

**Temples In Western India (6th to 13th Century):
Political and Pecuniary Patrons
(Special Reference to Jains)**

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This article aims at studying and exploring religious, political and economic reasons for the rise and expansion of temples in Western India in the areas of Rajasthan and Gujarat. The rise of Jain temples is a later development long after origin of Jain religion that came into being in eastern UP and Bihar under the tutelage of its founder member and 24th tirthankara (teacher of Jainism) Verdaman Mahavira in 6th century who was contemporaneous of Buddha. Some believe that it was Rishabhadeva who was linked to Ayodhya, was the first tirthankara, but their historicity is vague. Before Mahavira it was Parshvanatha, believed to be 23th tirthankara, had his association with Banaras who sacrificed regal life and turned ascetic.

In 3rd century BC, Jains experienced a schism and two of their distinct sects emanated; one, i.e. Digambara group led by Shivabhu¹ who stuck to old tradition of asceticism, followed nudity as symbol of renouncing all personal possession; two, Svetambaras led by Sthulabhadra who introduced new ideation of Jainism, denied the concept of nudity and supported concept of covering body with white clothes. Schism became more discernable in 5th century in the council of Valabhi (Gujarat) where members of Digambara sect were visibly absent. Svetambaras spread widely in the northern areas and from 6th-7th century they began laying strong foundation of Jain tradition in West of India in the areas of Rajasthan and Gujarat. In later part of early medieval time, there are number of Jain temples emerged in areas of Rajasthan and Gujarat. In Rajasthan², Jain temples are as follows: both Vimalavasahi and Lunavsahi temples were constructed at Abu (Sirohi), Parsvanath temple at Sadri (Pali), Sachiya Mata temple at Osian (near Jodhpur), Svetamber temple at Servi (Pali), Ghaneraw Temple at Pali, Kesariyaji temple located at south of Udaipur.³ In Gujarat, temples are as follows: Shree Girnar Tirtha (1128-1158 AD), Junagarh, dedicated to Lord Neminath. Nearby is Mallinath temple and adjacent to it is Parshwanath temple of 15th century as well as the Golden Rishabh Dev temple. At Shatrunjaya Hill in Palitana near Bhavnagar is cluster of temple dedicated to 23 tirthankaras. Most magnificent temple is Adinath and it is the main sanctum.⁴ The Taranga Hills Jain temples located

¹ Primarily it was led by Bhadrabahu, one who led a team of Jains to South India to meet famine situation. Returning from there he found a lot of changes in olden set up of Jain tradition. New canon was formulated under the tutelage of Sthulabhadra. Covering of body with white cloth was made a practice for Jains which went against Jain jurisprudence. This caused a schism. After Bhadrabahu, Shivbhu¹ took over the charge.

² Most of the famous temples of Rajasthan were constructed by the assistance of the rulers of Gujarat and officials of high echelon.

³ Susan Verma Mishra and Himanshu Prabha Ray, Article: *The Archaeology of Sacred Space, The temple in Western India 2nd century B.C. to 8th Century AD* by Michael W Meister (ed) *Ethnography and Personhood: Notes from the Field*, New Delhi, Jaipur: Rawat Publications, 2000, p. 24. It is worshipped by the Jainas as the Jina Adinatha. The local Bhils worship it as Kalaji or Karia Baba, 2017, Routledge, London

⁴ Temple construction started here in 11th century and took complete hundred years to complete. The presiding deity of the hill is Ambika Devi who is locally as Hinglaj Mata. Majority of the temples here, however, are Svetambar Jain temples with only one temple representing the Digambar sect.

in North Gujarat have multiple of temple, consisting of 14 temples for Svetambara and 5 for Digambara Jain.⁵

Other than Jain temples, number of Hindu temples originated in western India. In Rajasthan these are the following temples that came into shape: Ekling temple was constructed in Udaipur in 8th century AD, Ambika temple in Udaipur in the village of Jagat in 9th century, Neelkantha temple at Alwar originated between 6th-7th century, Achaleshwar Mahadeva temple in Sirohi in 9th century, Surya Narayan temple in Jhalawar, Bisaldev temple at Bisalpur in Pali, Bharmamata⁶ temple at Chhoti Sadri (5th century), Kshemarya⁷ temple at Sirohi district (10th century) Dadhimatimata⁸ at Nagor (7th century), Sankradevi (Sakambharimata)⁹ located close to Pushkar came (7th century), Sachiyamata¹⁰ at Osian near Jodhpur (12th century), Keyyamata¹¹ in 10th century, Karanimata at Bikaner (13th century), Naganeche Ji at Nagor (10th century), Bangamata at Bundi (10th century) and Pipladevi in 12th century. Temples in Gujarat are as follows: Rukmini temple dedicated to Rukmini-Krishna at Dwakra (12th century), Sun temple consists of images of Lord Vishnu, Shiva and Sitlamata, constructed at small hill in Modhera i.e. in north-westward of Ahmedabad (11th century), Somnath temple dedicated to 12th Jyotirlinga of Shiva is located in Veraval in Saurashtra on the western coast of Gujarat (12th century).

Political and Pecuniary Patrons:

Political:

Historical context reveal that growth of temple construction is more a collaborative stride consisting of political, social and financial patrons. Structural outfit, grand embellishment of temples & acceleration of its spatial distribution, followed by sects, depended upon commitment, ability of propagators to convince, attach & affiliate political & financial patrons to execute temple establishment and its expansion. Historical annals project periodic transmutation in pattern & in strand of acceleration of temple construction. In the beginning of 6-7th century, temple construction along with emerging indigenous political forces came into shape in Rajasthan. Before this, Rajasthan was ruled by forces beyond its boundaries. Even in Gujarat the state of temple construction at this phase was not much accelerated. From 10th century, Rajasthan and Gujarat gained exemplary momentum in temple construction, not only with changes in its

⁵ Out of all, the best one is dedicated to Lord Ajitnath which was built by Kumarpal of the Solanki dynasty in 1121 AD. Temple consists of idol of ajitnath.

⁶ D.C. Sircar, *Epigraphia Indica* (from here *E.I.*), vol. XXX, Two Inscriptions of Gauri, No. 22, Chhoti Sadri Inscription, year, 547, pp- 120-24.

⁷ M.W. Meister and M.A. Dhaky (eds.), *Encyclopaedia of Indian Temple Architecture*, Vol. 2, North India: Period of Early Maturity C. A.d. 700-900, New Delhi, American Institute of Indian Studies and Princeton, N.J: Princeton Univ. Press, 1991, pt. 2:240-42, pl. 548-53

⁸ D.C. Sircar, *Epigraphia Indica* (from here *E.I.*), vol. XXX, Two Inscriptions of Gauri, No. 22, Chhoti Sadri Inscription, year, 547, pp- 120-24.

⁹ B. Ch. Chhabra, *E.I.*, Vol. 35, Sakrai Stone Inscription, V.S. 699, pp. 27-31

¹⁰ D.R. Bhandarkar, The Temple of Osian, *Annual Report, Archaeological Survey of India*, (From here ARASI) 1908-09

¹¹ Pandit Ramakarna, *E.I.*, Vol. 12, No. 11, Kinsariya Inscription of Dadhichika (Dahiya) Chachcha (Vikrama) Samvat 1056, pp. 56-59

pattern and type of construction, but by accelerating number of temples. Structurally temples were huge in shape and full with artistic character and grandeur. A discernable new pattern emerged i.e. cluster of attendant shrines came up together with a main shrine dedicated to its chief deity. Number of icons and images of varied deities were incorporated in temples, placed in sanctum sanctorum or in the niches of the walls. In fact, cultural extension went apace with political expansion and economic growth.

It is here studying facts about rise of political powers and growth of economic potentialities in relation to rise of temple construction both at Rajasthan and Gujarat. Both the states have shared boundaries and close aspects of historical growth. Many a time rulers, high officials and potential business people of Gujarat took initiative of temple construction in the areas of Rajasthan and vice versa. Before 8th -9th century, temple construction was patronized by the rulers for varied deities but at this stage temples were usually smaller in size and devoid of much pomp and show. Even inclusion of images of varied deities in temples was limited. Though, verbal narratives consisted of manifestation of deities with varied name.

In 6th century, a division of the Pratihara clan emerged to power and established its capital at Mandor (near modern Jodhpur). Mandor Pratihara Bauka, a Jodhpur Inscription, dating AD 837, and the Ghatiyala Pillar Inscriptions of his half-brother, Kakkuka of 861 AD¹² reveal earlier history of the Mandor branch of the Pratiharas. The older republics of Rajasthan like the Mauryas, the Guhils and the Gurjaras that emerged in 7th century as independent states. Such emerging lineages of Rajputs were intermixed with non-indigenous and indigenous forces such as Hunas and Guhilas and Chalukyas.¹³ Mauryas took over Chittor, Mewar Guhils and Gujaras Gujarat of western Rajasthan.¹⁴ Vasantgarh Inscription A.D. 625 reveals that the region of Gurjaradesa-Arbuda came under the rule of Rajjila, a local feudatory of the Capotkata (or called Cavada) ruler Varmalata, who had created Bhillamalla (modern Bhinmal, in Jalor district).¹⁵ Another branch of the clan known as the Gurjara Pratiharas defeated ruling family of Mandor in 8th century. Pratihara and Gurjara Pratihara kept struggling with each other. Gurjaras increased their hegemony towards the northern side of India and claimed control over Kanauj and Nagabhata II in 9th century. They then declared Kanauj as their capital city. Temple that grew at this state was not done much with pomp nor with cluster of temples.

Bharmamata¹⁶ (5th century) temple consisted of a single separate unit and it deals with the existence of rulers who ruled over areas about the borders between Rajputana and Malwa. The inscription reveals about the ruling control of the area. This temple was once under the control of

¹² R.C. Majumdar, *EI*, Vol. XVIII, "The Jodhpur Inscription of Pratihara Bauka, V.S. 894. 1925-26, pp. 87-92; B.N. Puri, *History of the Gurjara-Pratiharas*, Bombay, Hind Kitabs, 1957, p. 25; D.R. Bhandarkar, *EI*, Vol. IX, "Ghatiyala Inscription of Kakkuka: Samvat 918, 1907-08, pp. 277-81.

¹³ B.D. Chattopadhyaya, *The Making of Early Medieval India*, OUP, Reprint 1997, p. 22

¹⁴ Devendra Handa, *Osian, History, Archaeology, Art & Architecture*, 1984, says though direct evidence is lacking yet it will not be unreasonable to hold that Marwar too formed part of the Kushana empire. p. 5; K.S. Singh, (Gen. ed.), 1998, p. 8;

¹⁵ D.R. Bhandarkar, *PRASIWC* (1905-06): 50; D. Sharma, *Rajasthan Through The Ages*, Bikaner, pp. 101, 228-29; D.R. Bhandarkar, *PRASIWC*, "Vasantgarh Inscription of Varmalata," 1905-6, VS 682, 9:187-91

¹⁶ D.C. Sircar, *Epigraphia Indica* (from here *E.I.*), vol. XXX, Two Inscriptions of Gauri, No. 22, Chhoti Sadri Inscription, year, 547, pp- 120-24.

Manavayani family¹⁷ and Manavayanis were connected with the ruling family of the Aulikaras as stated in the inscription. Dadhimatimata temple was linked to the king Dhruhalana and inscription has a passing reference to the name of the ruler named Sri Dhruhlana reigning in the year 289 Gupta Year. He was associated in some form or other with Dahma Brahmas.¹⁸ Sakambharimata or temple named Sankaradevi was accepted as Kul Devi of Chahamanas¹⁹ which is close to Pushkar and its founder was Vasudeva who laid the foundation with the help of Sakambharimata and Asapuri.²⁰ The inscription of 625 A.D. tells about Rajjila who was a feudatory who governed Vasantgarh²¹ under whom temples of Kshemarya, Sun, Brahma and the Jain Tirthankaras came into shape as early as 7th century AD.²² Vajrabhata Satyasraya was the father of Rajjila who was also a feudatory and took care of this area. These feudatories were named as rulers of Varmalata of the territory round about Mount Abu as pointed out in *Nisithachurni* written in 676 A.D. and on the silver coin of Srimala.²³

Temple construction from 8th-9th century got a new dimension as multiple of shrines with greater number of attendant shrines and exuberance came into shape. Jain temples were construction was decorated with greater grandeur and elaborate designs. Walls, pillars and soffits were carved with elaborate carvings, artistry, designs, reliefs, motifs and images of male-female deities.

Rathor rulers patronized Karnidevi.²⁴ It is believed that Ridmal, son of Chunda, founder of later Jodhpur state, was blessed from Karnidevi for excellence in administration. Ridmal advised Kanha, a Rathor ruler, to go with her spiritual capacity for success in life.²⁵ Bika,²⁶ the founder of Bikaner who belonged to Rathor tribe, and Rao Shekha, a Bhati chief, ruling at Pugal, located in

¹⁷ D.C. Sircar, *E.I.*, Vol. XXX, pp- 120-27.

¹⁸ Pt. Ram Karan, *E.I.* Vol - 11, Dadhimati Mata Inscription, p-299-303.

¹⁹ This inscription is interpreted by D.R. Bhandarkar in the report on the working of the *Rajputana Museum* no. 51, Vol - II, pp. 116-3. This Haras inscription is dated 973 A.D. of the reign of Simharaja's son Vigharaj.

²⁰ D.C. Sircar, *E.I.*, Volume- 35, No. 33, Two Inscriptions of Durgaraja, pp. 239-40

²¹ Susam Verma Mishra & Himanshu Prabha Ray, *The Archaeology of Sacred Space, The Temple in Western India 2nd BC to 8th century CE*, ROUTLEDGE, London, New York. Vasantgarh archaeological evidences of Sirohi district reveals that there was Jain and Hindu presence in that area. If there was a temple for Kshemarya, Sun and Brahma, there was temple for Tirthankaras also; 625CE inscription shows that Rajjila was the feudatory of Vasantgarh. Under the supervision of Rajjila a Gosthi was working to construct Khimelmata temple. Here a hoard of 240 bronze Jain images are found which shows that it was a strong hold of Jainas p. 155

²² D.R. Bhandarkar, *E.I.*, Vol. IX, No. 25, Vasantgarh Inscription of Varmalata, Vikrama Samvat, 682, p. 189

²³ B.D. Chattopadhyaya, *The Making of Early Medieval India*, 1997, Srimala was an important community of merchants. In later periods the community of Srimala became more popular in trade activities. One of the records of Mt. Abu (Sirohi) dated 1144 mentions it *Srimala-kula* (*E.I.*, Vol. 9, p.151) and a Jolor record of 1183 (*E.I.*, Vol. 11, pp. 52-4) has recorded praise about one of the individual merchants of the lineage. The person is named as *Sri Sri Malavavamsavibhusana Sriesthi Yasodeva*. p. 11

²⁴ Harald Tambs-Lyche, *Marriage and Affinity among Virgin Goddesses*, Harald Tambs-Lyche (ed.), *The Feminine Sacred In South Asia*, Manohar, 1999, states that Karni, originally named Ridhi Kanwar, was the daughter of a *jagirdar* of the village Suwap in Jodhpur district. People believe that she was the impersonation of the goddess *Adi Shakti*. At the time of her birth goddess *Adi Shakti* appeared in the dream of her mother and conveyed that she would take birth. She had divine powers. Ridhi Kanwar, as the child was named, was born in AD 1388, after an abnormally long pregnancy. Before her birth her parents had visited Hinglaj, as believed. p. 65-71

²⁵ *Ibid.*

²⁶ *Ibid.* Bika was the sixth son of Jodha Rao, who founded the city of Jodhpur. Bika was born in 1439 and he founded the city of Bikaner in 1488. Bhati was the rival Rajput clan of Rathors of Bikaner. Bika had strong faith in Karni. Bika died in 1505

the west of Bikaner were supposed to be helped by Karnidevi. Both of them were her great patrons.²⁷ Nagnecheji is the family deity (Kula Devi) of Rathors of Jodhpur and Bikaner.²⁸ Rathors believe that Naganecha Ji came to Rathors' rescue in the battle held at Nagor.²⁹ The goddess stays with them in the form of a snake after the battle of Nagor and is worshipped in the form of snake in the temple constructed at Nagor, a district of Rajasthan. By her support, they say, Rathors won Marwar.³⁰ Hada Rajputs adopted Bangamata as their family deity after taking political control over Bundi. She is accepted goddess of a royal family and Hadas constructed a temple in her name. Before the advent of Hadas, Bangamata was the Kula Devi of Kanjars of Ramnaar of Bundi.³¹

Eklinga³² temple in Udaipur (8th century) was founded by Bappa Rawal who was founder of Mewar dynasty. Here central temple is dedicated to Siva, also called Eklingaji, is linked to attendant shrines, dedicated to deities like Ganesha, Kartikeya and Parvati, as it is believed that they all belong to Siva family. Maharajadhiraja (King of Kings) Mathanadeva was the patron of Neelkantha temple (6th-9th century) of Alwar. Close to this temple just 100 meters away is a big stone statue of Jain Tirthankara Shantinath which had been constructed by the initiative of a local Pratihara feudatory.³³ Ambikamata temple (9th century), also known as Durgamata temple, in Jagat Village which consists of various images and sculpture of gods and goddesses, court dancers, musicians and *Apsaras* (ethereal heavenly beauties). The *Shikhara* (top) of the temple is decorated with motifs. Achaleswar Mahadeva temple (9th century)³⁴ in Sirohi was constructed by Paramara (Rajputa) rulers who ruled (9th to 14th century) in Malwa and West-Central India which consists of *Shivalinga* (phallus of Shiva) of stone with theriomorphic image of *Nandi* (ox). There is Surya Narayan temple at Jhalawar which is very similar in construction pattern to Sun Temple of Konark (Orissa). It was the initiative taken by Nagabhatta II of the Pratihara Rajputa dynasty to construct it. Ruler of Chahamanas dynasty, Vigraharaj IV, who belonged to *Agnivanshi* Rajput lineage, and patronized temple construction dedicated to Gokarneswara (Lord Shiva), which is located at Bisalpur in Pali district of Rajasthan.

Vimalavasahi Jain temple is situated in Abu (Dist.: Sirohi) and is dedicated to Adinath of Svetambara sect. Sculpture of the images of Vimalavasahi temple shows superior workmanship.³⁵ The outer edge of the dome of the temple of Vastupala and Tejpala dedicated to Neminath is arranged with female deities.³⁶ Oswal Jains constructed and patronized Sachiyamata temple. The goddess Sachiyamata was the tutelary deity of Samkhala Paramaras and

²⁷ Census 1951, Rajasthan and Ajmer, District Census Handbook, Bikaner, Part- I, p. IX- X

²⁸ Members of Rathor clans narrate that Naganeche Ji came to Rajasthan with their ancestors from *Idar* that is in Gujarat.

²⁹ Lindsey Harlan, op. cit. 1994, Cumda Ji Rathor prayed in dream to the goddess to support him in battle as he was losing it. Rathor at last conquered the battle. p. 56

³⁰ Lindsey Harlan, 1994, op. cit. p. 56

³¹ C.S. Gupta, (ed.) Bagor, p.32

³² David Gordon White, *The Alchemical Body: Siddha Tradition in Medieval India*, University of Chicago Press, 2012

³³ Neelkantha, Archaeological Survey of India, Jaipur Circle

³⁴ *The Indian Magazine and Review, National Indian Association in Aid of social Progress and Education in India*. (1895), pp.116-119

³⁵ U.P. Shah, Sculptural Art in A. Ghosh, *Jain Art and Architecture*, Vol. II, Bhartiya Janpith, 1975, p. 308

³⁶ Maj. K.D. Erskine, op. cit. p-293; U.P. Shah, Sculptural Art in A. Ghosh (ed.), *Jain Art and Architecture*, Vol. II, Bhartiya Janpith, plate 195A, B, 1975, p. 308

Upala Deva who built her temple and founded Osian.³⁷ Osian was a holy place in the twelfth century AD mentioned in SiddhasenaSuri's *Sakalatirtha-Stotra*.³⁸ Mahavira temple constructed at Osian in between the 10th – 15th century contains images of varied Jain female deities. Mahavidyas hold much importance in the temple.³⁹ The rise of Bhinmal and association of ParamaraUpalaDev with the Pratihara king helped in laying the foundation of Osian. Keeping in view, the history of Bhinmal, it is yet difficult to accept the view of most of the modern historians that Bhinmal came into existence in the seventh century or somewhat earlier than that.⁴⁰ The Paramara prince UpalaDev was linked to Bhinmal who flourished during the 10th century AD.⁴¹ It is, therefore, the link of UpalaDev with Pratihara ruler in the origin of Osian is doubtful. It is stated that UpalaDev took shelter under Pratihara king of Mandor and laid the foundation of Osian with their help. Collective evidence of the Bhoj State Museum copper Plates of Dharavarsa Dhruvaraja of AD 780⁴² the Radhanpura Plates and the Wani Grants of Govind III,⁴³ the Baroda Plates of Karkaraja⁴⁴ suggests that Vatsaraja stopped ruling over Wadhawan (ancient Vardhamanapura) and Jalor (Jabalipura) sometime between A.D. 780 and 783.⁴⁵ Also, there is no evidence of Pratiharas of Mandor after Kakkuka's Ghatiyala Inscription of 861 AD.⁴⁶ This reflects that there was no direct link between Pratihara king of Mandor and Upala Deva of Bhinmal. But the following evidences suggest that the temples of Osian must have thus been built in and around 780 A.D.⁴⁷ and the city Osian would have risen as a flourishing state then. Lunavsahi Temple of Lunavsahi is situated in Abu (Dist.: Sirohi) and is dedicated to Neminath of Svetambara sect. The Parsvanath temple at Sadri in Pali contains four of the armed statues of Mahavidyas, Saraswati, Dikplavastya and Apsaras.⁴⁸ In Svetamber temple at Sevri in Pali the images for Mahavidyas, Jiwantswami Mahavira, Kshetrapala, Brahmashanti Yaksha and Mahavira are found.⁴⁹ The temple named Ghaneraw temple in Pali has two of the images of the female deities placed near the staircase of *Mandap*. It is though difficult to recognize those deities.⁵⁰

Jain temples in Gujarat came in number with prominence beyond 9th century AD. Temples of Svetambara sect exceeded temples dedicated to Digambaras. There is a Temple of Adinath that came up at Shatrunjaya Hill in Palitana near Bhavanagar in 11th century. Cluster of temples emerged but amongst all attendant shrines, temple of Adinath led the prominence and is considered to be the main shrine. There are altogether 9 temples where majority of temples are dedicated to Svetambara protagonists, except one for Degambara sect. Impression amongst

³⁷ S.K.R.D. Maheshwari, *Vaisya-Kula-Bhusana*, Hindi, Bombay, V.S. 1980, p. 121

³⁸ *Sakalatirtha-stotra*, *Giakward Oriental Series*, No. LXXVI, p.395

³⁹ In all cases Parsvanatha occupies the central place in the temple.

⁴⁰ *EI*, IX, p. 189; Hazari Prasad Dwivedi (trans.), *Prabandha Chintamani*, has made an emphasis upon the link of the rise of Bhinmal in 7th century or earlier than that. 1940, pp. XIV & 56

⁴¹ P. Bhatia, *The Paramaras*, New Delhi, 1970, pp.74 ff

⁴² *E.I.*, Vol. XXII, No. 28, v. 21

⁴³ *E.I.*, Vol. VI, p. 248

⁴⁴ *Indian Antiquary*, Vol. XIV, pp. 156ff

⁴⁵ G.C. Choudhary, *Political History of Northern India from Jaina Sources*, Amritsar, 1963, p. 41

⁴⁶ *Journal of Asiatic Society*, London, 1895, pp. 513-21; *EI*, Vol. IX, pp. 279-81

⁴⁷ M.A. Dhaky, "The Genesis & Development of Maru-Gurjara Temple Architecture", in Pramod Chandra (ed.), *Studies in Indian Architecture*, American Institute of Indian Studies, 1975, p. 145

⁴⁸ M.A. Dhaky, *Some Early Jain Temples In Western India*, Part 1, 1968, pp. 345-46

⁴⁹ D.R. Bhandarkar, *PRASIWC*, 1907-08, p. 53

⁵⁰ It is difficult to identify the deity.

devotees, with regard to Shatrunjaya Hill, is that its crowning deity is Ambika Devi, locally known as Hinglaj Mata. The temples of Neminath, believed to be 22nd Tirthankar, came up in 1128 on Girnarmountain.⁵¹ Bhadrashwar Vasai Jain temple came into shape in 1134 AD and the chief patron of this temple was a wealthy merchant named Devchandra who was a staunch Jain devotee. Jain temple that emerged at Patan with the support of Solanki rulers known as Panchasara Parshwanath temple is supposed to be one of the best constructions. It is exquisite in presentation and the best art of carvings is made on the pillars. The whole complex of Patan consisted of around 100 set of temples. Taranga Hill Jain temple of Meshana in North Gujarat consists of cluster of temples both for Svetambara and Digambara sects which came into shape in 1121 AD. There are altogether 19 temples there, out of which 14 temples dedicated to Svetambaras and 5 for Digambaras. Whole of temple arrangement has similar pattern to temples located at Palitana. Most important and much elaborated main temple is dedicated to Ajitnath which was patronized by Kumarpal of Solanki dynasty. Two of the Jain temples, one at Palanpur and other at Bhiloda came in to shape in 12th century AD. Palanpur Jain temple, constructed in the name of Lord Parshwanath, was patronized King Prahlada together with Jain-traders community. It was the place where migrant Jain community prospered in trade activity. They, thus, constructed a *Kirti Stambha* which was dedicated to Adinathji. Temple of Bhiloda in Sabarkantha had huge number of marble idols and images which are the great centre of attraction. This temple is dedicated to Digambara Chandraprabhu.

Hindu temple also came into shape with political patronage in Gujarat. There is a famous temple dedicated to Sun god (*Surya Devta*) with the assistance of King Bhimdeva of Solanki (Chalukya) dynasty which is constructed at a small hill in Modhera in the north-westwards of Ahmedabad. This Sun Temple was constructed in 11th century and in its sanctum sanctorum there is an image of Surya with *Chakra* (disc) in hand. Temple follows a tradition of multiple attendant shrines constructed around the main the shrine dedicated to chief deity. Here the temple is divided in to three parts – *Sabha Mandap*, *Surya Kund* and *Guda Mandap* and they are dedicated to Ganesha, Vishnu and Sitalmata.⁵²

Historically and religiously most popular temple dedicated to 12th Jyotirlinga of Siva, popularly known as Somnath⁵³ temple, is constructed in Veraval in Saurashtra on the Western Coast of Gujarat. Other than historical, there is mythical narrative linked to it. Historically it is opined that it was Yadava Kings of Vallabhi who took first initiative for construction of this temple in 649 CE. What materials being used for its construction is inconclusive. It was re-constructed by

⁵¹Nemi Kumar happened to be grandson of Andhkavirisi who was king of Sauripur. Nemi got disturbed after watching sacrifice of animals on the wedding feast and finally deserted material life. Later Nemi became popular by Neminath.

⁵²Hasmukh Dhirajlal Sankalia, *The Archaeology of Gujarat: Including Kathiawar, Natwarlal and Company*, 1941, pp. 70; Hirananda Sastri, *Annual Report of the Director of Archaeology*, Baroda State, 1934-35, Barod: Oriental Research Institute, pp-8-9

⁵³Susam Verma Mishra & Himanshu Prabha Ray, *The Archaeology of Sacred Space, The Temple in Western India 2nd BC to 8th century CE*, ROUTLEDGE, London, New York, There is a visible contestation and rivalry in Gujarat in literary account of Somnath i.e. Prabhanada Cintamani. According to it, there was rivalry between Hemchandra (a Jain), the minister of Kumarapala & the Shaiva priest Bhava Brhaspati, p.156; G. Vajeshkahr Ojha and G. Bühler, *Vadnagar Prasasti of the Reign of Kumarapala*, *Epigraphia Indica*, I, 1892, reprinted 1983, pp. 293–304.

GurjaraPratihara King i.e. Nagabhatta II in 815AD, huge in shape, made up of red-sandstone. Some opine that it was the Chalukya (Solanki) ruler Mularaja who built the first site of the temple in 997AD and others say that it was rebuilt by Kumarapala in 1143-72 in the best of the quality of stones studded with jewels. But the inscription of the temple suggests that it was constructed in 1143AD.⁵⁴

Economic:

Brahmanical and Jaina religions rose in Vasantgarh (Sirohi, Rajasthan) and also in areas contiguous to it. The early temples, as known from the inscriptions, were for the goddess Kshemarya, Sun, Brahma and the Jaina Tirthankaras. The early temple of Khimelmata originated in Vasantgarh (Sirohi, Rajasthan). Vatanagarh is evidently the same as Vata (Vatapura) that is identified with Vasantgarh of Sirohi state which is about sixteen miles away from Samoli. The Samoli record shows that it was a settled area.⁵⁵ In seventh century Vasantgarh was a site of trading activities. This place had concentration of the merchants. A group of *mahajans* had trade activities away from Vatanagarah. Jentaka headed the group of *mahanans* to the area of Aranyakupagirin. In Aranyakupagirin they discovered mine (*agara*) and used it for their trade purposes.⁵⁶

Places Goth-Mangold (Jodhpur) is known for the origin of the temple of Dadhimatimata which had a business links with Uttar Pradesh and Saurashtra in seventh century A.D. There are evidences of supply of large number of silver-coins issued by Ranahastin attributed to Vatsaraja⁵⁷ viz. in Rajasthan, Uttarpradesh and Saurashtra. Silver coins used for trade had wider circulation and it spread to various places. The coins *Drammas* were in use here in the regime of the Pratiharas as mentioned in various inscriptions.⁵⁸ The seventh century Goth Mangold inscription refers to the use of this coin.⁵⁹ This was rather one of the urbanized centres of Rajasthan.

Two of the places Dungarpur and Bansbara located in South of Rajasthan are the places spread with tribal communities. Aranyavasini (goddess who lives in the forest) temple, begins with *aranya*, means forest. The name of the temple and the name of area like Aranyakupagiri both reveal that the temple was located in the hilly forest space of Mewar. In Mewar hill of the tribes, in the zone of Aranyakupagiri, there are references of land grants made in the seventh century. Besides the *kutumbins* or agriculturists householders, the *mahattara* is mentioned among the officials and subjects to whom the *Dhulevagrahara* grant of Maharaja Bhatti of the Kiskindha

⁵⁴Romila Thapar, *Somanath: The Many Voices of a History*, 2004, Penguin Books India, p. 79; Achyut Yagnik & Suchitra Sheth, *The Shaping of Modern Gujarat: Plurality, Hindutwa and Beyond*, Penguin Book India, p.39

⁵⁵R.R. Halder, *E.I.*, Samoli Inscription of the time of Siladitya, (V.S.) 703, Vol. XX, pp. 97-99; D.R. Bhandarkar, *PRASIWC*, 1908-09, p. 48 & *Indian Antiquities*, Vol. XXXIX, p. 189

⁵⁶R.R. Halder, *E.I.*, Vol. XX, Samoli Inscription of the time of Siladitya (V.S.) 703, pp. 97-99; B.D. Chattopadhyaya, *The Making of Early Medieval India*, 1994 & Nandini Sinha Kapur, *State Formation in Rajasthan*, 2002, Manohar, too provide information about the same.

⁵⁷D. Sharma, Identification of Ranahastim with Vatsaraja Pratihara, *Journal of Numismatic Society of India*, XVIII, pp. 222-3 & P.L. Gupta, 'The Attribution of the Coins of Ranahastim', *Journal of Numismatic Society of India*, XX, pp. 189-91

⁵⁸*E.I.*, Vol. XIX, pp. 52 f; Pehoa inscription, AD 882; *Ahar inscription*, Harsa Samvat 258; *E.I.*, Vol. I, pp. 184 f & Siyadoni inscription, tenth century, pp. 162f

⁵⁹Pandit Ram Karan, *E.I.*, Vol. XI, Dadhimatimata inscription of the time of Dhruhlana (Gupta) samvat – 289, No. 31, pp. 299 f

branch, AD 679, is addressed.⁶⁰ The Dungarpur plate of Babhata of the same line, 689 AD mentions the *mahattara* as one of the three prominent persons who among the others determined the boundaries of the two plots of land gifted to brahmanas by Babhata.⁶¹ Samoli inscription of the Guhila King Siladitya reveals that a good number of *mahajans* migrated to the areas of Aranyakupagiri from Vasantgarh.⁶² The migrating *mahajans* had started use of *agara* (*akara*, a mine) in the areas of Aranyakupagiri. Mine became a source of livelihood for the people. Aranyakupagiri had consequently emerged as the exchange centre in this period and had attracted wealthy people for business deal in Aranyavasini temple.⁶³ Aranyakupagiri's cultivable area was "workshop-cum-manufacturing center." Copper belt around Ahada or at Zinc-lead-silver concentrates at Zawar (south of Udaipur) was its main mineral centre. This mine had come into operation in the beginning of the 7th century.⁶⁴ Aranyakupagiri reflects an inter-regional contact of traders between rural and urban areas.⁶⁵

In 6th to 9th century, temple construction came into being in the areas of Chittaurgarh. Temples like Bhawarmata, Kalikamata, Kshemarya and Manorathswami came into shape. In this period a shift of geo-political system began from Nagari, a place situated 17.6 km to the north of the present city of Chittaurgarh. It was considered to be the first known political centre of early Mewar,⁶⁶ which started shifting to Chittaurgarh. An inscription reveals that an important merchant family moved to Chittaurgarh in Banas plain. The family styled as *Vanijamsrestho* – meaning of it is that they are the best among merchants.⁶⁷ From the Manasarovar inscription we learn that a Manasarovar lake was excavated by the Mori ruler Mana in the year 713 AD at Chittaurgarh.⁶⁸ Even the grant of *rajasthaniyawas* made by governor or a government official for the temple of Manorathswami.⁶⁹ This shows the link of neighbour Mandasaur to the ancient region of Madhyamika.⁷⁰

In the early part of 7th century, Osian came under the supervision of Mandor rulers and the process of settlement, cultivable operation, emergence of exchange, and cultural centres came into force here. Early Osian had possibly been a flourishing part as for exchange and exporting items. The Bhore State Museum Copper Plates of Dharavarsa Dhruvaraja of Saka year 702 (A.D. 780), the Radhanpura Plates and the Wani Grants of Govind III, the Baroda Plates of Karkaraja and the *Harivamsa Purana* reveal that in 8th century Osian was a developed city.⁷¹ The hoard of silver coins of 8th century of Ahmad is found from the mound of Osian.⁷² The coins belong to the Arab governor Ahmad and most of them are in mint condition.⁷³ In 8th -9th century AD huge

⁶⁰ D.C. Sircar, *Guhilas of Kiskindha*, Calcutta, Sanskrit College, 1965, p. 62

⁶¹ Ibid. p. 66

⁶² R.R. Halder, E.I. Vol. XX, II. 8-9, No. 9, Samoli Inscription of the time of Siladitya, V.S. 703, 'tatrajentakamahattarahsriaranyavasinyadevakulamcakramahajanadistahdevocapratisthapyamanupalayatu'

⁶³ Ibid. p. 99, 1.8. *dhanadhnayahrstapusta (pra) vistajananityasambadham'*

⁶⁴ Nandini Sinha Kapur, *State Formation in Rajasthan, Mewar During the Seventh-Fifteenth Centuries*, 2002, p. 37

⁶⁵ Hemant Kumar Mishra, *Goddesses And Centres Of Goddess Worship In Early Rajasthan (7th-15th) century*, Ph.D. Thesis, 2006, Jawaharlal Nehru University, available on Sodha Ganga, pp.196-197

⁶⁶ Dasharath Sharma, *Rajasthan Through The Ages*, Bikaner, 1966, p.40

⁶⁷ D.C. Sircar and G.S. Gai, E.I., Vol. XXXIV, No. 11, Fragmentary Inscription From Chittaurgarh, pp. 53-58

⁶⁸ James Tod, *Annals and Antiquities of Rajasthan*, II, pp. 919-22

⁶⁹ D.C. Sircar and G.S. Gai, E.I., Vol. XXXIV, pp. 53-8

⁷⁰ Nandini Sinha Kapur (2002), op. cit. p. 32

⁷¹ Devendra Handa (1984), op. cit. p. 11

⁷² Ibid. p.12

⁷³ D.R. Bhandarkar, "Temples of Osia", *ARASI*, 1908-09, p. 109

step-wells were built in Osia. The step-well (*Vapi*) was about 125 feet long, 100 feet broad and 50 feet deep.⁷⁴ The Jodhpur inscription of Bauka (AD 837) informs that his predecessor Siluka had taken initiative to excavate a tank.⁷⁵ The 9th century stone relief informs about the use of Persian Wheel at work discovered at Mandor.⁷⁶ The *NabhinanadanajinoddharaPrabandha*, Upakesapura i.e. Osian has been described as the 'Svastika' of the earth, an ornament of the desert endowed with natural beauty. The description does express that Osian was an important flourishing town then.⁷⁷

Conclusion:

Keeping in view to the whole process of construction of multiple of temples in Western India, both Jain and Hindu, it is discernable that there was clear vision and understanding of the rulers towards the rise of the following sects. State heads were deeply concerned about driving a culture, causing and creating space for all sects to grow. Even religious sects were many a time found assimilating and incorporating local traditions and their deities as well within its fold. We have noticed that quite a number of images of local female deities being enshrined in the walls of the temples or sometimes in attendant shrines. It was obviously an initiation of process of integration. Pecuniary support that religious units got from community of merchants and business groups, other than the royal heads, was rather concerned to promote their own particular sects. In fact, we do not have evidences of reaction of common people with regard to exercise of temple construction executed in their areas. Acceptance or rejection on their part is not noticeable in historical sources. But obviously there are many cases of altercation amongst religious groups in case of managing and manipulating the situation to accelerate their own religious exercise through interacting or allying with the rulers or with pecuniary patrons. It is interesting to note that political heads were always busy gaining legitimacy from either of the sects. It is thus we find that rulers always maintained a cool in concurrence with all sects. Due to their political expediency we have the references that most the areas consisted of shrine of varied sects and each one of them was granted land or being monetarily patronized.

⁷⁴ R.C. Agrawala, '*Rajasthan ke Katipaya Pracina Sarovar aur Vapi*', Varada, VI, (iv), pp. 59-60; B.D. Chattopadhyaya (1994) informs that in early medieval Rajasthan, the artificial irrigation was one of the important sources of cultivation. *Araghatta, kupa, vapi, well, kosavaha, dhiku, dhimada* were the sources used for the irrigation of agricultural plots. In the eighth-ninth century, there are references that such sources had been coming into shape and gradually became more popular in later periods for the use of cultivation work. pp. 47-48

⁷⁵ *E.I.* Vol. XVIII, Puskarini Karita, pp. 87 f.

⁷⁶ B.D. Chattopadhyaya, 'Irrigation in Early Medieval Rajasthan', *Journal of the Economic and Social History of the Orient*, XVI, pp. 293-316

⁷⁷ Devendra Handa (1984), pp. 4-8