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**Yapaniya Sangha During the Rule of Chalukyas of kalyana****Smt: Nutan S. Desai**Ph. D Research Scholar, Dept of History,  
Karnataka University, Dharwad.**Introduction:**

The Chalukyas of kalyan ushered in a new era in history of Deccan. Being the descendents of the Chalukyas of Badami and after defeating them 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 chalukyas of kalyan. Jain records found in the present states of Karnataka, Andhra Pradesh and Maharashtra speak about the flourishing condition of Jainism then. Thila II, the founder of the dynasty was a Patron of the great Jaina poet Ranna. Many other kings of this dynasty viz., Irvibedang Satyasraya, Jagadekamalla Jayasimha II, Someshwar I, Someshwar II, Vikramadity VI, Someshwar III, Thaila III and Someswar IV extended the royal umbrella to Jainism and raised its status by patronizing the Jaina writers and granting lands to Jaina teachers and Jainabasadis. From the available records we can see that Digambara sect of Jainism was in ascendancy. Along with Mula Sangha, Dravila Sangha, Sri- Mula Sangha, Nadhi Sanga 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 Yapaniya 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. Mrigshvarma (474-490 A.D.) of the Kadamba dynasty made grant to Yapaniyas, Nirgranthas and Kurchakas. The epigraphically evidence of the Yapaniya Sect is known from the Kagwad record (1394 A.D.) which states the Samadhi maran 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 most likely in the inscription of Kharvela 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 in the year 909 or 990 years after the death of king Vikrama, (whose identity is not clear) records a tradition that Srikalasa, a Svetambara monk started the Yapaniya Sangha in the town of Kalyana in the 205 after the death of king Vikrama.<sup>3</sup> (ii) another account, Bhadrabahucarita of Ratnanandi refers to certain Nrkuladevi, queen of the king Bhulpala 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 back without offering respects to them because the teachers were equipped with clothing, a bowl and a stick and did not look like a naked Jaina 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 ground and a bunch of feathers. Thus the queen created goodwill about the monks in the mind of the king. The monks though Digambara 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 interpretation of the word Yapaniya. Various spellings are available such as Yapaniya, Japaniya, Yapani, Apaniya, Yapuliya, Apuliya, Japuli, Javuliya, Javiliya and Javaligeya.<sup>5</sup> K. T. Telang interpreted the term as 'those who wandered about without being stationary'. Monier Williamms derives 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 Parvanatha, which stood for observing the four yama 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-kathakosh of Harisena (931-32 A.D) and the Vaddaradhane of Sivakotyacharya (11 C.A.D.) also mentions Japuli Sangha.

Indranandi in his Nitisara called upon Yapaniyas as Jainabhasa 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 grammer Sakatayana Vyakarana is more popular with Diganbaras; but his two other small texts, Strimukti and Kevalibhukti Prakaranas are preserved ony in the Svetambara collections. The famous Apabhramsa poetSvayambu was also a Yapaniya. Umasvati, Siddhasena, Divakara, Jaalita etc belonged to YapaniyaSangha. 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 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, punnagavrikshmula-gana.

Gachcha : svarnapashana-gachcha.

Anvaya : mailapa-anvaya, maidapa-anvaya.

### **Names and Spiritual Lineage of Monks of Yapaniya Sangha :**

Epigraphs mention the names and spiritual linages of Yapaniya Sangha. A Saundatti record refers to Jaina teachers, Bahubalidevachandra, Bahubalidevasimha, Arhanandimunindra, Subhacharasiddhantideva and Sriprabhachandradeva who belonged to Yapaniya Sangha and kanduru gana.<sup>10</sup> A Hosur record mentions Srivaratraividya who belonged to Yapaniya Sangha.<sup>11</sup> Titles like traividya and saiddhantika 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 Jaina spiritual techers namely Srikirtigoravadi, Prabhashashankamunindra, Arppinayabhratinatha, Narendrakirtimuninatha, Nagabikkibratindra, Niravadyakirtibhattaraka, Parsvadevaswami, Subhachandra Madhavenadubhatindra, Balachandramunipa, Ramachandravishrutamuni, Munichandradeva, Ravikirti, Govardhandeva, Srimatkumarakitimunindra 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 didciple of Jayakirti belonged to Kareyagana and mailapanvaya of Yapaniya Sangha.<sup>14</sup> Nagachandrasiddhantdeva was a great scholar, well-versed in sastras and astronomy. He was a aqdvocate of Jina doctrine and bore the title Mantrachudamani.

A Tatkod record mentions Vasupujya who belonged to Yapaniya Sangha, punnagavrikshamulagana and svarnapashana gachcha.<sup>15</sup> An undated Bailhongal record mentions the name of a Jaina teacher Jinadevasuri of Yapaniya Sangha, mailapanvaya and kareyagana to which Mullabhattacharaka and others belonged.<sup>16</sup> An undated Huli record states that Ganadgara Sudharmana, 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 kumudigana.<sup>18</sup>

### **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 dignities in the society. A Muuram record states that Samanta Rajarasa gave grants to Raja jinalya and entrusted it to Mahasenapandityada, the disciple of Gunasenapanditadeva, belonged to the Yapaniya Sangha and senagana.<sup>19</sup> A Malkankoppa record mentions Santiviradeva belonged to Yapaniya Sangha, maidapanvaya and kareyagana. Further it refers to gifts made to the basadi constructed by Bammisetti of Puligodu, belongs to Sangala family after laving the feet of Santiviradeva.<sup>20</sup> A Huli record states that Lachchiyabbe got constructed a Jaina basadi at Huliand 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 Vimalasenabhattacharaka of Yapaniya Sangha and senagana.<sup>22</sup> A Sirur record (Andhra Pradesh) 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 Sovisetti to Charukirtipandita the disciple of Munichandratraividyaabhattacharak, 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 the several Settis of the place.<sup>24</sup> An Are record states that Dandanayaka Dasimarasa gave grants to Marasingaasetti basadi and entrusted it to Kumarakirtipanditadeva of Yapaniya Sangha and punnagavrikshamulagana.<sup>25</sup>

### **Ganas of Yapaniya Sangha:**

An undated Lakkundi record refers to the sixteen ganas of the Yapaniya Sangha and the lineage of the Jaina ascetic Nemichandramuni.<sup>26</sup> This is the only record which refers to the sixteen ganas of Yapaniya Sangha. Hampa Nagarajaiah makes mention of fifteen ganas of Yapaniya Sangha namely, kanduru gana, kanurgana, kanurugana, kranurugana, kronurugana, kareyagana, balatkargana, vandiurugana, valagaragana, surasthangana and punnagavrikshamulagana. And probably these sixteen ganas of Yapaniya Sangha might have existed during the period of Chalukyas of Kalyana.

**Basadis of Yapaniya Sangha:**

Epigraphs refer to the basadis which belongs to Yapaniya Sangha. A Muram record states that Samanta Rajarasa and his queen Rekhadevi constructed Sura jinalaya and Rekhala jinalaya which belonged to Yapaniya Sangha and sena gana.<sup>27</sup> The undated Sirur (Jamakhandi) 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.

**Worship of Parsvanatha, Neminath and Gaurdian Deties:**

The Yapaniya Sangha contributed to the development of Yakshi cult. They gave preference for the images of Parsvanatha and Neminatha. The guardian deties namely Padmavati and Kushmandini become popular goddesses of Jainas 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 Dodda basadi. A certain sandhivigrahi Basavanna made grants of land to the Padmavati Nakhara jinalaya and oil-mills for burning perpetual lamp to the deity in the basadi.<sup>30</sup> A mugad record states that the members of the family of Nagavunda Chavunda was the worshipper of goddess Padmavati.<sup>31</sup>

Some of the subdivisions like kareyagana, kundurugana, vandiurugana, 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 district of Dharwad, Belgaum, Gadag in Karnataka. Kolhapur, Osmanabad in Maharashtra. The number of records found in Andhra Pradesh is very small. Thus along with Mula Sangha, Dravila Sangha, Srimula Sabngha, Nandi Sangha, Yapaniya Sangha also gained importance and played a vital role in promoting liberal values of Jainism during the period.

**Endnotes:**

1. Upadhye A. N., Upadhye Papers, p.197.
2. Jain M.U.K., Jain sects and school, p.135.
3. Upadhye A. N., Opcit, p.193.
4. Ibid.
5. Ibid, P.194.
6. Upadhye A.N., On the meaning of Yapaniya, Srikanthika, p.198.
7. Ibid.
8. Jain M.U.K., Opcit, p.134.
9. Desai P.B., JISI, pp. 167-168.
10. S.I.I, Vol, XX No.18, 980 A.D
11. SII, Vol.XI, Pt.I, No.65, 1029 A.D
12. Upadhye A.N., Upadhye Papers, p.201.
13. SII, Vol.XI, Pt. I, No.78, 1045 A.D
14. S.I.I. Vol, XV,No.530, 1059 A.D
15. S.I.I. Vol, XV,No.552, 12 C.A.D
16. A.R.I.E, 1951-52, B.33
17. E.I. Vol. XVIII, p.202 ff.
18. A.R.S.I.E 1925-26, No.441
19. K.U.E.S, VI, Maharashtra, No-4, 1013 A.D
20. A.R.I.E., 1965-66, B.404, 1026 A.D

21. E.I. Vol. XVIII, pp.172-173ff, 1043 A.D
22. A.R.I.E., 1964-65, B.360. 1055 A.D
23. K.U.E.S V, Andhra Pradesh, Pt. II, No.606, 1074 A.D
24. S.I.I Vol. XI, Pt. II, No.140, 1097 A.D
25. K.U.E.S, VI, Maharashtra, No.28, 1139 A.D
26. A.R.I.E., 1975-76, B.126
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29. Jain M.U.K., Opcit, p.135
30. A.R.I.E., 1964-65, B.404, 12 C.A.D
31. S.I.I Vol. XI, Pt. I, No.78, 1054 A.D.

