

Kachavāha Rājā Asakaraṇa and His Son Mahārājādhirāja Rājasimha

Arvind Kumar Singh & Navneet Kumar Jain

The area of Northern Madhya Pradesh was governed by the Sultans of Delhi for a long period after the decline of the rule of Tomara dynasty. The fort of Gwalior was captured by Śeraśāha of Sūra dynasty in CE 1542, who commemorated his victory by striking coins from the mint of Gwalior, and entrusted it to one of his trusted generals before moving ahead to destroy the Tomara clan of Malwa. According to *Iqbāl Nām-i-Jahāngīrī*, Śeraśāha spent his time in Gwalior fort.¹ He was succeeded by his son Islāmaśāha Sūra (CE 1545-1554), who according to Badaoni, officially turned Gwalior into his capital ignoring the claims of Rohtas and Chunar.² After the death of Islāmaśāha, the Sūra dynasty broke up among rival claimants. Islāmaśāha Sūra's twelve year son named Firuzśāha Sūra succeeded him, but within a couple of days he was assassinated by Mohammad Mubārīz Khān who ruled as Mohammadaśāha Ādila. He assumed the power of Gwalior fort and Bhīla Khān, a general of Islāmaśāha, continued to command the fort. The name of the commanding officer Bhīla Khān has been mentioned by Abul Fazal while other texts give the name of commander as Suhaila, Bhavala or Bhuaila Khān.³ With the defeat of Sūra army by Mughal forces in the second battle of Panipat in CE 1556, the Sūra dynasty was brought to an end and Jalāluddīn Mohammad Akbar became the Sultan of Delhi. His rule continued till CE 1605. In the time of turmoil, Bhīla Khān presumably assumed independent charge of Gwalior. Knowing this, Akbar appointed Qiyān Khān Guṅga as the administrator of Gwalior fort and sent him to punish Bhīla Khān and take over the charge of the fort. Thus, the fort of Gwalior again came under the Mughal rule in CE 1558 after a long fight between Qiyān Khān and Bhīla Khān. The supremacy of Mughals over Gwalior continued at least till the time of Aurangzeb (CE 1658-1707).

Akbar was a great governmental reformer and due to his reorganization of the administrative system in 1579-1580, Gwalior and its neighbouring areas were included in the *sūbāh* of Agra and Gwalior came to be recognized as the main city of its *sarakāras*. Initially there were thirteen *mahālas* in Gwalior *sarakāra* and their numbers increased to twenty-three till CE 1720. During the rule of about fifty years, Akbar allotted the administration of Gwalior to five governors, namely Qiyān Khān, Allā Khān, Sayyid Kāsima, Asakaraṇa and his son Rājasimha. The achievements of Asakaraṇa and his son Rājasimha as a feudatory of Akbar is so far known from six inscriptions along with other sources. Three inscriptions are known from the bed of Gaṅgolā tank in Gwalior fort, two inscriptions are carved on Jain metal *yantrapaṭṭas* and one is engraved on the lintel of a *chatrī* near Mānamandira in Gwalior fort. Of both the *yantrapaṭṭas*, one is now installed on the *vedī* of Śrī Pārśvanātha Digambara Jain temple in Laśkara area, and the other is on the *vedī* of Śrī Pārśvanātha Digambara Jain temple at Karahiyā. Mittal⁴ and Gauri⁵ describe king Asakaraṇa, but they draw attention towards his love for music as well as poetic and religious performances. However, the inscriptions provide significant information about Asakaraṇa and his son Rājasimha.

A. Gaṅgolā Tank Inscription of Saṁvat 1636

Five-lined Gaṅgolā tank inscription of CE 1579 refers the reign of Mughal Sultan *mahārāja* Jalāluddīn Akbar and his feudatory *paramabhāgavata* Āsakarana who made an arrangement to upkeep the Gaṅgolā tank of Gopācala fort. The inscription was written by Candrasena of Kāyastha Sakasena community (Fig.1).



Fig.1 : Gaṅgolā Tank Inscription of Saṁvat 1636

TEXT

1. Śrīrāma saṁvat 1636 āṣa(ṣā)ḍha vadi 10 gurau mahā-
2. rājja jalāna(la)di(dina) mahānimada Akava(ba)ra pāti-
3. sāha gājirājā paramabhāgo(gava)ta Āsakarana
4. gagolā ha(gha)rājai Gopā[ca]lasevasa liṣi(khi)te
5. Caṁrda(dra)seni kāitha(yastha) Sakasene

B. Gaṅgolā Tank Inscription of Saṁvat 1639

It records the name of Kachavāha king Āsakarana and upkeep of the Gaṅgolā tank (Fig.2). The inscription is important as it helps in eroding the doubt of the identity of king. Gauri⁶ mentions that Asakarana belonged to the Amera state, adopted by the king of

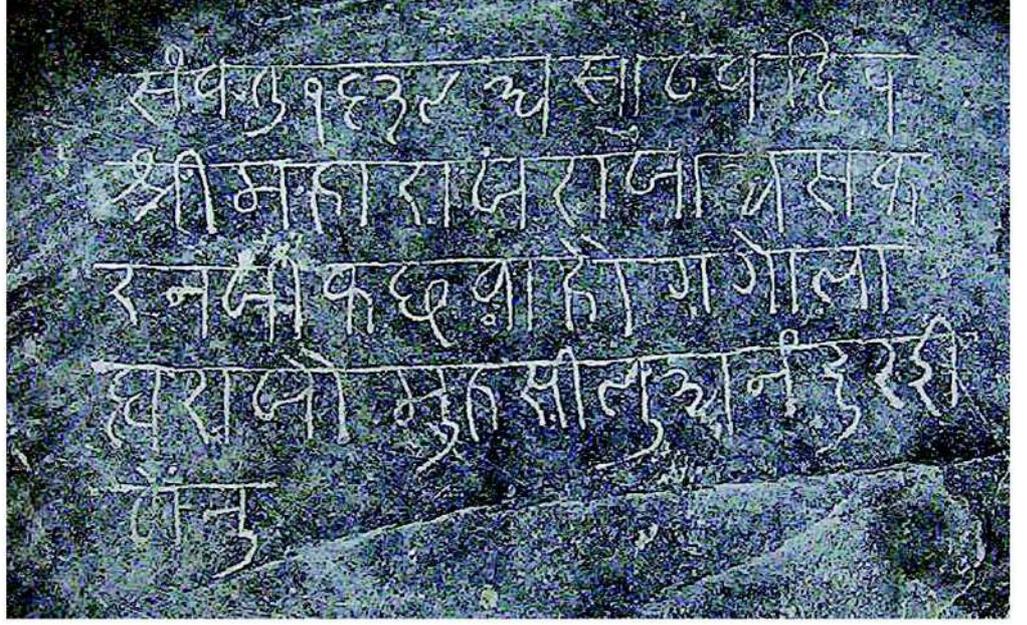


Fig.2 : Gaṅgolā Tank Inscription of Saṁvat 1639

Narwar, and was the son of Ratanasimha, and grandson of *rāṇā* Bhīmasimha. However, the present inscription clearly says that he was related with the Kachavāha or Kacchapaghāta family, three branches of which ruled from their capitals at Narwar, Dubkund, and Sihonia-Gwalior during tenth-twelfth centuries.

TEXT

1. Saṁvat 1639 asā(āṣā)ḍha vadi 5
2. śrīmahārāja rājo Asaka-
3. ranajī kachavāhau gagolā-
4. tgharājau muhasīlu anaṁdurāi
5. ṭhoru

C. Laškara Metal Yantrapatṭa Inscription of Saṁvat 1649

Śrī Pārśvanātha Digambara Jain temple of Laškara area consists of an inscribed metal *yantrapatṭa* on the *vedī* engraved with *mantras* in the centre mentioning 'om aim hrīm śrīkalikuṇḍa daṇḍaṁsvāmin-atulavalavīya parākramamamājīṣṭa siddhiṁ kurura-sphaṁ-sphrīṁ-sphraṁ-sphraiṁ-sphraurṁ-sphrah ātga(tma)vidyāṁ-rakṣara paravidyāṁ-chimḍara-bhimḍaraṁ svāhā'. The outer circular

portion of the *yantrapatṭa* bears three-lined inscription

recording the reign of Mughal ruler Jalāluddīn Akbar, his goodwill king Āsakarāṇa and prince Rājasimha of Kachapāri family governing Gopācala fort. It further refers the name of *mahattara* Keśavadāsa Pradhāna and the perpetual obeisance of Caudharī Mahesadāsa with his family members. It was done with the inspiration of *bhaṭṭāraka* Śrī Yaśaḥsena of the *patṭa* of *bhaṭṭāraka* Śubhacandra, who again belonged to the *patṭa* of *bhaṭṭāraka* Kamalakīrtti of Kāṣṭhā-saṁgha, Māthura-gaccha, Puṣkara-gaṇa and Lohācārya-anvaya (Fig.3).



Fig.3 : Laškara Metal Yantrapatṭa Inscription of Saṁvat 1649

TEXT

1. Saṁvat 1649 māgha vadi pañcamī 5 gurau uttarānakṣatre śubhajo(yo)ge gopācaladurgge sāhi śrī Akava(ba)ra jalālādīna kṛpātṭā kachapārivamśaja śrī Āsakarātā(nā)rājye yuvarāja Rājasimhe tanmahattare Keśavadāsasya pradhānaḥ kāṣṭhā(ṣṭhā)saṁghe mā-
2. thuragache puṣkaragaṇe lohācāryānvaye bha. Kamalakīrttiḥ tatpatṭe bha. Śubhacandra tatpatṭe bhaṭṭāraka śrī Yaśasenāmna(mnā)ye śrīmāla Vāsudeva vargge Aṣoragotre cau. Rūpacandra bhāryā Śīlā tatputrau Rāma Lakṣmaṇau tatra Rāma bhārya Jahako tatputrau Tārācandrasya bhā Mārato tatputrau Ṭoḍaramalla Mahesadāsau tatra Ṭo-
3. ḍaramala bhā Mādevamatī Śarāsenada Mīraseni satānvitā cau. Mahesadāsasya bhārye 2 Kapūrade Pāṭamatī eteṣāṁ madhye cau. Mahesadāso nityaṁ praṇamiti

D. Karahiya Metal Yantrapaṭṭa Inscription of Saṁvat 1649

The ten *puṣṭikās* of the *yantrapaṭṭa* contains Jain *mantras*. The central portion records 'oṃ hrīṃ arhanmukha kamalasadbhavāya daśalākṣaṇī dharmmāṅgāya namaḥ'. The *puṣṭikās* mention 'oṃ hrīṃ uttama kṣamā dharmmāṅgāya namaḥ', 'oṃ hrīṃ uttama mārddava dharmmāṅgāya namaḥ', 'oṃ hrīṃ uttamārjjava dharmmāṅgāya namaḥ', 'oṃ hrīṃ uttama satya dharmmāṅgāya namaḥ', 'oṃ hrīṃ uttama śauca dharmmāṅgāya namaḥ', 'oṃ hrīṃ uttama saṁjama dharmmāṅgāya namaḥ', 'oṃ hrīṃ uttama tapo dharmmāṅgāya namaḥ', 'oṃ hrīṃ uttama tyāga dharmmāṅgāya namaḥ', 'oṃ hrīṃ uttamākīncana dharmmāṅgāya namaḥ' and 'oṃ hrīṃ uttama vrahmacarya dharmmāṅgāya namaḥ'. It records the dedication of *saṁghavī* Guṇadāsa with his entire family at the inspiration of *paṇḍita* Rāghava under the patronage of *bhaṭṭāraka* Śrī Yaśaḥsena, successor of *bhaṭṭāraka* Śrī Śubhacandra belonging to Kāṣṭhā-*saṁgha*, Māthura-*anvaya* and Puṣkara-*gaṇa*. It was the time of king Asakaraṇa of Gopācala who was serving under the paramount ruler Akbar Jalāluddīn. It refers the names of Guṇadāsa and his wife Majhilī and their three sons - Kumvaru (married with Rūpani), Bhāvani (married with Bhāva) and



Fig.4 : Karahiya Metal Yantrapaṭṭa Inscription of Saṁvat 1649

Payāgu (married with Sirī). Kumvaru's son Dhaneśvara had three sons from his wife Māsato named Nemidāsa (married with Mājaima), second son Saharū and his wife Bhāom has a son Guṇadāsa whose wife's name is lost due to the damage in *yantrapaṭṭa*. Third son Narāinu is married to Māramā. The portion of the *yantrapaṭṭa* recording the date is now missing, which is presumed here on the basis of other inscriptions (Fig.4).

1. [Saṁvat 1649 māgha] vadi 5 Gopācale śrī Akava(ba)rasāhi Jalāladīna prītyāptara(rā)jye rājā śrī Aśakarāṇa śrīmatkāṣṭāsāṅghe māthuragache gu(pu)ṣkaragaṇe bhāṭṭāraka śrī Śubhacandra devāstatpatṭe bhāṭṭe bhāṭṭāraka śrī Yaśaḥsenadevāstadāmnāe agrotkānvā[ye saṁ Guṇadāsa]
2. sya bhāryā Majhilī putrā 3 Kuṁvaru Bhāvani Payāgu bhāryānukrame Rūpini Bhāva Siri tatputra Dhaneśvara prayāma(ga)sya bhā Māsato putrā 3 Nemidāsasya bhā Mājaima dvitīya putra Saṁharū tat bhāryya Bhāo tayo putra Guṇa
3. [dāso siri tṛtīya putra saṁ Narāinu rubhā bhā Māramā eteṣāṁ madhye saṁ. Guṇadāso nityaṁ praṇamati paṁ. Rāghavenopadesāt

E. Gaṅgolā Tank Inscription of Saṁvat 1654

The eleven-lines inscription contains the names of Mughal ruler Akbar as well as the local ruler Rājasimha and his *kotavāla* Mathurādāsa Cauhāna (Fig.5).

TEXT

1. Rāma
2. śrī saṁvat 1654 vaṣe(rṣe)
3. aṣa(āṣā)ḍha sū(su)di 2 somava(vā)ra
4. śrīmada Akava(ba)rasāha
5. sulata(tā)na rāja(jā) śrī maha(hā)rāja(jā)-
6. dhirāja śrī rājā Rājasyaṁ(sim)-
7. gha(ha)jī mahasala Mathurādā-
8. sa co(cau)ha(hā)na kotavāla
9. gagojharājau liṣaṁ va-
10. lī śrīkaraṇaṁ jayaṁ Nārā-
11. īnadāsa

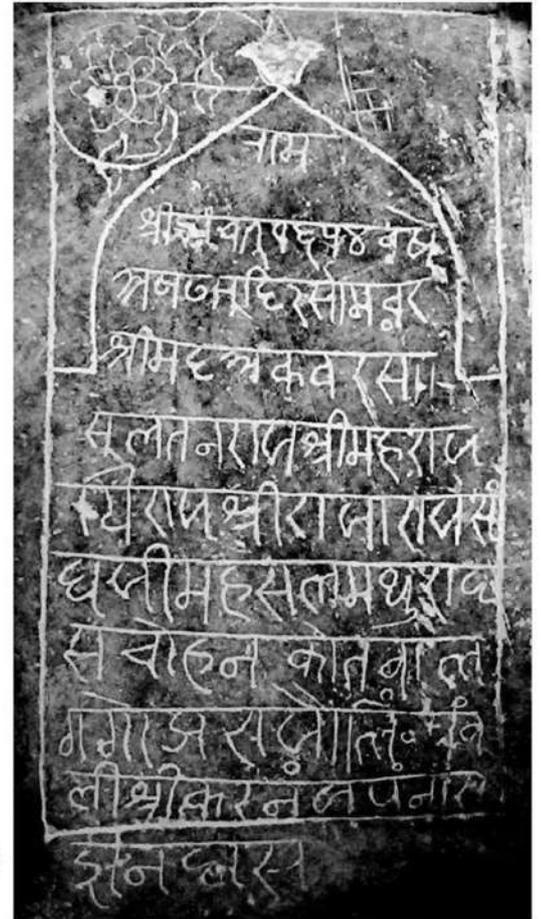


Fig.5 : Gaṅgolā Tank Inscription of Saṁvat 1654

F. Chatrī Lintel Inscription of Saṁvat 1661

It informs about the construction of *suprabhāvedī* by Ṣoṣā, Śrīpāla, Narāyaṇadāsa, Bhojarāja and others; and also mentions the names

of *bhaṭṭāraka* Jagadabhūṣaṇa and other pontiffs as well as regional chief Rājasimha, son of Karṇeśa (i.e. Asakarāṇa) besides the reign of Akbar.

TEXT

1. *Om namo jināya miva kuryātkalyāṇaguṇadāvani kalyāṇavarāṇaḥ śrīnālitanuḥ sukha //1// saka yāditi guninaha tkeśu saupadamī*
2. *kulācala same Gopācala śrīsrto śrīmatsādinalali dharānujāpta Gopācalaḥ śrī Karṇeśa suta vijayadi śrī Rājasimha śreyah //2// śrī mūlasaṅgha sa[rasvatī]gacche valā-*
3. *tkāragaṇa prasiddho bhaṭṭāraka śrī guru Dharmmakīrttisyatpaṭṭadhārī guru Śīlabhūṣaḥ //3// tatpaṭṭa Padmodayatrayānumūrttiḥ śrī Jñānabhūṣā muni jātapaṭṭa pa svini*
4. *rj-Jagadbhūṣaṇa eṣa jīyā bhū nidāmnāye khaṇḍelavālānvaye sāvaḍā gotre sādhu śrī Nemidāstadbhāryā Lāḍī tatputraścatvāra sādhu Kulhara subhatā*
5. *bhāryāsti 3 Kelimade Koḍamade Vahuraṅgade / tatra Kalimade putrau Rāmala Hemaṇani Vaṛiddho / Ṣoṣā Śrīpālau / tatra Ṣoṣā bhāryā sādhvī Ṣemalade tatputro dvau Datūna Karṇa-*
6. *tvenatralana Karṇa bhāryā Lāvathisiri / tatputro Megharāja bhāryā Mahigāde / Jogādāsa bharya dvai Jonāde Pūrā / tatra Jonāde putrau dvau Premarājo Dhoḍharājah / Kailhā*
7. *. Śrīpāla bhāryā dvayā Sarūpade Rananāi tatra Sarūpade putraścatvāre / Bhavatāroḥ Laṣamīdāsaḥ / Keśavadāsaḥ Śrīdharah / Bhavatāra bhāryā Bhāvalade tatputrau Pūrṇamadavo Lolacāṁdraḥ*
8. *Laṣamīdāsa bhāryā Laṣamanade / tatputro u maṇi Cimtāmaṇi Ratanamaṇi / Keśavadāsa bhāryā Kośalade putro Jaganmaṇiḥ / Ratanāi putro Jasavanaḥ Suka-*
9. *vā bhāryā Lāḍī putro Nṛsūhvana bhāryā Nāsīde putrau Nānū Tijā bhāryā Kotinade putrau Gūḍhavarṇa atha bhāryā sādhu Dhanapāla Hemarājo Manu Semaṇala*
10. *bhāryā Īdau Dhārāde tatputrostrayaḥ sādhu śrī Narāyaṇadāso Bhojarājo nānanāmyaṁ datra Ṣoṣā Śrīpāla Nārāyaṇadāsa Bhojarāja prabhṛtismiḥ / śrī Va-*
11. *. chai 20 suprabhādevī kārītā / varddhato jaināna śāsana // sakala savasya maṅgalaṁ bhūyāva / sākramā*
12. *kārāmanusudhātva / jasu putra jayendra Jāsu putre 2*
13. *Pāho Jānu pākira suvidhi*

Rājā Asakaraṇa

The initial epigraphic information about the feudatory king of Gopācala Asakaraṇa, during the reign of Delhi Sultan *mahārāja* Jalāluddīn Akbar, is available in the Gaṅgolā tank inscription of *saṁvat* 1636 *āṣāḍha vadi* 10 Thursday (CE 1579) that records upkeep of the Gaṅgolā tank.⁷ It confirms that till CE 1579 Asakaraṇa was appointed administrator of the Gwalior fort and he made an arrangement to uncontaminate the Gaṅgolā tank of Gopācala. The inscription of *saṁvat* 1636 commence with the adoration of Lord Rāma and Asakaraṇa here is referred to as *paramabhāgavata*. It was written by Sakasena of Candrasena family. In another inscription on the bed of the Gaṅgolā tank, dated *saṁvat* 1639 *āṣāḍha vadi* 5 (CE 1582), the name of Asakaraṇa is introduced with his family name Kachavāha which confirms his belonging to the famous Kachavāha or Kacchapaghāṭa family.⁸

During the documentation of the archaeological material from Jaina sites and temples for the study of Jaina inscriptions of Gwalior, an important metal *yantrapatṭa* came to light from Śrī Pārśvanātha Digambara Jaina temple of Laškara. This *yantrapatṭa* bears an inscription of *saṁvat* 1649 *māgha vadi* 5 Thursday (CE 1592) recording the names of the paramount ruler Akbar Jalāluddīn and his favourite king of Gopācala named Asakaraṇa of Kachavāha family. It records the perpetual obeisance of Caudharī Maheśadāsa with his family members of Śrīmāla caste and Āṣora-gotra. They belonged to the *āmnāya* of *bhaṭṭāraka* Śrī Yaśaḥsena, a disciple of *bhaṭṭāraka* Śrī Śubhacandra who again was the disciple of *bhaṭṭāraka* Śrī Kamalakīrti of Kāṣṭhā-*saṁgha*, Māthura-*gaccha* and Puṣkara-*gaṇa*. In the clan of Caudharī Maheśadāsa, name of Caudharī Rūpacandra is mentioned who is married to Śīlā and they have two sons named Rāma and Lakṣmaṇa. Rāma and his wife Jahako have a son Tārācandra, who is married to Mārato and they have two sons Ṭoḍaramala and Maheśadāsa. The former is married to Mādevamatī, while the latter has two wives, namely Kapūrade and Pāṭamatī. The inscription clearly records that Asakaraṇa belonged to the Kachapāri or Kachavāha family. Asakaraṇa's son Rājasimha is referred as *yuvarāja* or prince and Keśavadāsa as *mahattara*. This is an evidence to confirm that till CE 1592 Asakaraṇa's son Rājasimha was still a *yuvarāja*.

The date portion of the Karahiyā Śrī Pārśvanātha Digambara Jaina temple metal *yantrapatṭa* inscription is not available, except *vadi* 5. But on the analogy of the lost portion of the date in the Laškara Śrī Pārśvanātha Digambara Jaina temple metal *yantrapatṭa* inscription the same date (*saṃvat* 1649) might be contemplated for the Karahiyā inscription also. Other reason for assumption of the same date is the consecration of both the *yantrapatṭas* was done in the *āmnāya* of *bhaṭṭāraka* Śrī Yaśaḥsena of *Kāṣṭhā-saṃgha*, *Māthura-gaccha* and *Puṣkara-gaṇa*. The Laškara inscription records the consecration of *yantrapatṭa* by *saṃghavī* Guṇadāsa with family members of *Agrota-anvaya* under the inspiration of *paṇḍita* Rāghava, who belonged to the *āmnāya* of *bhaṭṭāraka* Śrī Yaśaḥsena, a disciple of *bhaṭṭāraka* Śrī Śubhacandra, who again was the disciple of *bhaṭṭāraka* Śrī Kamalakīrti of *Kāṣṭhā-saṃgha*, *Māthura-gaccha* and *Puṣkara-gaṇa*. Names of the family members of Guṇadāsa are also mentioned in the inscription.

The early life of the king Asakaraṇa is described by several scholars as being originally associated with the *gaddī* (i.e. throne) of Amer in Rajasthan and later on he was adopted by the ruler of Narwar (Shivpuri district, Madhya Pradesh). Some scholars, like Śivasimha Saroja, accept king Asakaraṇa of Narwar as the grandson of Bhīmasimha.⁹ In the opinion of Ojha he was the grandson of Bhīmasimha and son of Ratanasimha.¹⁰ He was born in CE 1523. Bhīmasimha was assassinated in the fight for power in the Amer dynasty. Asakaraṇa worried by the continuous struggle for supremacy with Bhāramala, left Amer for pilgrimage. According to Muhaṇota Naiṇasī, Bhāramala tried to keep away Asakaraṇa from the throne of Amer and offered him the monarchy of Narwar in 1563-1564 by using his influence in Mughal *Darbāra* and with the help of king Udaisimha of Jodhpur. Asakaraṇa was appointed general of the Mughal armed forces sent to control the rebellion of Bihar, which signifies his vital position in the Mughal *Darbāra*. He was offered the *mansabadārī* of one thousand. After the reorganization of the administrative system, Akbar gave liability of the important *sūbā* of Agra to Asakaraṇa along with Śekha Ibrāhim. Thus, Asakaraṇa at that time was together discharging the responsibilities of the *sūbedāra* of Agra, administrator of Gwalior and the king of Narwar.

During this period Vīrasimha Bundelā, ruler of Orachā, started expanding his power on the neighbouring principalities after the death of Madhukaraśāha in 1593. After overpowering Pawaya, he snatched Tamvaraghāra from Tomaras, eliminated Miṇās to expand his *jāgīra*, defeated Jāṭas and took Beracha from Pawāras. Moving further, he broadened his power over Hathanaur and Bhander by killing the Bāgh tribe of Hathanaur and driving out Hasan Khān from Bhander. After defeating the ruler of Eric, he forced the ruler of Gwalior to accept his allegiance. It shows that Vīrasimha was strengthening his power by seizing the areas of Mughal kingdom in Gwalior region. In these circumstances, Akbar commissioned his feudatory ruler of Gwalior fort Asakaraṇa for the attack on Vīrasimha and prohibit his unauthorized expansion in Gwalior region.

The contemporary historians talk about the achievements of Asakaraṇa. Fazal Ali in his *Kuliyāt-e-Gvāliarī* speaks about numerous buildings constructed during the rule of Asakaraṇa. Abul Fazal in his *Āīn-e-Akabarī* also describes king Asakaraṇa in the list of prominent rulers and feudatories. Gaurī¹¹ believes the Kīrtti-*mandira* or Karaṇa-*mandira*, i.e. Karaṇa-*mahala*, near Manamandira in Gwalior fort, was constructed by king Asakaraṇa. But in the opinion of Cunningham¹² the popular name of this temple is Kīrtti-*mandira* which was built by Tomara ruler Kīrttisimha. On the basis of the architecture the view of Cunningham seems more probable.¹³ Most probably in the time of Mughal rulers, *sūbedāras* of Gwalior fort changed its use and renovated it in accordance with their convenience.

Apart from the political activities Asakaraṇa was known for his devotion to Lord Kṛṣṇa as well as a poet and musician. He was the follower of Vallabha cult.¹⁴ According to Bhaktamāla, in the beginning king Asakaraṇa was a devotee of Rāma and a disciple of Kīlahadeva of the *gaddī* of Galatā.¹⁵ But when he became the ruler of Narwar, Tānasena got him initiated in the *puṣṭimārga* of Vaiṣṇavism. Tānasena took Asakaraṇa to Gokula where on the Ṭhakurānī-ghāṭa, his name was pleaded for *puṣṭimārga* by Śrī Guṃsāī (Gosvāmī). He learned music from Govinda Svāmī while residing in Ramaṇareti. He was a poet of repute though no book of Asakaraṇa is available today except compilation of his handwritten *padas* that might be observed in the collection of manuscripts in the Sri Vrindavan Research Institute.

The epigraphs of Gwalior record only the names of Asakaraṇa and his son Rājasimha without referring their family members. However, it is obvious that they belonged to Kachavāha family and they were followers of Bhāgavatism at the same time, liberal in the matter of religion as in their reign special royal patronage was offered to Jainism. The name of Asakaraṇa is variously spelled in the inscriptions, such as the Gaṅgolā tank inscription of *saṃvat* 1636 mentions Āsakarana, Gaṅgolā tank inscription of *saṃvat* 1639 offers Asakarana, while Laškara *yantrapatṭa* inscription of *saṃvat* 1649 records his name as Āsakarāṇa, and Karahiyā *yantrapatṭa* inscription named him as Asākaraṇa. Of these, Asakaraṇa name seems right by which Gauri and Mittal describes him in their books.

The dates of the inscriptions suggests Asakaraṇa positively ruled over Gwalior and neighbouring areas as an administrator of Gwalior fort from CE 1579 to 1592, but no information is available after that. The Gaṅgolā tank bed inscription dated *saṃvat* 1654 (CE 1597) records cleaning of the same tank by *mahārājādhirāja* Rājasimha in the reign of Sultan Akbar while it is known from the Laškara metal *yantrapatṭa* inscription that in *saṃvat* 1649 (CE 1592) Asakaraṇa's son Rājasimha was not a king but only a *yuvarāja*. These are sufficient to contemplate that till CE 1592 Asakaraṇa was managing the region, though his son Rājasimha was appointed *yuvarāja* who might have been helping him in administration. Asakaraṇa died sometime between CE 1592 and 1597 and the Mughal ruler Akbar chose his son Rājasimha for the same responsibility, who, thus, became the ruler and administrator with exceptional powers as is evidenced by his prestigious epithet *mahārājādhirāja*. In the light of present epigraphic evidences, the theory proposed by Mittal¹⁶ and others regarding the death of Asakaraṇa in *saṃvat* CE 1646 or 1589 due to non availability of his name in the chronicles of Mughal or contemporary writers now has no meaning as his presence with full power till CE 1592 is recorded in the Laškara metal *yantrapatṭa* inscription.

Mahārājādhirāja Rājasimha

Mughal Sultan Akbar appointed Rājasimha as an administrator of Gwalior and king of Narwar after the death of Asakaraṇa and gave him responsibility of

the South Indian expedition. After sometime he was called back from southern operation and given a new responsibility to persuade the ruler of Orcha to accept the subordination of the Mughal rule. Rājasimha achieved the target in persuading the king Rāmasāha of Orcha who in CE 1599 presented himself in the Mughal *Darbāra*. Impressed by the ability of Rājasimha, who also protected Narwar and Gwalior from Vīrasimha Bundelā, Akbar enhanced his *manasaba* by four thousands. But Mughal ruler Jahāngīr was disappointed with Kachavāha for the reason of their support to Amir Khusro. The position of the engagement of Rājasimha in Mughal *Darbāra* during the rule of Jahāngīr is not known. The Gaṅgolā tank inscription of *saṃvat* 1654 *āṣāḍha sudi* 2 Monday (CE 1597) records the names of Sultan Akbar, *mahārājādhirāja* Rājasimha, *kotavāla* Mathurādāsa Cauhāna and Nārāinadāsa as well as the cleaning of the tank.¹⁷ This inscription is an evidence to confirm that Rājasimha was appointed the administrator of Gwalior before CE 1597 and following the tradition he arranged to clean the Gaṅgolā tank. The inscription also informs that Mathurādāsa Cauhāna was serving as *kotavāla* at that time. The position of Nārāinadāsa referred in the inscription is not documented.

The lintel of the *chatrī* near Mānamandira on Gwalior fort bears an inscription of *saṃvat* 1661 (CE 1604) mentioning the construction of *suprabhādevī* by *śrāvakas* during the reign of Rājasimha, the son of Karṇeśa.¹⁸ Rājasimha of this inscription is undoubtedly the son of Asakaraṇa of Kachavāha family and most probably Karṇeśa was another name of Asakaraṇa. The epigraphic records evince Rājasimha's rule over Gwalior fort from CE 1592 or sometime later to at least CE 1604 as the feudatory of Akbar. The epithet *mahārājādhirāja* for Rājasimha indicate his significant position in the political scenario of the Mughal time. The royal patronage for Jainism was available in the time of Asakaraṇa and Rājasimha. The information about the successors of Rājasimha is not available, though a few members of Kachavāha family find mention in the later Gaṅgolā tank inscriptions, while their association with Asakaraṇa and Rājasimha is not confirmed.

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