Chapter XIII.

Rise of Jainism in Andhra.

Early orthodoxy:

Jainism, as it is found in the above pages entered Andhradesa very early. But for a long time it led an obscure existence. The severe austerity of Jainism and the rigid conservatism of the Jaina Acaryas were mainly responsible for it. There can be no better example to the conservatism of the early Jains than the opposition of Kondakunda to the worship even of Arhats. Further the simple and resigned life of hardship of the Jains did not probably appeal to the rich artisan-merchant community who preferred Buddhism that gave wide scope to their spirit of adventure and promoted love of life. The concepts of social decency probably prevented the royal ladies that promoted the cause of Buddhism from extending patronage to the Jaina monks. The presence of a naked monk was socially disgusting and sentimentally insauspicious. The Jaina monks too appear to have shunned public life and preferred secluded mountain retreats where they worked out their individual salvation instead of caring for the emancipation of the society as a whole.

Changed Situation: But gradually the situation had a favorable turn. The division of the Jaina Sangha about the close of the 1st century A. D. into the Svetambaras and Digambaras may be said to have proved a blessing in disguise as it enabled at least the

Svetambaras to enter social life freely. The rise of the Yapani­
yas accelerated the pace of the spread of Jainism. In true mis­
sionary zeal, the Yapani­yas introduced into Jainism certain inno­
vations and made compromises that could attract popular atte­ntion. 
What Mahayunism had done for Buddhism, though in a small degree,
the Yapani­yas did for Jainism. The Jalna acaryas began to toler­ate
local practices within the fold of the Jaina Sangha. Gat Somadev
of the 10th century speaks about such concessions should have been
a longstanding practice with the Jains. He said that proper con-

erideration must be shown to those who voluntarily\(^1\) adopted the fai-
th and some latitude must be given to the new converts who are
unable to forgo completely their former beliefs and customs\(^2\). Both
the Yapani­yas and the Svetambaras accepted land and money grants\(^3\)
from kings and layworshippers, built temples and alms-houses\(^4\) and
popularised their religion.

Great Teachers: The above change in the attitude of the Jaina
Sangha almost synchronised with the beginning of the decline of
Buddhism in Andhra. From about the 6th century, Buddhism came
to be confined in Andhra to a few centres and even there the Buddhists gradually made themselves unpopular through fanatical practices.
Jainism took the offensive at that right moment and the exploits
of Akalanka greatly enhanced its prestige. Akalanka was a great
logician of the 7th century A. D. and undertook religious cam-

\(^1\) Ibid. p. N. 2.
\(^2\) Ibid. N. 3.
\(^3\) P. B. Desai, op. cit., p. 169.
\(^4\) Kalincumbarru grant of Amravati I, E. I., VII, pp. 177-192.
campaigns like Kondakunda. An old Sanskrit work Akalanka narrates that he defeated the Buddhist monks at Kanchi and in Kalinga.

The exploits of Akalanka and of those that followed him such as Virasena, Jinasena, Pampa, Ponna and Vadiraja who were all men of intellectual eminence inspired confidence in the Jaina who started a vigorous propaganda, by subtle and effective methods, to come across in the Jaina literature what are called the Pranaparikshas. These were composed with a view to impress upon the people the superiority of Jainism to other religions and can be compared to a certain type of missionary literature of modern times. There should have existed such a literature even in Telugu during the 9th and 10th centuries. Pampa and Ponna who migrated to Vemulawada and who composed great poems in Kannada are believed to have written even in Telugu. A great Telugu poet of the 16th century, Trespregada says that before Nannayabhatta, the people in Andra were satisfied with meaningless stories and Nannaya gave them the supreme knowledge of Vedavyasa through the Mahabharata.

Decline of Buddhism: Simultaneously, the disappearance of Buddhism was completed by the Brahmanical reformers, Kumara and Canka.

2. Mallisena Epitaph of the year A.D. 1123 supports the account.
3. Poschuda in his Jagatilaka describes the nature of Jaina propaganda: "These Jaines are difficult people to deal with, because like thieves, they beguile the minds of men, once that mind is imbued with their ideas, Brahman himself cannot divert it to other channels. The cast of mind produced in men by the Jaines is indeed beyond remedy, like the fever of elephants."
4. Ibid., p. 319.
5. Ibid., p. 330.
6. Ibid., p. 31 ff.
7. Trespregada, Puvimaharajana, Avataraka, verse 8.
It is strange that these reformers concentrated their attacks on Buddhism and spared Jainism. It may be due to the fact that the Jains though Avaidikas were Atmanadins and that they were yet loosely organized without any attractive centres. Curiously, Jainism became very popular only after the religious campaigns of Kumarila and Sankara. It can be assumed that after Buddhism disappeared, Jainism provided an alternative to all those who did not favour the Brahmanical religion.

Another important factor that contributed to the progress of Jainism was the nature of its Sangha. The Jaina Sangha consisted of both Bhikshas and Sravakas or layworshippers and Ganaavardhana or promotion of the interests of the Sangha was made the pious duty of every one.  

Exodus from South: It was during this period that there started a bloody campaign of persecution against the Jains in Tamilnad. Especially under the leadership of the Jaina Saints Appar and Sambandar thousands of Jains were persecuted in the Kingdom of Kanchi, Madurai and Tanjore. The Vaisnavites joined the campaign.  

This led to an exodus of Jains from Tamilnad to Middle and Karnataka, where the rulers, the Calukyas were favourably disposed to the Jains. It may be noted that the Calukyas who were very

2. Scmdcva mentions the following as the six duties of every layworshippers:
   - Doarasva gurupastih svadhyayah samyastapah
   - Pantsinca prasastanam satkarnani dnic dnic
   - Ibid. Note 9.
serious rivals of the Pallavas and their successors, the Colas probably welcomed the immigrants and gave them protection. This may be the reason for the popularity of the Dravida Sangha in Andhra and for the presence of Tamil Brahmins as priests in the Jaina temples of Andhradesa.

Means of Propaganda: The Jaina acaryas adopted several methods to win the sympathy and support of the people. Sometimes they damned other religions, even at the cost of truth, and tried to wean away the people from them. One writer declared that the Mimamsakas were worse than the Carvakas as the latter were at least honest in professing openly atheism whereas the former professed theism but actually practised atheism. Another writer tried to convince people that the Buddha was fearful and cruel and hence Buddhism was a useless religion. Hence the Jaina Srawakas were warned that giving alms to non-Jains would be like feeding cobras on milk.

Secondly, the Jaina acaryas claimed occult powers like that of removing the evil eye, chasing the demons, etc., and viyas like the Vasikaranavidya. The ignorant and the superstitious were naturally attracted to them in their troubles. Another advantage, the Jaina acaryas had was that they were good at astrology, which also made them popular with the common folk.

1. Tel. Ins., II, P. 66 and 122.
5. Ibid.
Royal patronage: Finally the patronage that Jainism enjoyed at the hands of the Early Calukyas, Rathakutas, Later Calukyas and their subordinates should be counted among the important causes for the spread of Jainism in this period.

Royal patrons of Andhra Jainism

The establishment of the Eastern Calukya Kingdom of Vengi in A.D. 623 opens a new and glorious phase in the history of Andhra Jainism. The Eastern Calukyas ruled over the kingdom of Vengi, till almost the establishment of the Kakatiya empire by about the beginning of the 13th century. They came from Karnataka but soon identified themselves with Andhradesa. But Vengi was limited to the east coast and the bulk of western Andhra — the regions of Telangana and Rayalaseema were included in the empires that were ruled from outside Andhra — Early Calukyan Empire of Badami, Rathakuta Empire of Kalkhid and Western Calukyan Empire of Haryana. The early Calukyas professed Brahmanism, but were sympathetically disposed to Jainism. Ravikirti, one of the general of Pulakesin II, built the famous Nageshi Jain temple at Aihole. At Lakmeswar are found certain inscriptions recording grants to Jain Acaryas, believed to have been issued by the Calukyan emperors, Vimayaditya, Vijayaditya and Vikramaditya. But these are believed to be spurious grants. However, the caves at Badami and Aihole that contain the

5. Ibid.
images of Tirthankaras belong to the Early Calukyan period. The Rastrakutas who overthrew the Early Calukyan dynasty were great patrons of Jainism. The kingdom of Vengi became a target of these empires and a cockpit of their ambitions. At times, she sank to a subordinate position. The armies from these empires very frequently overran Vengi, burning down towns and villages. The nobles of the Eastern Calukyan dynasty were mostly Brahmanical but some of them patronised Jainism. It was under such political circumstances that Jainism became popular in Andhra.

The first recorded Jaina establishment in Andhra is the Dedumbi Vasadi² of Vijayawada known from the Musnukunda plate of Visuvvardhana III (A.D. 718-752³). The record reveals the grant of the village Musnukunda to the Vasadi and mentions that it had been built by Ayana mahadevi, queen of Kubjavishnuvardhana, the founder of the line (A.D. 624-642). It further gives a list of the pontiffs of the Vasadi who belonged to the Surastrigana of the Sanghanwaya. Kaliabhadracarya who got the grant renewed was the Seventh in line from Gadran abha, the first pontiff or the founder of the Vasadi. The record gives us the clue to the source of inspiration to this Jaina establishment. It appears likely the founder of the Vasadi might have migrated from eastern Deccan, where the Surastrigana was popular. We learn that Kubjavishnuvardhana, before he was appointed as the governor of Vengi, was in

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1. N. Venkataramaiahya, op. cit.,
It was daring this time that Chandraprabha became her preceptor. He might have come to Vengi with his royal disciple. But the selection of Vijayawada which was far removed from Vengi for the Nadrabi Vasadai indicates that the place had already had Jaina affiliations. It is further interesting to recall that at the Council held at Venkatatipuri the saints, Puspadanta and Bhutabali brought the canon from Acharya Harasena of ‘blind in Gujarat. Chandraprabha in all probability preferred Vijayawada in view of these associations. Among the successors of Chandraprabha the most important were Ravisundara alias Kamalabhadracarya and Ravinandi and Kalibhadracarya.

In the time of Vijayaditya I, son and successor of Vismuvardhana III, the Kalukyas of Badami were overthrown by the Rastrakutas about A.D. 700. During the reign of the second Rastrakuta king, Krsna I, started the conflict between the Rastrakutas and the Eastern Kalukyas. Vijayaditya I was defeated by the Rastrakuta prince Covinda and purchased peace. According to a tradition, Krsna I appointed Jaina Brahmins as his agents in Andhra, especially south of the river Ksana and this tradition indicates the migration of Jains from Karnataka to Andhra.

2. Vide Supra, pp.
3. Husinlinda grant, op. cit.
5. J.S. Alcock, Rastrakutas and their Times, p. 43.
The Rashtrakuta influence steadily increased in Vengi and Visnuvardhana IV (A.D. 771-806) gave his son daughter 'Alamahadevi to the Rashtrakuta king Dhuva. It was under Visnuvardhana IV, Ratnagiri was developed into fine Jaina Centre of learning.

The greatest benefactor of Jainism among the Eastern Calukya kings is Amara II (A.D. c. 945-76). One peculiarity is that his inscriptions especially those of Tadikonda and Bhevarru call him in clear terms as Paramamaheswara. But he patronised Jaina institutions. One interesting point about these grants was that they were made at the request of others. His first grant is known from the Kalacumbarru plates and it was made at the request of his favourite wife Gomukamba of the Patavardhan family. This family produced eminent generals who served the Vengi kingdom very faithfully. The second was the Nalkiyamundu grant to the Katakabhara Jinalaya was built by Durgharaja, great grandson of Pandarang, the famous general of Gunaka Vijayaditya (A.D. 848-891). Durgharaja was serving Amara II as Rajavisadhyaksa or governor of Karmasth. The pontiff of the Jinalaya was Sri Mandiradevamuni of the Yapaniya Sangha who possessed Pratiharyasamhita or the power of working miracles. The third grant of Amara is known from

2. Vico Supra.
5. I., A., XXII, P. 15.
7. E., I., XII, pp. 61-64.
8. E., I., IX, pp. 47-56.
9. Ibid.
his Masulipatnam plates, recording the grant of pedagatavavram to
the Jaina establishment at Vijayawada and for the construction of
two Jaina temples. The grant was made at the request of his gene-
rate, Bhims and Harwahana, who were Jains for several generations.
Jayasena was in charge of the establishment and he was respected
by different kinds of Jaina ascetics. From these accounts it is
clear that Ammaraja, who was a devout Saivite made these grants
to the Jaina establishments with a view to please his officers and
keep them loyal to him. In this he was prompted by his anxiety to
consolidate his own position on the throne in the face of troubles
from his cousins. This reminds us of the grant to Buddhists made
by Pulumavi to please his grandmother, Cuntai Balasi.

At the same time, in western Andhra the cause of Jainism was
promoted by the Rastakutas and their subordinates. It is well-
known that Amoghavas was a Jain and after the defeat of Gunaka
Vijayaditya of Vengi in the battle of Vingavalli, he became the
overlord of entire Andhradesa. The Jaina centres of Ramatirtha,
Biocovol and Danavulapadu received his patronage. The Jaina
sculptures from Danavulapadu, Pedatumbalam, Konakonda and Amakonda

1. E.I., XXIV, P. 268.
2. Ammaraja II was the son of Calukya Pulla II. He had an elder
brother, Danarnava. For reasons unknown he overstepped his
brother and usurped the throne, only to find it not a bed of
roses. Twice he was expelled from the kingdom, once by his
cousins, Tala and Badapa and the other time by his brother
Danarnava who ultimately killed him and occupied the throne.
N. Venkataranmeyya, Chalukyas of Vengi, Pp. 131-135.
3. Vide Supra, PP.
5. Ibid., P. 278.
6. S. Gopalakrishna Murty, op. cit., Ch. IV.
reveal Kastrakuta influence. The name Danavulapada is very interesting. From the label inscriptions on the numerous Jambudagi memorials we learn that it was the place to which pious Jains resorted and performed Calekhana. It is interesting to know from the Jambulagandu Kaifiyat that the original name of the village Danavulapada was Kurumari. The village acquired the present name which means the residence of the Rakshasa or demons because of the cruel practices associated with it. Krishna III, the last great king of the Kastrakutas and his vassals, the Vemulavada Calukyas were patrons of Jain scholarship. The court of Krishna III at Kanyakhetra was adorned by scholars and poets that migrated from the coastal Andhra. His minister Gajankusa was a poet of high order. Ponna, the author of Santipurana in Kannada lived at his court and was honoured by him with the title Udbhayavacivararti. He went to Makkhed from Punganur in Kurnool or Guntur district. Ponna had another title Sarvadeva and is believed to have written in Telugu the Adipurana. He is said to have translated into Telugu even Viratapanva from the Mahabharata.

The Calukyas of Vemulawada, one of the powerful vassal families of the Kastrakutas bestowed liberal patronage on Jainism and Jain writers. Arikesari II (A.D. 930-955) was the patron

1. Ibid.
3. L.R., 1, P. 209.
4. Sololgi Pillar Inscriptions, F.I., IV, No. 6. Gajankusa's original name was Harayana. He was praised by Telugu poet Madiki Sinagana of C. 1200 A.D.
7. K.K. Handiqui says that Vemulawada must be somewhere in Hyderabad State. But it is satisfactorily identified with Vemulawada in the Karimnagar District.
8. Venkataramanayya, Chalukyas of L. (V)emulavada. Vemulavada contains many Jain relics. More than a dozen images of Tirthankaras, an image of Vamana and several Caumukhas have been recovered. C. Gopalakrishna Murty, op. cit., pls. XI & XII.
of pampa, the first great poet in Kannada. Pampa wrote the Vikramarjuna Vijaya or the Jaina Bharata and the Adipurana in Kannada. His brother Jinadeva was also a poet of distinction and he built a Jaina temple called Tribhuvana tilaka and erected the images of all the Tirthankaras and that of Cakresvari. Of the last members of the Venkavada family, Beddega built a Jaina temple named Subhadhama Jinalaya at Venkavada and appointed the famous poet Somadeva as the pontiff. He granted the village of Vanikatupulu for the maintenance of the temple. Somadeva was a reputed scholar and writer. He had the titles Syadvadacalasimha, Tarkakacakravarti, Vadibhapancanana, Vakkalilolapayonidhi and Kavikulavaja. He was the author of many works in Sanskrit including Yasaastilaka, Mitivakyastra, Vasodaramaharajasaratva, Samavatipramahtana, Mahendramatali Sanjalpa and Vukticintamani sutra.

The later Calukyas who overthrew the Rastrakutas also patronised Jainism and it was under them that Jainism in Andhra

1. Pampa is held identical with Padmakavi who wrote Jinaendrapurana in Telugu. The word Pampa is believed to be the corrupt form of padma.
2. N. Venkatarao, Lives of Telugu poets, P. 83.
enjoyed a glorious career. The early rulers had their capital temporarily at Malkhed for some time and later at Potlakire till Kalyana was built by Some swara. Potlakire is identical with potlacoruru or patan Ceruvu near Hyderabad. The town commanded a position of strategic importance in those days. It is said that Potlakire contained in those days 500 Jaina vasadis and numerous Jaina images that are recovered from the place are preserved in the Museums at Hyderabad and Golconda. During the reign of Vikramaditya VI (A.D. 1076-1125) many Jaina establishments received patronage from the Calukyan princes and their

1. Kannada Basavapurana says that Jayasimha had his capital at Potlakire. This Jayasimha is identified with Jayasimha II. P. B. Desai, Jainism in South India, p. 162.


Palkuriki Sommatha, the great Virasaiva poet mentions that there were 500 Jaina Vasadis in Potlaceru and that they were destroyed by the Saivite leader Dovara Dasayya. Panditaradhya Caritra, 1, PP. 520-521.
Vassals. Bodhan, Konakonda Ujjili, Fudur, Sairanipalli,
Kolanupaka, Padakadamur, Togarakunta and Vardhamanapura
became prosperous Tirthas of the Jains.

As the Western Calukyan power declined, there appeared
in Andhra many subordinate ruling families. Among them the
early Kakatiyas and the Kolamba Pallavas were patrons of Jainism.
The early members of the Kakatiya family are believed to be Jains.

1. Bodhan yielded many Jaina relics. The Deval Masjid at Bodhan
contains pillars bearing Jaina images. It should have been
originally a Jaina temple.
P.E. Desai, Jainism in South India, P. 102.
An inscription of the reign of Vikramaditya VI speaks of a
Jaina teacher, Kunicandra Siddrsntadvara who was in charge
of the Bodhan temple.
Hyderabad Archaeological Series, No. 7.
4. Ibid. I, PP.
5. Ibid. II, PP. 73-76 & PP. 157-158.
6. As a centre of Jainism, Kolanupaka was next in importance to
Kalyana. It yielded many Jaina relics and it contains today
a live Jaina temple. The present-day 18 Siva Matras are
believed to be the temples of Tirthankaras. These temples
have on their doors-jaamba Purnakumbhas instead of Twarapalaka,
which is a clear Jaina practice.
The inscriptions of Kagali Tirtha, in the Haddagall taluk,
Bellary District, dated A.D. 1276 mention devotees from
Kollipaka.
S.I.A., IX, Pt. 1, Nos. 346 and 347, and
Tel. Inc., II, PP. 53-56.
9. The name Vardhamanapura itself is Jaina.
At Ellora on the cushion of Parshvanatha on the top of the
cave there is an inscription dated A.D. 1234-35 which
speaks of the erection of the image by a person named
Gakreswara whose family hailed from Vardhamanapura.
Fergusson and Burgess, Cave Temples of India, P. 532.
S.G.K. Murty, op. cit., PP. 50-51, Pl. XLI, d.
of the Digambara sect, and built the famous Padmakshi temple at Anmakonda. Some critics hold the view that as early as the Rastrakuta Emperor Govinda III (ca. 900) Anmakonda became a centre of Jainism. In the image of Padmakshi — in the female form of the goddess, her necklace and the oval prabhāmandala — they can clearly discern the Rastrakuta influence especially from Ellora. Betana, the minister of the second Kakatiya king, Prola, and his wife Mallama appear to be Jains. Mallama built the Kadalalava vasi at Anmakonda. The huge Tirthankara images on that hill that still attract the attention of the visitors belong to this age and bespeak the glorious career of Jainism at Anmakonda. The local records inform us that the Jains that were persecuted at places like Nagamundry resorted to Anmakonda for protection. But the glory of Jainism at Anmakonda was only short-lived. From the time of Kakati Rudra I (A.D. 1150-1196) there started a bloody campaign against the Jains and the local records are unequivocal in describing the persecution of Jains in the time of Ganapati Deva (A.D. 1199-1261). Still it seems that Anmakonda continued to be a centre of Jains even in the time of the last Kakatiya king Pratapa Rudra II is proved by the Jaina work, Jinendra Kalyana or Pratiathasara. This was composed by Appayacarya, a disciple of Fusapasena in A.D. 1319, just four years before the fall of the Kakatiya empire.

1. C. Virabhadra Rao, A.C., III, PP. 150-152.
3. Ibid., Fig. 37, a; and E.A., IX, P. 256.
5. Kase S. arvappa, Siddhesvara Caritra (Telugu Kavya), passim.
7. Ibid.
The Nolamba Pallavas ruled over a kingdom that comprised regions of Andhra and Karnataka with their capital at Hemavati in the Anantapur District. Mahendra I and his son Ayyapa (6th century A.D.), Irungola II and his queen Asapadevi of the Nolamba family were liberal patrons of Jainism. Under them, Amarapuram, Kottivaram, and Cippagiri became celebrated Tirthas of the Jains.

At Patasivaram there lived a celebrated Jain teacher, Padmaprabha Maladharideva. From literature as well as inscriptions we get an interesting account about Padmaprabha. He was a disciple of Viranandi Siddhanta Cakravarti of Mulasangha, Desigana and Pustakagochha; an apostle of truth and non-violence; earnest and compassionate in teaching; severe and rigorous in studies and religious practices. He was engaged in contemplating the truth which is immutable, boundless and self-existent, but never indulged in discussions that would hurt the feelings of others.

3. Ibid. No. 20.
4. There was a magnificent temple of Prasanna Parsvadeva called Brahman Jinalaya. Balendu Maladharideva, pupil of Tribhuvanakriti Ravula of Mulasangha was associated with it. The priest in the temple was Cellapillai that hailed from Bhuvaleshvaranathamallur, in the Pandyan country. He was a Brahmin, Mallisetti a lay disciple donated 2000 arca nut trees for the construction of the temple in stone from base to the top. The place contains many Nieladi memorials.
   Ibid. No. 40.
5. S.I.I., X, No. 278.
6. There are many inscriptions at Cippagiri.
   The temple here recall to memory those of Ahole and Pattadakal.
   According to a tradition, Kalasuri Bijjalu spent his last days at this place.
   S.G.K. Murty, op. cit. P. 72.
Podmaprabha is a memorable personality even in the history of Jaina literature. He wrote a commentary, Tatparyavrtti on the Aiyama-sara of Kondakunia. He described himself: Sukavijana payuja mitra, pancondriya prasara varjita, gatramatra parigraha. The last two epithets occur in the Patasivaram inscription also and thus help us in identifying Padmaprabha.

Three more inscriptions inform us about the eminence and popularity of Padmaprabha: (i) an inscription on the image of Tardhmana at Kammardeu (Kurnool District) says that Candavve who reconstructed the image was the wife of a merchant chief, Rayasetti who was the favourite disciple of Padmaprabha. (ii) An inscription from Kittuni Gullarga District dated A.D. 1219 mentions Jainakambika as a disciple of Padmaprabha. (iii) Another inscription from the Jaina temple on the hill at Hidugali in the Pavgada Taluk dated A.D. 1233 records the erection of a Jaina temple by Gangeyana Haraya who was initiated into the Jains faith by Nami Pandita, who in his turn attained the summit and bonus of his life by serving at the feet of his master Padmaprabha Maladharedeva. Padmaprabha passed away on Thursday, 24th Feb., A.D. 1185.

5. Ibid. Pavgada, 52.