

CHAPTER-II

JAIN COMMUNITY IN

KOLHAPUR

DISTRICT(1949)

(Rites & Practices)

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1. Kolhapur: The Advanced Progressive District

Kolhapur is a city of great antiquity which has been able to maintain its ancient celebrity and distinction almost uninterruptedly. Kolhapur derives its importance from its past political association and its position as a great commercial, religious and educational centre. It was the capital of the former Kolhapur state, a premier state in the Deccan and was also the seat of the Residency for the Deccan states. Kolhapur is known as the Dakshin kashi or the Kashi of the south, the ancient temple of Mahalaxmi being the main attraction. Kolhapur is probably one of the oldest religious and trade centres in western India. It has ever remained the great centre of learning and culture.

In the first decade of the eighteenth century, Kolhapur began as a kingdom, one of the two branches descending from the first Maratha King, Shivaji Chhattarpati. During the British Raj, it remained as semi-independent princely state after the independence, it merged into Maharashtra, one of the India's major territorial divisions.

Formation of Kolhapur District:-

Kolhapur as a district came into existence in 1949. Kolhapur District is one of the advanced and progressive districts of Maharashtra in respect of Agriculture, Industries, Marketing, co-operative movement and education also.

Area & Boundaries:

The rivers like Kasari, Kumbhi, Dhamani, Tulasi, Bhogavati, Panchaganga, Duddaganga, Vedaganga, Hiranyakeshi, Tamraparni flow in the Kolhapur district. These rivers are useful for agriculture purpose & establishment of Sugar factories. The district of Kolhapur lies between 15' & 17" north latitude and 73' & 74" east longitude. It has an area of 3188.4 square miles.¹ It is bounded on the north by the district of Satara, on the west by the district of Ratnagiri and on the south by the Belgaum district of Karnataka state and east by Sangli district.

Jain Population of Kolhapur District in 1951:

The population of the newly created district of Kolhapur according to the census of 1951 is 1227547 spread over its area of 2,794.4 sq. miles. This total is composed of Hindus numbering 1104651 or 89.99%. Jains 58124 (Male-30006, Female-28118) or 4.73%, Christians 8356 or 0.68%.²

Previously, the composition of population in Kolhapur state in 1881- out of total population of 800189, Hindus numbered 719164, Jains 46732, Muslims 3022, Christians 1253 and others .³

Jain population from 1881 to 1951⁴

Year	Male	Female
1881	11830	12113
1901	26199	24725
1911	20306	18488
1921	20251	17916
1931	23133	20724
1951	30006	28118

Thus in the census of 1951, Jains are returned as numbering 58124(Male-30006, Female-28118) or 4.72% of the total population of the district 39033 in thye rural areas and 19091 in the urban area. They are chiefly found in Kolhapur City and in Hatkanangale, Shirol and Kagal (Eastern side) Talukas.

Special Characteristics of Jain Community in Kolhapur state:

Jain community in Kolhapur Dist. is minority, but important & influential one. Like rest of India, Jains in this District are the followers of 24 Tirthankars and observed strict rules mentioned in Jain Sravakacharya.



Small Minority:

The Jaina community occupies an important place from different point of view. In the total population of India(according to census of 1981, viz. 66, 50, 87, 849, the Jaina population is only 3206038. thus the percentage of the Jain population to the total population of India is only 0.48.⁵

Antiquity & continuity:

The Jain community is one of the very ancient communities of India. The existence of Jaina religion can be traced not only to the vedic period but even to the Indus valley period of Indian history. The names of the Jaina Tirthankaras are mentioned in the Vedas and there are evidences which show that the Indus valley people must be worshipping Rishabhadeva, the first Tirthankar of the Jainas along with other deities. Thus hoary antiquity is a special feature of the Jain community. Apart from antiquity, the Jaina community has got the characteristics of unbroken continuity.⁶

Indian Character:

Moreover unlike other religious minority communities ⁷ in India, the Jaina community is Indian in every sense of the term. The Jains are indigenous inhabitants of this country and their mythological and historical personages are also from this country.⁸

Separate Entity:

The Jainas though small in number, constitute a separate entity and have succeeded in maintaining their distinctive features. Jainism is an independent religion. Ahinsa forms the very basis of their life.

The independence of Jaina Religion is now acknowledged on all hands. The Jaina religion, philosophy, Ethics, Gods, temples, sacred places, objects, manners places of worship, sacred books, cosmology, mythology, ideology, teachers, ascetics vows, holy days, rites, fasts, festivals outlook on life and culture with its emphasis on Ahinsa are not only distinct from their Hindu counterparts but also not accepted and followed by the Hindus.⁹

Shramana Representation:

From ancient times two different types of culture, viz. the Brahman culture and the Shramana culture, have been existing side by side in India. Of these two cultures, the Hindus represent the Brahman culture and the Buddhists and Jainas represent the Shramana culture.¹⁰

Regional Identification:

Though Jaina community is a small one it is spread all over India. The most outstanding peculiarity of the Jainas found in different regions of India is that the Jainas got themselves completely assimilated with the people of the region concerned, whether in the North or in the South. The Jainas,

though small in number have contributed a great deal to the development of art and architecture, logic and Philosophy, language and literature, education and learning, charitable and public institutions and political, material and spiritual welfare of the people of different regions of India.¹¹

Prestigious Minority:-

Throughout its long and eventful history the Jaina community has produced a large number of eminent personalities in different fields. In the struggle for freedom the Jainas contribution in the form of men money and materials was very outstanding. In the post Independence period the Jainas have been rendering valuable services in different fields. As a result we find that the Jaina community has secured a place of honor and respect among the different communities of India.¹²

History and Philosophy of Jainas:

Like rest of India, Jainas belonging to Kolhapur District take the name from being followers of the twenty-four. Jainas(conquerors) the last two of whom were Parshwanatha and Mahavira- Vardhamana.

Like Buddhist, Jainas reject the authority of the Vedas. They have their scriptures called *parvas* and *Angas*. As among Buddhists, confession is practiced among Jainas. Great importance is attached to pilgrimage and the *caturmasa* that is four months from Asadha or July- August to Kartika or

Ocober-November in the year are given to intermittent fasting, the reading of sacred books and meditation.

Jainas like Buddhists , admit no creator. According to them the world is eternal and they deny that any being could have been there as its creator.¹³ Jainas worship twenty-four Tirthankaras or Lords, of whom Rishabha was the first, Parsva the twenty third and Mahavira the twenty-fourth. Their images or idols have certain signs on the pedestal and have attendant deities on both sides.

As stated in the first chapter under the Silaharas of both Karad and Kolhapur, Jainism received great patronage. Kolhapur seems to have been a Jaina settlement even before the time of the Silaharas.

Names:

Like rest of India.,Jainas from Kolhapur District name their children after their Tirthankaras or worthies of the present, past and future ages, after the parents of the *arhats*, after the pious and great men and sometimes after Brahmanic Gods and local deities. Like Hindus, Jain parents sometimes give their children mean names to avert early death as Kallapa. From Kallu(K) stone kadappa from (K) forest, Dhondu from Dhonda(M) and Dagadu from Dagad(M) stone.¹⁴

But now a days educated parents name their children after film star, hero and heroines also Naming modern names is now a days fashion among Jaina community of this area also.

Classes:

Kolhapur Jainas are divided into Upadhyes or priests, *Pancamas* who are generally traders and belonging to Kolhapur city in majority; *charturthas* who are generally farmers or husband men and spread over rural area, *Kasaras* or copper dealers and Setavalas or cloth seller. With the spread of modern education these hereditary profession are getting changed. Now a days number of Jainas are doctors, Professors, Writers, Advocates, Teachers and occupying very important positions in the society. These classes eat together but previously do not internary; but now some intermarriages among these subcastes are taking place permitted by even Jainas Dharmagurus also.

Properly speaking, in certain areas, there is no separate priestly caste among the Jainas, the Upadhyas or Priests are usually chosen from among the learned Panchamas or Chaturthas subject to the recognition of their principal Swamis or head Priests called Pattacharya Svamis.¹⁵

Food:

Jaina people especially farmers keep cattle(cows and she-buffalos) but are not allowed to have pet birds in cages. As a community Jainas are strict vegetarians and do not use animal food on pain of loss of caste. They filter the water that is used in drinking or cooking for fear of killing insect life.

Dress:

Men wear the waist cloth, Jacket, coat, shoulder cloth and often the Kanarese headscarf Women wear the hair in a knot at the back of the head dress in the full Maratha *lugade*. Old widows generally dress in white.

But at present Jaina men and women, their children use Modern dress like pants, Shirts, Saris, Punjabi dress and other Ultra-modern dress also.

Kolhapur Jain Farmers:

Kolhapur Jainas the husband-men or farmers are the largest and most important class, with a head priest or Bhattaraka of their own who also lives at Nandani about eighteen miles east of Kolhapur and has also a *matha* in Kolhapur. Except some of the larger landholders who keep farm servants Jaina landholders with the help of their women, and children do all parts of field work with their own hands. They are among hardest working husband-men in the district making use of every advantage of soil and Situation.

Jain Traders:

In large cities and towns-like Kolhapur , Ichalkaranji, Jaysingpur, Kagal, Hupari, Shirol and even big villages-Jainas are merchants, traders and shopkeepers dealing chiefly in Jewellery, cotton cloth and grain. The traders or *panchamas* have their Bhattaraka at Kolhapur, besides at Kolhapur, he has a *Matha* at Raibag and Belgaum. Most *kasaras* deal in bangles or deal in copper or brass metal and others weave and press oil.

Jain Priest:

To every Jaina temple one or more priests or Upadhyas are attached. They belong to the Chaturtha or the Pancham division and are supported by the Jaina community taking offerings, cloth, fruits and money presents which are made to the gods and goddesses.¹⁶

Routine Daily life of Pious Jain:

In the early morning before he gets up, a pious Jain rests his right shoulder on the ground. He then sits facing the east and repeats verses in praise of Jinadev, the victories and thereafter sets out for the temple to see the image of Tirthankar say Parsvanath or Neminath or Mahaveer or Adinath avoiding as far as possible on his way the sight of man or beast.

On returning home from the temple he baths. When bath is finished he puts on a freshly washed cotton cloth, sits on a low wooden stool(Pat) and

for about an hour says his morning prayer or Samayika. He lays sandal, flowers and sweet meat before the house gods and then goes to the temple to worship the Jina. After taking *darshan* of Tirthankar, he receives the holy water *Ganhodaka* or tirth in which the images has been bathed. He usually lunches between 11 a.m. and 1 p.m. As a rule he sups an hour at least before sunset, recites his evening prayer, visits the temple and hears a *Purana*, especially in the four months of the rainy season.

Women, as soon as the rise go to the temple to have a sight of the Jina returned home and mind the house sweeping and cowdunging the kitchen(rural area) and dining place. They then bath, dress washed cotton *lugade*, again visit the temple, bow before the god, and throw over the head water which has been used in bathing the god. These details depict conditions more in the rural than in the urban areas. Thus the Jain temple called *Basadis* is really the religious as well as social tie for the community as a whole.¹⁷

The Religion of Kolhapur Jainas:

The religion of Kolhapur Jainas may be treated under five heads, temple worship of the twenty-four Jinas and their attendant goddesses, holy places and holy days: the worship of house-gods; the worship of field guardians and irregular worship of evil disease causing spirit. Temple

worship is the chief part of a Jainas religious duties. Their temples are called *Bastis* or dwellings. In the shrine is an image of Tirthankar. The images generally worshipped in this part are those of Adinath, Neminath, Chandranath, Parsvanath, Mahavir.

Temple worship is of four kinds, daily worship, eight-day or *astanhiki* worship, wish filling or *kalpa* worship and five blessing or *Panchakalyani* worship. In the daily temple worship the image of the *tirthankar* is bathed by the temple priest in milk and on special days in the five nectars or *Panchamrta* : Water, Tree sap or *Vrksa rasa* that is Sugar, plantains clarified butter, milk and curds. The Priests repeats sacred verses sandal paste is laid on the image and it is decked with flowers.

Jainas perform the *Astanhiki* or eight days worship three times in a year. Only the rich perform the wish-filling or *kalpa* worship as the worshipper has to give the priest whatever he asks. The *Panchakalyani* worship centres round the five auspicious occasions, namely conception, birth, renunciation enlightenment and liberation, in the career of a Tirthankar.

Pilgrimages to Jaina holy places:

According to the Jaina doctrine, bathing in holy places does not cleanse one from sin. Kolhapur Jainas make pilgrimages to Jaina holy places

like Girnar, Pavapur, Rajgir, Sammedagiri, Benaras, Sravanbelgol, Humacha and Mudabidri etc.

Fasts:

Jaina ascetics keep ten fasts in every lunar month, the fourth, the eighth, the eleventh, the fourteenth, the full-moon and no moon days. During the Chaturmas pious house holders observe full or partial fasts on the 8th and 14th day of a fortnight. Ksetrapala, Jvalamalini and Padmavati are also worshipped by Jainas.

Jainas pay special respect to Srutadevi who is represented by a sacred book resting on a brazen chair called Sruta-Skandha or learnings prop. They worship a brass wheel of law or Dharmachakra which is symbolic of religion, they also worship an image representing five classes of great deities or Paramesthi Jainas think that their book and temple gods the Arhats or worthies the Siddhas or perfect beings, the Upadhyas or priests and Sadhus or Saints are too austere and ascetic to take an interest in every day life or to be worshipped as house guardians.

House Deities:

The house deities are kept in a separate room or separate place. The images or photographs of Tirthankaras are worshipped everyday. Another class of Jaina deities are the Ksetrapalas or field guardians essentially the

deities of agriculturists, the chief of whom are Bhairava or Brahmadeva. It is interesting to note here Kolhapur Jainas also worshipped Mahalaxmi, Saibaba and other Brahmanic deities.

Sanskaras:

Of the sixteen sacraments or sanskars which nearly the same as the sixteen Brahman sacraments, Kolhapur Jainas perform those of thread girding, marriage puberty and death. Their birth ceremonies are the same as those of Brahmans like whom on the fifth day they worship the goddess Satvai. Boys are girt with the sacred thread between eight and sixteen. A Jain astrologer names a lucky day for the thread girding. Jainas have no *devak* or family guardian worship. Latterly the practice of collective Vrata bandha(Munja) ceremony is becoming popular and they are celebrated at various places on occasions of Panchakalyani Puja etc.

Marriage:

Formerly boys used to be married between fifteen and twenty-five and girls before they came of age. But now the law has prescribed 18 and 21 as the minimum age for the marriage of a girl and a boy respectively.

Widow Marriage:

Though forbidden by their sacred books, all Jainas except Upadhyas(Priests) and some families of prestige allow widow marriage.

They say the practice came into use about 200 years ago. If a woman does not get on well with her husband, she may live separate from him but cannot marry during her husband's lifetime.

Last rites: Death & Funeral:

When a Jaina is on the point of death a priest is called into recite verses to cleanse the sick persons ears to quiet his soul. When recovery is hopeless, a ceremony called *Sallekhana Vidhi* or voluntarily submission to death is performed to sever the sick person from worldly pleasures and to make him fit for the life he is about enter.

After death the body is taken outside the house bathed in warm water (this bathing is not current everywhere) dressed in a waist and shoulder cloth and seated cross-legged on a low stool (Pat) leaning against the wall. A bier is made and the dead is laid on it and the whole body including the face is covered with a white sheet. Jewels or gold pieces are put into the dead mouth and fastened over the eyes. Four kinsmen lift the bier and followed by a party of friends and relatives walk after the chief mourner who carries a firepot slung from his hand. To perform Jaina funeral rites from the first to the thirteenth day, six men are required, the chief mourner who carries fire, four corpse-bearers and a body dresser. The party moves silently to the burning ground and the chief mourner is not allowed to look behind. They



go on to the burning ground and set down the bier. One of the party cleans the spot where the pyre is to be prepared and then builds the pyre when it is ready the bearers lay the body on the pile and the chief mourner lights it. When the body is about to be set on the fire the chief mourner bathes, carries an earthen pot filled with water on his shoulder walks three times round the pile. Another man walks with him and at each turn makes a hole in the pot with a stone. When three rounds and three holes are made, the chief mourner throws the pot over his back and beats his mouth with the open palm of his right hand. The funeral party stops at the burning ground till the skull bursts. A lamp is set on the spot where the dead breathed his last and kept there burning for at least twenty-four hours. On the third day they gather the deceased's bones and bury them somewhere among the neighbouring hills, fields or throw in the river.

The family are held impure for ten days. On the tenth the house is cowdunged (previously) and all members of the family bathe and each offers a handful of water called *Tilodaka* (Sesame water) to the dead. The house is purified by sprinkling holy water. The temple gods are worshipped and a feast to the corpse bearers and dresser ends the twelfth day ceremony. On the thirteenth day the sweet meal is served to the close relations.

Bhattarakas:

Jainas are bound together by a strong caste feeling and settle social disputes at caste meetings. Appeals against the decisions of the caste council lie to their Bhattaraka or Swami or religious heads who with the two titles Jinasena Swami and Laksmisena Swami and with jurisdiction over the Jainas almost the whole Bombay Karnatak live at Kolhapur.

Non-Kolhapur Jainas:

Non-Kolhapur Jainas include a considerable number of Jaina Marwari's and Jaina Gujarat Vanis who have come from Marwar and Gujarat for trade and have settled in the district. They do not marry with the Jainas of Kolhapur and unlike the Jainas of Kolhapur they have no objection to take water and food from non-Jainas. Their favourite place of Pilgrimage is Mount Abu. They are money lenders and dealers in piece goods and jewellery. They live in well built houses send their children to schools and are a prosperous class. Many of them have now settled in this part especially in prosperous business centre where they have built temples for themselves.¹⁸

Old Jainas temples in Kolhapur City and Districts:

Any temples played very important role in the life of man. Jainas were not exception to this. Generally Jainas are devotees of 24 Tirthankaras and

goddess Padmavati. Actually Mahavira and other Tirthankaras were against idol worship and they also propagated this principles. But unfortunately the followers of Thirthankaras due to the influence of other religion especially Hindu start to erect temples called *Basti* for their gods i.e. Tirthankaras. In ancient period some Jain temples were came to existence in Kolhapur district and some rulers of this area donated perpetual land grants for the maintenance of these temples. Silahara rulers of Kolhapur who ruled over Kolhapur, Satara, Sangli and Belgaum granted large number of grants to Jaina temples.

More than fifteen(15) old Jaina temples in existence in Kolhapur district since 10th century onwards. These old temples are located in Kolhapur city, at Herle(Tal. Hatkanangale), at Ajara, Bamani, Vhanoor and at Sangaon(Tal.Kagal). Dr. V.V. Miraji has given a comprehensive account of these Jain temples belonging to Silahara period(10th -12th century A.D.)¹⁹ The following are some important Jaina temples which possessed some inscriptions also.

1.Neminatha Digambara Jaina Mandir Mangalvar Peth:

This is an old Jaina temples belonging to 10th and 11th century A.D. and situated to the west to Mahalaxmi temple in Mangalvara Peth Kolhapur. The Mula Nayak is Neminatha Thirthankara and it is in black stone and

worth seeing. There are three other Jaina temples called “*Tircuta Jaina Chaittalaya*”. In this temple there are sixty-five(65) images and one “*Shastrabiba*”. In this temple there are some copper plates speak about the old history of this temples. Even today this temple is in well conditions and worshipped by Jaina sravakas. Number of Jaina religious festivals are holding here throughout the year. A permanent Jaina Priest(Upadhye), along with his family members residing near by the temple and look the worship of the image. This temple is located in the heart of Kolhapur city.²⁰

2. Parsvanatha Digambara Jaina Mandir Gangavesh:

This is one of the oldest temple situated in Kolhapur and built in Oct.1135A.D. There is a inscriptions belonging to Shilahara period and the name of Shilahara king Vijayditya's name is inscribed. But the important word in this inscription is “Kshulakapura” which is the another name of Kolhapur. King Vijayditya was ruling this area and in 3rd inscription there is mention of “Rupanarayan” temple. This Rupanarayan was a noble of Vijaydhitya and devotee of Jaina religion, built this Jain temple and named after himself. There are some inscriptions belonging to Mahamandaleshwar Gandardhitya. In this temple the idols of Parsvanatha, as well as Padmavthi and Jwalamalini are worshipping.²¹

At present there is a trustee board looks after this temple. This temple is also in the heart of Kolhapur city and visit by Jaina Sravakas everyday. A permanent Upadhye is staying in the compound of this temple. One Dharmashala, one Patashala is running by this temple. In Patashala a lesson of Jaina religion is imparted to young Jain children. This temple is repaired by some people before 20 years.

3.Chandraprabhu Digambara Jain Kasar Temple:

Kasara is a Jain community, who are Metal merchant and Bangales. They erected one Jain *Basti* which is called as Kasara *Basti*. It is located to the north of Mahalaxmi temple and constructed by Shri. Pokale, Vankudre and Bagawade family. In this temple the images of Chandraprabhu, Parshavanath, Shantinath installed and worshipped by the Jaina Sravakas. There is also images of Goddess Jwalamalini, Saraswati and Padmavati. It is very near to Shivaji statue in the heart of Kolhapur city. Religious functions like Chaturmasa, Paryushanparva, Mahavira Jayanti, daily Abhisheka and Panchakalya Puja are celebrated in this temple. There is a permanent Jain priest residing near the temple and looks day to day *pooja* of this temple. The priest received rice, fruits, coconut and some Dhakshina from Shravakas, who visits temples.²²

4.Parshavanatha Digambara Jain Mandir Keshapur:

Keshapur was a sub-urb of old Kolhapur and situated near the Banks of Panchaganga river where early settlement of Kolhapur took place. This temple is built during the time of Bhoja II(1175A.D. to 1212A.D.) The city survey No. of this temple is 2518, 'D' Ward, Keshapur. In this temple there are images of Parshavanatha, Shantinatha. Moreover there are 40 brass images of Jain gods and goddesses. The fixed deposit is raised by the trustee for day to day worship. The site of this area is little high. In the year(2002-03) the repairing work of this Jain temple was going on and some old images of Thirthankara are found there. Baburao Rote, Late Shantinath Patane and Ganpatrao Rote, Baburao Kapase, Neminatha Ghodake were the trustees of this temple in 1981. this temple received annual income of Rs. 6000 from the building . One Pandit Shantinatha Ganapati Upadhye has the Jaina priest for looking day to day worship. In this temple also regularly religious Jain festivals are celebrated every year.²³

5.Shetavala Digambara Jain Mandir:

This temple is situated on 810 'D' ward, Shaniwar Peth near Kolhapur Municipal Corporation. This temple is called as Shetavala Digambara Jaina Mandir, which is the sub-caste of the Jainas. In this temple idols of Shantinatha, Adinatha, Parshvanatha and other 24 brass images are installed.

This temple is treated has private property belonging to Shetavala community. The owner of this community is Shri. Nanaso Balasaheb Pirale. Now in this temple there is a small library and Swadhaya is going on. There is no special Jain Priest. The festivals like Mahavira Jayanti, Dasalakshan Parva, Shravani are celebrated every year. One Neminath Shankarrao Dhanal was the secretary of this Jain mandir.²⁴

6.Neminath Digambara Jain Mandir Shahupuri:

Shahupuri is a one prosperous and leading sub-urb of Kolhapur city and established by Chattarpati Shahu maharaja. In Shahupuri majority of citizens are belonging to Jain community. Some few leaders came together and constructed this Neminath Digambara Jain Mandirin 1927. At that time Prof. A.B. Latthe was the Diwan of Kolhapur state and Rajaram Maharaja Chhatrapati of Kolahpur. This temple is situated near railway station and one of the richest temple in Kolhapur city. The income of this temple is high and the trustee board arranged number of religious function every year. Generally Mahavira jayanti, Chaturmasa, Panchakalyan Puja and even Silver Jubilee of this temple is celebrated in the year 2003.

Shri. Manohar Kalshetye, Sanjay Shetye, Vinod Kadre, Sanjay Patil are the present management comitee of this temple.

The (C.S.T) No. 618, Shahupuri, the original temple was built in 1906. but the persious temple is constructed in the year 1927. This is a three storeyed temple and has a separate big hall where marriages are arranged. Mainly there are the images of Shantinatha, Parsvanatha and other Thirthankaras. There are also two small temples of Padmavati and Brahmdeva. A permanent residence of priest is available there. At present Shri. Prashanta Upadhye and Babu Upadhye are performing day to day worship of this temple.²⁵

7.Jirage Jain Mandir, Shukravara Peth:

This Jain temple is situated in Kadare gali(C.S.) No.1747, 'D' Ward, Shukravara Peth, Kolhapur. This temple is built by one rich merchant Shri. Jirage therefore this Jain temple is known as "Jirage Jain Mandir". The Mul-Nayak of this temple is Parshavanatha and there are other images of Thirthankaras. Even in this temple there are brass images of Padmavati and Jwalamalini. This temple is regarded as a private property. Therefore did not registered under Public Trust Act. The permanent Jain priest is staying there. But there is no special income for this temple only presents and Dakshina received from Sravakas are the source of income.²⁶

9.Shri. Chandraprabhu Digambara Jain Mandir, Ravivar Peth, Kolhapur:

This temple is built in 1943-1944 (C.S.T.) No.707, 'B' Ward, Ravivar Peth, Kolhapur. The Mul-Nayak is Chandraprabhu. There is a special arrangement for Jain priest, who looks after day to day worship of this temple. There are some 16 Brass images in this temple. This temple is registered under Public Trust Act and regulary Board of Trustee are working. A Jain religious festival like Mahavira Jayanti, Panchakalyan, Dasalakshan Parva regularly every year. This temple is also in the heart of Kolhapur city and near Bindu Chowk. A special Jain lane is there.²⁷

Other Jain temples:

Besides above mention there are Jain temples in Laxmisena matha, Jinasena Matha, Ruikar Colony, Bharat Housing Society. Even in villages of Kagal, Shirol, Hatkanangale taluka where Jain population is in majority, there are Jain temples newly constructed.

From the description of above temples one can see that Jain peoples of this area are religious minded people and true followers of Mahaveer and other Tirthakaras. This indicates by the increase of new Jain temples constructed by every year by Jain community. There are some rich Jain persons, who donate big amount for construction of new Jain temples. There

is a belief that giving donation to construct Jain temple is pious duty of Jain Sravaka. Therefore many rich as well as poor people give money for constructing the new temple.

To sum up temple is essential to preserve and spread any religion. Jain community is not lagging behind. Not only this a festival like Panchakalyan Puja, Kalpdruma are arranging by Jain community in every year in the district and on these festival a large number Jainas and non-Jainas flocked together and received the message of Lord Mahavira. Ahinsa is only way of life for human race because 'peace has no alternative'.

Footnotes & References

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Buddhist, Sikh etc.
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- 13.K.D.G., P.152.
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- 18.Ibid, P.117.

19. Mirashi V.V., History of Silahar Dynasty and Inscriptions, Nagpur, 1974, PP.7-8.
20. Personally I visited there & seen the temples and Chaturmas Patrika, 1981, Kolhapur Jain Darshan, P.34.
21. Mirashi V.V., op.cit., PP.277-278
22. Chaturmas Patrika, op.cit., P.37.
23. Ibid, P.33.
24. Ibid, P.33.
25. Neminilaya(Published by Neminath Jain Mandir, Shahupuri, Kolhapur), PP.25-29.
26. Chaturmas Patrika, op.cit., P.35.
27. Ibid, P.38.