Chapter XI

EARLY HISTORY OF JAINISM IN ANDHRA

Conflict with Buddhism:

Jainism in Andhra has passed through many vicissitudes of fortune. Literary tradition would have us believe that there was at first a conflict between Buddhism and Jainism. The Dharmamitra of Nayasena gives an account of the early stage of this conflict. Another writer, Harisena repeats the same account with slight modifications in his Brhatkathakosa, in the 46th story entitled "Astabhasana Kathavaka." The account is: Dhamada was one of the successors of Yasodhara of Pratipalapura. He married Kamalasri, the daughter of Sanghasri, both of whom were Buddhists. Dhamada was a Jain and he succeeded in winning over his wife and her father to his own faith. But in a short time these two apostatized and were reconverted into Buddhism. This impiety of Sanghasri angered the Carana Rais who cursed him to become blind. Since then, the land came to be called Andhaka Visaya.

Dhamada appears to be a real historical person. The Canapens-3 waran inscription of Kakati Ganapatideva's time mentions that the region around the mouth of the Krishna was populated by a certain ruler named Dhanada. Further it is not improbable that Dhanadapru - the city of Dhamada - was built by and named after a certain Dhamada. This town is about 15 miles south-west of Shattiprolu. The fame and prosperity of Dhanadapru reached its zenith in

medieval times\(^1\) when it became the capital of the rulers of Velnadam, known generally as the Gidus of Velnadam, who were favourably disposed towards Jainism.\(^2\) The name Dhanadaprilu has been gradually corrupted into modern Candol. Dhanada, the builder of Candol and of the Tanapuraam inscription might be identical with the Dhanada of the Dharmantra. Prof. P. B. Desai suggests that he might be identical with Raja Kubera of the Bhavatipool inscription.\(^3\) No doubt Dhanada is a synonym of Kubera and both are said to have ruled over Pratipalapura or Bhattiprolu.

But the identification cannot be accepted as Dhanada was a Jain and Kubera was a patron of Buddhism. According to the Bhattiprolu inscriptions, Kubera was the leader of the Shungothi of the Buddhists of the place.\(^4\) The story of Dharmantra suggests that in spite of the efforts of princes like Dhanada, Jainism could not make any headway in Andhra as people preferred Buddhism. It may be surmised that Kubera was one of the successors of Dhanada, probably a grandson, by whose time Buddhism triumphed over Jainism at Pratipalapura, which was originally as established by Yadodhara, a Jain Kingdom. Kubera might have fallen in line with his people and built a great stupa at his capital to commemorate the victory of Buddhism. But as we shall see presently the glory of Buddhism at Bhattiprolu was only shortlived.

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1. Hanuman, a Telugu poet describes the glory of Dhanadapura in his Koyamabahu Caritra. The verse means: The people of Dhanadapura did not know earthen vessels, rickety cottages, thatched houses, cotton clothes and jewels without diamonds.
Mauryas and Satavahanas

Mauryas: The death of Asoka brought about a favourable turn in the fortunes of Jainism all over India. His grandson and successor, Samprati was a champion of Jainism and he sent Jain missionaries, especially to Andhra and Dravida lands.

It is interesting to note that according to a tradition, the first Satavahana was a patron of Jainism. It was this Satavahana (Sadavahana) who raised the standard of revolt against the Mauryas, immediately after the death of Asoka and established the independent Andhra Kingdom in the Dekkan. It is possible that this satavahana, in his efforts of establishing an independent kingdom derived support from the disgruntled Jaina elements in the land against the pro-Buddhist Mauryas. Samprati does not appear to have made any attempt to recover those parts which were breaking away from the empire. His weakness, coupled with the community religious interests should have prevented Samprati from taking steps against the Satavahana bid for independence.

Satavahanas: The Jaina literature contains many references to Satavahana kings and to their patronage of Jainism. The Jaina

1. The first Satavahana is said to have built many temples and Caityas for the Jains. J. B. B. R. A., 3, p. 134.
Avasyakasutra refers to a Salivahana of Paithan as a devotion of Jinadeva. Jinaprabhāsūri, who is supposed to have lived in the fifteenth century after Christ, in his Kalapradīva records the tradition that in the Satavahana court at Pratisthāna there were fifty two warriors who built 52 Jaina temples in their own names. Avasyakasūtri of Haribhadra describes how king Salivahana conquered Barukaccha from Naravahana by inducing him to spend away his treasury on religious activities. According to the Prabhavikacaritra, Sri Satavahana built a Jaina tīrtha where Padaliptasūri set up his śāvaka. Another tradition mentions that a certain Satavahana whose capital was Pratisthāna requested the Jaina pontiff, to postpone his discourse. This may be the same as the tradition that Acarya Kalakṣa shifted the day of the observance of the Paryusana festival at the request of the Satavahana.

The most interesting of all such traditions is the one contained in the Kalakṣaṇya Kathakā. The account may be summed up as: A Jaina saint by name Kalakṣa was the preceptor of the kings of Pratisthāna. He had a beautiful sister by name

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5. Srisatavahana khaṇḍa bhuma idaṃ tirthamudādāra Punjab Sripadaliptasūri dhvajapratisthām vyadāta tātra M. Rama Rao, Satavahana Sanshika, p. 44, not. 78.
8. According to the Prabhavikacaritra, the parents of Kalakṣa were Vīravinkha and Suvarṇadāri of Sridharavas. His teacher was Gunakṣa whom Kalakṣa succeeded. Kalakṣa converted the ruler of Bhargukaccha and then went to Pratisthāna, the capital of the Satavahana, who was already a Jaina.
Sarasvati and she was a nun. At that time Ujjaini was ruled by Cardhabhilla who was a licentious brute. He lost his head at the beauty of Sarasvati and detained her in his place. Kalaka secured the help of the Sakas and destroyed Cardhabhilla. Sakas occupied Ujjaini. In a short time, the valiant son of Cardabhilla, Vikramaditya expelled the Sakas from Ujjaini and started the Vikrama era in 67 B.C., which is used invariably by the Jains.

Many questions arise out of this story. We can assure that Pratisthana was ruled at that time by the Satavahanas and therefore Kalaka was originally the Guru of the Satavahanas. Then who was Cardabhilla? Was he a Satavhana subordinate, ruling over Ujjaini? Was he so powerful that the Satavhana overlords could not punish his misbehaviour and do justice to their own Guru? Was he a rebel? Did the Satavahanas connive at Kalaka securing the help of the Sakas? or did they look upon him as a traitor?

In that case, what were the repercussions of the event on the fortunes of Jainism in the Dakkan or the Satavhana empire? In the present state of our knowledge, it is not possible to find clear and satisfactory answers to these questions. However, historians admit that these "traditions have a historical basis".

1. Cardabhilla sounds more like an epithet used out of contempt than the name of a prince or ruler. Evidently he was not a Saka king. Some scholars are of opinion that he was a member of the Kharavela dynasty. But it is more likely that he was a Satavhana prince. Some of the Jaina works call the father of Vikramaditya as Mahendraditya. There is a Mahendrasvati in Satavhana line, immediately before Kuntele Satakarni. According to some historians, the date of Kuntele agrees with that of Cardabhilla's episode. Therefore it may be suggested that Mahendraditya, Mahendrasvati and Cardabhilla were identical and Kuntele Satakarni was identical with Vikramaditya. This identification may help us in finding a solution to Haleka's running to the Saka court for help against Cardabhilla.

and may represent "an episode in the historic struggle between the Andhras and the Sakas."  

Some Jaina works mention Saktikumara, son of Salivahana. This prince is identified with Saktisri, son of Satakarni and Naganika, who is mentioned in the Kanaghat inscription.

Such a large number of references to the Satavahanas in the Jaina literature only indicate how the Jaina writers cherished the memory of the liberal patronage they enjoyed at the hands of the Satavahana kings. It is interesting to note that even later writers like Jinagrabhasuri of the 14th century spoke about the Satavahanas in appreciative terms, which is only reminiscent of Satavahana patronage of Jainism.

**KING KHAVALA OF KALINGA.**

The greatest champion of Jainism, during her early history in the South was king Kharavela of Kalinga. It is widely accepted that Kharavela was a contemporary of Pusyantra Suna in the North and Satakarni I in the Deccan and came to the throne about 176 B.C. The Sathigumpha inscription gives an interest-

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4. He writes: Sansterthanarthatvat lokaih, Satavahana iti vyapadesam āmbhita it means that people call him Satavahana because (the verb)شارت signifies (to give) and hence one by whom were given (sodonti) conveyances (vahanani) was called Satavahana. J. R. R. A. S., X, P. 136.
5. C. J. Shah, op. cit., Ch. IV.
ting and detailed biographical account of Kharavela. It gives us the impression that he was extremely religious, having described himself as a layman devoted to worship, one who realised the nature of Jiva (soul) and Deha (body) and an All which means according to the Jains, a Srova of considerable spiritual eminence, being of the 11th degree in Jaina order. It is natural that the reign of such an ardent Jain would breathe new life and vigour into his religion. Especially his 13th regnal year proved a glorious epoch in the history of South Indian Jainism.

Avenging Jaina Defeat

Under Kharavela, Jainism avenged the defeat and humiliation at the hands of Buddhism, especially at Pratipalapura. The Kethigumpha inscription says that during the thirteenth regnal year, king Kharavela marched towards Kannabenna and destroyed the city of Pithumdra, built by earlier kings. He proudly claims that the city was completely levelled to the ground by ploughs drawn by donkeys. This picturesque and proud claim reveals the particular contempt that Kharavela had towards the city of Pithumdra.


Different scholars identified Pithumdra with different places. But it is more likely that it was no other than Pratipalapura. By the time of Kharavela, Bhattiprolu was a renowned city with a bigama Sabha and a Raja. Further it had been the scene of a bitter conflict between Jainism and Buddhism. In the time of Raja Kuberan, Judaism triumphed over Jainism and a huge Stupa, enshining a genuine corporeal relic of the Buddha was built there. Bhattiprolu was situated on the banks of the river Ksanavarna (Karnabenna) not far from the sea coast. But it is strange that such a holy and magnificent Tirtha so conveniently situated was wiped out of the pages of the history of Andhra Buddhism, no sooner, as it appears, than it had been established. Such a tragic development was possible only with a sudden and terrible havoc and I am inclined to think that it was wrought by Kharavela himself.

There is general agreement regarding the identification of Pithumdra of the Hathigumpha inscription with Pytinda of Ptolemy or of the Periplus. The classical writers hold Pytinda as the metropolis of the Mainslai region, which was noted for the manufacture of immense quantities of cotton fabrics. They no doubt state that Mainslai extended between the rivers Godavari and Karna. But it is not necessary that we should take them so accurately as to exclude Bhattiprolu which is just on the southern bank of the Karna and not far from the region of Mainslai. Further it may be noted that the region of Bhattiprolu is famous even today for its fine hand-loom cotton fabrics.

1. Dr. B. Subrahmanyan identifies it with Guntupalli. Guntupalli Brahmi Inscription, op. cit.
2. Bhattiprolu Inscriptions, op. cit.
4. McGregor's Ancient India as described by Ptolemy, p. 67.
5. Ibid.
Moreover, in his thirteenth regnal year itself, Kharavela according to the same inscription, destroyed a Confederacy of the kings of Dravila, which is evidently Tamilnad. This point tends to support the identification of Pithumdra with Shattiprolu. From the early Prakrit inscriptions of Amara-vati\(^1\) we learn that there was contact between Andhra and Dravila from early times and the Buddhist Tirthanas of Andhra were attracting pious Dravila pilgrims. The region of Ballore in Andhra corresponds to the ancient territorial division of Arunavatadalai or Aruvananadu and Arvora or Arava is used by the Andhras as a synonym of Dravila. It seems therefore probable that Kharavela destroyed Pithumdra in the course of his expedition against the Dravila kings; or when Kharavela attacked Pithumdra, the neighbouring kings of Dravila went to the help of her king and all of them were vanquished by Kharavela. Enraged by the stiff resistance offered by Pithumra with the support of the Dravila rulers, Kharavela, in all probability, erased it to the ground. Such a terrible tragedy only can explain the sudden and permanent exist of Shattiprolu from the pages of the history of Andhra Buddhism.

**Assembly on the Kumari Hill:**

Having returned from such a victorious campaign, king Kharavela caused to be built on the Kumari Hill in the Numavata Vijaya Cakra (Province) a Kalyani Misidya, i.e., Misidya, containing a genuine corporeal relic of a Tirthankara to be worshipped by his loyal subjects and excavated caves for the shelter and abode of ascetics. Near the Misidya of the Arhat a huge and fine audience hall was built and in

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1. Luders' List No. 1243.
its centre was erected a costly pillar or Manastambha.\(^1\)

The Kumari Hill is identified differently by different scholars. Dr. K. P. Jayaswal identified it with the Udayagiri Hill in Orissa, where we find one of the most magnificent caves of India. It was on this hill that the famous Hathigumpha inscription was engraved. But B.V. Krishna Rao tried to identify Kumari hill with Ramatirtham in the Srikakulam district.\(^2\) Ramatirtham is no doubt a reputed centre of Jainism as revealed by the ruins\(^3\) and inscriptions\(^4\) on the Bhubaneshwar hills. In literature also it is described as a centre of Jainism.\(^5\) But \(^6\)

Barua has established that the Udayagiri hill was actually called Kumari hill in the inscriptions of Udyotakesari.\(^7\)

The Work of the Assembly: The convocation of the Assembly and the business it transacted constitute an important landmark in the (1) evolution of the Jains' canon and (2) the history of Jain Order.

The Assembly appears to have attempted at a redaction of the Jains' canon. Originally, the Jaina teachers were extremely conservative and were averse to writing down their scriptures for the fear that by redaction they would suffer from corruption. They were confident that their religious Order was well organised and with the system of

1. Hathigumpha Inscription, op. cit.
5. J.B.S., 1917, No. SIII.
6. The famous Jaina writer Ugraditya composed a treatise on medicine, Kalyanakara, on the hill of Ramagiri. He claimed to have read the treatise at the Court of Anoghavarsa I (A.D. 915-977); he wrote that he studied medicine under Sri Nandi and in the company of one Lalitkirti Acharya. He described Ramagiri as a beautiful hill in the country of Trikalinga and in the level plains of Vangi.
Sanghacaryas (heads of Congregations), Ganis (Sectoral Leaders), Upadhyayas (Professors), Vaidyacaryas (Readers or Reciters), Bhakacaryas (experts in spelling and pronunciation) and Pracchakacaryas (adopts in asking questions) and so on it could retain in tact the integrity, and genuineness of the original teaching of the Lord. 1 But after Bhadrabahu, the original scriptural knowledge began to diminish and deteriorate. The anxiety regarding the decline of the canon and about the growing schismatic tendencies among the Jains and the example of the Buddhist Sangitias shook the rigid conservatism of the Jain Acaryas and they realised the need of recasting the canons. Scholars prefer to call this the "Sarasvati Movement" and trace its origin to the Great Assembly of Kharavela. 2 From the Kathinjumpha inscription the anxiety of Kharavela about the preservation of the canon is clear. It is said that the Great King asked questions (pasantol), listened to (sunanto) and meditated upon (anubhavato) these (kalanani) scriptures. At his instance efforts were made to restore and give a reading (upadayati) of the surviving or declining knowledge (bodhinam) of the peace-giving Twelve Angas (chayati anga santikam) which have emanated from the Divya dhvani (mukhya kala) of the Tirthankara.

2. Ibid. Ch. VI.
The inscription further mentions that state maintenance was given to the Yapā professors, evidently the Yapaniya. It is generally held that the emergence of the Yapaniya School among the Jains marked the stage before the great schism that divided the Jaina Order into the Svetambara and Digambara Sects. The Yapaniya were called so because they emphasised the duty of alleviating the physical pain or misery of others. The Yapaniya tried their best to prevent the Schism in the Jaina Order and later made efforts to reconcile the Svetambara and Digambara Sects. It may therefore be assumed that the summoning of the Assembly and the provision for state maintenance for the Yapaniya made by Kharavola resulted from his concern to combat the schismatic tendencies in the Jaina Order and the preservation of unity in it. It may be added that the Assembly was in imitation of Asoka's Third Buddhist Council at Pataliputra.

1. [Note: Reference to a specific page, possibly page 180, is needed here to identify the source of the cited information.]

2. Caraka used the term "yapa" to mean "mititating pain." Mahabharata used it in the sense 'supporting life'.

3. Vide infra, Ch. XII.
KONDAKUNDACARYA

The life and activities of KondaKundacarya constitute the next important landmark in the history of Jainism in the South. As the leader of the Nalasangha he was the fourth in descent from Chandra-bahu, his predecessors being Guptagupta, Meghanandi and Vinocandra. KondaKunda founded the Balatkaragana and the Sarasvati or Vakraguha. But practically every line of Jaina teachers in the south was proud of tracing its lineage to KondaKunda or KondaKundacarya.

KondaKunda, His Residence:

There is literary and epigraphical evidence to show that KondaKunda lived on the hill near KondaKunda, four miles towards the south from the Guntakal Railway Station in the Anantapur District. From the Srutavatas of Indranandi, we learn that the great preceptor Padmanandi hailed from KondaKundapura. An inscription from DastiKhalili refers to the prevailing fame of the eminent sage, who was a fountain of the sentiment of tranquility (santaracara-pravaha) hailed from KondaKunda graced by the Garanas. A damaged inscription from KondaKunda itself says that the place was renowned all over the world as the birthplace of the eminent teacher Padmanandi Bhattacharya who conquered the quarters with his doctrine of Anekanta, a veritable ship to cross the ocean of worldly existence. Another record from the same place calls it

2. Ibid.
From these accounts the following points become clear: (i) The original name of Konakonda is Kondakunda; (ii) On that hill lived a great Jainacarya named Padmanandi; (iii) it might have been his birthplace; (iv) because he was living on Konakanda, Padmanandi became famous as Kondakundacarya (the great teacher from Kondakunda).

Kondakunda's Origin:

Dr. Salotore has tried to establish that Kondakunda was a Kannadiga by birth. His arguments are:

1) The name Kondakunda is Kannada, as "Konda" means a hill in that language.

2) Konakonda where Kondakunda lived formed part of ancient Karnataka.

Hence according to Salotore, Kondakunda was a full-blooded Kannadiga.

But the arguments of the learned Doctor are too weak to stand critical examination.

1) In the first place the term "konda" is not the monopoly of Kannada alone. The word is found even in Telugu and with the same meaning as illustrated by such terms as Vinakonda, Komavidu, Kondapalli and Nagarjunakonda. Prof. P.S. Desai, on the other hand is of opinion that place names ending in 'kunda' are rare in Kannada and hence Kondakunda is more of Telugu than of Kannada origin. Therefore the name 'Kondakunda' does not help in establishing his Kannadiga origin.

1. Ibid, No. 150.
2. Salotore, op. cit.
2) The second argument of Salstore that Konakonda was part of Karnataka is much weaker. The learned doctor seems to have forgotten that it is difficult to fix the boundaries of the ancient territorial divisions like Kalinga, Andhra and Karnataka. There were times when Kalinga embraced the entire coastal strip up to the river Krsna and Karnataka extended eastwards almost touching the coast. Under the Satavahana kings, Karnataka sank to the position of a province in the mighty Andhra Empire. It appears that the people in these "golden days were free from the evils of linguistic parochialism. An Andhra, like Pampa could get without any difficulty the honour of the first poet in Kannada whereas Srinatha, a great Telugu poet of the 16th century could declare without any fear of contradiction that his poetry was in Karnataka.

Whatever might be his racial affinities, a Kannadiga or an Andhra it is certain that Konakunda lived and preached in what is at present Andhra.

Date of Konakunda.

There is a controversy about the date of Konakunda. Peterson calls him a "teacher of great antiquity and renown". According to the popular tradition that Konakunda succeeded to the poetical seat in the year 49 of the Vikrama Saka (B.C.), at the age of 33 and

2. Ibid. P.
lived as a teacher for 52 years. He passed away in A.D. 44 at the age of 68. The consensus of opinion is that Kondakunda lived in the early part of the 1st century A.D. 1

Work of Kondakunda.

An inscription from Sravanabelagola gives Kondakunda the credit of establishing the superiority of Jain scriptures all over Sharata-khandha. 2 Though suffering from exaggeration, the statement contains some amount of truth. In all probability, Kondakunda was the first of the religious teachers of the South to introduce an element of militancy in religious disputations. 3 Kondakunda is said to have toured all over the country, disputing other religions. His tours and disputations infused new blood and vigour into Jainism all over the South.

It is evident that Kondakunda had a large following. His residence at Konnakonda which is almost at the converging point of Antrakara, Kannada and Dravida desas should have become a great Tirtha for the Jains all over the South. The small cave we find at Konnakonda today should have housed a large school of Jain monks. 4

According to one tradition that Balakapincha, Kundakirti, Samaraktabhadra were the disciples of Kondakunda. 5 Kundakirti is reputed to be the author of Srutavatara, a commentary on a part of the

1. J.F. Jain, op. cit., P. 123.
2. Sravanabelagola Inscriptions, No. 54.
Samantabhadra was a great disputant and dialectician who was responsible for the propagation of Jainism in Tamil.

A. Chakravarti argues that Kondakunda became the chief of the Mulasangha or the Brahmasangha at Tiruppappuliyur, a suburb of Madurai which is famous as Southern Pataliputra. On the strength of Jain traditions he maintains that the famous Tamil ethical work, Kural, was the composition of Kondakunda.

The writings of Kondakunda.

Kondakunda is reputed to have written 34 pahudas, big and small tracts in Prakrit. He does not mention any of the previous Jain writers, but his works contain allusions to non-Jain matters. The most well-known of his writings are:

1. Samayasara
2. Pravaccanasara
3. Vamastikayasara
4. Niyamasara
5. Rayanasara
6. Astapahuda
7. Barasa-anuveka
8. Dasabhakti
9. Pulacara

These three works together are also known as PRASERTHATHYA or SARATEYA on the analogy of the PRASTHATHAYA of the Vaishnavas.

Is a collection of 8 works; some of them contain bits of historical information.

One of the earliest and best authentic texts in Prakrit on the theory and practice of Jain asceticism.

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2. Ibid., Pp. 143-150.
4. N.S.R. Ayyangar also supports the above view.
5. Ibid., I, P. 43.
6. This only proves the antiquity of Kondakunda.
The Samayasara is the most well-known of Kondakunda's writings. However, all his writings are noted for their non-sectarian character and are read by both Svetambaras and Digambaras. Through his writings Kondakunda gave a clear exposition to the atmatva (knowledge of soul) and advocated the path of non-attachment (vitaraga) to anything, good or bad, and develop that sublime state of mind which is the fruit of great effort. Kondakunda disapproved of the worship of even arhatas as such good acts would lead to entanglements with their happy consequences — in short it was the essence of the message of Jainism.

SIMHANANDI.

Simhanandi is another great figure in the early history of Jainism in Andhradesa. He became the leader of the Vakragachcha, established by Kondakundasarya, following the patriarchs, Umavati, Grdhrapincha, Balakapincha, and Samantabhadra.

Like many Jaina preceptors, Simhanandi appears to have taken active part in the contemporary politics and his name is connected with the foundation of the Western Ganga kingdom of Talakad. The Gangas claimed descent from the Ikshvakus and the founders were two princes by name Dridiga and Madhava. It is said that the princes migrated to Perur in the Cuddapah district where they met Simhanandi who trained them in the art of government and enabled them to cut a rock that obstructed their way to royalty and in establishing the Ganga kingdom. Perur is at present called Ganga Perur indicating

1. M.S.R. Ayyangar, op. cit., p. 44.
that it was the original home of the Gangas.

The probable date of the foundation of the Western Ganga kingdom is A.D. 350.¹ This date accords well with the political situation in the Deccan. It may be recalled that the Ikshvakus of Sripurvata were destroyed about A.D. 296² by the Pallavas and therefore it may be assumed that the Ikshvaku brothers migrated to the south from the Sripurvata region.³ The cutting of stone is explained by Fleet as the destruction of Buddhism.⁴ But there is no evidence to show that in that region, Buddhism was popular at that time. On the other hand there is every reason to believe that Jainism was prevalent in that region. The cutting of the stone by the princes might mean the change of religion. The Ikshvakus of Sripurvata were vaidikas and their queens patronised Buddhism. It may therefore signify that the Ikshvaku princes, on the advice of Simhanandi gave up their ancestral religion and in order to win over the people to their side, became Jains.

That Perur in Cuddapah district was originally a Jaina centre is established by its association with Caityalaya and other Jaina monuments.⁵ Siddhavatam, which is another Jaina Tirtha is very near Perur.⁶ What Konakonda had been to Kondakunda, Perur was to Simhanandi.

¹ Many dates are suggested to the foundation of the Ganga kingdom. Prof. Sathianathaiyer suggests A.D. 350. H.C. LeP., III, p. 268.
² N. Rama Rao, Ikshvakus of Vijayanuri, p. 48.
³ M.V. Krishnarao, "Jainism in Gangavadi" Q.L.M.H., XXV, p. 48 ff.
⁴ P.B. Dowai, op. cit.
⁵ S. Gopalakrishna Murty, op. cit., p. 16.
⁶ Ibid.