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WATER IN JAINA PHILOSOPHY AND MODERN SCIENCE

Dr. Jeoraj Jain

In Jaina philosophy, water is considered not only as *one-sensed* water bodied living-being, but it has also been *assigned* certain well spelt out *attributes*. Some of the details of properties are given below.

a) General Definitions :

As per 'Gommaṭasāra' - Jīva Kāṇḍa (a Canonical book of Digambara Sect), the word *Water* is used in Jaina philosophy to convey the following 4 sets of meanings:

Water (*jala*) : Meaning a mixture of living and non-living water,

Water-beings (*jala jīva*) : Souls in transit. (Which will become water-bodied or which have exited water-bodied living-beings)

Water-Body (*jala kāya*) : Meaning Dead-body of water or non living water.

Water-bodied life (*jalakāyika*) : Living water.

b) General Properties, as per Jaina Philosophy :

1). Yoni-

These are birth places, where souls enter the physical bodies. Birth of living-beings takes place *selectively*, based on the type of yoni (cell-structure). The selection of yoni depends on the "instructions" it carries or better know as fruition of its 'Nāma-karma' for the immediate current life. It automatically matches with the available stuff in the storehouse of a particular yoni, so that it can draw and absorb the required materials to accomplish the task of setting the framework of its immediate current life.

There are 7 lakhs types of birth places, called yonis, where souls of APKĀYA (Water-bodied) living-beings can enter and develop. Some of the examples of its yonis are, Rainwater, Dew-Water, Pot-Water, Ocean-Water, Well or Boring-Water, Lake-Water or Fog-Water,

Glaciers, Rivers, Water-falls, Plant-roots, Geysers, Snow, Hail-Storms, and Clouds etc.

The yonis can also be classified in 3 types, viz. living, non-living and mixed type. When a soul enters into dead-water, the non-living yoni is converted into living yoni.

When it enters into living-water, it gets living yoni and as such may not require any conversion.

2. Kula-Koḍī-Varieties of water :

• Water has 7 lakh types of Families (creeds/castes), called *kula-koḍī*. One type of *family*, which is made up of a specific type of *shape* and *taste* particles, is termed as one *Kula*. If this creed is made of certain shape and taste particles, which are different from the first one, it is termed as another *Kula*. In this way, different shapes and tastes of particles will form different types of *Kula*.

Every type of water has many varieties of yonis and tribes. Every tribe will have special properties. For example, it is mentioned that hilly *Himakula-tribe* (a sort of *hilly water*) will have different type of quality and content from that of *plain Himakula* water. Warmness, contents and other peculiarities of water would differ from source to source,. For example, waters from waterfalls, wells and rivers will differ from each other. A few waters of a particular *type of caste* may act as *disease inducing*, whereas some other caste may promote *disease curing*. For example, it is found that water of a fall near Baroda has arthritis curing properties.

3. Life-Span

The range of life span of a water-bodied living-being is specified from a minimum of one *Antara-Muhūrta* (less than 48 minutes) to a maximum of 7000 years. To be more specific, it has been clarified that in less than one *antara-muhūrta* of time (48 minutes), just like earth, fire and air bodied living-beings, water living-being can have 12,824 *life cycles*. This figure of cycles can go up to 6555,536 for incomplete or under-developed (*Aparyāpta-paryāpta*) beings. (*Bhagavati* 8/9, *Jivābhigama* and 5th *Karmagrantha*, Gāthā 39-41, of Svetāmbara Sect).

4. Single Occupancy Body :

As per Jaina science, each drop of water is made up of numberless living-beings. However, every body cell (here tubular yoni) will have only one soul. This is in contrast with the *Nigoda plant life*, where one body accommodates several lives.

5. Body size (Avagāhanā) :

The length of the body of one water-bodied living-being is equal to the minutest part of a finger length. In other words, its body is so small that even one drop of water would contain *countless* numbers of *life bearing* units. Water is considered to be a “*lump*” of lives. As per modern science, millions of vapor molecules form one drop of liquid water.

6. Compactness :

Incalculable *sthāvara Jīva* (immobile living-beings) reside in a drop of water. Even innumerable living-beings with under developed bodies (*Aparyāpta*) can prosper under the cover of a fully-developed water body. Science does not understand as yet such form of life !

7. Nature of body :

It is loose like a bubble. Certain molecular structures are known to science, but detailed studies about them are lacking.

8. Population :

The relative numbers of various *sthāvara Jīva* (immobile living-beings) in the universe are given by Jaina science as follows:

- i. The *least no.* is that of Mobile / *Traskāya Jīva*.
- ii. *Fire-bodied* are innumerable times more than the mobile ones.
- iii. *Earth-bodied* living-beings are slightly less than two times of fire-bodied living beings,
- iv. *Apkāyika (Jalakāyika)* is slightly less than twice the no. of earth-bodied living-beings.
- v. *Air-bodied* living beings are slightly less than two times of *Apkāyika*.
- vi. *Plant-beings*, including *Nigoda*, are infinite times more than the no. of air bodied living.

9. Master :

Some Ācāryas assign some Master for whole realm of *Apkāyika Jīva* world. Brahma God is designated as the master of *apkāyika* (water living-beings). Hence it is also known as *Bambhathāvarakāya*.

10. Identity :

Living-beings are also recognized by their senses. *Apkāyika* has only one sense and is identified by its *touch sense* (one of the total of 5 senses) as per Jaina Science. Modern science has still to understand the type of life, water-bodied structures can possess.

11. Body and its Types :

A body is a means or vehicle for a *living-being* to accomplish activities, or to experience the fruits of good and bad karmas during the span of its life. It is formed due to fructification of *Nāma Karma* of a living-being.

Water-bodied living-beings carry 3 types of bodies as explained below.

- i. ***Audārika Body*** : This body is made of *Ūdār* i.e. main macro atoms / *pudgalas*. That means pudgalas of blood, flesh, bones etc constitute this body. This type of physical body of Man and *Tiryanka* is called *Audārika-body*. The worldly body of *water* is also *Audārika*. Its basic nature/tendency is to rot, decay and perish..
- ii. ***Tejasa Body*** : A Body, which *metabolizes* the accepted food. This body is made of *energetic (Tejasa)* pudgalas. Its existence can be recognized by the warmth, present in the living-being. Special energies, such as *Tejo-Labdhi*, can be *acquired* through *penance* and devotion.
- iii. ***Kārmaṇa Body*** : As per Jaina science, it is the *store house* of pudgalas of up to 8-types of karma category. This body is the *most subtle* and important for the accounting of the life nature of a *Jīva*.

The last two types of bodies remain always associated with every worldly soul, including *Jala Jīva*. When a soul enters an *audārika* body, called *Jala Kāya* (made up of water

molecules), it is called water-bodied living-being (*Jala Kāyika*) !

12. As Life Anchor for others :

Water *supports* almost all other *life-forms*, except some normal type of *fire-bodied* lives. That means water can nurture earth, air, plant (all single sensed) as well as two, three, four and five sensed living-beings residing in it. This is in conformity with modern science also.

Contents of normal water and the processes to *remove* them, as given by Jaina science, are scientific and are being recommended by modern science also. See the table given below. Only one thing is to be noted here that the theory of water-bodied living-beings, as given in Jaina canonical books has to be understood properly and then presented to the modern science.

- i. Water-bodied *living cells* (*Jala Kāyika*) -- By Boiling or by making *Dhovana*.
- ii. Insoluble/soluble *minerals* ----- By Filtration plus precipitation and decantation.
- iii. Air and *Oxygen radicals* By Boiling
- iv. 2 or more sensed *mobile* living-beings -- By Filtration and extinguishing them by boiling and one sensed *Sthāvara*-beings, algae etc or dhovana making.

C. Scientific Explanation of the Basic Properties :

The *basic* 5 attributes of water *dravva* (matter) as per Jaina philosophy are :- *Shape* (form), *Colour*, Taste, Smell and *Sparsā* (Touch Sense).

They are specified in the Jaina canonical literature in the following manner. It is noticed that according to modern science, these properties are mostly functions of its shape, structure and *vibrations* (electrical, electro-magnetic and mechanical).

Each atom (*Paramāṇu*), as per Jainism, will have one colour, one smell, one taste and two primary *sparsās*.

These are :- one from hot and cold (*śīṭala*), and one from positive and negative (*rukṣa*) touch sense, A *paramāṇu* has infinite latent energy.

According to science, the first type of sense depends on *temperature* and the other type of sense depends on *electric charge*. It means one atom (*paramāṇu*) has to have temperature and electric charge as its basic property. *Temperature* is considered to be a property, associated with the *vibrations* of atoms and *charge* is considered to be associated with its electro-magnetic (em) = field. Hence is *paramāṇu* (atom) may be considered to be a unit “*vibrating charge*”. When they combine together, they form a mixture like *skandha*. It will have 4 *sparsās*. And after *micro transformation*, it acquires all the 8 *sparsās*, including weight. Water-bodied *Aṇu* (*skandha*) will have 8 *sparsās*.

1. Sansthāna (Shape/Form) :

It is just like *Water bubble*. As per modern science it depends on Azimuthal no. &, which is a subsidiary quantum no. In normal water, its molecules cannot join together continuously without voids or *micro-voids* between joints. Air may be trapped or absorbed in these voids very easily. This air can exert great pressure, when released through bursting of their bubbles. This results in *erosion* of surfaces of containers.

2. Colour :

As per Jainism, there are 5 types of basic colours, viz., black, blue, red, yellow and white. Water is said to have *Red* colour. Although water body is normally considered to be transparent, i.e., most of the incident light is refracted. Then the question arises as to why its colour is specified as red ? May be its microscopic individual body (as per our hypothesis, it is a net-like tubular nano structure) has the orientation of its hex and penta shaped components in such a way that they reflect red light from its body. Other colours are absorbed by it. Because of random orientation of microscopic tubular bodies in water mass, the light gets scattered and refracted.

As per modern science, the irregular *surface structure and contours* of a body at micro-level, affect the quality of light, reflected from it. Light is considered to be electro-magnetic waves, falling in the visible spectrum. This incident radiation is affected and modified differently by different materials depending on their molecular/crystalline structure, contour and surface finish. It also depends on its

capacity to absorb and refract the incident light. The *reflected light*, when reaches the *retina* of eyes, produces *sense of colour* of that body, according to its new modified em property.

Colour is also dependent on temperature, because it changes the surface contours of the material. It needs further scientific experimentation.

3. Taste :

As per Science, water has no taste. However, as per Jainism, water is tasteless from gross view point only. Because, at subtle level, it is not without a taste. There are 5 basic tastes viz., Pungent (Tīkhā, *Saunṭha*), Bitter (Kaḍvā, Nīma), Astringent (Kasailā, Harḍe,) Sour and Sweet. The taste is experienced by a process of “*Badha pārsva Sprṣṭa*” i.e. the skandha would first touch the sense organ cells and then would bind itself with it. (Ref. 5).

According to science, these tastes are experienced due to the *chemical reactivity* of particles reaching the *tongue*. It depends on the potential energy (PE) of spinning electrons, which enables those particular molecules to react with corresponding cells on our tongue. Tongue has different types of *clusters* of similar *cells* situated on its surface at different locations. Each cluster produces a different but specific type of taste sense by *transmitting the message of its reaction* with the particles of the substance to the *brain cells*. These brain cells recognize the messages in form of different types of ‘*tastes*’. Thus there is a striking similarity in the process of recognition between Jaina philosophy and modern science.

As per science, water does not have any taste. However, at microscopic level, water has to have one or combination of many tastes, as per Jaina philosophy.

4. Smell :

As per Jainism as well as science, water from a gross view-point, is odorless. But as per Jainism, it is of course, not without a smell at subtle level. There are 2 basic smells - good and bad. As per Jainism, smell is also recognized by the process of “*badhapārsva sprṣṭ*”.

According to science smell-particles (*pudgalas*) float in the air and reach the inner walls of our nose. These molecules are released by the particular substance in its ambience. Volatile substance may release them very fast, whereas solid and non-volatile substances may release them very slowly.

The *inner surface* of nose is uneven. It has irregular contour and structure. At different locations, the shape-contour of surface is

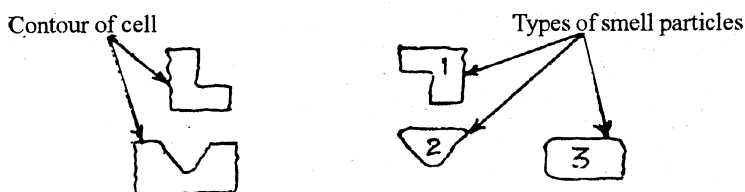


Fig 1a Snug-fitting of smell particles with the inner cells of Nose

different. When the *smell particles* reach these locations, they get attached to a particular location of inner layer, depending on its outer-shape, corresponding to the shape of the layer, in a *snug-fit* mode (fig. 1a). These smell molecules transmit their characteristic shape data through their mating partner of inner-nose layer to the *brain cells*. These cells produce the *feeling* of smell accordingly.

5 Sparsā / Physical Touch Sense :

There are 8 types of touch senses. It is discussed below in detail. As per science every atom or molecule is associated with its own *vibrations*, *electric energy* and *electromagnetic field*. manifested in form of its temperature and electric charge. These two entities represent two types of pairs of *sparsās* (Touch senses).

There are 4 pairs of *sparsā*-senses, as discussed earlier. The first two pairs are more *basic*, i.e. *cold-hot* and *positive-negative* charge pairs. These pairs produce another two types of pairs, viz, density related to light and heavy *sparsā* and hardness related to soft and hard type of *sparsā*, as mentioned above.

Physically expressed, it can be said that the atomic energy (*basic two touch pairs*) in form of vibrations of atom (Heat), electric energy

(charge) and its em-field (life-supporting energy) jointly influence the last other 2 touch pairs of its *sparsā* properties.

5.1 Touch sense of Living-Water and its scientific explanation:

Water has only one sense, called “*sparsā*” or Touch sense. It does not have the other 4 types of senses viz. *Taste, smell, Vision and Hearing*. Further it is said that Living-beings can have 4 to 8 types of Touch Senses. Water is bestowed with the property of all the 8 types of touch senses. These are paired in 4 groups of opposites.

i) *Snigdha/Rukṣa* i.e., Smooth-Rough. This property may be on a scale of roughness. However, this would suit entities with 4 senses only, because the roughness is a mere surface-phenomenon. For gross bodies; this property is mostly considered to be associated with the electric charge, with respect to a neutral reference/*datum*. As such the surface of water body (at unit level) will have either *negative* or *positive* charges, corresponding to *Rukṣa* or *Snigdha* *sparsā* of Jaina sciences.

ii) *Śīta/Ūṣṇa* i.e., Cold-Hot. This is measured on a scale of Temperature with respect to our body temperature as per modern science.

iii) *Guru/Laghu* i.e., Light-Heavy. This is a measure of compactness or density, as per modern science.

iv) *Mṛdu-Kaṭhora*, i.e. Soft-Hard. This can be expressed on a scale of *hardness* or *springing* action at micro-level, as per the understanding of modern science.

5.2 Development of Touch Senses :

An inanimate *Paramāṇu* (Atom) has only 2 Touch-senses. When 2 or more *paramāṇus* come together, they form a *pudgala skandha*.

Pudgalas have 2 types of transformations (*Parīṇatis*)

Micro and macro transformations.

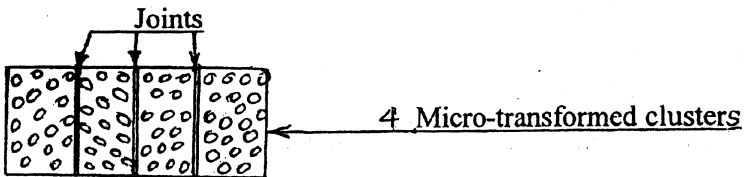
These transformations take place, when the value of *paramāṇus* in terms of its quantity or density in that cluster reaches a threshold limit. For example, when 2 or more *paramāṇus* come together to form a cluster (*skandha*), a micro transformation can take place due to its contraction property. Here the space occupied by the cluster is reduced,

i.e. the cluster becomes very fine. Its density is increased manifold. It can result in enhancing the touch senses of cluster from 2 to 4 touches. These pudgalas are not visible. They are also weightless (*aguru-laghu*) and cannot be recognized by our senses, even with the help or external instruments. Such examples are pudgalas of *Breathing*. Kārmaṇa body, Bhāṣā and Mind vargaṇās.

These clusters of paramāṇus belong to the first 14 *Vargaṇās*, out of a total of 23 vargaṇās of paramāṇus, as per Digambara (*Gommaṭasāra*, Jīva-Kāṇḍa, part -2) Jaina-science., As per Svetāmbara School (5th Karma Granṭha, gāthā 75-76), they belong to the first 16 vargaṇās of a total of 26. In their micro-transformed state, they may probably be equivalent to ‘Energy’ state of matter of modern science. (Ref. 1, 2)

In the 15th or 17th vargaṇā, the cluster density i.e., the packing of micro-transformed clusters in terms of paramāṇus per unit space reaches such a critical value (level), that it probably causes ‘bonding’ between them. This transformation is called ‘*Macro-or gross Transformation*’ of paramāṇus. Thus an energy cluster is converted into a particle cluster (*skandha*), thereby acquiring ‘*Weight*’ phenomenon.

Vargaṇās beyond 15th or 17th type will have different cluster density, called ‘*Laghu-Guru*’ (light-heavy) and with different joint bonding strength, called ‘*Kaṭhōra-Mṛdu*’ (hard-soft). This seems to be a measure of ‘springing’ and elastic property of the ‘bonding’ joint between paramāṇus. at subtle level (Fig. 1b)



Fib 16 Macro-transformed cluster (*Vargaṇā*)

After “*macro-transformation, (bonding by contraction),*” these pudgalas become visible and acquire weight. With this transformation,

the number of sparśas are again augmented. The original or basic 4 sparśas ‘*develop the next 4*’ secondary sparśas, raising the capability of skandha to acquire a total of 8 sparśas. Elucidation this ‘*evolution process*’, it is clarified in Jaina Theory that (Ref - 1,2)

- i. Excess of *rukṣa-sparśa* in pudgalas results in development of *Laghu-sparśa*. That means excess of negative charge, makes the entity *Lighter* (leading to weightlessness).
- ii. Excess of *snigdha-sparśa* in pudgalas results in development of *Guru-sparśa*. That means *excess* of positive charge would make the entity heavier !
- iii. With excess of *śīta and snigdha sparśa* in pudgalas, it (the entity) acquires the property of *Mṛdu sparśa*. That means “colder” pudgalas along with positive charge would make the entity softer.
- iv. Excess of *Ūṣṇa* with *rukṣa-sparśa* in pudgalas, would make the entity develop ‘*Karkaśa*’ *sparśa*. That means relative hot pudgalas with negative charge would help the entity develop hard-sparśa.

This dynamics of combination of sparśas offers very interesting background to understand the properties of sub-atomic entities, particularly massless particles like ‘*neutrinos*’ (a Fermion) or ‘*photon*’ (a *Boson*) of modern science. Many specific rules for integration and disintegration are specified in the Jaina Scriptures.

Note : Micro-transformation process probably corresponds to the contraction of pudgalas. It reduces the volume of the entity.

Sparśa senses, as discussed and understood earlier in the light of modern science, *depend* on the *vibrations* and *electro-magnetic* field of particles (pudgalas). These are related to their frequency and mode of vibrations.)

In ordinary sense, “hardness” is related to solid state of matter only. Then how is it concerned with steam and water? Can a gas have hardness? One possible explanation is that when two molecules are joined by an electro-static field the *flexibility of the joint* is a measure

of soft or *hardness*. When we say *Martensite* or diamond is very hard, it simply means that the bond between two molecules of martensite (not between Iron and Carbon) is very *rigid/ hard and brittle*. Similar logic can be applied to gases also.

In characterization, the bee-hive structure gets sleeving layers (Ref. 3) like *carbon-onins*, as postulated in the Hypothesis of living-water. As such it becomes very strong. (It cannot be broken up then so easily!) That means characterized yonis (bodies) go on becoming “*harder*” on characterization, whereas normal living-water is “*hard*” and the ‘*dead water*’ (not having living yoni-structure) is *softer*! This sleeving can either be in physical body or it may be in its characteristic-properties only, without affecting the size of the physical body.

6. Effect of Emotions :

Living water is found to be affected by our emotions or by music. Dr. Masaru Emoto of Japan has conducted a no. of experiments on water. A few photographs of water, treated with human thought waves or with rhythmic music, *clearly* show its good and bad effects on the structure of gross cells of living water (Fig. 2 to 6). (Ref. Photographs published in “*Nayā Gyanodaya*”, Bhartiya Gnanpitha, DELHI, Mar 2004 by Prabhu Narayan Mishra).

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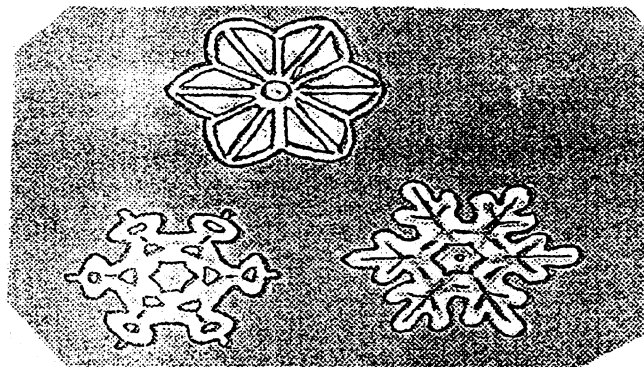


Fig. 2
DIFFERENT SHAPES OF SNOW-FLAKES

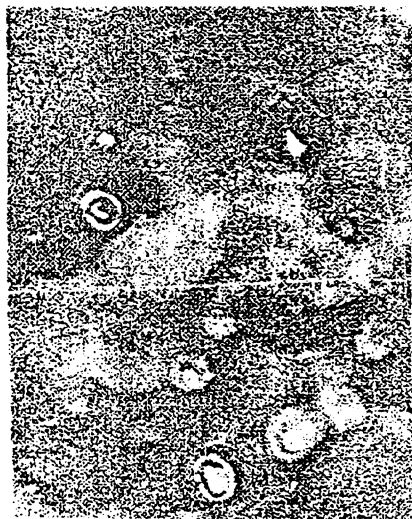


Fig. 3
DEAD WATER
(NO CRYSTALS)

Fig.4 Crystal of live-water

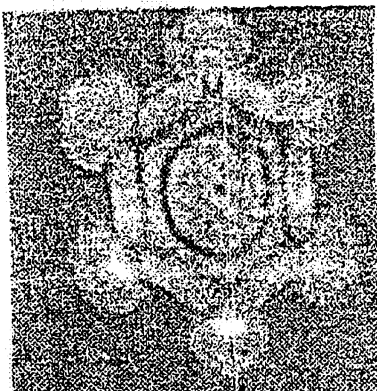


Fig.5 After listening Prayers

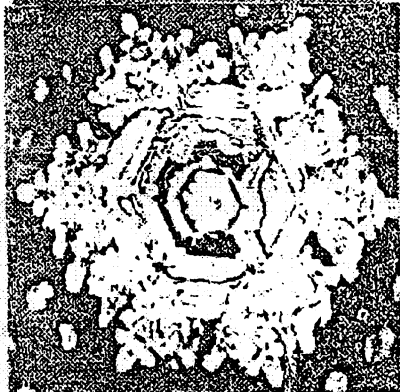
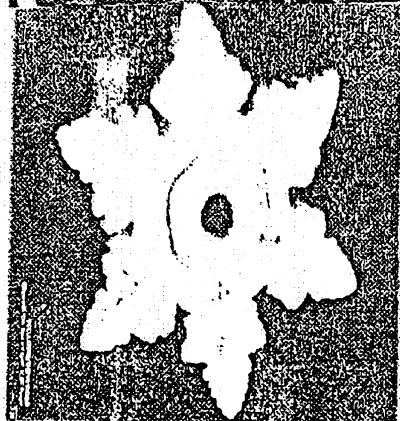


Fig.6 After listening Music



CRYSTALS OF LIVING WATER
DIFFERENT SHAPES OF WATER-CRYSTALS
(DR.MASARU EMOTE)

CONCEPT OF PRAMĀNA : A COMPARATIVE STUDY WITH SPECIAL REFERENCE TO JAINA PHILOSOPHY

Anupam Jash* & Payel Chattopadhyay**

Introduction :

As Prof Bimal Krishna Matilal says, the philosophical method in India is heavily dependent upon what they call a “*pramāṇa*”, a “means of knowing”¹. *Pramāṇa* has usually been understood by all the Indian systems as the instrument of valid knowledge. Hence, generally speaking, we may say that *pramāṇa* is the source of right knowledge. In Indian philosophy, two words are used to stand for knowledge, viz., *jñāna* and *pramā*. The Sanskrit word *jñāna* stands for all kinds of cognition irrespective of the question of truth and falsehood². *Jñāna* is taken to mean any cognition of an object. But the word *pramā* is used to designate only in the sense of true or valid knowledge or *yathārtha jñāna*, [Here we may compare with Bertrand Russell’s view, as he says that, ‘Knowledge, in its strict sense, means a true belief that carries with it an assurance of its truth’³], which is distinct from false knowledge or *ayathārtha* or *mithyā Jñāna*. This word is used in logical sense. All philosophers accept *pramā* in the sense of valid knowledge. And the special source of a particular *pramā* or valid knowledge is called *pramāṇa*. *Pramāṇa* is defined as the *kaṛaṇa* of a *pramā* or right knowledge. And a *kaṛaṇa* is conceived as the unique or special cause through the action of which a particular

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1. Matilal, Bimal Krishna, *The Character of Logic in India*, State University of New York, 1998, p.-126.
2. Datta, D.M. *The Six Ways of Knowing*, Calcutta: University of Calcutta, 1998, p.-17.
3. Russell, Bertrand. *The Problems of Philosophy*, London: O.U.P., 1992, p.-217.

effect is produced. A *pramāṇa* is, then, such an active and unique cause (*karana*) of a *pramā* or right knowledge⁴.

Etymological meaning (*Vyutpatti*) of *Pramāṇa* :

The word *pramāṇa* is derived from the verb root *ma* = “to measure” + *pra* = “before or forward” + “*na* = *karana*” = special instrument. Therefore *pramāṇa* stands for the special instrument or means of valid knowledge. Etymologically, *pra* - *mā*, (Ved. inf. *prame*; Pass, *miyate*) = to measure; and *pramāṇa* n. (inf.f.ā) = a means of acquiring *pramā* or certain knowledge⁵.

Concept of *Pramāṇa* in *Nyāya* system as well as other Indian Systems of Philosophy :

Though all schools of Indian philosophy recognize *pramāṇa* as the means of attaining right knowledge, but they hold different views as regards the definition and nature of the *pramāṇa*. According to older Naiyāyikas, the definition of *pramāṇa* is :

1. “*upalabdhisādhanāni pramāṇāniti samākhyānirvacanasāmarthyāt bodhavyam pramiyate aneneti karaṇārthābhīdhānao hi pramāṇa śabda*” *Nyāyabhāṣya*, I.I.3)
2. “*upalabdhīhetupramāṇam*” (*Nyāyavārttika*, i. 1.1. of *Udyaotkara*),
3. “*avyabhicārinimasandigdhothopalabdhim vidadhati bodhābodhasvabhāva sāgri pramāṇam*” (--- *Nyāyamañjarī* of *Jayantabhaṭṭa* p.-12);

Nyāyasūtrakāra Gautama has not defined *pramāṇa*, suggesting that it has to be understood by derivation and *Nyāya Bhāṣyakāra*

4. Datta, D. M. op.cit., p. 24.

5. Williams, Monier. *A Sanskrit English Dictionary*, Delhi, Motilal Banarasisdass, p. - 718.

Vātsāyana fills the lacuna by providing a derivative definition, as ‘*pramāṇa* is the cause of valid cognition of objects, inasmuch as it gives us a knowledge of objects as they really are and exist themselves’⁶. Udyotkara says, ‘*pramāṇa* has a real correspondence of objects, in the sense that the nature and attributes of objects, as revealed by *pramāṇa*, are uncontradictorily true of them, despite all variations in time, place and other conditions’⁷. Jayantabhaṭṭa’s definition is, ‘a collection of factors consisting of both knowledge and non-knowledge and which produces a cognition which is neither erroneous nor doubtful is called *pramāṇa*’⁸. The Naiyāikas define *pramāṇa* as the determining cause of an apprehension of object or origin of knowledge⁹. *Pramāṇa* is the complement of conditions other than the self and an object, which immediately produce valid knowledge¹⁰. The *Vaiśeṣikas* also define *pramāṇa* as the flawless knowledge (“*Aduṣṭam vidyā*”---*Kaṇāda-sūtra*, 9.2.12). The Buddhist define *pramāṇa* as uncontradicted experience (“*pramāṇam avisāṃvādiṇānam*”---*Pramāṇavārttikaṭikā*, 1,3.). According to the *Bhāṭṭa Mimāṃsakas*, *pramāṇa* is that which gives us new knowledge, i.e., a true knowledge of objects of which we have had no knowledge in the past (“*anādhigatārthabhutārthanisāyātmakam pramāṇam*”---*Sāstradīpika* of Parthasārathi Miśra). The *Prabhūkaras* define *pramāṇa* as the source of immediate experience (*anubhūti*)¹¹. According to *Sāṃkhya-Yoga*, mental modification is *pramāṇa*, the

6. Chatterjee, Satishchandra. *The Nyāya Theory of Knowledge*, University of Calcutta, 1978, p.-52

7. Chatterjee, op.cit., p.-52.

8. Jha, V.N. *Jaina Logic and Epistemology*, Delhi : Sai Satguru Publications, 1997, p.-124.

9. Dasgupta, Surendranath. *A History of Indian Philosophy* (vol.-1) Delhi:Matilal Banarasidass, 1992, p.-330.

10. Sinha, Jadunath. *Outlines of Indian Philosophy*, Calcutta: New Central Book Agency, 1998, p.-206.

11. Shah, Nagin. J. *Akalanka's Criticism of Dharmakīrti's Philosophy*, Ahmedabad: L. D. Institute, 1967, p. - 187.

self knows an object through a mental modification (*buddhi-vritti*)¹².

Like other Indian philosophical schools, the Jainas have critically examined the valid sources of knowledge. Valid knowledge always stands for that form of cognition, which reveals reality in its true nature. The result of such valid knowledge is technically called *Pramā* and the sources or methodology of valid knowledge has therefore been called *Pramāṇa* or that by the instrumentality of which *pramā* or valid knowledge is attained¹³. According to Jaina philosophers, knowledge is of two kinds, viz., *Pramāṇa* and *Naya*. *Pramāṇa* refers to the knowledge of things as it is. *Naya* is the knowledge of a thing in a particular context or relationship of the knower. *Naya* in other words, is that particular standpoint from which we deliver our judgment about a particular thing. We shall now enter upon an exposition of the Jaina doctrine of *pramāṇa*.

Concept of *Pramāṇa* in Jaina system :

Various Jaina logicians, right from *Umāsvāti* (1-85 A.D.) to *Yaśovijaya* (1608-1688 A.D.) have defined *pramāṇa* differently. Though the definitions differ in terms of expression, conceptually they are same. Let us record a few definition of *pramāṇa*, from selected texts of Jaina logic:

1. “*Samyag jñānam pramāṇam*”. (This definition is seems to be given by *Umāsvāti* in his book *Tattvārtha-sutra*).
2. “*Tattvajñānam pramāṇam te yugapat sarvabhāsanam*”. (This definition is given by *Samantabhadra* in his book *Āptamīmāṃsa*. verse. 101).¹⁴

12. Bothra, Pushpa, *The Jaina Theory of Perception*, Delhi: Matilal Banarasidass, 1996. p. - 22.

13. Bhattacharyya, Harimohan. *Jaina logic and epistemology*, Calcutta: K.P. Bagchi & co., 1994. p. 40.

14. Ghoshal, S.C. (ed). *Āptamīmāṃsa of Ācārya Samantabhadra*, Delhi: Bharatiya Jnanapith, 2002. v. - 101.

3. “*Pramāṇam svaparabhāsi jñānam bādhavarjitam*”. (This definition is given by *Siddhasena Divākara* in his book *Nyāyāvatāra*. verse.2).¹⁵
4. “*Praminīti pramiyatehanena pramitimātram pramāṇam*”. (This definition is given by *Puṇyapāda* in his book *Sarvārthasiddhi*. v.1/12).¹⁶
5. “*Pramāṇamavisamvādi jñānamānādhigatārthadhigamalaksantvāt*” (This definition is given by *Akalanka* in his book *Astaśati*.).
6. “*Pramāṇadistasamsiddhiranyathātiprasangatah*”. (This definition is given by *Vidyānanda* in his book *Pramāṇapariksha*. P.63).¹⁷
7. “*Pramāṇamvisamvādi jñānamānādhigatārthadhigam lakshantvāt*”. (This definition is given by *Vidyānanda* in his book *Astasahasri*. P.56)¹⁸.
8. “*Pramāṇadarthasamsiddhistadabhāsadviparyāyah*”. (This definition is given by *Mānikyanandi* in his book *Parikṣāmukhasūtra*. (V.1)¹⁹.
9. “*svāpurvārthavyavasāyātmakam jñānam pramāṇam*”. (This definition is also given by *Mānikyanandi* in his book *Parikṣāmukhasūtra*. V.1)²⁰.

15. Sastracarya, Vijayamurti. (ed.) *Nyāyāvatāra of Siddhasena Divākara*, Bombay: Parama-Shruta Prabhavaka Mandal, 1950.v.-2.

16. Siddhantashastri, Phoolachandra. (ed.) *Sarvārtha-siddhi of Puṇyapāda Devanandī*, Varanasi: Bharatiya Jnanapīṭha, 1955.v.-1/12

17. Kothia, D.(ed.) *Pramāṇapariksha of Vidyānanda*, Varanasi: Varanasi: Vir Seva Mandir, 1977.p.-63.

18. Mataji, Gyanamati. *Astasahasri of Ācārya Vidyānanda*, Digambara Jaina Sodha Samsthana, U.P., 1996,

19. Ghosal, S.C. *The Sacred Book of The Jainas Vol. XI, Parikṣāmukhasūtra of Mānikya Nandi*, The Central Jaina Publishing House, Lucknow, 1940, v.-1.

20. Ghosal, S.C. op.cit., v.1.

10. “*Svapurvārthavyāvasayatmakam jñānam pramāṇam*”. (This definition is given by *Prabhācandra* in his book *Prameyakamalamārtanda*. P.7.)²¹
11. “*Svaparavyāvasāyi jñānam pramāṇam*”. (This definition is given by *Vādideva Sūri* in his book *Prmāṇanavattattvāloka*. P.12).
12. “*Samyagarthanirmayah pramāṇam*”. (This definition is given by *Ācārya Hemcandra* in his book *Pramānamimāmsā*. V.1).²²
13. “*Prakarṣeṇa samsayadivyavacchedena miyate paricchidyete vastutattvaṃ yena tat pramāṇam*” (This definition is also given by *Ācārya Hemcandra* in his book *Pramānamimāmsā*. P.2).²³
14. “*Pramitiḥ pramāṇamiti bhavabyutpatya samyagiñānmeva pramāṇam*”. (This definition is also given by *Bhāva sena* in his book *Pramāprameya*. P.1-2)²⁴.
15. “*pramiyate paricchidyatehartho anekāntavisistohaneneti pramāṇam*”. (This definition is given by *Malliṣeṇa Sūri* in his book *Syādvādamañjari*. P.372)²⁵.
16. “*Svaparavyāvasāyi jñānam pramāṇam*”. (This definition is given by *Yasovijaya Gani* in his book *Jaina Tarkabhāsa*. P.58)²⁶.

Analysis of these definitions :

Philosophers of every school of philosophy opine that *pramāṇa*

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21. Mataji, Jinmati. (tr.) *Prameyakamalamārtanda of Prabhācandra*, Bombay: LMJC trust, 1972.p.-7.
 22. Sanghvi, Sukhlal. (tr.) *Pramānamimāmsā of Hemcandra*, Ahmedabad: Sindhi Jain Granthamala, 1931.v.-1.
 23. Sanghvi, Sukhlal. op.cit., p.-2.
 24. Johrapurkar, Dr. Vidyadhar. *Pramāprameya of Bhāvasena*, Jain Sanskriti Sanrakshaka Sangha, Solapur, 1966.
 25. Jain, Jagadish Ch. (tr.) *Syādvādamañjari of Malliṣeṇa Sūri*, Gujrat: Rajcandra ashram, 1992.p.-372.
 26. Bhargava, Dayananda. *The Jaina Tarkabhāsa of Ācārya Yaśovijaya*, Motilal Banarasisdass, Delhi,

is the only source of valid cognition, knowledge or truth. We observe here that the Jaina logicians have defined *pramāṇa* in expressions of knowledge contrasting the other system of Indian philosophy, which differentiated *jñāna* from *pramāṇa*²⁷.

Let us consider these definitions to classify the historical improvement.

Umāsvāti seems to defines *pramāṇa* as right or valid cognition. In order to state the Jaina view even the term *pramāṇa* is taken in the sense of abstract state (i.e., *pramiti* or valid cognition). Knowing, according to Jainism, is a conscious act, the means of knowledge, therefore, can be knowledge itself, which is the nature of cessation of ignorance²⁸. *Vidyānanda*, who follows *Āgamic* tradition or more precisely *Umāsvāti*, has defined *pramāṇa* in terms of valid knowledge : *Samyag jñānam pramāṇam*. In the later time, *pramāṇa* is defined in terms of valid knowledge with the additions of following qualifications like:

Bādhavarjita : (without any obstruction) as given by *Siddhasena Divākara*.

Svaparavyāvasayi : (that reveals both the self and the object) as given by *Vadideva Sūri* and *Yasovijaya gani*.

Avisamvādi : (uncontradicted) as given by *Vidyānanda*.

Anādhigatattva Apurvathattva : (not known before or novel) as given by *Mānikyanandi* and *Prabhācandra*. *Vyāvasayatmakah* : (definite knowledge) as given by *Mānikyanandi* and *Prabhācandra*²⁹. *Mānikyanandi* defines *pramāṇa* as the knowledge which reveals itself and the unknown object and which is 'determinate'.

27. Mohanty, Divakar. *Jainism in Indian philosophy*, Delhi: Bharatiya Kala Prakashan, 2006.p.9.

28. Dwivedi, R.C. *Defining the pramana*, Bihar: Vaishali institute research bulletin, No.2, ed. By G.C. Chowdhury, 1974. p.49.

29. Mohanty, Divakar, Op.cit. p.10.

The earliest definition of *pramāṇa* belonging to logical tradition is of *Samantabhadra*, who defines *pramāṇa* in terms of valid knowledge, which illuminates itself and its object. [*Tattvajñānam pramāṇam te yugapat sarvabhāsanam*]. *Samantabhadra*'s this definition of *pramāṇa* was modified by *Siddhasena Divākara* who add the qualification 'bādhavarjita' i.e., devoid of any obstacle, or 'without any obstruction' [*Pramāṇam svaparabhāsi jñānam bādhavarjitam*]. This definition considers knowledge as illuminating both the self and the object. The realist *Buddhist*, *Naiyāyika*, and the *Bhāṭṭa Mimāṃsaka* hold that knowledge illuminates the external object alone, and it cannot illumine itself. But the Jainas asserts that if knowledge cannot illumine itself, then it cannot illuminates or cognize the external object. Therefore it should be admitted that knowledge, like a lamp illuminates itself as well as the external objects. In order to differentiate valid knowledge from false cognition, as wrong beliefs etc., the term 'bādhavarjita' or 'without obstruction' has been used. By 'bādha' it meant obstruction, which includes all details and varieties of conditions, physical, and psychical, that stands in the way of attaining valid knowledge and all valid knowledge must be free from *bādha* depending all these conditions. And thus *Siddhasena Divākara* said that, 'A valid cognition is never erroneous, that will be contradiction in terms' [*Na pratyakṣamapi bhrāntam pramāṇattravinīścayāt bhrāntam pramāṇamityetad viruddhavadacanam yatah*] (*Nāyāvatāra*, v.6)]. This definition emphasizes the character of knowledge as determinant of both the self and the object and asserts the reality of external phenomenon. *Akalamka* maintained true cognition to be manifesting both the self and object. Further he proposed another definition of *pramāṇa* by incorporating the term "*avisamvādi*". *Akalamka* also takes clear note of and endorses the relativistic *Nyāya-Vaiśeṣika* position according to which the intermediary links in the casual chain of a cognitive process

are, each of the, a *pramāṇa*, as well as, effect of *pramāṇa*. When he says “*purvapurvapramāṇatvaṃ phalaṃ syād uttarottaraṃ*” (*Akalāṃkagranthatrayaṃ*, p.3)³⁰. *Māṇikyanandi* in his logical work *Parikṣāmukhasutra*, combined the opinions of *Samantabhadra* and *Akalāṃka* by including ‘*sva*’ and ‘*āpurva*’ in his single definition. Use of the term ‘*vyāvasāya*’ (determination) by him gives the definition of *pramāṇa* a firm determined and definite foundation. *Abhayadeva Sūri* the commentator of *Sanmatitarka*, follows this definition with only difference that he substitutes ‘*vyāvasāya*’ by a synonym ‘*Nirṇiti*’. *Vādideva Suri* accepts *Vidyānanda*’s definition as it is. All the *Svetāmbara* Jaina logicians accept continuous cognition and recollection as *pramāṇa*.

Ācārya Hemacandra in his monumental work ‘*Pramāṇamimāṃsā*’ defines *pramāṇa* as authentic definitive cognition of an object. His definition follows *Umasvati* in using the term ‘*samyag*’ and *Abhayadeva Sūri* in using the term ‘*nirṇaya*’, [*Samyagārthanirṇayah pramāṇam*], which stands for cognition devoid of the characteristics of doubt, indecision and indeterminate cognition. The prefix ‘*pra*’ in the term *pramāṇa* signifies the same [“*Prakarṣena saṃśayadivya vacchedena miyate paricchidyete vastutattvaṃ yena tat pramāṇam*”].³¹ *Hemacandra*’s definition is important for excluding the term for self-illuminating character of knowledge in the definition of *pramāṇa*. He objects to this character because this overlaps cases of erroneous cognition, such as doubt etc.

Conclusion :

An analysis of the above definition will reveal the fundamental characteristics of valid knowledge as conceived by the Jaina. The first essential characteristic of *pramāṇa* or valid knowledge is that it

30. Shah, Nagin. J. op.cit. p.-192

31. *Pramāṇamimāṃsā*, p.-2

32. *Bhattacharyya*, Harimohan. Op. cit. p.41.

must be illumine it-self (*Sva*)³². The second characteristic of *pramāṇa* or valid knowledge is that it also reveals the external objects (*para*), that which is other than knowledge itself³³. The third characteristic of *pramāṇa* is that authentic cognition is the instrument of valid knowledge; sense-object contact etc. cannot be the source of knowledge³⁴. The fourth characteristic of *pramāṇa* or valid knowledge is that *pramāṇa* is all-inclusive as it reveals the object fully. Lastly we may observe that the Jaina concept of *pramāṇa* accepts all shades of definitions given by the *Naiyāyikas*, Buddhists and *Mīmāṃsakas* without compromising its independence.

33. Bhattacharyya, Harimohan. Op.cit. p.-41.

34. Dwivedi, R.C. op. cit. p. 58.

THE SENDRAKAS : AN EARLY JAINA FAMILY

Nādoja Prof. Hampana

The Sendrakas :

The Early Sendrakas, the *māṇḍalikas* of the Banavāsi Kadambas, were forced to subordination by Kīrtivarma I (566-96 CE), the Calukya sovereign. Interestingly, this subjugation ended in a happy note. Kīrtivarma married the sister of Śrīvallabha Senānanda, chief of the Sendrakavaṃśa. Polekeśin II (610-42 CE) was born to this Sendraka princess.

The Sendrakas, one of the ancient Kṣatriya dynasties, had established themselves as a provincial political force, as early as in the fourth century but ended up only as feudatories. The roots of the Sendrakas are far deeper and go back to the third century C E . The Gokāk plates establish that the Sendrakas belonged to the Jaina faith from the beginning. Inscriptions directly connected with the dynasty are not extant and very little has come to light about their genealogy, historical growth and diaspora.

‘Sendra’ was the name of the forefather of the line of Sendrakas. An inscription from PuligeRe explicitly makes it clear that Sendra was the foregoer of the dynasty: *Bhujagendrānvāya Sendrāvanīndra Santatau* [SII. XX. No. 3; IA. VII. pp. 101 - 111], ‘in the lineage of king Sendra of the King Cobra race’.

Analogous with Sindas, the Sendrakas were also subordinates to the Calukyas. Mādhava-satti Arasa, an higher officer of Sindarasa of Āḍūru belonged to the Sēndrakakula. He had the alias of Mādhavatti and figures in an inscription of 567-68 of Kīrtivarma I. The Sendraka chiefs names generally end with the suffixation of / -satti / or / -śakti /. Evidently - satti is a variant of and derivative from Sanskrit -śakti /. Bhānuśakti and Vāṇa satti Arasa were devoted to Harivarman (519-30), the Kadamba king. Adhirāja Indraṇanda, son Vijayānanda Madhyamarāja, was a favourite of Dejjā Mahārāja, king of the pre-

Early Rāṣṭrakūṭas [E1. Vol. XXI, No. 43, CE 532-33, pp 289-92]. Vāṇasatti and his son Kundasatti were Lords of Muḷgunda and the near by Siraguppa, respectively.

The Sendrakas were loyal to the Calukyas. Durgasakti, son of Kundaśakti, and Sēnānanda served king Polekēśi II. Infact Senānanda was maternal uncle of Polekesin II. Similarly Dēvaśakti and Sēndramahārāja Pogilli were subordinates of Vikramāditya I and Vinīyāditya, respectively. Much the same, Jayaśakti, son of Nikumbhallaśakti, grandson of Ādityaśakti, and great grandson of Bhānuśakti served obediently their overlord Vikramāditya II, where as Sēndrakā Nāgaśakti and Mādhavasatti were officers of a lower cadre under Kīrtivarma II. The Kaḷvaṇ plates of Jayaśakti, and the Bagumrā grant of Nikumbhalla-śakti provide useful information. Contemplating on the diaspora and demography of the Sendrakas, it is to be noted that a branch of the Early Sendrakas was established in Gujarāt and Khandesh, in the seventh century, in the North-West, and in Kurnool area of Āndhradeśa. The Sendrakas originated from Nāgarakhaṇḍa - 70 region in Banavāsi - 12000 province. Earlier the Nāgarakhaṇḍa principality had Sendrakarājya as its second name. The Sendrakaviṣaya comprised parts of Shimoga, Chikkamagaḷūr, Hāveri and Hassan Districts. According to Ciplun inscription, the Sendrakas were also chiefs of the Avaretika-viṣaya (Aparānta), i.e., the modern region of northern and southern Koṅkaṇ, which included Ṭhāna, Kolāba and Ratnagiri districts. Senānanda had donated village and land in this Avaretika-viṣaya. The Sakrepaṭṭa plates indicate that the Sendrakā rājya, in the southern Kaṇṇāṭaka tract, formed part of the Pallava kingdom in the reign of Simhavarma I (436-60).

The Sendrakas figure in the famous Halmiḍi inscription along with the Bāṇas. This statement confirms epigraph of Simhavarman I (436 - 60), the Pallava king and in the Halmiḍi inscription, both assigned to the fifth century. Subsequently, Sendrakarājya figures in Sakkarepaṭṭa inscription which records the king's gifts to Valvilli Agrahāra (Shimoga Dt.) situated in the Sayindaka-viṣaya.

The Mūḍigere copper plates of Viṣṇuvarma (469) and Simhavarma (495), the Kadamba kings, state that the former and the latter granted six *Nivartana* of land to the north of the Āsandilūr village in the Sendrakaviṣaya, and another five *Nivartana* land to the south of the tank of the same village (Āsandilūr), respectively, to the *Arhantāyatana*, the local Jaina temple. The village Āsandilūr has been identified with the modern Āsandihalli near Mūḍigere in Chikkamagaḷūr Dt. Again in CE 524 king Ravivarma granted land for the worship of *Siddhāyatana*, 'temple dedicated to Siddhas', at Āsandyalūr [Dāvaṇagere Plates].

Again the Beṇṇūra copper-plate of Kṛṣṇa Varma II (545-70) mentions the village Palmiḍi (s. a Halmiḍi in Hassan Dt.) as situated in the Sendraka - Viṣaya.

We can deduce, based on the extant epigraphical material, that the North-West region of Shimoga Dt., was the nucleus of Sendrakas and the kernal area was gradually widened in the sixth century. During the reign of Polekeṣi I, a Sendra chief called Svāmiyara alias Sāmiyara, son of Sivāra (Sīvara) and grandson of Goṇḍarāja was governing the Kuhuṇḍi 3000 province bordering Mirinje division, the modern Miraj. [Bhojarāja B. Patil : Nāgararakhaṇḍa-70 : 1995 : 37 - 40].

The Gokāk-Plates of Dejjā-mahārāja [El. Vol. XXI. No. 43], the Rāṣṭrakūṭa king (533-33), described as the Āguptāyika chief of Vardhamāna Mahāvīra lineage, refers to Adhirāja Indrananda, son of Vijayānanda Madhyamarāja of Sendraka, a subordinate of the Rāṣṭrakūṭas, as ruling from Jambukhaṇḍi (Jamakhaṇḍi in Bijāpur Dt.). Adhirāja, Vijayānanda and Indrananda, favourite of the Rāṣṭrakūṭa king Dejjā, belonged to the Āndhra branch, an offshoot of the Early Sendrakas. Adhirāja Indrananda granted 50 *nivartanas* of land in the Jālaragrāma village situated in the Kashmāṇḍī-viṣaya, to the Jaina pontiff Āryanandin of the Jambukhaṇḍagaṇa (mod. Jamakhaṇḍi in Bāgalkote Dt.) for the worship of Arhat, in the year 532-33 CE.

Raviśakti, son of Kaṇṇaśakti of Phaṇikula (Nāgakula), Lord of Sendrakas, figures as the donor in the Hūli plates of Maṅgaleśa (596-

609), the Calukya sovereign. Raviśakti, at the behest of his overlord Maṅgaleśa, (*tasyānuśāsanena*) made a grant of 50 *Nivartanas* of cultivable land to the caitya of Lord Śāntinātha, the 16th Tīrthaṅkara, in the village of Kīruvaṣṭṭekere, the modern Kiratgeri (Gadag Dt., TK), which was under his feudal authority. Preceptor Abhayanandi, a pupil of Śrīnandi of Paralūru saṁgha, was the donee.

The Ciplun plates [El. Vol. III. p. 30] of Polekeśin II (609-42), mentions that Sendraka Śrīvallabha Senānandarāja was the maternal uncle of Polekeśi. The Sendrakas has matrimonial alliances with the Calukyas and king Kīrtivarman I (566-96), Polekeśin's father, had married a Sendraka princess. Bhīmaśakti Sendraka figures in the seventh century charters, as a feudatory in service of Polekeśi II. Vāṇaśakti and Kundaśakti were Governors of Muḷgunda, an ancient Jaina *tīrtha* in the 6th and 7th century.

Durgaśakti, son of Kundaśakti and grandson of Vijayaśakti, are mentioned in a lithic record from Puligere (Lakshmeśvara), another venerable hoary seat of Anekāntamata [1A. vol. VII. p. 106]. Durgaśakti had gifted lands to the celebrated Śankha Jinālaya in CE 630, at Puligere where as Raviśakti donated lands to the Śāntinātha Basadi, and the donee was Ācārya Abhayanandi, disciple of Ācārya Śrīnandi of Paralūru Saṁgha. Śrī Pogilli Sendraka Mahārāja was governing Nāyarakhaṇḍa (s.a Nāgarakhaṇḍa) division of Banavāsi 12000 in the late seventh century (680 A.D), from his residence at Jiddulige, one more Jaina centre. Nāgaśakti, an ornament of the Sendrakas, requested the Calukya king to gift a village in CE 749. The name of Kannaśaktiarasa figures in an epigraph of the seventh century. Similarly the names of Jayaśakti and Nikumbhallaśakti occurs in Kalvaṇ plates and Bagumrā grant, respectively.

The above details confine to the Early phase of the Sendrakas.

At the request of Bhānuśakti, the Kadamba king Harivarma, son of Ravivarma, in his fifth regnal year, gifted the village Marade for the use of the holy people and for the celebration of holy rites of

the Jaina temple which was the property of the Ahariṣṭi Sramaṇa Saṁgha which was superintended by Ācārya Dharmanandi [IA. Vol. VII. p. 32; JBBRAS, IX ; CKI, No. 30, CE 542, pp. III-14].

The Sendraka's crest was elephant as is evident from their chief Pogilli's inscription carrying the figure of elephant engraved [IA. vol. XIX. p. 143, Bombay Gazettee. Vol. I. No. ii. pp. 43 ff]. However, the three Gokāk-plates of Dejjā Mahārāja, recording the grant to Jaina temple by Adhirāja Indrananda, bears, in relief on the seal, the figure of an horned antelope. Antelope was the *lāñcana*, 'cognisance', of Śāntinātha, the 16th Tīrthaṅkara. Obviously, the grant was to the Jaina temple dedicated to Jaina Śāntinātha.

The Sendrakas ruled for over five hundred years, from the early fourth to the late eight century, as feudatories of the Banavāsi Kadambas, Bādāmi Calukyas and the Early Rāṣṭrakūṭas. Altem copper plates state that Mirince, Mirinje (mod. Mīraj) and Kuṇḍi. Visaya were part of the Sendrakarājya. Whether Senānanda and Indrananda are names of one and the same person needs to be considered. The Gokāk plates refer to the latter with an epithet of adhirāja which reflect his high status.

The Sendrakas belong to Phaṇikula (Nāgakula), 'the Serpent family' [IA. XIV. p. 14]. In the progeny (*santānu*) of king (Avanīndra) Sendra, was born Bhānuśakti (519-30), who is hailed as an originator and ornament of the family. He served Harivarma (519-30), the Kadamba king, where as his son Vijayānanda (533-33), has his affiliation to Dejjā alias Dejjiga, the Rāṣṭrakūṭa, scion. After the Calukyas superseded the pre-Early Rāṣṭrakūṭas, the Sendraka royalty shifted their loyalty to the Calukyas. Indrananda, Kaṇṇadaśakti Raviśakti, Śrīvallabha Senāṇḍa, Bhīmaśakti, Vanaśakti Arasa, Kundaśakti Arasa, Durgaśakti, Pogilli Sendraka Mahārāja (682-96) Nagaśakti (749) and Mādhavaśakti served the Calukyas, their leigelords.

The Sendrakas enjoyed the confidence and affection of their overlords. Kīrtivarma I (566-96), father of Polekēśin II, had married

a princess of the Sendraka family. In other words, the illustrious emperor Polekēśin II (610-42) was the son of a Sendraka Princess who was a sister of Śrīvallabha Senānanda. Thus the latter was Sōdara-māva, 'father-in-law', of Polekēśin. From his mother's side, this marriage alliance cemented cordial relationship between the dynasties. Bhīmaśakti presents himself as *Pāda-padmopajīvi* of Satyāś raya i.e. Polekēśin. So was Durgāśakti, son of Kundaśakti. ŚrīPogilli Sendraka, chief of Nāgarakhaṇḍa, was a Sāmanta of Vinayāditya (681-96). Nāgaśakti, possibly the penultimate recognised chief in the Sendraka line and who is also applauded as the ornament of the family, analogous to Bhānuśakti, the forerunner, was flourishing as a māṇḍalika of Kīrtivarma II (745-57). Mādavaśakti alias Mādhavatti Arasa, the last of the known Sendrakas, also a Governor served Kīrtivarma II. There upon, side by side, both the Calukyas and the Sendrakas went to a state of political limbo.

It seems the similarity of words Sendrakas and Sindas has lead to confusion in some identification.

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