

# THE FRESH READING AND INTERPRETATION OF PAÑCĀSARA PĀRŚVANĀTHA TEMPLE INSCRIPTION

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The famous inscription on the pedestal of the marble effigy of the tradesman Āsāka (Āśāka) placed in the Vanarāja-vihar of Anahillapattana had been earlier published by late Muni Jinavijaya.<sup>1</sup> The pedestal is staggered into five sections, the inscription-part is engraved on the central three (of the total five) divisions in which the middle larger portion contains six lines and the two flanking parts four lines each (see plate).

On comparing Muni Jinavijaya's reading with the photograph of the inscription recently made by the American Institute of Indian Studies (see plate), some salient divergencies at once came to my notice : First, the revered Muniji had left out the right hand section (on spectator's right hand) in reading, which is why there are the gaps in the published text; second, the reading of a few words is inaccurate from the orthographical standpoint. I first present Muniji's reading below followed by my own complete reading with emendations.

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| <ol style="list-style-type: none"> <li>1. संवत् १३०१ वर्षे वैशाखसुदि ९ शुक्ले पूर्वमांडलिवास्तव्य-मोडज्ञातीय-नागेंद्र .....</li> <li>2. सुत-श्रे० जाल्लणपुत्रेण श्रे० राजकुक्षीसमुद्भूतेन ठ० आशाकेन संसारसारः .....</li> <li>3. योपाजितवित्तेन अस्मिन् महाराजश्रीवनराजविहारे निजकीर्तिवल्लीवितान .....</li> <li>4. कारितः तथा च श्री आशाकस्य मूर्तिरियं सुत ठ० अरिसिहेन कारिता प्रतिष्ठिता .....</li> <li>5. संबंधे गच्छे पंचासराविषे श्रीशोलग(गु)णसूरिसंताने शिष्य श्री .....</li> <li>6. देवचंद्रसूरिभिः ॥ मंगलमहाश्रीः ॥ शुभं भवतु ॥</li> </ol> | <ol style="list-style-type: none"> <li>1. संवत् १३०१ वर्षे वैशाखसुदि ९ शुक्ले पूर्व मांडलि वास्तव्य मोडज्ञातीय नागेंद्रात्मज श्रे० केसव</li> <li>2. सुत श्रे० जाल्लण पुत्रेण श्रे० राज्ज कुक्षि समुद्भूतेन ठ० आसाकेन संसारसारतां गत्वा निजत्या—</li> <li>3. योपाजित वित्तेन अस्मिन् महाराजश्रीवनराजविहारे निजकीर्तिवल्ली विलासमंडपः सा (क्षू) सः</li> <li>4. कारितः । तथा ठ० आसाकस्य मूर्तिरियं सुत ठ० अरिसिहेन कारितां प्रतिष्ठिताः श्रीनागेंद्र कुल ।</li> <li>5. संबंधे गच्छे पंचासरावि (वे? पे?) । श्रीशोलगणसूरि संताने शिष्य श्री</li> <li>6. देवचंद्रसूरिभिः ॥ मंगलं महाश्रीः ॥ शुभं भवतु ॥</li> </ol> |
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It is clear that the inscription used dental 'sa' in the place of palatal 'śa' in Āsāka. (Jinavijayaji, however, reads the letter as palatal following perhaps the

rule of the correct orthography.) On the other hand, 'śudi' has been spelt 'sudi' in his version. Below I jot down the differences in the two readings :—

Line	Muniji's reading	My reading
1	sudi	śudi
2	Jāllaṇa	Jālhaṇa
2	Rāju Kukṣi	Rājja Kukṣi
2	Āsākena	Āsākena
3	vitāna	vilāsa
4	ca	ṭha
4	śrī Āsāka-sya	Āsāka-sya
4	kāritā	kāritam
4	pratiṣṭhitā	pratiṣṭhitāḥ
5	santāne	samtāne
6	Devacandra	Devacaṁdra
6	maṁgala	maṁgalaṁ
6	bhavatu	bhavat

The late Muniji gave no summary of the content nor did he indulge in any discussion thereof. The inscription is dated in the samvat year 1301 (A. D. 1244) and takes into account five generations of a Jaina family belonging to the Moḍha caste of tradesmen :

Nāgeṁdra  
|  
Śreṣṭhi Kesava (Keśava)  
|  
Śreṣṭhi Jālhaṇa = Śreṣṭhini Rājja  
|  
Ṭhakkura Āsāka (Āsāka)  
|  
Ṭhakkura Arisimha

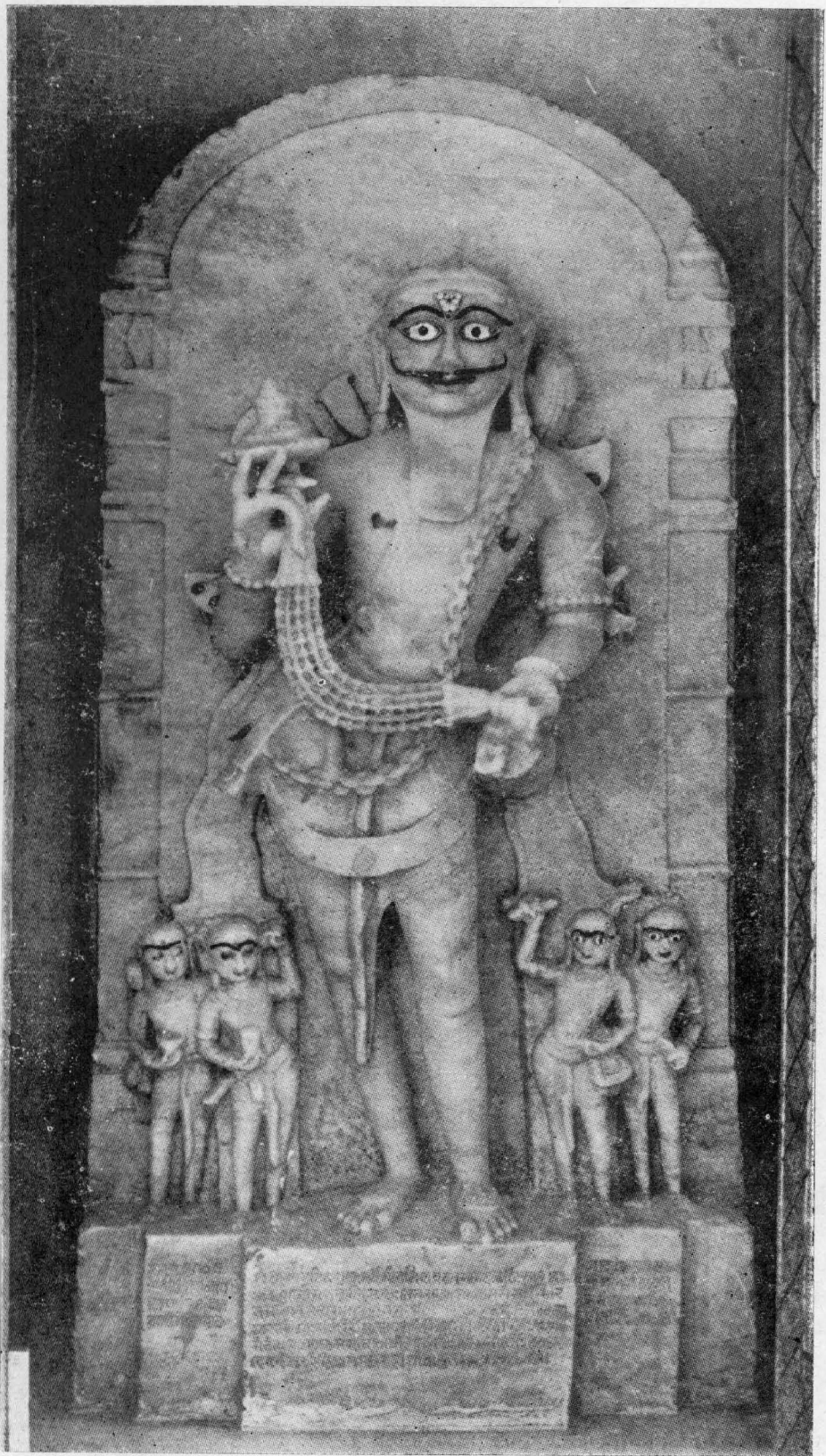
It also refers to the erection by Āsāka at the famous Vanarāja-vihāra<sup>2</sup> a *vilāsamaṇḍapa* (hall).<sup>3</sup> The image of Āsāka was set up by Ṭhakkura Arisimha, son of Āsāka. The consecration was officiated by Devacaṁdra Sūri of the lineage of Śrī Śilagaṇa Sūri of the Pañcāsara-gaccha, an offshoot of the ancient Nāgeṁdra kula.<sup>4</sup>

Ṭhakkura Arisimha may be identified with the Ṭhakkura Arisimha who had composed the famous eulogical work the *Sukṛtasamkīrtana*<sup>5</sup> in praise of Vastupāla who held the prime minister's office from A. D. 1220-1239 at the court of the Vāghelā regent Viradhavala of Dhoḷakā.

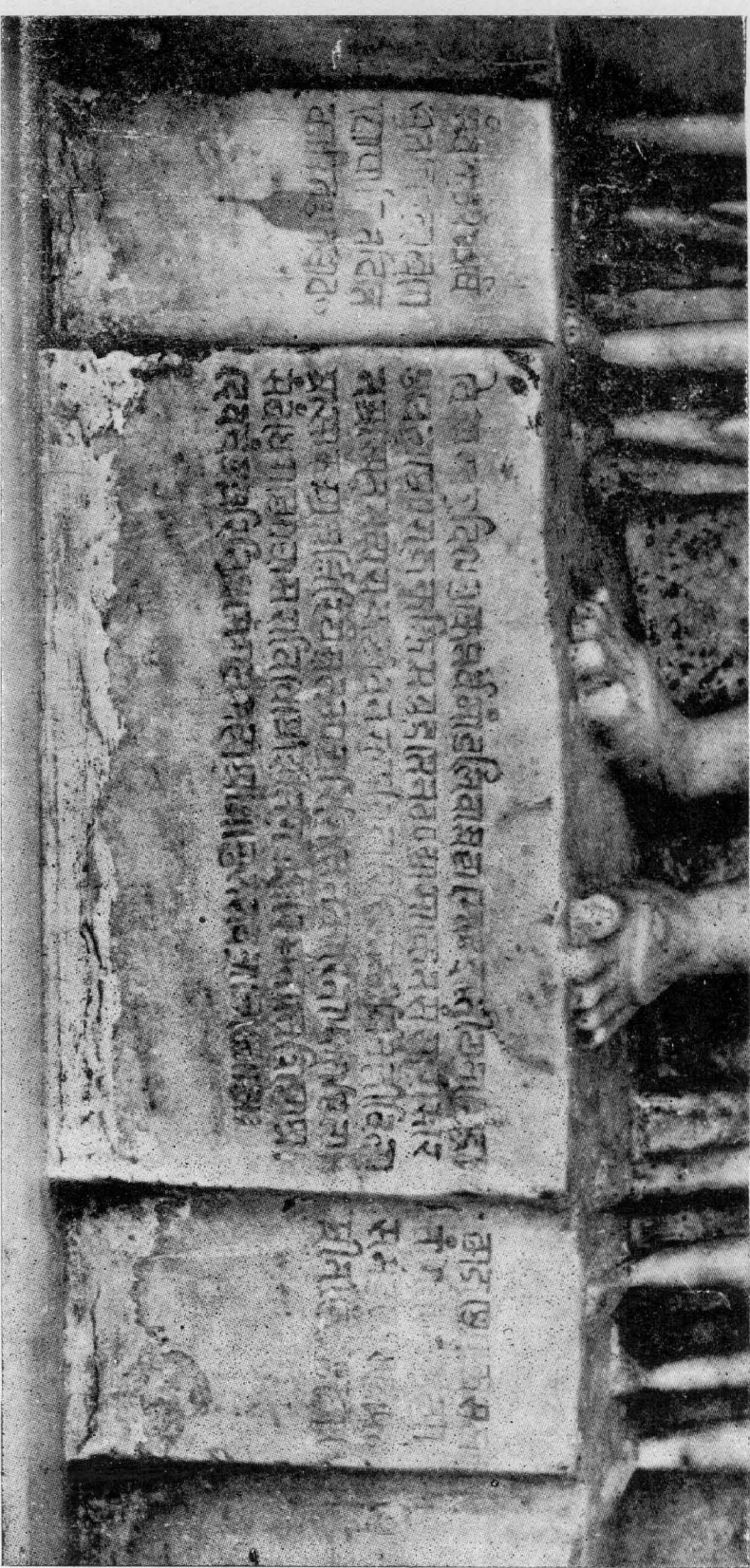
The inscription for the first time tells that there existed a *gaccha* named after Pañcāsara, and it was an emanation of the famous Nāgeṃdra kula. It is likely that, even the first foundation of the Pañcāsara Pārśvanātha belonged to the abbot of the Nāgeṃdra kula, the temple built by Vanarāja Cāpotkaṭa (c. A. D. 818-900).

#### Notes and References

1. *Prācīna Jaina Lekha Saṃgraha*, pt. 2, pravarttak Śrī Kāmtivijaya Jaina Itihāsamālā, Vol. VI, Bhavanagara, 1921, p. 321.
2. The temple was dedicated to Jana Pārśvanātha and founded by Vanarāja Cāpotkaṭa in the last two decades of the 9th cent. A. D. Image is said to have been more ancient and was brought to Aṇhillapattana from Pañcāsara, the ancestral town of Vanarāja.
3. According to Prof. M. A. Dhaky, the *vilāsamaṇḍapa* is identical with the *raṅgamaṇḍapa*, a hall common in the medieval Jaina temple ensembles. There are several instances of adding such halls in the medieval times to the earlier foundations.
4. For detail see here Prof. M. A. Dhaky's paper "The Nāgendra-gaccha".
5. Puṇyavijaya Sūri (ed.), Singhi Jaina Series, Number 32, Bombay, 1961, pp. 62-64.



Pl 1. Pāṭan, Pāṇcāsarā Pārśvanātha temple Commemorative  
image of thakkura Āśaka. S. 1301/A. D. 1245



Pl. 2. Āśāka's image Inscription, S. 1301/A. D. 1245 ( Both the plates are reproduced here by courtesy and kindness of the American Institute of Indian Studies, Varanasi )