

A South Indian Jaina Rathayatra at Nellikar in Tulunadu

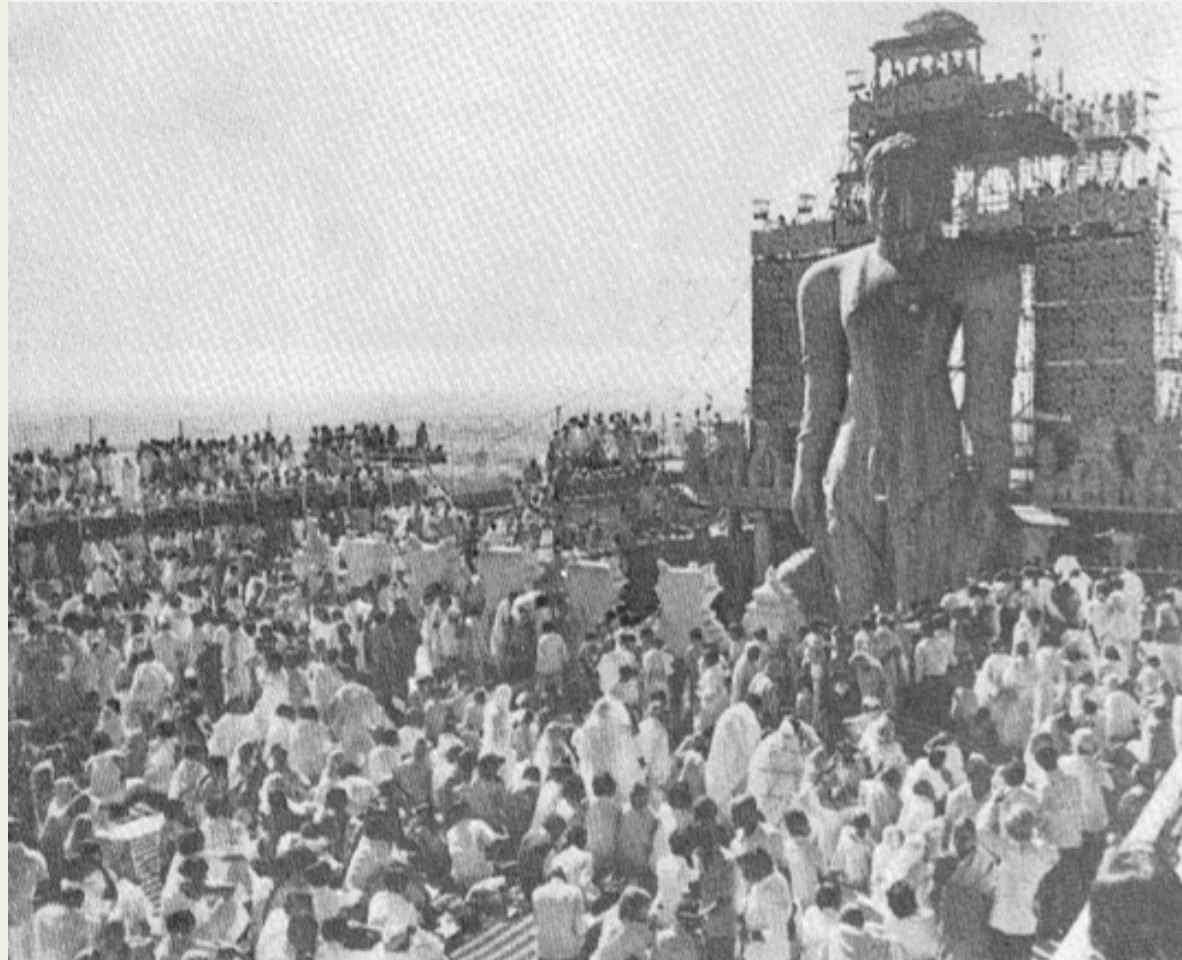
Padmanabh S. Jaini

October 2013

a Map of Tulu nadu



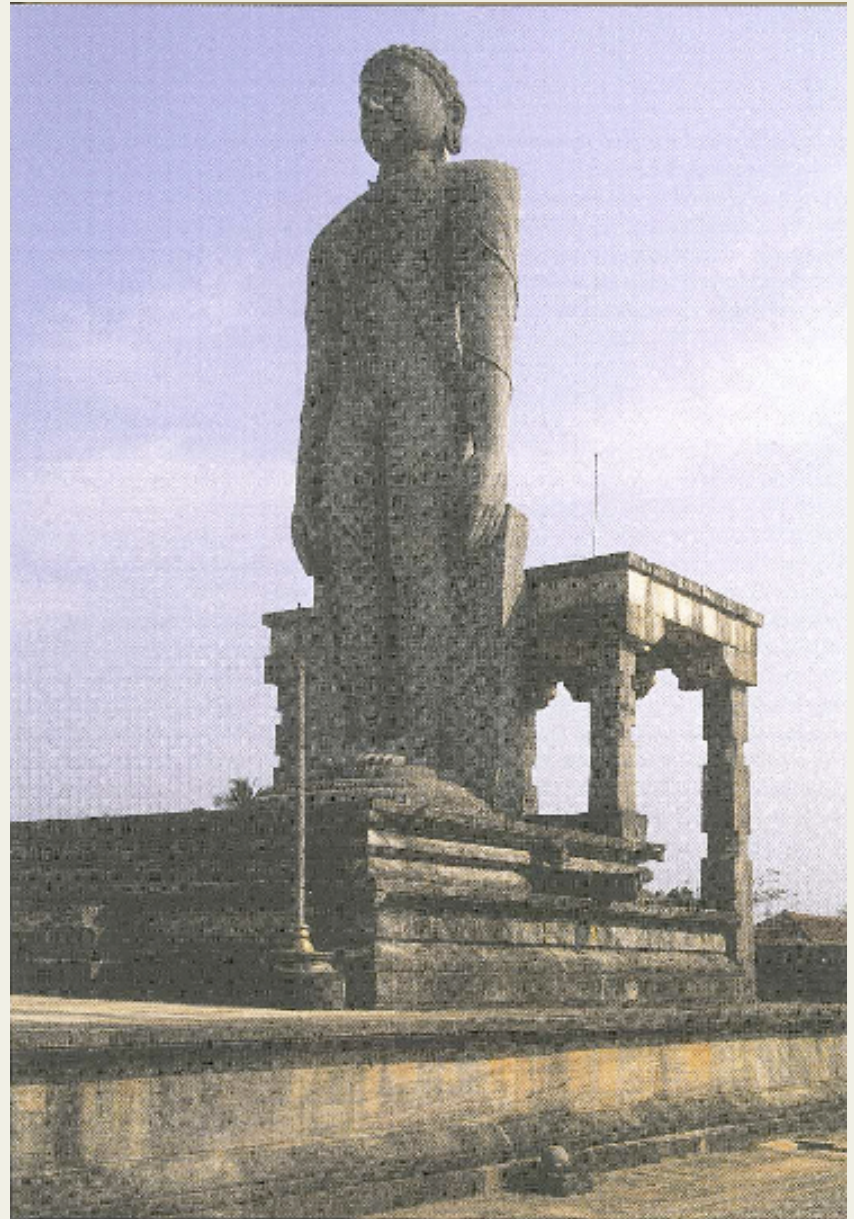
Maha-mastakabhisheka of Bahubali (981 C.E.) at Shravanabelagola



Karkala Hilltop Stone Image of Bahubali, 1432 C.E.,
with image of yaksha Brahma seated on pillar.



Image of
Bahubali at
Venuru (1604
C.E.)





Photograph courtesy of Peter Flugel

Approaching Nellikar from the Karkala-Venuru Highway



Photograph courtesy of Peter Flugel

A view of Nellikar Jain-Pete



Photograph courtesy of Peter Flugel

Steps to the Jain-basadi (temple)



Photograph courtesy of Peter Flugel

A view of the Basadi
within the brick wall



Photograph courtesy of Peter Flugel

A Jain priest (indra) at the temple entrance

Entrance hall for meetings and puja by men. A picture of muni Anantakirti of Nellikar.



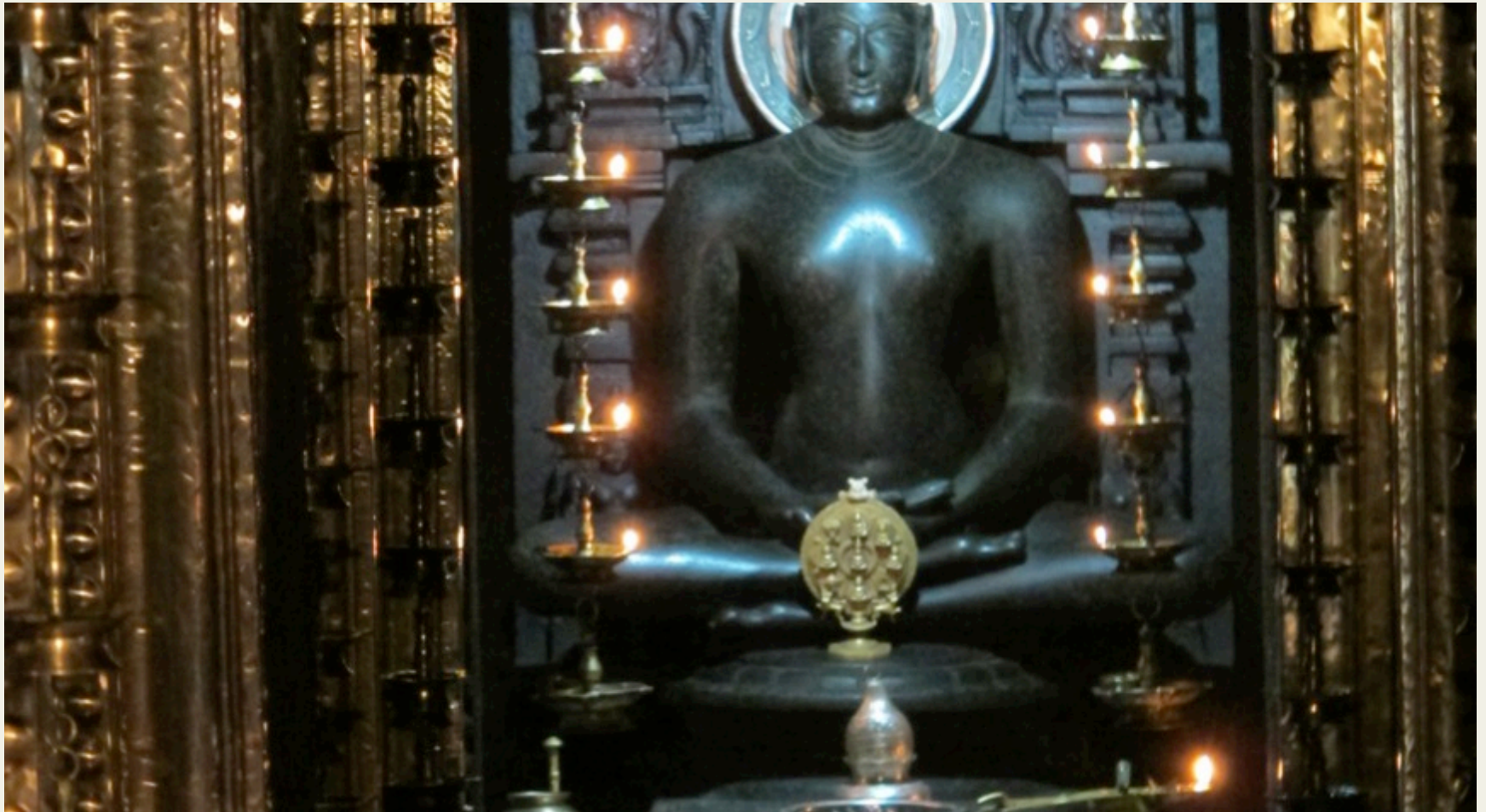
Photograph courtesy of Peter Flugel

A view of the inner shrine:
Devi Sarasvati (left) and
Devi Padmavati (right)



Photograph courtesy of Peter Flugel

The shrine image of the 14th Tirthankara Anantanatha



Photograph courtesy of Peter Flugel

Yaksha Brahmadeva placed high on a pedestal



Photograph courtesy of Peter Flugel

Outside the temple: a Meru and the Temple well



Photograph courtesy of Peter Flugel

Welcome home: “Halemane” (the old house)

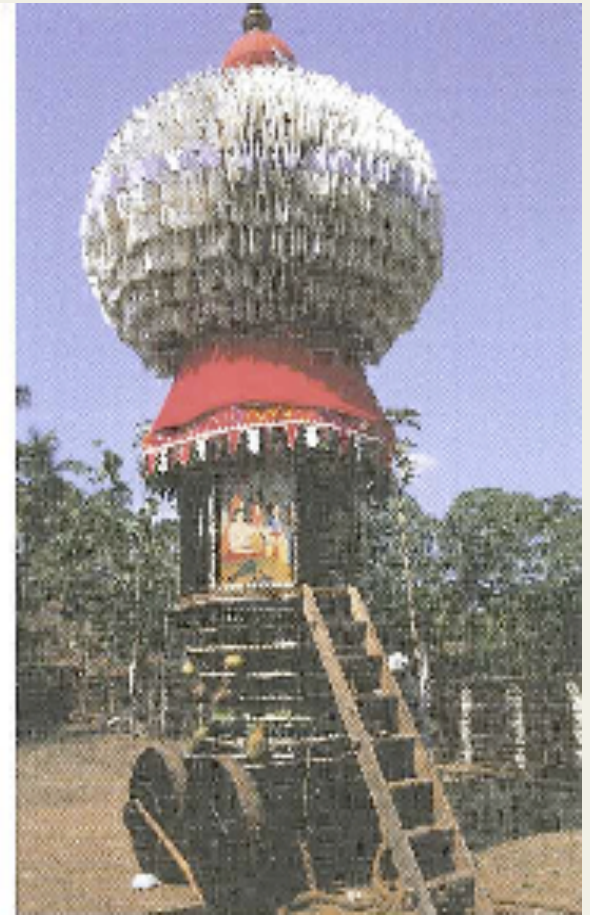
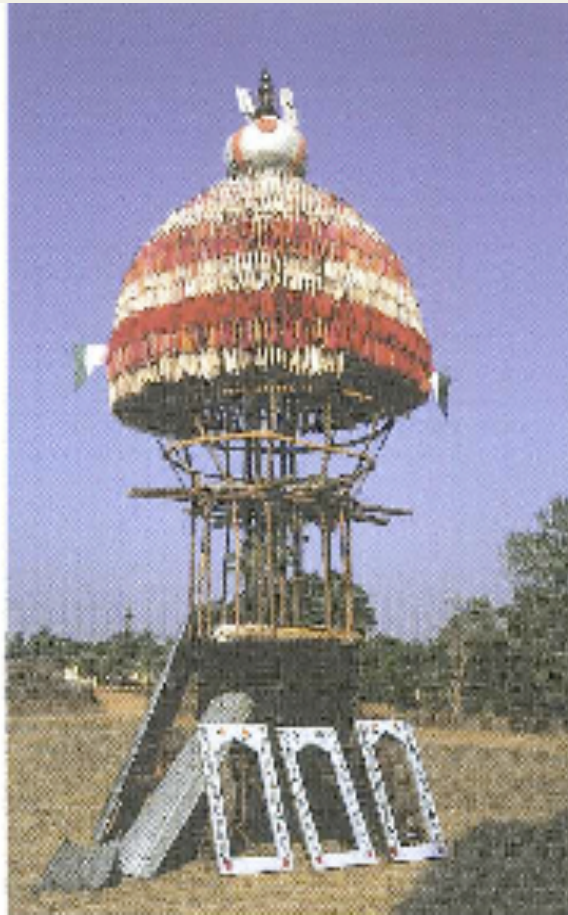


Photograph courtesy of Peter Flugel



Rathotsava at the Udupi Shri Krishna Temple

Preparing ratha for the festival



Nellikar: the Jain Temple steps (1980)



The Festival begins: a Priest carrying the Utsava Image of a Jina in procession.



The procession within the Temple walls



procession
continues
outside the
Temple walls.





Procession
passes in front
of the houses.

A priest carries
the image of
Sarvahna-yaksh
(holding Dharmacakra) to the
Ratha.





Priest with the Yaksha-image approaches
the Ratha

The Ratha at the temple steps, decorated for the festival





The two priests meet before carrying images up the steps of the Ratha for worship.

A priest performs
the concluding
mangala-arati of
the festival inside
the temple.



Puja is performed to the decorated images of Yaksha-Brahma and B=Devi Padmavati.



A priest performs special puja-s to Yaksha-Brahma as requested by family members attending the festival.





|| ತ್ರೀ ಅನಂತನಾಥಾಯ ನಮಃ ||

೐

|| ತ್ರೀ ಬ್ರಹ್ಮಯ್ಯಾಚಾರ್ಯಾಯ ನಮಃ ||



ತ್ರಿ ಅತಿಶಯ ಕ್ಷೇತ್ರ ನೆಲ್ಲಿಕಾರು ಬಸದಿ

ಸದ್ವರ್ತಮಾ ಬಂಧುಗಳೇ,

ತ್ರಿ ನೆಲ್ಲಿಕಾರು ಅತಿಶಯ ಕ್ಷೇತ್ರದಲ್ಲಿ ಪ್ರತೀ ವರ್ಷದಂತೆ ಈ ವರ್ಷವೂ ಭಗವಾನ್ ತ್ರೀ ಅನಂತನಾಥ ಸ್ವಾಮಿ ಮತ್ತು ತ್ರೀ ಬ್ರಹ್ಮ ಯ್ಯಾಚಾರ್ಯದೇವರ

ಮಹಾದರ್ಶಯಾತ್ರಾ ಮಹೋತ್ಸವವು

ತಾ. 6-4-2008 ರವಿವಾರದಿಂದ ತಾ. 12-4-2008 ಶನಿವಾರದ ತನಕ ಬರಗರಿಯವುದು.

ಧಾರ್ಮಿಕ ವಿಧಿ ವಿಧಾನಗಳು

- ತಾ. 6-4-2008 ರವಿವಾರ ತ್ರೀ ಸರ್ವಧಾಂ ನಾಮ ಸಂವತ್ಸರದ ಚಿತ್ರ ಶುದ್ಧ ೧ 'ಯುಗಾದಿ ಪಾಡ್ಯ'**
ಬೆಳಿಗ್ಗೆ ಗಂಟೆ 9-30ರಿಂದ ಇಂದ್ರ ಪ್ರತಿಷ್ಠೆ, ವಿಮಾನ ಶುದ್ಧಿ, ನೂತನ ಧ್ವಜಸ್ತಂಭದ ಸಂಪೂರ್ಣೋತ್ಸಾಹಾರ್ವಣಿ ಪ್ರತಿಷ್ಠೆ, ಯಕ್ಷ ಪ್ರತಿಷ್ಠೆ, ಮಧ್ಯಾಹ್ನ ಶುಭ ಲಗ್ನದಲ್ಲಿ ದ್ವಜಾರೋಹಣ, ನಿತ್ಯವಿಧಿ ಸಹಿತ, ರಾತ್ರಿ ತ್ರೀ ಬಲಿ ವಿಧಾನ, ಉತ್ಸವ, ವಸಂತ ಕಟ್ಟಿಪೂಜೆ ಇತ್ಯಾದಿ.
- ತಾ. 7-4-2008 ಸೋಮವಾರ ಚಿತ್ರ ಶುದ್ಧ ೨**
ನಿತ್ಯ ವಿಧಿಸಹಿತ ತ್ರೀ ಸ್ವಾಮಿ ಮತ್ತು ತ್ರೀ ಬ್ರಹ್ಮಯ್ಯಾಚಾರ್ಯದೇವರ ಸನ್ನಿಧಿಯಲ್ಲಿ ಅಭಿಷೇಕ, ಮಹಾನೈವೇದ್ಯ ಪೂಜೆ, ಸಂಜೆ ಗಂಟೆ 5ರಿಂದ ತ್ರೀ ಕ್ಷೇತ್ರಪಾಲ ಆರಾಧನೆ, ರಾತ್ರಿ ಗಂಟೆ 7ರಿಂದ ಮೃತಿಕಾ ಸಂಗ್ರಹಣೆ, ಅಂಕುರಾರ್ಪಣೆ, ಬೇರಿಕಾಡನ, ಮಂಗಲಸೂತ್ರ ಬಂಧನ, ಉತ್ಸವ, ವಸಂತ ಕಟ್ಟಿಪೂಜೆ ಇತ್ಯಾದಿ.
- ತಾ. 8-4-2008 ಮಂಗಳವಾರ ಚಿತ್ರ ಶುದ್ಧ ೩**
ನಿತ್ಯ ವಿಧಿಸಹಿತ ತ್ರೀ ಸ್ವಾಮಿ ಮತ್ತು ತ್ರೀ ಬ್ರಹ್ಮಯ್ಯಾಚಾರ್ಯದೇವರ ಸನ್ನಿಧಿಯಲ್ಲಿ ಅಭಿಷೇಕ, ಮಹಾನೈವೇದ್ಯ ಪೂಜೆ, ಸಂಜೆ ಗಂಟೆ 5ರಿಂದ ನಂದಿಮಂಗಲ ವಿಧಾನ, ರಾತ್ರಿ ಉತ್ಸವ, ವಸಂತ ಕಟ್ಟಿಪೂಜೆ ಇತ್ಯಾದಿ.
- ತಾ. 9-4-2008 ಬುಧವಾರ ಚಿತ್ರ ಶುದ್ಧ ೪**
ನಿತ್ಯ ವಿಧಿಸಹಿತ ತ್ರೀ ಸ್ವಾಮಿ ಮತ್ತು ತ್ರೀ ಬ್ರಹ್ಮಯ್ಯಾಚಾರ್ಯದೇವರ ಸನ್ನಿಧಿಯಲ್ಲಿ ಅಭಿಷೇಕ, ಮಹಾನೈವೇದ್ಯ ಪೂಜೆ, ಸಂಜೆ ಗಂಟೆ 5ರಿಂದ ವಾಸ್ತುವಿಧಾನ, ನವಗ್ರಹ ಶಾಂತಿ ಹೋಮ, ರಾತ್ರಿ ಉತ್ಸವ, ವಸಂತ ಕಟ್ಟಿಪೂಜೆ ಇತ್ಯಾದಿ.
- ತಾ. 10-4-2008 ಗುರುವಾರ ಚಿತ್ರ ಶುದ್ಧ ೫**
ಬೆಳಿಗ್ಗೆ ಗಂಟೆ 8-00ರಿಂದ ನಿತ್ಯ ವಿಧಿಸಹಿತ ತ್ರೀ ಅನಂತನಾಥ ಸ್ವಾಮಿ ಸನ್ನಿಧಿಯಲ್ಲಿ ಮೆಳಿಗನೇಲಿ ತ್ರೀ ಚಂದ್ರನಾಥ ಸ್ವಾಮಿ ಸನ್ನಿಧಿಯಲ್ಲಿ ಮತ್ತು ತ್ರೀ ಬ್ರಹ್ಮಯ್ಯಾಚಾರ್ಯ ದೇವರ ಸನ್ನಿಧಿಯಲ್ಲಿ ಪಂಚಾಮೃತ ಅಭಿಷೇಕ, 'ತ್ರಿ ಕಲ್ಯಾಣ ಮಂದಿರ ಯಂತ್ರಾರಾಧನೆ', ಮಹಾನೈವೇದ್ಯ ಪೂಜೆ, ಮಹಾಮಂಗಳಾರತಿ, ಸಂಜೆ ಗಂಟೆ 4ರಿಂದ ತ್ರೀ ಪೀಠ ಯಂತ್ರಾರಾಧನೆ, ರಾತ್ರಿ ಗಂಟೆ 8ರಿಂದ ಭಗವಾನ್ ತ್ರೀ ಅಧಿನಾಥ ಸ್ವಾಮಿಗೆ 54 ಕಲಶಗಳಿಂದ ಅಭಿಷೇಕ ನಂತರ ಅಶ್ವಪೂಜೆ ಪೂಜೆ, ಅರಮನೆ ಕಟ್ಟಿಪೂಜೆ, ಧ್ವಜಮುರ ಕಟ್ಟಿಪೂಜೆ, ಮಕ್ಕಳ ಕಟ್ಟಿಪೂಜೆ ಮತ್ತು ಉತ್ಸವ ಇತ್ಯಾದಿ.
ವಿ. ಸೂ. : ಸಂಜೆ ಗಂಟೆ 6ರಿಂದ 9ರ ವರೆಗೆ ಉಪವಾಸದ ವ್ಯವಸ್ಥೆ ಇದೆ.
- ತಾ. 11-4-2008 ಶುಕ್ರವಾರ ಚಿತ್ರ ಶುದ್ಧ ೬**
ರಥೋತ್ಸವ ಅಂಗವಾಗಿ ಬೆಳಿಗ್ಗೆ ಗಂಟೆ 8ರಿಂದ ತ್ರೀ ಅನಂತನಾಥ ಸ್ವಾಮಿಗೆ, ತ್ರೀ ಚಂದ್ರನಾಥ ಸ್ವಾಮಿಗೆ, ಕ್ಷೀರಾಭಿಷೇಕ, ತ್ರೀ ಬ್ರಹ್ಮಯ್ಯಾಚಾರ್ಯ ದೇವರ ಸನ್ನಿಧಿಯಲ್ಲಿ ಪಂಚಾಮೃತ ಅಭಿಷೇಕ, ತ್ರೀ ಬಲಿ ವಿಧಾನ, ರಥ ಸಂಪೂರ್ಣೋತ್ಸಾಹ, ಲಕ್ಷ ಹೂವಿನ ಪೂಜೆ, ರಥಾರೋಹಣಕ್ಕೆ ಪ್ರಸಾದ ಬೇಡಿಕೆ, ಮಹಾನೈವೇದ್ಯ ಪೂಜೆ, ಮಹಾ ಮಂಗಳಾರತಿ, ತ್ರೀ ಸರ್ವಾಹ್ನ ಯಕ್ಷನ ತ್ರೀ ವಿವಾರ, ಗ್ರಾಮಬಲಿ, ಮಧ್ಯಾಹ್ನ 12-35ಕ್ಕೆ ತ್ರೀ ಬ್ರಹ್ಮಯ್ಯಾಚಾರ್ಯ ದೇವರ ದರ್ಶನ ಪಾತ್ರಿಯೊಂದಿಗೆ ತ್ರೀ ಅನಂತನಾಥ ಸ್ವಾಮಿಯ ರಥಾರೋಹಣ ನಂತರ ಸಂಘ ಸಂಕರ್ಮಣ ಹಾಗೂ ಸಾರ್ವಜನಿಕ ಅನ್ನಸಂಕರ್ಮಣ.
ರಾತ್ರಿ ಗಂಟೆ 7ರಿಂದ ತ್ರೀ ಸಮವಸರಣ ಪೂಜೆ, ಧಾರ್ಮಿಕ ಸಭೆ, ರಥೋತ್ಸವ ನಂತರ ತ್ರೀ ಅನಂತನಾಥ ಸ್ವಾಮಿಗೆ 108 ಕಲಶಗಳಿಂದ ಮಹಾಭಿಷೇಕ ಉತ್ಸವ ಇತ್ಯಾದಿ.
ವಿ. ಸೂ. : ಸಂಜೆ ಗಂಟೆ 6ರಿಂದ 9ರ ವರೆಗೆ ಉಪವಾಸದ ವ್ಯವಸ್ಥೆ ಇದೆ.
ರಥೋತ್ಸವದ ನಂತರ ಸ್ಥಳೀಯ ಯುವಕರಿಂದ ಸಾಂಸ್ಕೃತಿಕ ಕಾರ್ಯಕ್ರಮ ಬರಗರಿಯವುದು.
- ತಾ. 12-4-2008 ಶನಿವಾರ ಚಿತ್ರ ಶುದ್ಧ ೭**
ನಿತ್ಯ ವಿಧಿಸಹಿತ ತ್ರೀ ಸ್ವಾಮಿ ಮತ್ತು ತ್ರೀ ಬ್ರಹ್ಮಯ್ಯಾಚಾರ್ಯದೇವರ ಸನ್ನಿಧಿಯಲ್ಲಿ ಅಭಿಷೇಕ, ರಾತ್ರಿ ಗಂಟೆ 8ರಿಂದ ಕುಂಕುಮೋತ್ಸವ ಮತ್ತು ದ್ವಜಾರೋಹಣ, ಕಂಕಣ ವಿರಚನೆ, ಪ್ರಸಾದ ವಿತರಣೆ.

A South-Indian Jaina Rathayātrā at Nellikar in Tulunadu (2008)

Shrī Atiśaya-kṣetra Nellikāru Basadi (April 4-12, 2008)

P.S. Jaini

Mahā Rathayātrā Mahotsava-vu Caitra-śuddha 1, Yugādi pāḍya

Dhārmika vidhi-vidhānagaḷu:

Ravivāra (4/6/08) śrī Sarvadhāri saṃvatsara-da ciatra śu. 1, Yugādi Pāḍya.

9.30 a.m. ... **Indra-pratiṣṭhe, vimāna-śuddhi**, nūtana dhvajastambha-da pratiṣṭhe, **yakṣa-pratiṣṭhe**, madhyāhna dhvaja-ārohaṇa, **rātri śrī-bali-vidhāna**, utsava, vasanta-kaṭṭe-pūje ityādi.

Somavāra (4/7/08) nitya vidhisahita ...śrī Swāmi abhiṣeka, mahānaivedya-pūje, saṃje gaṇṭe 5 riṃda --- **śrī Khṣetrapāla ārādhane**-rātre gaṇṭe 7 riṃda mṛttikā saṃgrahaṇe, aṅkurārpaṇe, bherītāḍana, **maṃgalasūtra-bandhana**, utsava, vasanta-kaṭṭe-pūje ityādi.

Maṃgaḷavāra(4/8/08) nitya --- abhiṣeka, **mahānaivedya pūje**, saṃje gaṇṭe 5-**nāmdimaṅgala-vidhāna**, rātri utsava, vasanta- kaṭṭe-pūje ityādi.

Budhavāra (4/9/08) nitya-abhiṣeka...saṃje gaṇṭe 5 --- **vāstuvīdhāna, navagraha-śānti homa**, vasanta-kaṭṭepūje ityādi.

Guruvāra (4/10/08) gaṇṭe 8 a.m. nitya vidhi-sahita śrī Anantanātha-Swāmi sannidhi-yalli megina-nele (Upstairs) śrī Candranātha-Swāmi mattu śrī Brahmayaḷakṣa - devara sannidhiyalli **paṃcāmṛta-abhiṣeka**, śrī **Kalyāṇamaṃdira**

Yantrārādhane ... mahāmaṃgaḷārati, saṃje gaṇṭe 4 riṃda śrī-pīṭha Yantra-ārādhane, ... saṃje gaṇṭe 8- śrī Adinātha-Swāmige 54 kalaśa abhiṣeka, **Ashvattha-kaṭṭe-pūje**, Aramane kaṭṭe-pūje, **dhvaja-mara-kaṭṭe-pūje** utsava ityādi.

Shukravāra (4/11/08) 8.a.m. **Rathotsva**-aṃgavāgi śrī Anantanātha-Swāmige, śrī Candranātha-Swāmige kṣīrābhiṣeka, śrī Brahmadeva-ra sannidhiyalli **paṃcāmṛta-abhiṣeka**, śrī **bali-vidhāna, ratha-samprokṣaṇe, lakṣa-hūvina pūje, rathārohaṇa-kke prasāda-beḍike, mahā-naivedya-pūje, mahā maṃgaḷārati, śrī Sarvhaṇa-yakṣana śrī vihāra, grāmabali, madhyāhna 12-35 kke śrī Brahmadevara darśana, pātri-yoṃdige śrī Anantanātha- Swāmiya rathārohaṇa.**

nantara saṃgha-santarpaṇe hāgū sārvaṇika anna-santarpaṇe.

rātri gaṇṭe 7 riṃda śrī **Samavasaraṇa-pūje, Rathotsava, Swāmige 108 kalaśa-mahābhiṣeka** ityādi.

Shanivāra (4/12/08) Caitra śuddha 7 nitya-vidhi-sahita śrī Swāmi mattu śrī Brahmayaḷakṣadevara sannidhiyalli abhiṣeka, rātri gaṇṭe 8-riṃda **kuṃkumotsava** mattu **dhvajārohaṇa, kaṃkaṇa-visarjane, prasāda-vītaṇe.**

On the title INDRA for the temple priest “Jaina brāhmaṇa”:

śrīmanMandaramastake śucijalair dhautaiḥ sadarbhākṣataiḥ,
pīṭhe muktivaraṃ nidhāya racitāṃ tvatpādapadmasrajaḥ/
Indro'haṃ nijabhūṣaṇārtham amalaṃ **yajñopavītaṃ** dadhe/
mudrā-kaṅkaṇa-śekharāṇy api tathā **janmābhiṣekotsave**//
[*Jain Pujāpāṭha-Saṃgraha*, ed. K. Chabda, Calcutta, No date.]

See also *Mandira-Vedī-pratiṣṭhā-Kalaśārohaṇa-vidhi*, Varanasi.1962]

The present day Cārukīrti Bhaṭṭāraka of Shravaṇabelgola comes from a family of Indras. The Jain temple priests of Northern Karnataka are known as Upādhye-s. The late Professor A.N. Upadhye and Muni Vidyānanda-ji (presently in Delhi) come from this community. Digambaras elsewhere do not have temple priests: Jain laymen perform pūjās.

Inscriptional record of a temple priest “Jaina-Brāhmaṇa”:

P.B. Desai: *Jainism in South India*, p.158, Solapur 1957.

At Amarāpuram (in Karnataka) in the year 1278 A.D. came into being a magnificent temple dedicated to god Prasanna Pārśvadeva, which was named BrahmaJinālaya. Bāḷendu Maladhārideva, Kundakunānvaya...was responsible for the creation of this holy structure...Mallisetṭi...made a gift...for the temple. The income derived from the gift was to be used for reconstructing the Jaina temple with stone from the foundation to the pinnacle with the mahāmaṇḍapa, bhadramaṇḍapa, Lakshmīmaṇḍapa, gopura, mānastambha.... **The gift was received by the temple priest Chellapiḷḷe who hailed from Bhupalokanāthanallūr in the southern Pāṇḍya country. He was a Jina Brāhmaṇa of Yajurveda, Aitareya śākhā, Vasiṣṭha gotra and the pravara Kauṇḍinya-Maitrāvaruṇa-Vasiṣṭha....** At this time the region was under the...Noḷamba-Pallava chief Irungoḷa II who was a patron and follower of the Jaina religion. [*South Indian Epigraphy*, 1917, Appendix C, No. 40-42.]

Two poets of a South Indian brāhmaṇa family accepting Jaina faith.

(1) Mahākavi Pushpadanta (=Pupphayaṃta): [P.L.Vaidya: *Harivamsapurāṇu*, 1941] Author of the Apabhraṃśa *Mahāpurāṇu* (completed in śaka 887= 965 C.E.), during the rule of the Rashtrakuta Krishna III, at Mānyakheḍa=Malkhed village, (destroyed in 970 C.E.), in Maharashtra. In his praśasti of the *Mahāpurāṇu*, Pushpadanta says: Sivabhataiṃ mi Jīṇasaṇṇāseṃ ve vi mayāiṃ duriyaṇiṇṇāseṃ/
baṃbhaṇāiṃ Kāsava-risi-gottāiṃ guru-vayaṇāmiya-pūriya-sottāiṃ//
Muddhādevī-Kesava-nāmāiṃ mahu piyarāiṃ hoṃtu suhadhāmaiṃ//

At the end of the *Uttarapurāṇu*:

Maṇṇakheḍapuravare nivasamte maṇe Arahamtu deu jhāyamte/...

Pupphayaṃta-kaiṇā dhuyapaṃkem jai Ahimāneru-nāmake/
kayau kavvu bhattie paramatthem **Jīṇapaya-paṃkaya-mauliya-hatthem**/

(2) The tenth century “Kannada-ādikavi” Pampa

Mādhava Somayāji a Kannada brāhmaṇa of Vatsagotra > his son Abhimānacandra > his son Komārayya > his son Bhīmappayya (Abhirāmadevarāya) > his sons are Pampa and Jinavallabha. In the *Pampabhāratamm* (Ch. 14, 48), Pampa says thus about his father: “Of all the jāti-s Vipra-jāti is the best. But Jinadharmā is king among dharmas. For a Brāhmaṇa who desires to excel his jāti, Jinadharmā is the ideal choice. With this belief, Abhirāmadevarāya = Bhīmappayya embraced Jinadharmā. His son is Pampa, who has the epithet of **Kavitā-guṇārṇava**.

jātimoḷellam-uttamada jātiya Viprakulage naṃbalem-
āto Jinendradharma-me valaṃ dore dharmada-veṃdu nambi ta-
j-jātiyan uttarottarama māḍi negaliḍidan intarātma-vi-
khyātiyan ātanāda magaṃ negaḷdaṃ **Kavitā-guṇārṇavam**// 48//

Pampa is the author of *Ādipurāṇa* and *Vikramārjunaviḷaya* (=Pampa-Bhārata), the latter completed in 941 C.E. during the reign of the Calukya Prince Arikesari II at Vengi (in Andhra). “Pampa's career marks a moment of dramatic intensification in the production of vernacular literay culture in the Deccan.” Pollock, S.: *The Language of the Gods in the World of Men*, 357.

Non-Jainas becoming Jaina ascetics and reformers:

(1) Siddhasena-Divākara (author of Nyayāvātāra, etc.)

Kātyāyanagotre śrīDevarṣiviprasya śrīSiddhasenaḷ putraḷ/
munīndraḷ **Siddhaseno**'pi śāsanasya prabhavanām/ vidadhad vyaharatāvanau/
anyadā lokavākyena jātipratyayatataḷ tathā/ ābālyāt Saṃskṛtābhyaśi karmadoṣāt...
siddhāntaṃ Saṃskṛtaṃ kartum icchan saṃghaṃ vyajijñapat/...
...adhunāikādaśāṅgy asti Sudharmasvāmibhāṣitā/
Prākṛtām tam ihākārṣīd anāsthā 'tra kathaṃ hi vaḷ//...
iti pārāṃcikābhikhyāt prāyaścittan mahāṃhasaḷ/
asya śuddhir Jinājñāyā anyathā syāt tiraskṛtiḷ// (*Prabhāvākacarita*, p. 58.)

Some modern examples of non-Jainas becoming ascetics and reformers:

1) Born in a Brahmakshatriya family, Ātmārām became a Sthānakavāśi muni, and was reinitiated as the Mūrtipūjaka Tapāgaccha Muni (Acārya) Vijayānandasūri (1837-1896). He appointed Vīrchand Rāghavji Gandhi to represent the Jain community at the World's Parliament of Religions in Chicago in 1893.

(2) Vaiṣṇava Gaṇeśprasād (1864-1961) became Digambara Kshullaka (= Varni) in 1947. He founded the Syādvāda Mahāvīdyālaya, Benaras, in 1905.

(3) A brāhmaṇa boy from Punjab, Sushīl [bāla-dīkṣā ?] became Sthānakavāsi Muni Sushīla Kumār under Amara Muni, the founder of the Veerāyatana, near Rajagrha (Bihar). Muni Sushīla Kumār violated the rules against travel, visited U.S.A. to attend the Meeting of World Faiths, and established a Jain center at Siddhācalam.

(4) The Veerāyatana modified several rules, notably for travel of their ascetics, without giving up the traditional designations of Muni and Sādhvī. The Veerāyanta group even honored Sādhvī Candanā with the title of an Ācārya (traditionally reserved only for Munis).

From Sthānakavāsi to Digambara (via Kundakunda's *Samayasāra*):

(1) (Shvetāmbara Mūrtipūjaka) Shrīmāli layman Banarasidas of Agra (1586-1643) composed his Hindi *Samayasāra Nāṭaka*. Shvetāmbara Tapāgaccha Upādhyāya Meghavijaya (1653-1704) and Upādhyāya Yaśovijaya (1624-1688) have refuted his “Digambara” views, respectively, in their *Yuktiprabodha* and the *Adhyātma-mata-parīkṣā*.

(2) Raychandbhai Mehta = Shrīmad Rājacandra (1861-1901). His grandfather was a devoted Vaiṣṇava, but his mother was a Sthānakavāsi Jain. He claimed Jain spiritual experiences inspired by the works of the Digambara Ācārya Kundakunda. A Sthānakavāsi Muni (Laghurāj) took refuge in Shrīmad as his Guru and accepted the Digambara “pinchi” as his rajoharaṇa.

(3) Kānji Swāmi (1889-1980). A Sthānakavāsi Muni from 1913. Influenced by the *Samayasāra* and other works of Kundakunda, Kānji renounced his mendicant vows in 1934 and became a Digambara layman. He is the founder of the Kanji Panth. Many Sthānakavāsi as well as Digambara laymen have accepted his teachings, rejecting the spiritual status and authority of both the Shvetāmbara and Digambara ascetics.
