} Jinañjaya, Prachina Jain Lokha Sangraha, II, Nos 1, 2, 3. The details about Karmā Shah and his work are given in Vivekadhira's Satrunjayatirthodhārā-prabandha. Vivekadhira, was a contemporary of Karmā Shah.
absolution before her son, is seated. In the ‘rangamandapa,’ there are many niches containing the images of Tirthankaras. The hall has doors on three sides. The floor is of marble.

On the first floor, there is a ‘Chomukhaji’ and niches with images of Tirthankaras. Most of the niches are beautifully carved.

The temple is entirely of stone.

Pundarikaswāmi’s temple is just opposite the temple of Adinātha. It was erected by Karmāshah in A. D. 1581. The image of Pundarikaswāmi bears an inscription in which it is said that the image was set up in A. D. 1581. In the garbha- griha, there are sixteen niches containing images of Tirthankaras. The sābhāmandapa contains four cells. One of them is dedicated to Neminātha and the other to Ādinātha.

Several scenes showing the main events of the life of Ādinātha and other Tirthankaras are found on the walls of the Sābhāmandapa.

The Rayana Paduka temple in the Adesvaratunka was also erected by Karmāshah in A. D. 1581. It contains the feet of Adinātha as well as an image of the same Tirthankara. On the walls, there are scenes of Giranāra and Mt. Abu,
The temple is situated under the shade of a 'rayana tree' and is therefore known as the rayana pagala temple. It is a small cell and contains three stone arches.

Chakresvaridevi's temple in the Ādesvaratunga was also erected by Karmashah in A. D. 1531. Chakresvarimata or the guardian deity of Jainism is seated on a tiger. She is richly dressed and profusely adorned. Outside the garbhagriha, there are four images of four goddesses—Pādmapati, Sarasvati, Nirvanidevi and Laksmidevi. Pādmapatidevi bears the image of Pārvavānātha on the head and is seated on a cock. In her hands, she holds a garland, a lotus and a trisula. Sarasvatidevi is seated on a goose and holds a harp and a book in hand. Nirvanidevi is seated on a lotus and holds a book, a bowl and a lotus. Lakshmidevi is seated on a lotus and has a lotus in hand. These four images of the goddesses outside the garbhagriha belong to a later period.

The temple is entirely of stone. It is situated to the left of the entrance to Ādesvaratunga, and as compared to the other temples on the hill, is very small.

In A. D. 1444-5, Taparatna and Gunaratna, pupils of Sadhunandana of Kharatara gatebha
wrote a commentary on the Shasthisataka of Nemichandra Bhandari.133 Taporatna composed the Uttarādhyāyana Laghuvrīti.

In A. D. 1445–6, Parvata Srimāli of Anahilavada copied many books at the suggestion of Jaya- chandrasūri of Tapa-gatchha.134

In A. D. 1446–7, Somadharmanagani, pupil of Chandraratnagani, composed the Upadesāsaptatika, which gives us an account of many holy places and historical persons. A Gujarati translation of this work is published by the śAtmananda Jain Sabha, Bhavnagar.135

In A. D. 1447–8, Somadeva, pupil of Ratnasekharasūri of Tapagatchha, composed the Kathāmahodudhi which contains 157 stories based on Harishena’s Karpuraparakara. His other known work is commentary on Jina-prabhasūri’s Siddhāntastava. (A. D. 1457–8).136

In A. D. 1447–8, Gunakarasūri of Chaitragatchha composed the Samyakatvakaumudikathā. His other known work is the Vidyasagarakathā.137

(133) Velankara, No. 1670–72.
(134) Desai, Jain Sāhityano Itihāsa, p. 513.
(135) Peterson, I, 77; Buhler, IV, No. 133.
(136) Velankara, No. 405; Peterson, I, 328.
(137) Peterson, I, No. 321.
Charitravardhana, pupil of Kalyanarāja of Kharataragathchha, composed the Sinduraparakara tīkā at the request of Bhishanathakkura, in A.D. 1448–9, and a commentary on Kalidasa's Raghuvamsa at the request of Aradakamalla, son of Srimala Saliga.  

In A.D. 1450–1, Udayadharma, pupil of Ratnasimhasūri of Brihad Tapagathchha, composed the Vākyaprakāśa. He is also known as the author of the Sanmattridasastotra.

In A.D. 1453–4, Sarvasundarasūri, pupil of Gunasundara of Maladhāri gatchha, completed the Hansarāja Vatsarājacharita at Devapattana, and Megharāja wrote a commentary on the Vitarāgastotra.

In A.D. 1455–6, Sadhusoma, pupil of Siddhāntaruchi of Kharatara gatchha, wrote a commentary on the Pushpamālā. About the same time, Jayakirtisūri's pupil Rishivardhana of Anchala gatchha composed the Jinendrātisaya panchāsikā.

(188) Kāntivijaya, Baroda, No. 1872; Peterson, III, 210.
(140) Ibid, p. 514.
In A. D. 1456-7, son of Hamira and grandson of Viradāsa wrote a commentary on the Sanghapattaka at an early age of sixteen. In the same year, Dharmachandragani, pupil of Jinasagarasūri of Kharataragatohha wrote the Sinduraprakarakaśya tikā. 142

In A.D. 1457-8 Satyaraja, of Paurāmika gatohha composed the Sriprālacharita. In the same year, Hemahansagani, pupil of Charitraratnagani of Tapa gatohha, wrote a commentary on Udayaprabhasārī’s Arambhasiddhi. In the following year i.e. A.D. 1458-9, the same author composed the Nyayarthamansūkṣṭa in Ahmedabad. 143

Gnanasagarasūri, pupil of Udayavallabhasūri, composed the Vimalanāthaḥcharita in A. D. 1460-1. 144 In the same year, Ratnamandanagani, pupil of Nandiratna, composed the Bhoja-prabandha or the Prabandharaṇa which deals with the life of Bhoja, King of Malwa, and throws some light on the history of Gujarat. 145

In A. D. 1461-2 Subhāsilagani, pupil of

(142) Gulabkumari Library, Calcutta, Manuscript Nos. 7-1 and 48-2. (143) Velankar, No. 76; Peterson, IV, 17. (144) A Gujarati translation of the work is published by Atmananda Jain Sabha, Bhavnagar. (145) Velankar, No. 1754.
Munichandra or Munisundarasūri of Tapa gatchha, wrote the *Satrunjayakalpakathā* and Amarachandra wrote avachuri on the *Upadeśamālā*. In the following year, Sādhusoma wrote commentaries on Jinasvallabhasūri’s *Mahāvirachariya*, the *Chāritrapanchaka* and the *Nandisvarastava*.

In A. D. 1467–8, Pratisthasoma composed the Somasubhagyakāvya which deals with the life of Somasundarasūri, and Rajavallabha, wrote the *Chitraśena-Padmāvatikathā* and the *Shadāvasyakavritti* (A. D. 1473–4). In A. D. 1472–3, the *Jalpamanjari* was composed.

In A. D. 1474–5, Siddhasūri composed the *Rasavativarnana*. In A. D. 1478–9, Bhavachandrasūri, pupil of Jagachandrasūri of Purnimagatchha, composed the *Sātināthacharita* which deals with the life of Sātinātha, the 16th. Tirthahukara of the Jains.

In the same year, the *Prithviachandrasūri* was composed by Jayachandrasūri. In A. D. 1483–4, Subhasilagani wrote the *Sālivāhanacharita*, and in A. D. 1484–5, Siddhantasagara composed

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(147) Ibid, p. 516.
(147A) Gulabkumāri Library, Calcutta, Manuscripts Nos. 61-3.
the Chaturvimsatijinastuti and Somachāritragani wrote the Gurugunaratnākara.\textsuperscript{148}

Sadhuvijaya, pupil of Jinasharsha, composed the Vadavijayaprakārana and the Hetukhandanalā
prakārana between A. D. 1488-9 and 1494-5.\textsuperscript{149}

Subhavardhana, pupil of Sadhuvijaya, wrote the Dukasrāvakasāharita in Prakrit about this time. His other works are the Vardhamānadeśanā and the Kishimandalavṛitti.\textsuperscript{150}

Jinamāṇikya, pupil of Hemavimalasūri, wrote the Kurmaputrachārīta in Prakrit.\textsuperscript{151}

Kamalasamyama, pupil of Jinasagarasūri composed the Uttarādhyayananasutravṛitti and the Karmastavavivarana. (A. D. 1492)

Udayasāgara of Ānchalagathbha wrote a 'Dipika' on the Uttarādhyayanasastra in A. D. 1489-90, and Kirtivallabha, pupil of Siddhanta-

(148) The work is published by the Yasovijayaji Granthamala, Bhavnagar.

(149) Manuscripts in the Kāntivijaya Bhandar, Baroda and Kesaravijaya Bhandar, Wadhwan.

(150) Kāntivijaya Bhandar, Chhani, manuscript; Kaira Jain Sangha Bhandar Manuscript; Velankar, No. 1797.

(151) Peterson, III No. 588.
sagarasūri, wrote a commentary on the same work, in A. D. 1495–6.¹³²

Indrahansagani composed the Bhuvanabhānu-
charita (A. D. 1497–8), the Upadeśa-Kalpavalli
(A. D. 1498–9) and the Balinarendrakathā
(A. D. 1500–1). Labdhisagarasūri of Vriddha-
Tapagatahha wrote the Sripālakathā in A. D.
1500–1.¹³³

Siddhantasara, pupil of Indranandisuri, com-
pleted the Darśanaratnākara in A. D. 1513–4. In
the following year, Anantahamsagani, pupil of
Jinamanikya, composed the Dasakriṣhtāntacharita.
In A. D. 1515–6, Vinayahamsa, pupil of
Mahimaratna, wrote a commentary on the
Daśavaikālikasūtra. In A. D. 1516–7, Somadeva-
sūri, pupil of Simhadatta, composed the Samyaktvā-
kaumudi and Maheśvara completed the Vichāra-
rasāyana-prakarana. The Kumārapālapratibodha
was composed in A. D. 1518–9. In A. D. 1519–20,
Saubhāgyanandisūri composed the Maunaekādaśi-
kathā. In A. D. 1520–1, Vidyaratna wrote the
Kurmāputracharita. In A. D. 1521–2, the
Vimalacharita dealing with the life of the well-
known builder of the Vimalavasahi on Mt. Abu,

was composed. In A. D. 1522–3, Ganasara completed the Vişhārashattrimsika with a commentary, in Anahilavāda. In A. D. 1526, copies of eleven Angas were prepared at the cost of Arisimha Rana of Srimālivamsa. In the same year, Jinahansasūri composed the Āchārāṅgasūtra Dipikā, and Sahajasundara completed the Ratnasrāvakaprabandha. In A. D. 1526–7, Harshakulagani composed the Sutra Kritāṅgasūtra Dipikā. His other works are the Bandhahetrudaya–Tribhangi and the Vākyapraṅkāsatikā. In A. D. 1534–5, Hradaya-saubhagya, pupil of Saubhagyasagarasūri, composed the Vyutphatidipikā in Cambay, when Bahadura Shah was the king of Gujarata.\(^{154}\)

About this time, Laxmikallola composed the Tattvāgama and the Mugdhāvabhodhā.\(^{155}\)

We shall now consider what contribution the Jains made to Apabhramśa Literature.\(^{156}\) in this period.

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\(^{155}\) Velankar, Nos. 1397 and 1473.

\(^{156}\) Desai, Loc. Cit., p. 520.
(2) Simhasena or Raighu

(i) Mahesarachariya
(ii) Ādipurāṇa
(iii) Śripālacharita
(iv) Sammatagunanāhā

(8) Jayamitra

Śrenikācharita

(4) Devanandi

Rohinīvidhanakathā

(5) ———

Suandhadasamikahā

(6) ———

Pāsapaikahā

(7) ———

Jinapurundarakathā

The following is the Jain contribution to Gujarati Literature, Prose and Poetry.¹³⁷

### Old Gujarati (Prose)

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Dharmadevagani  
Shashthiśataka  
(A. D. 1458-9)

Amarachandra  
Kalpasūtra  
(A. D. 1460-1)

Merusundara,  
pupil of  
Shadāvasyaka  
(Mandavagadha,  
A. D. 1468-9)

Ratnamurti  
Sīlopadesamālā  
Pushpmālāprakārana  
Kalpa-Praṅkarana  
Panchanirgranṭhi  
Karpuraṅprakara  
Shashthīkātaka  
Yogaśāstra

Dāyasimhagani  
Kshetrasamāsa  
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Tandulaveyāli-Paṇṇana  
Āchārāṅgaprathama skandha  
Prasnavyākaraṇa  
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Sutrakritāṅga  
Jambuḥarita

Samarachandra  
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<td>Kulaka Chopad</td>
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Dhannārāsa (A.D. 1457)

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Kuragadu Maharshi Rāsa

(A.D. 1480-1)

Mayanarehāsatīrīsa

(A.D. 1480-1)

Jinavardhana

Rāputracharīta

Dhannārāsa

(A.D. 1458)

Nvyayasundara

Vidyāvilāsa-

Narendra Chaupai

(A.D. 1460)

Malayachandra

Simhasanabhariṣī chupai

(A.D. 1462-3)

Simhalasimhakumāra Chopai

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Devaraja-Vatsārajaprābandha

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Brahajinadasa

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Ådinātharasa

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Samakitasārarasa

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(A. D. 1463-4)

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(A. D. 1465-6)

Petho

Pārsvanāthadasabhava Vīvākulo

Laxmiratnasūri

Surapriya-Kumārarasa

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Malayāṇundarīrāsya
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Kāthākārtisi
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Hemavimalasūri
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A. D. 1498 and 1513)

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(A. D. 1498)

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Vāmaja, near Kalol,
North Gujarat)

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(A. D. 1510-11)
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(A. D. 1512)

Sumatisādhu vivāhalo
(A. D. 1511-12)

Devaraja-Vatchharaja chopai
(A. D. 1518-9)

Karasamvāda
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Antariksha-parsvastava
(A. D. 1521-9)

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Simhakula  
Kirtiharsha  
A Pupil of Kakkasūri  
Kṣhamakalāśa  
"  
Mulaprabha sadhu  
Jayarāja  
Sundararāja  
Dharmadeva  
Kusalasayama  
Nemikunjara  

Sāgaradattarāśa  
Vichārachosathi  
Sarasikhāmama rāsa  
Munipati Rajarshi Chopai  
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Kumārarāśa  
Sundararājārāśa  
Lalitāngakumāra rāsa  
Gajasukumāla sandhi  
Matsyodararāśa  
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Labdhisagara
Harshakula
Nannasuri
Dharmaruci
Dharmadeva
Ishvarasuri
Padmasagara
Gnan
Dharamasamudra
Lakshmana
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Amipala
Sahajasundara

Dhvajabhujanga-Kumara chopai
Vasudeva chopai
Dasaravaka-hatrisi
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Ārāmanandana
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Kritakarmarājādhihikāvarāsa
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(157) It is not possible to go into the details of the works mentioned above, in a small work like this. They will be found in the Jain Gurjar Kavio, Part I, by M. D. Desai, pp. 37 to 180.
Chapter VIII
Hairakayuga

Kalikālasarvagna Homasūri obtained partial success as a missionary at the court of Siddhārāja and complete success at the court of Kumārapāla who embraced Jainism and glorified it. His work was continued by Hiravijayasūri who attended the meetings at Ibadatkhana and created in Emperor Akbar deep love for the Jain principle of Abhimsa or non-violence. Under Jain influence, Akbar gave up flesh and prohibited the taking of life for several months in a year. Under Hiravijaya’s instructions, the Emperor performed many pious and religious deeds. For these reasons, the following sixty years in Jain History are known as the Hairakayuga.

Hiravijayasūri was born at Palanapura in A. D. 1526-7. His father’s name was Kurashah and mother’s name Nathibai. Sanghaji Suraji and
Sripala were Hiravijaya’s three brothers, and Rambha, Rani and Vimala were his sisters. When Hiraji was 13 years old, his parents died; so his sisters Vimala and Rani who lived at Anahilawada Patan took him there in A. D. 1539–40.

Vijayadanasūri admitted him to the order of Jain monks. On this occasion, Amipala, Amarasimha, Kapura, Amipala’s mother, Dharmanāgari, Rudorishi, Vijayaharsha and Kanakashri entered the order of monks or nuns. Hiraji changed his name and came to be known as Hiraharsha.138

Hiraharsha was a very smart pupil; so Vijayadanasūri sent him to Devagiri in the Deccan for further studies. Dharmaśagarāji and Rajavimala were also permitted to accompany him. Devasishah and his wife Jasmai gave the monks all the financial help they required in prosecuting their studies.159

In A. D. 1550–1, the dignity of pandit was conferred on Hiraharsha at Naldai in Mārwād. In A. D. 1552, Hiraharsha became Upadhyaya. In A. D. 1554, the dignity of Sūri was conferred on him, at Sirohi (Mārwād) by Vijayadanasūri.

On this occasion, Hiraharsha changed his name and came to be known as Hiravijayasūri. In A. D. 1566, Vijayadanasūri died; so Hiravijayasūri became the head of the Jain community.

After his preceptor’s death, Hiravijayasūri had to surmount certain difficulties. Ratnapala of Cambay, had by his wife Thaka, a son named Ramaji who was not keeping good health. Ratnapala, being sick of Ramaji’s continued illness, once said to the Sūri that if Ramaji recovered his health, he would make him the Suri’s disciple. After some time, Ramaji was completely cured, but Ratnapala did not want to keep his promise; so when the Sūri reminded him of his promise, he picked up a quarrel with him and his daughter Agā instigated her father-in-law Haradas to complain against Hiravijayasūri to Sitabkhana, Governor of Cambay. When the complaint was lodged, orders were passed for the arrest of Hiravijayasūri and the latter had to remain in concealment for a period of 23 days to avoid Suba’s men.

The second difficulty was created by Jagamalarishi, who complained to Hiravijayasūri.

(160) Ibid., pp. 24-6.
(161) Vidyavijaya, Surisvara and Samrat, pp. 27-9.
that his preceptor Karnarishi did not allow him to study some religious books. The sūri told Jagamala that Karnarishi must not have found him fit for study. Jagamala was, however, not satisfied with the sūri’s answer; so he picked up a quarrel with him. Thereupon the sūri drove him out of his gatchha. Jagamala felt humiliated; so he lodged a complaint against Hiravijayasūri to the police officer, Petlad. A warrant for the arrest of Hiravijayasūri was issued. The latter, who was at Borsad, succeeded twice in avoiding policemen; but when they came for the third time, the Jains bribed them and they no longer helped Jagamala who was forced to leave the place about A. D. 1573-4.162

The third difficulty was created by Udayaprabhasūri and other monks who complained to Kalakhana, Governor of Anahilavada, against Hiravijayasūri, who was, then, at Kunagera, about five miles from Anahilavada Pūtana. Orders were passed for the arrest of Hiravijaya sūri; but the latter successfully avoided the policemen by running away to Vadavali where he had to remain in concealment for three months.163

Rishabhbadāsa who records the above event

(163) Vidyavijaya, Surisvāra and Samrat, p.p 30-1.
says that it took place in A. D. 1578; but as Kalakhana was the Suba of Patan up to A. D. 1575, it seems the event must have taken place before that date. It is also probable that Rishabhadasa's date may be correct but he may have made mistake in recording the name of the Suba of Patan.

Hiravijayasūri had to face another similar difficulty at Ahmedabad in A. D. 1579-80. Some envious persons complained to Sihabuddin Ahmadkhana or Sihabakhana, Governor of Ahmedabad, that Hiravijayasūri had, by his magic powers, stopped rain. Sihabakhana sent for the sūri and asked him why it did not rain and whether he had anything to do with it. The sūri made his position clear. When their conversation was going on, Kuṇvarji, a well-known Jain, came and explained Sihabakhana the duties of Jain monks. The Suba was pleased to order the release of Hiravijayasūri. When the latter came to the monastery, the Jains celebrated this occasion of Sūri's release by giving away money in charity, but their joy was not to last long. A person named Tukadi poisoned the ears of the Kotwala who complained to the Suba and obtained orders from him for the arrest of Hiravijayasūri, who was helped on this occasion, by Rāghava and
Somasagara, and sheltered by Devaji, a Sthanakavasi Jain. Two innocent monks named Dharma-
sagara and Srutasagara were arrested by policemen and subsequently released after sound
beating, because none of them was Hiravijayasuri.\[164\]

In A. D. 1580-1, the suri went to Borsad
where the Jains held many festivals. In A. D.
1582, he performed the pratisthā when the image
of Chandraprabhu was set up at Cambay by
Sanghavi Udayakarana who had led the congre-
gation to Abu, Chitoda and other places. From
Cambay, Hiravijayasuri went to Gandhara\[164a\]

Akbar had heard much about the reputation of
Hiravijayasuri, either from a Sravika named Champā
or Itamdakhana and wanted to see him. He, there
fore, called Bhanukalyana and Thanesingh Rāmaji,
the Jain leaders, and asked them to write a
letter to Hiravijayasuri inviting him to Fatehpur
Sikri. The Emperor, also, wrote a letter to
Sihabuddin Ahmadkhan or Sihabakhana, Governor
of Ahmedabad asking him to send Hiravijayasuri
to Fatehpura Sikri with royal honours. The letters
were sent by the runners Maundi and Kamala.\[165\]

(165) Jain Sahityano Itihās, p p. 539-40; Vidyavijaya,
Surisvar and Samrat, p. p. 78-80, 81-2.
When the Governor of Gujarat received the Emperor's letter, he called the leading Jains of Ahmedabad and asked them to request Hiravijaya sūrī to go to Fatehpura Sikri as desired by Akbar. The Jains told them that the Sūrī was at Gandhāra and that they would go there and inform him of the Emperor's letter.¹⁶⁶

The Jains of Ahmedabad met and decided to send Vatohharajā Parekh, Mulo Sheth, Nana Vepu Sheth, Kuvaraji Jhaveri and a few others to Gandhāra. At the suggestion of the Jain congregation of Ahmedabad, Udayakarana Sanghavi, Vajia Parekh, Rājia Parekh and RājŚrimallā Oswāl from Cambay went to Gandhāra¹⁶⁶b

Some Jains at Gandhāra did not like that Hiravijayaji should go to Sikri; but the others were in favour of sending him to the Emperor. After hot discussion, it was decided that the Sūrī should accept the emperor's invitation and go to Sikri.¹⁶⁶b

In A. D. 1582–3, Hiravijayasūrī started for Sikri, from Gandhāra and went to Ahmedabad Via Jambusar, Sojitra and Matar. Sīhābkhan, the Suba of Ahmedabad, received him well and offered him pearls, diamonds, horses, elephants

and palanquins. The sūri, however, did not accept anything; but told the Suba that he would go to Sikri on foot. The Suba, then, wrote a letter to the Emperor in which he praised many good qualities of Hiravijayasūri and told the Emperor that the sūri had accepted his invitation.

From Ahmedabad, the Sūri went to Anahilavada, via Kadi, Visnagar, and Mehsana and stayed there for a week. From Anahilavada, the Sūri went to Sirohi via Sidhpur. The king of Sirohi gave the Sūri a rousing reception and gave up flash, wine and hunting.

From Sirohi, the Sūri went to Sikri via Falodi, Medota and Sanganer and reached his destination on the 12th day of the black half of Jetha of V. S. 1639 (A. D. 1583). The Jains of Sikri gave him a rousing reception. 67 Jain monks had accompanied the Sūri to Sikri.

The Sūri had put up at the place of Jaganmalla Katchhavaha, younger brother of Bihārimalla, king of Jaipur, and wanted to see Akbar on his arrival, but as the Emperor was busy, the Sūri was asked to see Abul Fazl with whom he had a very interesting conversation. When the Emperor was free, he sent for the Sūri.

Several stories are told about the intercourse of Akbar and Hiravijayasūri. According to the first story, when the Emperor came to know that the sūri had come to see him from Gandhār to Sikri on foot, he asked him whether the suba of Gujarat gave him horses, chariots and elephants for his journey. To this, the sūri replied that the Governor of Gujarat was willing to give him whatever he wanted, according to Emperor’s orders; but his religion forbade him the use of vehicles. When the Emperor came to know the strict rules which Hiravijayasūri and his pupils followed, he was much pleased. The story is historical.  

According to the second story, when the Emperor asked the sūri the names of the places of pilgrimage of the Jains, the sūri told him that they were Satrunjaya, Giranara, Mt. Abu, Pārśvanātha Hill, Ashtapada, etc. There is nothing improbable in the story.  

According to the third story, when the sūri refused to walk on the carpeted floor for fear of crushing the insects that might be on the floor, the carpet was removed under Emperor’s orders.


(169) Vidyavijaya, Ibid p. 112.
and to the surprise of all many ants were found under it.170

According to the fourth story, the sūri explained Akbar "Devatattva," "Guru tattva" and "Dharmatattva" and laid great stress on the Jain principle of 'Ahimsā' or 'non-violence.' The Emperor was much pleased to hear the sermon and at the end requested the Sūri to accept the books given to him by Padmapāraga, a Jain monk. The sūri was not willing to accept them, but did so at the repeated requests of Akbar and Abul Fazl. At Hiravijayasūri's suggestion, the books were kept in a library opened at Agra and named after Akbar. Thānsingh, a Jain, was appointed as the trustee of the library or bhandār.170A

According to the fifth story, several Jains of Agra went to Emperor Akbar and gave him Hiravijayasūri's 'dharmaśabha or blessings'. Akbar asked them if he could do anything for the sūri. Thereupon Amipala Doshi, their leader, told the Emperor that Paryushanāparva was drawing near and the Sūri wished the Emperor to prohibit the destruction of lives in those religious days. The Emperor, then, gave a 'firman' prohibiting the destruction of lives in Agra for eight days.71

(170, 170A) Jain Sahityano Itihas, p.p. 545-5.
Once when Abul Fazl and Hiravijayasūri were talking at Abul Fazl’s place, Akbar came. Abul Fazl, being much impressed by the Sūri, praised him very much. Akbar then requested the Sūri to accept something. The Sūri did not want anything for himself but when the Emperor requested him repeatedly, he asked him to give the imprisoned birds their liberty and to prohibit the destruction of lives for eight days of the Paryushanaparvā throughout the Empire. Akbar, then, gave the birds their liberty and prohibited the destruction of living creatures for twelve days (instead of eight) throughout the Empire.\(^{172}\)

Akbar’s regard for Jainism increased day by day. He remained under Jain influence for several years and listened to the sermons of Hiravijayasūri, Santichandra, Bhānuchandra and other Jain monks. He was convinced that it was bad to eat animal food. So he gave up meat for many days in a year. One of the principles of Din Ilahi was, “It is not meet that man should make his stomach the grave of animals;” and those who embraced Din Ilahi had to abstain from meat.\(^{172}\)

Adinatha praśasti of Hemavijaya on the

\(^{172}\) Vidyavijaya, Sūrisvara and Samrat, p. 124.
\(^{173}\) Vincent Smith, Akbar, p. 335
Satrunjaya Hill dated A. D. 1593–4 says that Akbar prohibited the killing of creatures throughout his Empire for six months. This is also confirmed by Badaoni who says—

"His Majesty promulgated some of his...decrees. The killing of animals on the first day of the week was strictly prohibited because this day is sacred to the Sun; also during the first eighteen days of the month of Farwardin; the whole of the month of Abon (the month in which His Majesty was born); and on several other days... This order was extended over the whole realm and punishment was inflicted on every one who acted against the command.

"Many a family was ruined and his property was confiscated During the time of these fasts the Emperor abstained altogether from meat as a religious penance, gradually extending the several fasts during a year over six months and even more, with a view to eventually discontinuing the use of meat altogether".

Akbar abolished Jaziya early in his reign; but Gujarata was not conquered at that time; so the

tax was collected in Gujarāta even after the Mughal conquest. When Akbar came in contact with Hiravijayasūri, the latter persuaded him to abolish Jaziya.  

If a person died childless, his property was confiscated by the state. The virtuous Kumara-pāla had, at the suggestion of Kalikalasārvagnā Hemačandrasūri, given up this income. Jagad-guru Hiravijayasūri succeeded in persuading Akbar to give up this income and the property of a person who died childless was no longer confiscated by the state in Akbar’s Empire.

Besides these victories, Hiravijayasūri and his pupils scored many more. Pilgrim tax collected from the pilgrims to the holy Satrunjaya Hill was abolished; fishing in the Dābar lake at Fatehpur Sikri was prohibited; prisoners of war were given their liberty; birds in cages were set free; and the possession of Satrunjaya, Giranara, Talāja, Abu, Kesariaji, Parsvanatha Hill and other holy places of the Jains was given to the Jains. In this way, Hiravijayasūri and his

pupils used their influence at Court not only for the Jain community but also for humanity at large.

Hiravijayasūri's sermons had good effect on (i) the king of Sirohi who repealed heavy taxes and prohibited the destruction of creatures throughout his state; and (ii) Khān Mahamadkhan of Una who became a vegetarian.¹⁷⁸⁴

When Hiravijayasūri returned to Gujarata, his pupils Santi Chandra, Vijayasena and Bhanuchandra continued to instruct Akbar in Jainism. The Jain monks "secured his (Akbar's) assent to their doctrines so far that he was reputed to have been converted to Jainism." Even Fr. Pinheiro, a Portuguese, believed that Akbar "follows the sect of the Jainā (Vertei)." Akbar, however, had not embraced Jainism, but had cultivated very great regard for its principles, and had performed many pious and religious deeds at the suggestion of his Jain teachers.¹⁷⁹

In A. D. 1586-7, Hiravijayasūri left Agra for Gujarata. In A. D. 1593-4, he made a

(¹⁷⁸ A) Ibid, pp. 548, 553.

(¹⁷⁹) Vincent Smith, Akbar, p. 262; Surinvara and Samrat, p. 168.
pilgrimage to the holy Satrjunjaya Hill. In A. D. 1596, he died.\textsuperscript{180}

Among the prominent pupils of Hiravijayasuri, we may mention Santichandra, Bhanuchandra and Vijayasenasuri. Santichandra, the well-known author of the Kriparasakośa, was a great debater. In A. D. 1576-7, he defeated Vadibhushana, a Digambara monk, in the Court of Narayana of Idar. He won another victory over Digambara Gunachandra at Jodhpur.\textsuperscript{181}

Bhanuchandra, another prominent pupil of Hiravijayasuri, persuaded Akbar to repeal the pilgrim tax on the Satrunjaya Hill. Vijayasenasuri who was honoured by Akbar had defeated Digambara Bhushana in a debate at Surat, pleased Khānkhana, Suba of Ahmedabad, by his sermon, set up many Jain images and advised the Jains to repair the temples at many places of pilgrimage.\textsuperscript{182}

In the Hairakayuga, Bhāma Shah, an Oswal Jain, rendered glorious and meritorious services to Mewad by laying down his wealth at the feet

(180) \textit{Jain Saṁityano Itihās}, pp. 552-3, 548.
of Ranā Pratapā and helping him to win his liberty. Pratapā appreciated his services and made him his minister. Even to-day, his descendants are honoured by the king of Udaipur.

We shall now consider the literary activities of the Jains in the Hairakayuga.

Though books were written in Gujarati, Sanskrit and Prakrit still attracted the attention of the learned who have left us a good legacy in these languages.

In A. D. 1543–4, Vivekākirtigani copied a commentary on the Pingalasāra by Hariprasād. In A. D. 1548–9, Udayadharmagāni wrote a commentary on the Upadesamālā. In A. D. 1553–4, Ratnākara wrote a commentary on the Jivavichāra by Santisūri. In A. D. 1560–1, Jinachandrasūri composed the Poshadhavidhivritti, a commentary on the Poshadhavidhi by Jina-vallabha. In A. D. 1562–3, Sadhukirti wrote a commentary on the Sanghapattaka. In A. D. 1564–5, the Vāgbhatālankāravritti was composed. 183

Dharmasāgara, pupil of Hiravijayasūri, composed the Aushtrikamatotsutradipikā, (A. D. 1560–1), Tattvataranginivritti, Pravachanaparikshā, Iryā-

183 Desai, Jain Sahityano Itihās, pp. 681–2,
pathikashattrimsikā, Kalpasutratikā (1571–2 A. D.), Jambudvipapragnaptivritti (A. D. 1582–3), Gurvāvali–Pattāvali with a commentary, Paryushanakataka with commentary, Sarvagnakataka, Vardhamānadvatrimśikā, and the Shodhasasloki-guratattvapradipadipikā with commentary.184

Vānararishi composed the Gatchhāchārapayannätikā, Bhavaparakarana with commentary (A. D. 1567–8), Bandhudayasattāprakarana, Tandula-Vaiyāliyapayannā-avachuri, Pratilekhanākula and avachuris on Jinendrasūri’s Sādhāranajina-stava and Harshakulagani’s Bandhahetudayatribhangi.185

Nayaranga composed the Arjunamulākara. In A. D. 1567–8, he composed the Paramahansa-sambodhacarita. In A. D. 1569–70, Dayaratna wrote the Nyāyaratnāvali. In the following year, Ajitadeva composed the Pindaavisuddhi Dipikā. In A. D. 1571–2, he wrote the Uttaradhyayanasutratika. The Āchārāṅgatika is the other known work.186

184. Buhler, VIII, No. 384; Bhandarakara, III, pp. 144–155; Kielhorn, II, No. 308 (published); Valankara, Nos 1459 and 1847; Buhler, VIII, No. 399.
185 Jain Sāhityano Itihās, p. 584.
Chandrakirtisuri was the author of the Chhandakosatika (about A. D. 1578-4) and a commentary on the Sarvasvata Vyakarana.\textsuperscript{187}

Sakalachandragani composed the Dhyana-dipika, Dharmasiksha and the Srutaveda sikshadwara (A. D. 1578-4)\textsuperscript{188}

Hemavijaya, pupil of Kamalavijaya of Tapa-gatohha, composed the Purvanathacharita (A. D. 1575-6), Rishabhhasataka (A. D. 1599-1600), Katharatnakara, (about A. D. 1600), Anyokti-muktamahodadhi, Kirtikalolini, Suktaratnavali, Sadbhavasataka, Chaturvimsatistuti, Stutividasatangini, Vijayastuti and the Vigayaprasasti.\textsuperscript{189}

Padmasagara composed the Niyaprakasashtaka, Silaprakasa (A. D. 1577-8), Dharmapariksha (A. D. 1588-9), Jagadgurukanya (A. D. 1589-90), Uttaradhyanasanathasangraha, Yuktiprakasa, Pramanaprakasa, Tilakamanjariwitti and the Yasodharacharita.\textsuperscript{190}

Ravisagara was the author of the Rupasena-charita, Pradyumna-charita (A. D. 1588-9) and the Ekadasikathā (A. D. 1588-9)\textsuperscript{191,192}

\textsuperscript{187} Ibid, p. 585. \textsuperscript{188} Ibid p. 585

Punyassagara, pupil of Jinahanasuri, composed the Pranottarakāvyavritti (A.D. 1583-4) and the Jambudvipapragnapraptivritti (A.D. 1588-9). 193

Kshemaraja of Kharatara gatohha had a pupil named Jayasoma who composed the Iriyavahikā-trzymśikā (A.D. 1583-4) and the Poshadha-prakarana with commentary. 194

Samayasundara, pupil of Sakalashandra, was a great writer. In A.D. 1545-6, he composed the Bhuvasataka. In A.D. 1589-90, he commenced the Ashtalakshi and completed the same after 30 years. Most of his works were composed in the first half of the 17th Century and are, therefore, not mentioned here. 195

Gunavinaya Upadhyaya, pupil of Jayasoma of Kharatagaratohha composed the Khandaprasastivritti (A.D. 1585-6), Raghuvamsatikā (A.D. 1589-90), Vairagyasatakati (A.D. 1590-1), Ajitasāntitikā, Mitabhāshinivritti and the Laghusantivritti. 196

Santiochandra, pupil of Sakalachandra ofTapagatohha, was the author of the Kripārasakosa,

the Jambudvipapragnapti vrtti; and Ajitasanti-
stava (A.D. 1594-5). The Kriparasakosa is a
short work containing 128 verses and praises
the good qualities of Emperor Akbar.197

Kanakakusala, pupil of Vijayasenasuri, was
the author of the Pinastuti (A.D. 1584-
5), Kalyanamandirastotratika, Visalkalacha
avritti (1596-7 A.D.) Saabhagyapanchamikathii
(A.D. 1598-9), Sadharaanajinastavana avachuri, Ratn-
karaapanchavimsatikatika, Surapriyamunikathii
(A.D 1599-1600) and the Rauhineya Kathana.198

Harshakirtisuri, pupil of Chandra kirti, com-
posed the Brihatsantitikii (A.D. 1598-9) Sin-
duaprakaranatikii, Sarasvatadipikii Dhatupatha-
tarangini, Saradeyanamamala, Srutabodhavrittii,
Yogachintamani and the Vaidakasaro dhura.199

Gujarati Literature also received great
encouragement in the Hairakayuga. The prominent
prose writers are Kusalabhu nanagani, author of
the Saptatikii (A.D. 1544-5), Somavimalasuri,
author of the Kalpasutra, the Dasavaik
dikasutra

197. Weber, No. 1447; Peterson, I, 72.
198. Velankar, No. 1800, Gulabkumar Library,
Calcutta, Manuscript No. 493; Peterson, I, 319. 199.
Velankar, No. 1901), Gulabkumar Library, Calcutta
Manuscript—Nos. 49-53 and 37; Weber, No. 1708.

Many Gujarāti Jain poets flourished in this Yuga. In a small book like this, it is not possible to go into the details of their works.

We shall now consider contribution of the Jains to the history of Gujarāt. They have given to us statesmen and administrators like Munjala, Santu, Udayana, Vāgbhata, Āmrabhata, Sajjana, Yasahpala, Vastupala, Tejahpala etc; learned men like Hemachandrasūri, Abhayadeva Maladhāri, Paramananda, Tilakachārya, Jinapala, Padmaprabha, etc. For the history of the Chāvadā and Solanki kings of Anahilavada, we are entirely indebted to the Jain chroniclers. The Jains have, moreover, adorned the hills and mountains of Gujarāt with beautiful temples and given us the Delvāra temples which are the triumphs of art.

201, Desai, Jain Sahityāno Itihās, pp. 603-4. The detailed information about the poets and their works will be found in the Jain Gujarāt Kavīc, Part I, pp. 181-320. Nayasundara, Jayavanta, Kusalalabha, Ratnasaundara, Sakalachandra and Bhima were the well-known poets of the Hairakayuga.
But their greatest contribution is the doctrine of non-violence. With the "counsel and consent" and "advice and assent" of Hemasvari, Kumārapāla proclaimed amari. This had a salutary effect. People came to believe that not only service of mankind is service of God, but service of all living creatures, great or small, is service of God. Instinct (or impulse, drive, propensity, etc.) of self-preservation, say the modern psychologists, is the strongest in all living creatures from amiba to man and Jainism taught people to respect that impulse in all creatures. The effects of the work of Hemachandrasvari and Kumārapāla are clearly seen in Gujarat even to-day. Whereas in some parts of India, even the 'Brahmins take non-vegetarian diet, in Gujarat, not only the Brahmins, but all the high caste Hindus refrain from making their stomachs the graves of animals. In this century, Mahatma Gandhi applied this doctrine of non-violence to politics and won freedom for India.
## SELECT BIBLIOGRAPHY.

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CHAPTEBS V and VI.

Munisundara
Charitraratnagani
Somacharitra

CHAPTEBS VII and VIII.

Desai M. D.
Padmasāgara
Dharmasāgara
Devavimala
Santichandra

Jain Sahityano Itihasa
Jain Gurjar Kavio
Jagadgurukāvya
Tapāgathapattāvali
Hirasauhagyamahākāvya
Kripārasakosa
Hildegard is a farmer. She lives in the countryside with her family. She is very kind.
Author— Sheeth, Chimanlal Bhailal.

Title— Jainism in Gujarat (A.D. 1100 to 1600)

“A book that is shut is but a block”

Please help us to keep the book clean and moving.