

PART THREE

THE ENVIRONMENTAL DATA

CHAPTER TENGEOGRAPHICAL DATA

In keeping with the intention of basing the story of the TM on Jain canonical literature, Dhanapāla has naturally chosen the Jainistic geographical background for the plot. As has been noted by Shri J.C.Jain,¹ the Jain point of view of geography is governed~~ed~~ by two conditions, mythological and scientific. To the first category belongs the fantastic geography of Jambūdvīpa, which is divided into seven zones bounded by six mountain ranges from which flow the fourteen great rivers. But so far as the visible world is concerned these primitive geographers~~ers~~ retained certain true observations in their geographical descriptions. And the Jain texts in general seem to be closer to the Puranic concept with regard to their concept of the Dvīpas,² though there is a difference in their nomenclatures. And Dhanapāla, being a Brahmin convert to Jainism, seems to be conversant with both these traditions, which at times get mixed up in his work.

1. LAIJC, p.245.

2. GP, p.32.

According to the Jain conception, the world consists of innumerable spheres, continents and oceans each one surrounding the preceding one like a sheath.³ As Dhanapāla has fully adopted the Jainistic view, his geographical background is partly mythological and hence fanciful, and partly material and hence realistic.

CELESTIAL GEOGRAPHY

Dhanapāla refers to Loka and Aloka⁴ which are the twaine spheres encompassing the whole universe in its fold; the souls bound down to the transmigratory condition cannot go beyond Loka while only the emancipated souls sore to Aloka and settle there. Within Loka are situated the upper regions of the gods. Among these Dhanapāla mentions Pātāla-svarga,⁵ Purva and Aparā Videha-vijayas⁶ and Puṣkarāvātī-vijaya,⁷ and Līlāvataṃsa-vimāna as the regions of the gods of 'vimānavāsī' class. It is interesting to note that he refers also to the seven 'Lokas'.⁸

Of the Dvīpas, Dhanapāla specifically names only three, viz. Jambū-dvīpa, ~~amk~~ Nandīśvara-dvīpa and Dhātakī-khaṇḍa, though the others are indirectly suggested.⁹

3. LAIJC, p.245.

4. TM(N), p.412(8).

5. ibid., p.154(9).

6. ibid., p.412(5ff.).

7. ibid., p.407(16).

8. ibid., p.412(9).

9. ibid., pp.239(4); 407(13); 40(6); 409(4); 421(3); 409(13).

In the opinion of Mr. S. Muzafar Ali ¹⁰ the word 'Dvīpa' originally signified a land bounded by water (ocean, sea, river, lake or by a combination of these) on all or three or two sides. Thus it was equally applied to an island, a peninsula or a 'doāb' and later on it came to signify the territory of a nation or a human group. The names of the nine 'Dvīpas' have been given by Ratnasekharasūri as Jambū, Dhātakī, Puṣkara, Vāruṇī, Kṣīra, Gṛta, Ikṣu, Nandīśvara and Āruṇa. ¹¹ The Puranic tradition admits of only seven 'Dvīpas', viz. Jambū, Puṣkara, Śāka, Śālmālī, Kuṣa, Plakṣa and Kraunca.

In the centre is the Jambu-dvīpa, which is divided into seven Kṣetras ¹² or zones, viz. Bharata, Airāvata, Hemavata, Hiranyavata, Harivarṣa, Rāmyaka and Videha. Of these Dhanapāla has mentioned Bhārata, Airāvata, Hemavata and Harivarṣa ¹³; each of these units is called 'Varṣa' which, according to Hemacandra, is a synonym of 'Dvīpa'. ¹⁴

10. GP, pp.36-37.

11. LXS, p.15, vss. 6-7: पृथ्वी जम्बू बीओ धायइसंडो अ पुक्खरो
तइओ । वारुणिवरो चउत्थो खीरवरो पंचमो दीवो ॥६॥
घयवरदीवो छट्ठो इक्खुरसो सत्तमो अ अट्ठमओ । णंदीसर
अ अरुणो णवमो इच्छाइ संखिज्जा ॥७॥

12. TS, III, 10: तत्र भरतहेमवतहरिविदेहवर्म्यकहरैर्यवतैरावतवर्षाः क्षेत्राणि ।
LXS, p. 44, vss 23: भरहरेवय दुगं दुगं च हेमवयरणवयरव
हरिवासरम्मयदुगं मज्झि विदेहुत्ति शगेवासा ॥२३॥

13. TM(N), p.7(23);239(5);412(5);421(1);412(5);412(10ff.).

14. AAS, II, 583: वर्षस्तु समाद्रीपाब्दवृष्टिषु ।

Bounding these zones are six mountain ranges (Varṣaparvatas), viz., Himavat,¹⁵ Mahā-himavat, Niṣadha, Nīla, Rukmin, and Śikharin. In the centre of Jambūdvīpa is located Meru, also named Sumeru.¹⁶ Over and above these Dhanapāla has also mentioned the frontier mountains (Varṣānta-giri) of which two are named, viz., Saumanas and Vidyutprabha¹⁷ and others are only suggested. Saudhrma-svarga is above the crest of Sumeru.¹⁸ In Jambūdvīpa there are thirty-four Vijayardha mountains and each one of them has one hundred ten cities of the Vidyādhara¹⁹. There are natural eternal Jain temples on Meru, Gajadanta, Kulācala, Vaksara-giri, Vijayārdha, Jambūvṛkṣa and Sālmalīvṛkṣa.²⁰

According to the Jainistic mythological view,²¹ Lavanāsamudra²² surrounds Jambūdvīpa. Then comes the continent Dhātakī-khaṇḍa which surrounds the Lavanāsamudra and is twice in extent. Then we have the Kāloda ocean and then Puṣkara-dvīpa. In the middle of Puṣkaradvīpa is situated the mountain range Mānuṣottara, referred to by Dhanapāla as 'Manuja-lokācala',²³ like a city-wall, which is the

15. TM(N), p.412(10); TS, III, 11: तद्विभाजिनः पूर्वपरायता
हिमवन्महाहिमवन्निषधनीलरुक्मिशिखरिणो वर्षधरपर्वताः ।

16. *ibid.*, p.276(22ff.); 407(16); 421(1).

17. *ibid.*, p.412(11).

18. PPR, III, 31-37.

19. *ibid.*, III, 38-39.

20. *ibid.*, III, 40-42.

21. IAIJC, p.249.

22. TM(N), p.409(13).

23. *ibid.*, p.411(14).

the ultima thule of the Human World. Thus, according to the Jain conception, the human world consists of two and a half continents, viz., Jambūdvīpa, Dhātakīkhaṇḍa and half of Puṣkaradvīpa.²⁴ Surrounding the Puṣkaradvīpa we have various other oceans and continents which are each twice as large as the preceding one. The eighth continent is Nandīśvaradvīpa which is described as land of the gods with beautiful gardens. Here are the eternal statues of the Arhats in the Siddhāyatana, which, according to Dhanapāla, exceed a hundred and seventy in number²⁵ and which are frequented by the gods. The last continent is Svayambhūramāṇa. Upto this point we are in the mythological world of fantasy. But with the above-mentioned two and a half Dvīpas of the Human World we are firmly on the solid physical plane.

TERRESTRIAL GEOGRAPHY

I : CONTINENTS :-

JAMBŪDVĪPA, according to Shri D.P.Derasari,²⁶ is the region identified at present as India. Politically it was known as Bhāratavarṣa, while geographically it was known as Jambudvīpa. But Dhanapāla mostly follows the

24. LAIJC, p.249.

25. TM(N), p.412(9-12).

26. Bhau.K., pp.161-162.

Jain mythology and considers it as bigger region of which Bhāratavarṣa is but a part. Mr. S. Muzafer Ali ²⁷ equates it with Asia. In the Puranic mythology it is one of the seven continents surrounding the Meru mountain. It is supposed to be a lac Yojanas in width and encircled by an equally wide salt Ocean. ²⁸

PUṢKARADVĪPA ²⁹ is one of the seven regions divided by seven Kula-parvatas, according to the Jain mythology. Puranic mythology refers to its area as consisting of sixty-four lacs of Yojanas and as surrounded by an equally wide salty ocean. King Nītivārman is said to have divided it into two for his two sons Ramanaka and Ghātakī on account of which the two parts came to be known after those names. ³⁰ Shri D.P. Derasari ³¹ identifies it with a part of the middle Asian region to the north of the river Oxus and consisting of Tartar etc.. According to Mr. S. Muzafer Ali, ³² it seems to cover the Scandinavian lands, Finland, Northern European Russia, Siberia, Japan, Manchuria and the south-eastern Siberia.

27. GP, p.48.

28. PKK, p.195.

29. TM(N), p.33(10).

30. ~~ibid. p.318.~~ PKK, p.318.

31. Bhau.K. p.148.

32. GP, p.42;44.

II : OCEANS :-

UTTARASA-JAIARASI³³ would naturally refer to the Arctic Ocean, while by Dakṣiṇābdhi³⁴ the reference is clearly to the Indian Ocean. KṢĪRODA³⁵ has been identified by Mr.S. Muzafer Ali³⁶ with the Sea of Japan. PUSKARA-NĪRADHI might have covered the Pacific Ocean. NANDĪSVA-RODA³⁷, being mythological, has not been physically identified.

BHĀRATA-KṢETRA or BHĀRATAVARṢA is situated to the south of ~~the~~ CULIA-HIMAVANTA and between the eastern and the western seas. By two large rivers Gaṅgā and Sindhu and the VAITĀDHYA mountain-range it is divided into six portions.³⁸ It is identified with India³⁹ obviously extending from modern Afghanistan and the Himalayan range to Ceylon and from Gujarat-Saurashtra and the Western Ghats to Burma. The rivers Gaṅgā and Sindhu are too well-known to need any clarification.

III : MOUNTAINS :-

The VAITĀDHYA mountain seems to be identical

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33. TM(N), p.234(1).
 34. ibid., p.329(19); 343(3).
 35. ibid., p.421(3).
 36. GP, p.43.
 37. TM(N), p.40(6).
 38. LAIJC, p.248.
 39. PKK, p.361.

with the modern Himalayan range from the description of it in the TM.⁴⁰ Dhanapāla has in a way confessed that it is a Jain prototype of the Himalayas,⁴¹ a part of which is mentioned as Himavān and Tuhinācala also.⁴² Our poet has referred to the practice of cooking rice in hot-water streams in the Vaitādhyan region.⁴³ One of the peaks of Vaitādhya is called CAṆḌAGAHVARA.⁴⁴

VIJAYĀRDHA⁴⁵ is another North Indian mountain which is situated to the north of the LAUHITYA mountain,⁴⁶ which again is situated in the eastern Himalayan region. The surface of the Lauhitya forest land is described as abounding in cobbles⁴⁷ and the forest as full of wild elephants. This description would fit the mountainous region of

40. TM(N), p.239(1): दूरादेव दृश्यमानशुभ्रादभ्रविस्तारमदृष्टपार-
तरुसरित्सरोवराढ्यं वैताड्यभूधरम् ---- ; and p.239(4ff.):
उष्णीषपट्टमिव जम्बूद्वीपस्य, मानसूत्रमिव भारतवर्षस्य, हारमिव
वैश्रवणहरितः, ताण्डवप्रसृतखण्डपरशुभुजदण्डभस्मेव रेखाकारेण
पतितं ---- पूर्वापरोदधिवेलावलम्बनम् --- ।

41. ibid., 239(11): प्रतिपक्षमिव हिमवतः --- ।

42. ibid., p.8(3); 61(4); 239(11).

43. ibid., p.235(4): क्वचित्पान्थतण्डुलप्रस्थंपचैः प्रतिगर्तमावर्तिना
क्वथनेन कथ्यमानप्रकृतेभिर्दहनोदकैरूपेताम् --- ।

44. ibid., p.225(17-18): चण्डगह्वरनाम्नि वैताड्यशिखरे --- । ;
p. 398(2): चण्डगह्वराख्यस्य विधासिद्धिशिखरस्य --- ।

45. ibid., p.198(16); 401(4-5).

46. ibid., p.374(21); 384(23).

47. ibid., p.184(9): कठिनकक्कूरव्यतिकरकष्टसंचारमतिमहत्का -
स्तारम् ।

48. ibid., p.184(12-13): व्यालबहुले वन्यद्विरद्यूधे --- ।

Nepal, Sikkim and Bhutan in the Himalayas. During his conquest of the eastern direction, Bhīma is said to have turned to Lauhitya,⁴⁹ after conquering the Suhma region. It, thus, seems to refer to a mountain to the north of the river Brahmaputrā.

Not far from the Vaitādhya mountain is situated the famous ASTĀPADA-SAILA,⁵⁰ also called once as Cāmīka-rācala,⁵¹ the peak of which is held sacred by the Jains as the First Tīrthaṅkara Ṛsabha attained his Nirvāṇa and breathed his last on it.⁵² It has been identified by Dr. J.C.Jain with Mount Kailāsa.⁵³

To the west of Aṣṭāpada, and not too far from the Vaitādhya mountain, is Mount EKASRĪGA, which is said to have been covered by forest (and not snow) and temples of the Siddhas and surrounded by the heavenly Ganges.⁵⁴ Dhanapāla has referred to the abundance of peacocks, elephants

49. MBh. II, 30, 26.

50. TM(N), p. 405 (19-21) : वैताक्षपर्वतादन्ति विप्रकृष्टम् ---।

51. ibid., p. 8 (16).

52. ibid., p. 405 (20) : निर्वाणसमये कृततनुत्यागेन भगवता नाभिलनयेन अनितमहिमानम् ---।

53. IAIJC, p. 268.

54. TM(N), p. 202 (9) : पश्चिमेनाष्टपदशैलमनतिदूरवर्ती वैताक्षपर्वतस्य 202 (11) सर्वत एवार्धकारितो वनलेखाभिरनुमेश्वरं सिद्धा-

यत्नमण्डलेषु --- ; 202 (14) त्रिदशसिन्धुस्रोतसा परिगतः --- एकशृङ्गो नाम शिखरी --- ; 243 (1).

and monkeys at this place.⁵⁵ According to the Jain mythology, it is one of the eight Gajadanta mountains in the Pūrva-Videha region.⁵⁶ It is also called Ekaśaila.

MANDARAKA is called a Durga-giri being a stiff mountain and one serving as a castle where the captured enemy kings were imprisoned by King Meghavāhana of Ayodhyā.⁵⁷ In the Puranic mythology it is a supporting mountain to the ~~mountain~~ east of Meru.⁵⁸ In the Jain mythology it is a great mountain in the ~~central~~ region of Mahāvīdeha and the seat of the Birth-coronation ~~of~~ (Janmābhiṣeka) of all the Tirthankaras.⁵⁹ In the Mahābhārata it is said to be situated on the eastern part of the Gandhamādana mountain.⁶⁰

ARBUDA⁶¹ generally stands for the modern Aravalli Hills and particularly to Mount Ābu in the Rajasthan State. VINDHYA⁶² range in the Madhya Pradesh is too wellknown to need identification.

In the south, Dhanapāla mentions SAHYA and MALAYA⁶³ mountains, by which obviously the whole range of the

55. TM(N), p.202(21-23).

56. TP, IV, 2210.

57. TM(N), p.181(18-19): परिगतोपस्थानगुरः स्थवीयस्य प्राकारवलयेन
बन्दीकृतानामरिनरेन्द्राणामेकमन्दिरं मन्दरीन्यो दुर्गगिरिः।

58. PKK, p. 386.

59. TP, IV, 1780.

60. Bhau.K, p.190.

61. TM(N), p.5(7).

62. ibid., p.16(9); 89(6); 242(13).

63. ibid., p.242(13); 329(20).

Western Ghats facing the modern Arabian Sea; Sahya being the part adjoining the Konkan region and Malaya consisting of Travankore Hills and Cardamom mountains adjoining the Mysore and Kerala States respectively. The river Kaverī seems to be the dividing line.⁶⁴

TRIKŪṬA, a part of Suvelādri, is another name of the Iamba mountain of Laṅkā. According to the Jain mythology it is one of the parts of the Meru mountain. But Dhanapāla's Trikūṭa is definitely situated in the South India.⁶⁵ SUVELĀDRI is a mountain in Laṅkā; while the short name 'Suvela' would refer to a Himalayan peak to the north-east of Kailāsa.⁶⁶ Dhanapāla's Suvela mountain is definitely the one in Laṅkā as Gandharvaka goes to the south of Ayo-dhyā and further to the south of Malaya in order to reach there.⁶⁷

The Puranic tradition holds that MAINĀKA was originally an offshoot of the Himalayas,⁶⁸ but later on entered into the Southern Ocean. Dhanapāla locates it in the midst of an ocean,⁶⁹ probably the Indian Ocean. PAÑCA-SAILAKA is

64. Bhau.K, p.171.

65. TM(N), p.24(2); 95(1); 115(22); 363(22): दक्षिणाशविभूजणेषु त्रिकूटमलयादिषु नगरेषु---।

66. PKK, p.659.

67. TM(N), p.173(14); 224(3); 286(4).

68. ibid., p.5(9).

69. ibid., p.100(18): अम्बुशशिजलमध्यवर्तिनं मैनाकम्---।

a mountain — rather an island — in the Southern Ocean ⁷⁰ and seems to be a part of the Maldiv Islands. RATNAKŪTA-SAILA is referred to as situated on the Panca-sailaka-dvīpa far to the west of the famous Setubandha. ⁷¹ Bhoja mentions a Ratna-dvīpa which is identified by Dr. Kalpalata Munshi, as one of the islands of Java. ⁷² But Dhanapāla's evidence rules her conjecture out.

IV : ZONES OR PROVINCES :-

UTTARĀPĀTHA, mentioned once, is but a general term signifying the North India, but Dhanapāla seems to indicate collectively the north-eastern region comprising the modern Bihar, Bengal and Assam. ⁷³

MAGADHA, ⁷⁴ according to Derasari, is modern Orissa or rather the southern part thereof. ⁷⁵ Dr. J.C. Jain, however, identifies it with modern Bihar, which was a great centre of religious activity of Mahāvīra. ⁷⁶

KAMARŪPA is identified with modern Assam. ⁷⁷ Dr. A.D. Pusalkar ⁷⁸ notices that while some sources identify PRĀG-
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JYOTIṢA with Kamarūpa, others/~~some~~ Prāgjyotiṣa to be

70. TM(N), p. 266(12): पञ्चशैलो नाम दक्षिणस्य सलिलसरोरन्तरद्वीपः...; 343(21).

71. Ibid., p. 137(1ff.): पश्चिमेन सेतोर्गत्वातिदूरं — चूडालङ्कारः पञ्च-शैलद्वीपस्य — रत्नकूटो नाम सागुमान् —।

72. cf. SMK, Intro., p. 76.

76. LAIJC, p. 251.

73. TM(N), p. 182(18-19).

77. TM(N), p. 182(15-16);

74. Ibid., p. 267(8).

BhauK, p. 40.

75. Bhau.K, p. 165.

78. Sum.Pap. pp. 197-198.

the name of the capital of the region named Kāmarūpa. The geographical sections of the Purāṇas uniformly include Prāgjyotiṣa in the eastern region, whereas the Mahābhārata indicates its location also in the north or north-west, and the Rāmāyaṇa places it in the west. In the opinion of Dr. Pusalkar, the name Prāgjyotiṣa was originally applied to the region in the north-west. But Dhanapāla seems to distinguish between Kāmarūpa and Prāgjyotiṣa; the former is the name of a region,⁷⁹ but the latter is not specified as a city.

UTTARA-KURU has been mentioned as a region of the semi-divine beings like the Vidyadharas.⁸⁰

AVANTI-VISAYA⁸¹ is Malwa in the Central India.

SAURĀSTRA-MANDALA⁸² is known today by the same name and signifies modern Kāthiāwāḍ surrounded by the waters of the Arabian Sea on three sides in Western India.

KALINGA⁸³ signifies the region to the south of modern Orissa near the Bay of Bengal. It is referred to both in the Puranic as well as in the Jain mythology.

79. TM(N), p.182(15): कामरूपनाम्ना लब्धव्यपदेशं देशम् --।

80. ibid., p.169(5).

81. ibid., p.279(19).

82. ibid., p.267(12).

83. ibid., p. 267(5).

VANĠA⁸⁴ is identified with Bengal by most of the western scholars.⁸⁵ Dr, J.C.Jain equates it particularly with eastern Bengal.⁸⁶ According to the Mahābhārata it was a region to the east of Kauśiki Kacchanilaya.⁸⁷

ANĠA is the region between the rivers Sarayū and Bhāgīrathī and consists of the modern districts of Bhagalpur and Monghyr.⁸⁸

KOŚALA has been referred to in passing, but Dhanapāla has not distinguished between the north and the south Kośala. Most probably he meant the south Kośala with its capital Ratnapur wellknown in the eleventh century.⁸⁹

KULŪTA is the region of the Bias Valley to the north-west of the modern Kāngdā in Punjab; at present it is known as the Kulu Taluka of Kāngdā District.⁹⁰ It is interesting to note that Dhanapāla places all these regions in the central and the southern half of the Bhāratavarṣa.⁹¹

South India is mentioned by ^{the} name DAKṢIṆĀPATHA,⁹²

84. TM(N), p.267(5).

85. PKK, p.93.

86. LAIJC, p.252.

87. PKK, pp.93; 486.

88. LAIJC, p.251.

89. TM(N), p.267(15); Bhau.K., p.60.

90. Bhau.K., p.50.

91. TM(N), p. 268(12): भारतक्षेत्रदक्षिणार्धमध्यमखण्डवासिना मण्डलपतीनां...

92. Ibid., p.80(14); 381(8):--दक्षिणं भारतार्धविरुधोपकण्ठं ---

wherein Kāñcī-visaya⁹³ seems to cover roughly the region comprising modern Telangana, Mysore, K^erala and Madras States. It is also named Draviḍa-maṇḍala.⁹⁴

SIMHAIA or LANĀ⁹⁵ is an island in the southern Ocean. It is identified as modern Ceylon.⁹⁶ In the Critical Edition of Kiṣkindhā-kāṇḍa of the Vālmīki-Rāmāyaṇa, Dr. D.R.Mankad locates LanĀ in ~~the~~ Central India "on one of the hill-tops near Indrāṇā" a village about eighteen miles to the north of Jabalpur and takes the extent of ~~the~~ Simhala-dvīpa upto the Narmadā in the south.⁹⁷ Dr. A.D.Pusalkar, however, differs in view if "several facts going against placing LanĀ in Central India", and concludes that "there is overwhelming evidence in favour of the traditional view equating LanĀ with Ceylon, and there is no valid basis for the theory placing LanĀ in Central India."⁹⁸ And Dhanapāla corroborates Dr. Pusalkar in that in order to reach Kāñcī on the mainland Samaraketu had to cross the ocean after he started from Simhala country.⁹⁹

93. TM(N), p.331(15); 363(8-9).

94. ibid., p.321(15).

95. ibid., p.114(10); 259(19); लङ्केव लवणसागरेण कृतपरिकरा...

96. Bhau.K., p.200.

97. Vāl.Rām.Kis. Intro. p.LXIII.

98. JOIB, Prof. G.H.Bhatt Memorial Vol.XV, Nos. 3-4, March-June, 1966.

99. TM(N), p. 322(1-2): उच्चलितशकलनौदण्डप्रत्यहमस्वणितैः
प्रयाणैर्लक्षित्वा लवणजलनिधिं जनपदांश्च कतिचित्क्रमेण काञ्ची-
मगमम् ।

SUVARNA-DVĪPA¹⁰⁰ is, according to the Jain tradition, one of the thirty-two Dvīpas in the ocean on the outskirts of the Mandara mountain.¹⁰¹ In the SMK Bhoja mentions this island which is identified with Sumatra by Dr. Kalpalata Munshi.¹⁰² As has been noticed by Dr. R.C.Majumdar, Al-Birūnī (1030 A.D.) tells us that "eastern islands in this (i.e. Indian) Ocean, which are nearer to China than to India, are the islands of Zābaj called by the Hindus Suvarṇa-dvīpa, i.e. the gold islands because you obtain much gold as deposit if you wash only a little of the earth of that country". This common geographical name Suvarṇa-dvīpa roughly denotes the Śailendra empire, which continued to be a powerful and extensive one throughout the ninth and the tenth centuries.¹⁰³

V : RIVERS :-

Among the rivers, all the three forms of GAṅGĀ, viz., the heavenly, the earthly and the nether-worldly are mentioned; the earthly one being called 'Jāhnavī' originating at the Himalayas.¹⁰⁴ KĀLINDĪ is of course the famous Yamunā. SARAYU is the one flowing by the famous

100. TM(N), p.127(1).

101. TP, V, 24.

102. SMK, Intro., p.76.

103. AIK, pp.412-414.

104. TM(N), p.24(8); 242(14); 239(8); 239(14); 154(10).

city of Ayodhyā. BHOGĀVATĪ is referred to as a name of a river in which golden lotuses grew.¹⁰⁵ According to the Amara-koṣa, the reading is 'Bhogavatī' and it is the name of a river and also of a city of the Nāgas.¹⁰⁶ Trikāṇḍa-śeṣa-koṣa also spells the word as 'Bhogavatī' (not Bhogāvatī) but notices it in the sense of the name of a city of the Nāgas.¹⁰⁷ Hemacandra lists the word in this sense only, but with the reading 'Bhogāvatī',¹⁰⁸ though he himself has listed it in the sense of both a city and a river, with the reading 'Bhogavatī', in his Anekārtha-saṅgraha !¹⁰⁹ SARĀVATĪ¹¹⁰ is a river near the Mandaraka mountain.

VI : LAKES :-

Dhanapāla has referred to a few lakes also. PADMA which is called a 'Kūlādri-cūlāhrada',¹¹¹ is situated on the top of the Himalayas.¹¹² The lake PUSKARA might be the one wellknown in Rajasthan. MĀNĀSA-SARĀ¹¹³ is situated on the Himalayas. ADRĪSTAPĀRĀ¹¹⁴ is located by Dhanapāla on the top of Mount Ekaśrīṅga.

105. TM(N), p.214(13ff.): भोगवतीशातकुम्भाभोजवनरजोरशिम् --- ।

106. AK, III,iii,70: नदीनगर्भो नगिनां भोगवती --- ।

107. TSK, I,x,8: पुरी भोगवती तेषां भोगिन्यो नागकन्यकाः ।

108. ACH, IV,373: नागाः पुनः कादवेयाः तेषां भोगवती पुरी ।

109. AAS, IV,128: भोगवती च सर्पिणां नगरे सरिदन्तरे ।

110. TM(N), p.181(20).

111. ibid., p.421(2): पद्मदिषु कूलाद्रिचूलाह्रदेषु --- ।

112. ibid., p.169(22): हिमनिरिशिखरसङ्गमः पद्ममहाह्रदस्य --- ।

113. ibid., p.168(21). /114. ibid., p.202(16ff.);205(3); 383(7).

VII : CITIES :-

Dhanapāla has mentioned a few mythological cities known in the Jainistic tradition. GAGANAVALLABHA is one of the sixty Vidyādhara cities on the northern slope of the Vijayārdha mountain.¹¹⁵ RATHANŪPURACAKRAVĀLA is, similarly, one of the sixty Vidyādhara cities on the southern slope of the Vijayārdha mountain in the Jain mythology.¹¹⁶ VICITRAVĪRYANAGARA is the capital of the Vidyādhara Emperor Vicitravīrya and is located on Mount Trikūṭa of the Suvela mountain¹¹⁷ in the Indian Ocean. VAIJAYANTĪ is also one of the sixty Vidyādhara cities on the southern slope of the Vijayardha mountain and it is also called 'Vaijayanta' in the Tiloyapannatti.¹¹⁸ In the Puranic mythology it ^{was} ~~is~~ the name of a city of King Timidhvaaja and was situated in the Daṇḍaka forest in South India.¹¹⁹ RATIVIŚĀLA is a celestial city situated in the Nandīśvara-dvīpa.¹²⁰

Of the Indian cities, AYODHYĀ alias SĀKETA, was, according to Puranic mythology, a city built by Vaivasvata Manu. It was the capital of Kośala region and invariably

115. TP, IV, 114; TM(N), p.401(4ff.); 236(13ff.)

116. TP, IV, 114; MPJ, 19, 32; TM(N), p.366(16ff.)

117. TM(N), p.171(13ff.); 223(17).

118. TP, IV, 114; TM(N), p.171(3).

119. PKK, p.538.

120. TM(N), p.40(20).

connected with the kings Daśaratha and Rāma of the Ikṣvāku line. After Rāma it was deserted for a long time. Later on King Ṛṣabha of the Solar dynasty renovated it. It had an honoured place as the capital of the Uttara-kośala country in the Puranic Buddhist~~ism~~ and Jain literature. Historically it was the pivot of political activities during the Śuṅga period.¹²¹ According to the Jain mythology, it was built by Indra as the capital of the Gandhilā-kṣetra where the First Tīrthaṅkara Ṛṣabha was born. It was the birth-place of the second Tīrthaṅkara Ajita, the fourth Tīrthaṅkara Abhinanda, the fifth Tīrthaṅkara Sumati and the fourteenth Tīrthaṅkara Ananta. Dhanapāla refers to it as built by Prajāpati and as the ancestral capital city of the kings like Raghu, Dilīpa, Daśaratha and others.¹²² Pārśvanātha and Mahāvīra, the last two Tīrthaṅkaras, visited it.¹²³ According to the Tiloyapaṇṇatti, SĀKETA, the birth-place of Ajita, was different from Ayodhyā,¹²⁴ But Dhanapāla regards 'Ayodhyā' and 'Sāketa' to be identical in so far as he qualifies King Meghavāhana of Ayodhyā as 'Sāketa-nṛpati' ^{also.}¹²⁵

121. Ane. Vol. XVII, No.2, June, 1964, pp.78-81.

122. TM(N), p.7(26); p.27(17ff.);

123. LAIJS, p.252.

124. TP, IV, 526, ;527;2300.

125. TM(N), p.412(15).

Shri R.B. ~~Pandey~~ Pandey agrees with the contention of Rhys Davids that Ayodhyā and Sāketa were almost two parts of one city and conjoined like London and Westminster; Ayodhyā being the first capital of Kośala and Sāketa being the next one in point of time.¹²⁶ A popular verse lists Ayodhyā among the seven cities, the residence at which enables one to attain emancipation.¹²⁷

KUSUMAPURA was the capital city of ~~the~~ King Sūraketu of Magadha.¹²⁸ The author of the marginal notes in the P Ms. regards it as another name of Pāṭalīputra. Shri K.K. Handiqui is also of the same opinion.¹²⁹

KUŚASTHALA was another name of the city of Kanauja, according to Hemacandra.¹³⁰ Dhanapāla ~~in~~ locates it in the Pāñcāla region.¹³¹ It is different from 'Kuśasthalī' which, according to Harivaṃśa, was another name of the city on the foundation of which Śrī-kṛṣṇa founded Dvārakā. It is also different from 'Kuśasthalī' which, according to the Skandapurāṇa, was another name of Ujjayinī.¹³²

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126. JASB (New Series), Vol. XXXVI-XXXVII, 1961-62, pp. 42-47.

127. अयोध्या प्रपुरा माया काशी काञ्ची खवन्तिका । पुरी द्वारावती चैव
सप्तैताः प्रोक्षयिष्यते ॥

128. TM(N), p. 298(8).

129. YTIAC, p. 514(b).

130. ACH, IV, 40: कन्याकुब्जं गाधिपुरं कौशं कुशस्थलं च तत् ।

131. TM(N), p. 266(21ff.).

132. Bhau.K., p. 51.

KUNḌINAPURA was a city in the Vidarbha region. It was situated to the south of Varora in the modern Cāndā District, and about sixty-five kilometres to the east of modern Amarāvati.¹³³

MANIPURA was the capital city of Citravāhana, where Babhruvāhana, the son of Arjuna, ruled.¹³⁴ It was situated in the Kalinga region, and is identified by Oppert with Manalūru near Madura; according to Rhice it is the same as Ratanpur in the central India.¹³⁵ But, according to Dhanapāla, it was a city – rather a port – on the Suvarṇa-dvīpa.¹³⁶

KĀNCĪ¹³⁷ is known at present by the name Conjeevaram near Madras in South India. During the tenth century it was an important centre of great power under the early Cōḷa rulers. It is also listed among the 'mokṣa-dāyikā' cities.

RAṄGAŚĀLĀ was the capital city of Candraketu, the king of the Siṃhala country.¹³⁸

LAṆKA is also referred to as the city of that name on Mount Trikūṭa.¹³⁹

133. TM(N), p.82(8); Bhau.K., p.51.

134. PKK, p.382.

135. Bhau.K., p.166.

136. TM(N), p.128(1): सुवर्णद्वीपे मणिपुराभिधाननगर..... ।

137. ibid., p.224(5).

138. ibid., p.114(10ff.); 127(10).

139. ibid., p.24(22).

VIII : MISCELLANEOUS PLACE-NAMES :-(a) GARDENS:-

KUSUMĀKARA is the name of a public garden adjoining the royal palace-garden of King Kusumaśekhara of Kāñcī.¹⁴⁰ A temple of Cupid was built in it, and the people of the city used to gather there on the Madana-trayodaśī day for the public festival.

MATTAKOKILA is the name of another public park on the outskirts of the city of Ayodhyā and located on the bank of the river Sarayū.¹⁴¹ In this garden also there was a temple of Cupid and the citizens of Ayodhyā used to go there and entertain themselves with artistic and literary pastimes.

MANORAMA is the name of an extensive private park situated on the top of Mount Ekaśṛṅga.¹⁴² It was raised by the goddess Priyaṅgusundarī. In it was built a series of Jain sub-temples with the principal temple of Lord Ṛṣabha in the centre. The garden was meant to serve the purpose of a hermitage for her.

Dhanapāla has also mentioned, in passing, the famous heavenly garden called NANDANA.¹⁴³

140. TM(N), p.298(8); 322(19ff.).

141. *ibid.*, p.105(15ff.).

142. *ibid.*, p.408(7ff.).

143. *ibid.*, p.421(2).

(b) HERMITAGE:-

PRAŚĀNTAVAIRA or VISRĀNTAVAIRA is the name of a hermitage of Sage Kāśyapa and was meant for the Vaikhanasas. It was situated in the forest on the shore of the Southern Ocean.¹⁴⁴

(c) HOLY PLACES and TEMPLES:-

SAKRĀVATĀRA-TĪRTHA is the name of a holy Jain temple of Lord Ṛṣabha situated in the public park on the outskirts of Ayodhyā.¹⁴⁵

Another temple of Lord Ṛṣabha at Manorama garden on Mount Ekaśrīṅga is not given any name.

A third temple, of Lord Mahāvīra, on Mount Ratnakūṭa on the Suvela range on South Indian Ocean, has also been given no specific name.

Similar is the case with a MAKARADHVAJĀYATANA each at the Mattakokila garden of Ayodhyā and at the Kusumākara garden at Kāncī.

A passing reference is made to the temples of Bhava and Bhavānī.¹⁴⁶

Dhanapāla has also mentioned Gaṅgā as a holy place of pilgrimage.

~~(d) SUICIDAL PRECIPICE:-~~

145. TM(N), p.35(15ff.).

146. ibid., p.8(12).

(d) SUICIDAL PRECIPICE:-

SAMHĀRA is the name of a wish-fulfilling rock hanging on a precipice of the Candagahvara peak of the Vijayārdha mountain.¹⁴⁷ People used to fall from it in order to get rid of the burdensome and painful life and with the hope of better prospects in future births.

(e) MILITARY CAMP:-

JAYASKANDHĀVĀRA is the name of the military camp of Prince Harivāhana on the Lauhitya mountain.¹⁴⁸

(f) PALACE:-

BHADRAŚĀLA¹⁴⁹ is the name of the palace of King Meghavāhana of Ayodhyā. No special names are given to the palaces of Kusumāśekhara, Candraketu and Tilakanmanjarī.

(g) BRIDGE:-

SETUBANDHA is the name of the famous bridge over the Indian Ocean built by Rāma to transport his army to Laṅkā and fight with Rāvana.

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147. TM(N), p.415(22): साविकामिकं विजयार्धपर्वतस्य प्रपातशिखरम् ---; 398(2ff.): चण्डगह्वरस्य विद्याशिलि शिखरस्य क्षुधितकालरात्रिकुक्षि-
कुहरकसलकन्दरः संहरो नाम साविकामिकः प्रपातसाधुः; 397(13ff.):
अभिलषितार्थसाधकं तीर्थम् ---।

148. ibid., 384(23).

/ 149 ibid., p.23(9ff.).