

## Yapaniya Sangha During The Rule of Chalukyas of Kalyana

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**Abstract:** *The Chalukyas of kalyana ushered in a new era in the history of Deccan. Being the descendants of the Chalukyas of Badami and after defeating the Rashtrakutas they established a vast empire throughout the Dakshinapath from the Narmada down to the Kaveri. The period of over two centuries from 973 A.D. to 1200 A.D., witnessed an all round development in political, religious, social, economic as well as cultural spheres of life in Karnataka. The Yapaniyas as an important Sangha of the Jains along with those of Digambaras and Svetambaras, get mentioned as early as 5<sup>th</sup> century A.D. Mrigesavarma (475-490 A.D.) of the Kadamba dynasty made a grant to Yapaniyas, Nirgranthas and Kurchakas.*

**Key Words:** *Jainism, Yapaniya Sangha, Chalukyas of Kalyan, Basadi, Vikramaditya VI, Sangha.*

### 1. INTRODUCTION:

The Chalukyas of kalyana ushered in a new era in the history of Deccan. Being the descendants of the Chalukyas of Badami and after defeating the Rashtrakutas they established a vast empire throughout the Dakshinapath from the Narmada down to the Kaveri. The period of over two centuries from 973 A.D. to 1200 A.D., witnessed an all round development in political, religious, social, economic as well as cultural spheres of life in Karnataka. Though their personal creed was Saivism, Jainism received impetus during the period of Chalukyas of Kalyana. Jaina records found in the present states of Karnataka, Andhra Pradesh and Maharashtra speak about the flourishing condition of Jainism then. Taila II, the founder of the dynasty was a patron of the great Jaina poet *Ranna*. Many other kings of this dynasty viz., Irvabedanga Satyasraya, Jagadekamalla Jayasimha II, Somesvara I, Somesvara II, Vikramaditya VI, Somesvara III, Taila III and Somesvara IV extended the royal umbrella to Jainism and raised its status by patronizing the Jaina writers and granting lands to Jaina teachers and Jaina basadis. From the available records we can trace that *Digambara* sect of Jainism was in ascendency. Along with *Mula Sangha*, *Dravila Sangha*, *Sri-Mula Sangha*, *Nandi Sangha*, the Yapaniya Sangha also existed during the period. Here the focus is only on the role played by Yapaniya Sangha during the period of Chalukyas of Kalyana.

The Yapaniyas as an important Sangha of the Jains along with those of *Digambaras* and *Svetambaras*, get mentioned as early as 5<sup>th</sup> century A.D. Mrigesavarma (475-490 A.D.) of the Kadamba dynasty made a grant to Yapaniyas, Nirgranthas and Kurchakas. The last epigraphical evidence of the Yapaniya sect is known from the Kagwad record (1394 A.D.) which states the Samadhi-marana of the teachers namely Nemichandra, Dharmakirti and Nagachandra of Yapaniya Sangha and Punnagavrikshamulagana.<sup>1</sup> Thus it existed upto 14<sup>th</sup> century A.D. and ultimately absorbed itself in Digambara community. The earliest reference of this sect is made probably in the inscription of Kharavela in 2<sup>nd</sup> C.A.D.<sup>2</sup> There are two traditions about the origin of Yapaniyas. (i) Devasena, who compiled *Darsanasara* 909 or 990, years after the death of king Vikrama, (whose identity is not clear) records a tradition that Srikalava, a Svetambara monk started the Yapaniya Sangha in the town of Kalyana in the year 205 after the death of king Vikrama.<sup>3</sup> (ii) another account, *Bhadrabahucarita* of Ratnanandi refers to certain Nrkuladevi, queen of the king Bhupala of Karahataka. She asked the king to request her teachers to come over there to perform the religious rites. The king agreed and went to receive the teachers who had arrived there, but the king returned without offering respects to them because the teachers were equipped with clothing, a bowl and a stick and did not look like naked Jain monks. Then the queen is said to have asked the monks to give up their white robes and accept the Nirgrantha asceticism. These monks gave up their robes and went naked with a water gourd and a bunch of feathers. Thus the queen created goodwill about the monks in the mind of the king. The monks though Digambaras in form continued the practices of Svetambaras. Thus it is they who formed the Yapaniya Sangha.<sup>4</sup> The monks of Yapaniya sect remained naked, used a pinch made of peacock feathers, worshipped nude images and ate food in their hands like the Digambara monks.

Now let us know the different interpretations of the word Yapaniya. Various spellings are available such as *Yapaniya*, *Japaniya*, *Yapani*, *Apaniya*, *Yapuliya*, *Apuliya*, *Japuli*, *Javuliya*, *Javiliya*, *Javaliya* and *Javaligeya*.<sup>5</sup> K.T. Telang interpreted the term Yapaniya monks as 'those who wandered about without being stationary'. Monier Williams derives word *Yapaniya* (=yapya) from the root ya, meaning expelled.<sup>6</sup> In the light of some passages found in *Nayadhammakahao* and *Pravacanasara*, A.N.Upadhye suggests that Yapaniya is really Yamaniya, Javanijja going back to the root 'yam' meaning to restrain. In this context one is reminded of the *Caujjama-dhamma* attributed to Parsvanatha,

which stood for observing the four yamas or vratas, brahmacharya being included under aparighraha. The Yapaniyas were so called, because they observed yamas or vows and led a life of *samyama*.<sup>7</sup> Thus, the basic meaning of the term Yapaniya is a question by itself. The *Brhat-kathakosa* of Harisena (931-32 A.D.) and the *Vaddaradhane* of Sivakotyacharya (11 century A.D.) also mentions Japuli Sangha.

Indranandi in his *Nitisara* refers to Yapaniyas as Jainbhasa because Yapaniyas followed the doctrines and practices which were common with both the Digambaras and Svetambaras. But inspite of this the Yapaniya monks are highly praised in the record for their learning and ascetic practices. Sakatayana, the eminent sanskrit grammarian belonged to the Yapaniya Sangha. His grammar *Sakatayana Vyakarana* is more popular with Digambaras; but his two other small texts, *Strimukti* and *Kevalibhukti Prakaranas* are preserved only in the Svetambara collections. The famous Apabhramsa poet Svayambu was also a Yapaniya. Umasvati, Siddhasena, Divakara, Jatila etc belonged to Yapaniya Sangha. Haribhadra (8<sup>th</sup> C.A.D.) in his *Lalitavistara* has referred to the Yapaniya-tantra<sup>8</sup> which remains unexplained. But no such *tantra* is found at present.

The three main doctrines of the Yapaniya Sangha, which made deep impression on the social life of the people with its liberal outlook, are:

- (i) *Parasasane mokshah*: meaning that the followers of the other doctrines also can attain salvation.
- (ii) *Sagranthanam mokshah*: meaning that not necessarily the monks, even the householders are entitled to freedom from worldly bondage.
- (iii) *Strinam tab-bhave mokshah*: implying that women can attain liberation in this very life.<sup>9</sup>

Further, Yapaniya Sangha had its own subdivisions of *gana*, *gachcha* and *anvaya* as found in the epigraphs of Chalukyas of Kalyana.:

- Gana : kanduru-gana, sena-gana, kareya-gana, malva-gana, punnagavrikshamula-gana.  
Gachcha : svarnapashana- gachcha.  
Anvaya : mailapa-anvaya and maidapa-anvaya.

## 2. Names and Spiritual Lineage of Monks of Yapaniya Sangha :

Epigraphs mention the names and spiritual lineage of monks of Yapaniya Sangha. A Saundatti record refers to Jain teachers, Bahubalidevachandra, Bahubalidevasimha, Arhanandimunindra, Subhacharasiddhantideva and Sriprabhachandradeva who belonged to Yapaniya Sangha and kanduru gana.<sup>10</sup> A Hosur record mentions Srivaraivaividya who belonged to Yapaniya Sangha.<sup>11</sup> Titles like *traividya*, and *saidhantika* used by some Yapaniya acharyas indicate they were experts in Satkhandagama and that they were great scholars.<sup>12</sup>

A Mugad record refers to Yapaniya Sangha and kumudigana and further gives a long pedigree of the Jain spiritual teachers namely Srikirtigoravadi, Prabhashashankamunindra, Arppinayabhratinatha, Narendrakirtimuninatha, Nagabikkibratindra, Niravadyakirtibhattaraka, Parsvadevaswami, Subhachandra Madhavadubhatindra, Balachandramunipa, Ramachandravishrutamuni, Muni chandradeva, Ravikirti, Govardhanadeva, Srimatkumarakirtimunindra of kumudigana<sup>13</sup> and all these teachers are described as great scholars who belonged to Yapaniya sangha. This long list of preceptors reveals the fact that Mugad was a stronghold of the Yapaniya teachers. A Morab record mentions Nagachandrasiddhantadeva, the disciple of Jayakirti belonged to kareyagana and mailapanvaya of Yapaniya Sangha.<sup>14</sup> Nagachandrasiddhantadeva was a great scholar, well-versed in sastras and astronomy. He was an advocate of Jina doctrine and bore the title *Mantrachudamani*.

A Tadmor record mentions Vasupujya who belonged to Yapaniya Sangha, punnagavrikshamulagana and svarnapashana gachcha.<sup>15</sup> An undated Bailhongal record mentions the name of a Jain teacher Jinadevasuri of Yapaniya Sangha, mailapanvaya and kareyagana to which Mullabhataraka and others belonged.<sup>16</sup> An undated Huli record states that Ganadhara Sudharman, Bahubali, Subhachandra and Maunideva and Maghanandin belonged to sena gana of the Yapaniya Sangha.<sup>17</sup>

It may be mentioned that an undated Garag record refers to the Samadhimarana of Santiviradeva of the Yapaniya Sangha and kumudi-gana.<sup>18</sup>

## 3. Yapaniya Monks Acting as Trustees of Endowments :

Yapaniya monks acted as trustees, managers of the basadis and also looked after the maintenance of the Sangha by receiving grants from kings and other dignataries in the society. A Muram record states that *Samanta* Rajarasa gave grants to Rajajinalya and entrusted it to Mahasenapanditadeva, the disciple of Gunasenapanditadeva, belonged to the Yapaniya Sangha and senagana.<sup>19</sup> A Malkankoppa record mentions Santiviradeva belonged to Yapaniya Sangha, maidapa anvaya and kareyagana. Further it refers to gifts made to the basadi constructed by Bammisetti of Puligodu, belonging to Sagala family after laving the feet of Santiviradeva.<sup>20</sup> A Huli record states that Lachchiyabbe constructed a Jain basadi at Huli and made a gift of land for its repairs and for its maintenance and appointed Balachandrabattarakadeva of the Yapaniya Sangha and punnagavrikshamulagana, as the trustee in charge of the establishment.<sup>21</sup> Another Muram record states that Somesvara I gave grants to Tirtha basadi at Muram and entrusted the grant after laving the feet of Nagasenapandita, the disciple of Vimalasenabhataraka of Yapaniya Sangha and sena gana.<sup>22</sup> A Sirur record refers to Aggalarasa who entrusted grants to Dharmasagarasiddhantadeva of Yapaniya Sangha

and malvagana for feeding ascetics at the request of a certain Mahapradhana Aggalaya and Bahubali.<sup>23</sup> A Doni record registers a gift of garden made by Soviseti to Charukirtipandita the disciple of Munichandraivaividya bhattacharaka, of the Yapaniya Sangha and Punnagavrikshamulagana, for the benefit of the basadi built by him evidently at Dronapura. The gift was made in the presence of the sixty Mahajanas of the great agrahara Dronapura, headed by the Urodeya and several Settis of the place.<sup>24</sup> An Are record states that Dandanayak Dasimarasa gave grants to the Marasingasetti basadi and entrusted it to Kumarakirtipanditadeva of Yapaniya Sangha and punnagavrikshamulagana.<sup>25</sup>

#### 4. Ganas of Yapaniya Sangha :

An undated Lakkundi record refers to the sixteen ganas of the Yapaniya Sangha and the lineage of the Jain ascetic Nemichandramuni.<sup>26</sup> This is the only record which refers to the sixteen ganas of Yapaniya Sangha. Hampa Nagarajaiah makes mentions of sixteen ganas of Yapaniya Sangha namely, *Kanduru gana, Kanurgana, Kanurugana, Kranurugana, Kronurgana, Kareyagana, Kumudigana, Kotimaduvagana, Paraluragana, senagana, Balatkaragana, Vandiyurugana, Vaviyaragana, Valagaragana, Surasthagana and Punnagavrikshamulagana*. And probably these sixteen ganas of Yapaniya Sangha might have existed during the period of Chalukyas of Kalyana.

#### 5. Basadis of Yapaniya Sangha :

Epigraphs refer to the basadis which belonged to Yapaniya Sangha. A Murum record states that Samanta Rajarasa and his queen Rekhadevi constructed Sura jinalaya and Rekhala jinalaya which belonged to Yapaniya Sangha and senagana.<sup>27</sup> The undated Sirur (Jamkhandi) record states that the image of Parsvanatha was presented by Kaliseti for the Kusuma jinalaya of the Yapaniya Sangha and punnagavrikshamulagana.<sup>28</sup> This indicates that there were separate basadis of various sub-sects of Jainism during the period.

#### 6. Worship of Parsvanatha, Neminatha and Guardian Deities :

The Yapaniya Sangha contributed to the development of Yakshi cult. They gave preference for the images of Parsvanatha and Neminatha. The guardian deities namely Padmavati and Kushmandini became popular goddesses of Jains in Karnataka. In a Jain basadi called Dodda basadi at Belgaum, the inscription found on the pedestal of Neminatha image states that the basadi was built by Parisayya in 1070 A.D. and the image was installed by Yapaniyas.<sup>29</sup> The Neminatha image once belonged to the basadi in the fort is now kept in Dodda basadi. A certain *Sandhivigrahi* Basavanna made grants of land to the Padmavati Nakhara jinalaya and oil-mills for burning a perpetual lamp to the deity in the basadi.<sup>30</sup> A Mugud record states that the members of the family of Nargavunda Chavunda were devout Jains. Mahasamanta Martandayya, the grandson of Chavunda was the worshipper of goddess Padmavati.<sup>31</sup> Some of the subdivisions like *kareyagana, kandurugana, vandiyurugana, surastagana, kaururgachcha* are mentioned in the epigraphs without specifying Yapaniya Sangha. This shows how gradually the Yapaniya Sangha merged with Digambaras. Noticing the find places of these records one can observe that Yapaniya Sangha had its sway mostly in the districts of Dharwad, Belgaum, Gadag, in Karnataka; Kolhapur, Osmanabad in Maharashtra. The number of records found in Andhra Pradesh is very small. Some epigraphs are referring only the subdivisions without specifying Yapaniya Sangha. Thus, along with Mula Sangha, Dravila Sangha, SriMula Sangha, Yapaniya Sangha also gained importance and played a vital role in promoting liberal values of Jainism during this period.

#### 7. CONCLUSION:

Some of the subdivisions like *kareyagana, kandurugana, vandiyurugana, surastagana, kaururgachcha* are mentioned in the epigraphs without specifying Yapaniya Sangha. This shows how gradually the Yapaniya Sangha merged with Digambaras. Noticing the find places of these records one can observe that Yapaniya Sangha had its sway mostly in the districts of Dharwad, Belgaum, Gadag, in Karnataka; Kolhapur, Osmanabad in Maharashtra. The number of records found in Andhra Pradesh is very small. Some epigraphs are referring only the subdivisions without specifying Yapaniya Sangha. Thus, along with Mula Sangha, Dravila Sangha, SriMula Sangha, Yapaniya Sangha also gained importance and played a vital role in promoting liberal values of Jainism during this period.

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