

# A HISTORY OF THE EARLY GANGA MONARCHY AND JAINISM

Dr. Nagarajaiah, Hampa



**A HISTORY OF  
THE EARLY GANGA MONARCHY  
AND JAINISM**

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(Former Professor of Bangalore University)

**ANKITA PUSTAKA**  
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*To*

**Dr. Kamala Hampana**

[Former. Professor and Chair, Department of  
Jainology and Prakrit, Mysore University  
and a celebrated author in Karnataka]





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## AUTHOR'S NOTE

The Gaṅgas, who ruled from third century to 12th century, C.E., one of the ancient royal dynasties of India, prospered and flourished through Simhanandi, a Jaina sage. A dynasty which owed its origin to the timely help of Jaina ascetic should be staunch supporters to that creed is but natural. The Gaṅgas, obviously, consecrated Jaina images of worship, hallowing out caves for Jaina ascetics, gave liberal grants to Jaina shrines, monks and monasteries.

"... the Gaṅga kings.... not withstanding their liberal attitude and patronage of the Hindus, still continued to foster the cause of Jainism to which alone their House had owed its origin as a political factor in the land" [Saletore, B.A. : 1938: 30]. This monograph aims at crystallising the quintessence of the Gaṅga's association with Jainism, based on inscriptional evidences. I have limited the scope of this book to the history of the early Gaṅgas, who are popularly called as the Western Gaṅgas olim the Gaṅgas of Talkād. The reason is, that I have devoted more space to the contribution of the later Gaṅgas in the other monograph, titled "The Later Gaṅgas: Maṇḍali-Thousand", which can easily be considered as the second part of this book. I have not included more details of the patriarchs and pontiffs of the Gaṅgas, and the description of the Jaina art and architecture of the period of the Gaṅgas.

Indeed, it is my pleasure to place on record my sense of gratitude to my learned friends: M.A. Dhaky, K.V. Ramesh., A.V. Narasimha Murthy, A. Sundara, S. Settar, Padmanabh S. Jaini, University of California, Berkeley (USA), S.A. Bhuvanendra Kumar (Toronto, Canada), who have inspired me with their warmth and friendship.

I dedicate this book to Kamala Hampana, who has been more than a wife to me, my friend, philosopher and guide; who boldly under went the bypass surgery and survived to make the whole family happy, and on her successful completion of 63 years on 28-10-1998.

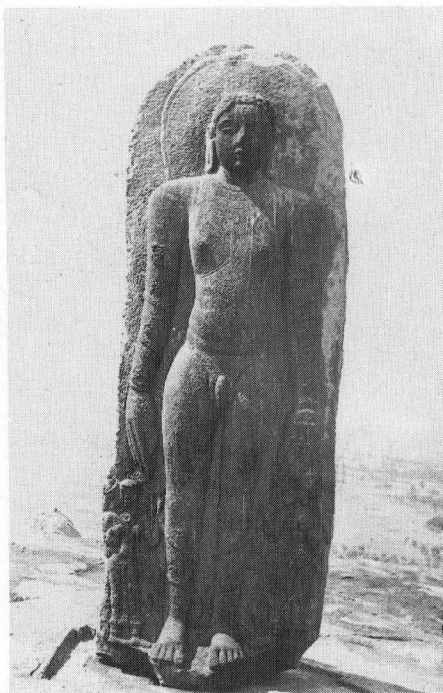
Last but not the least, my thanks are due to the dynamic Prakash Kambathalli of Ankita Pustaka, publisher of this monograph, and M/s Laxmi Mudraṇālaya, for so neatly executing the printing work, to Dr. Devarakonda Reddy, for lending some photos from his personal collection and to the Director (Epigraphy), ASI, Mysore, for lending two photos of Kuknūr-Kudūr plate's seal of Mārasimha-II.

**Nagarjaiah, Hampa**

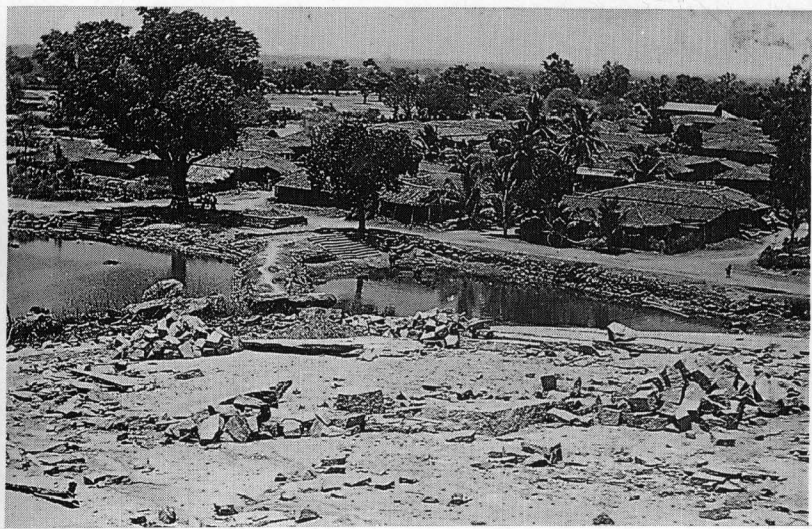
*The lofty Nandagiri being their fortress,  
Kūvalāla their city, the Ninety-six Thousand  
their country, the blameless Jina their Lord,  
victory their companion in the battle-field, the  
Jina mata their faith, with ever increasing  
greatness the kings Daḍiga and Mādhava  
ruled over the earth.*

- E. C. VII-i (BLR). Sh. 57, 1115 A.D, p. 57





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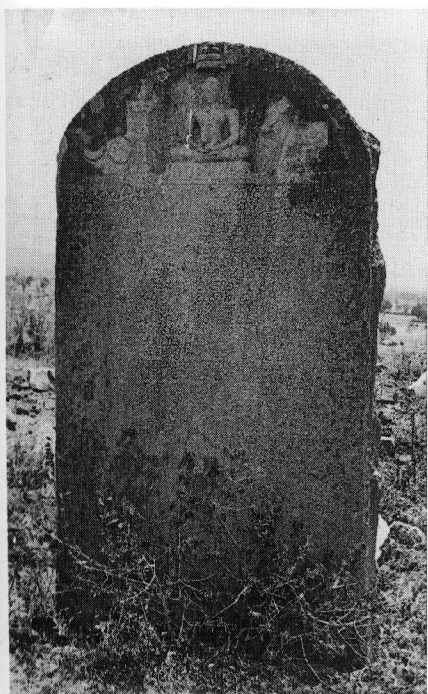




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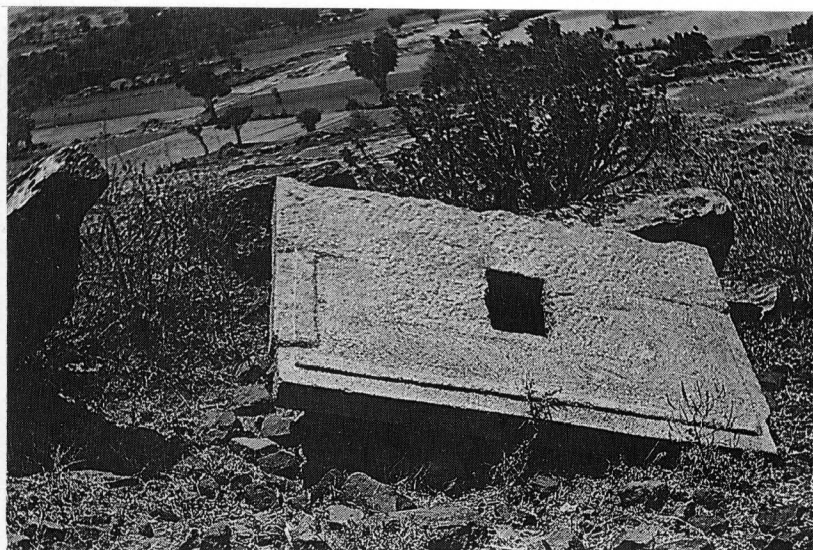
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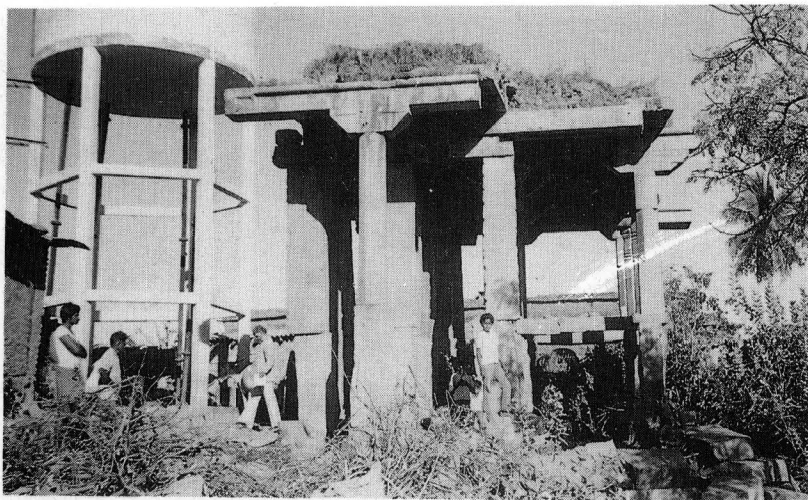


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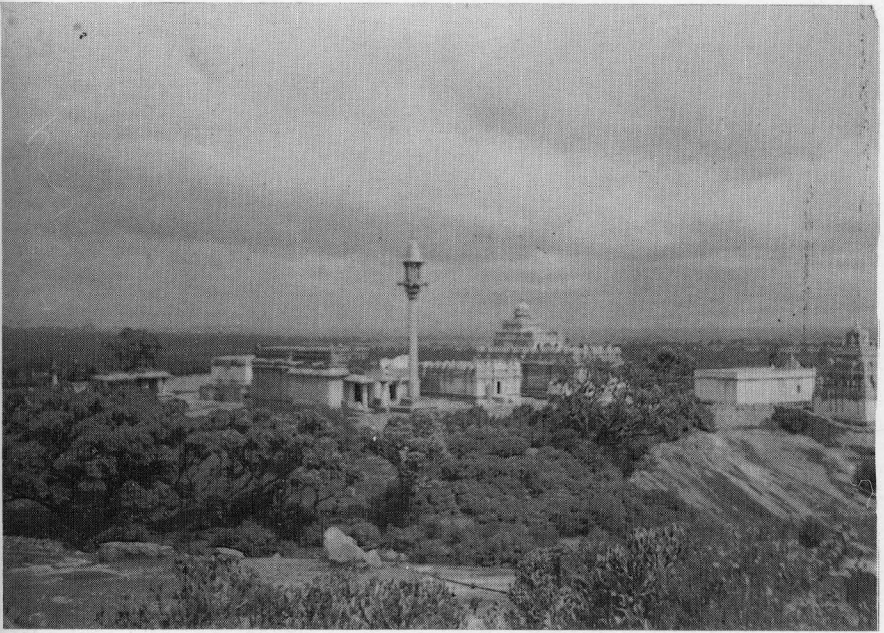




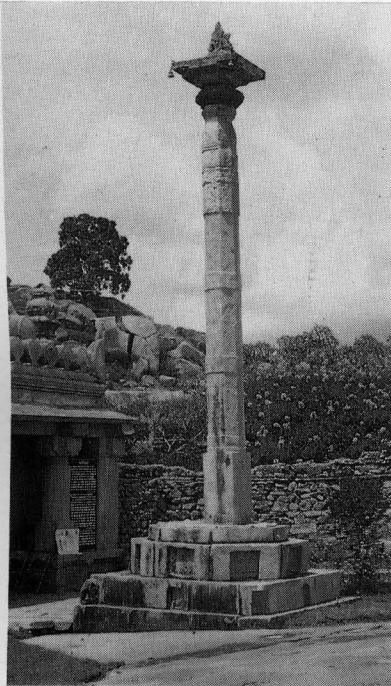
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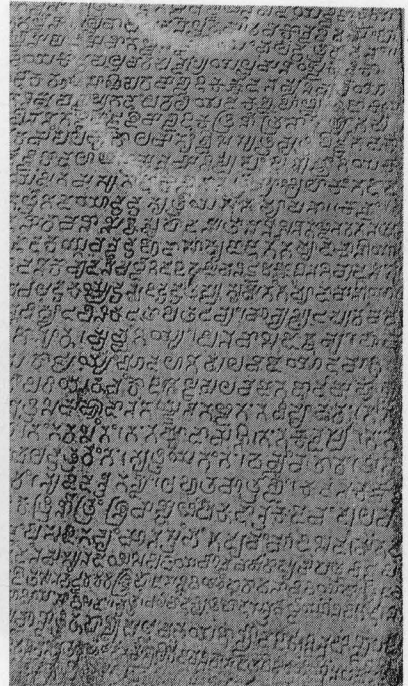
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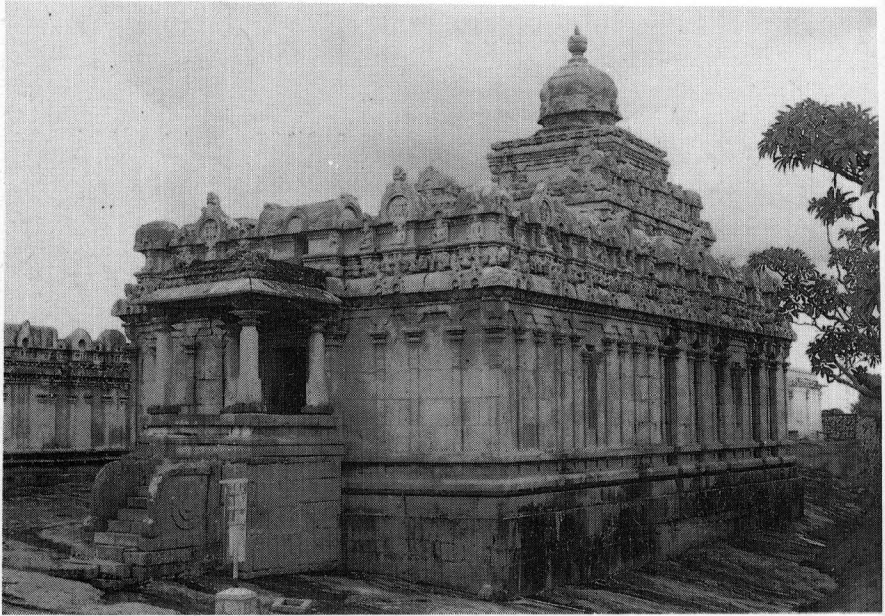
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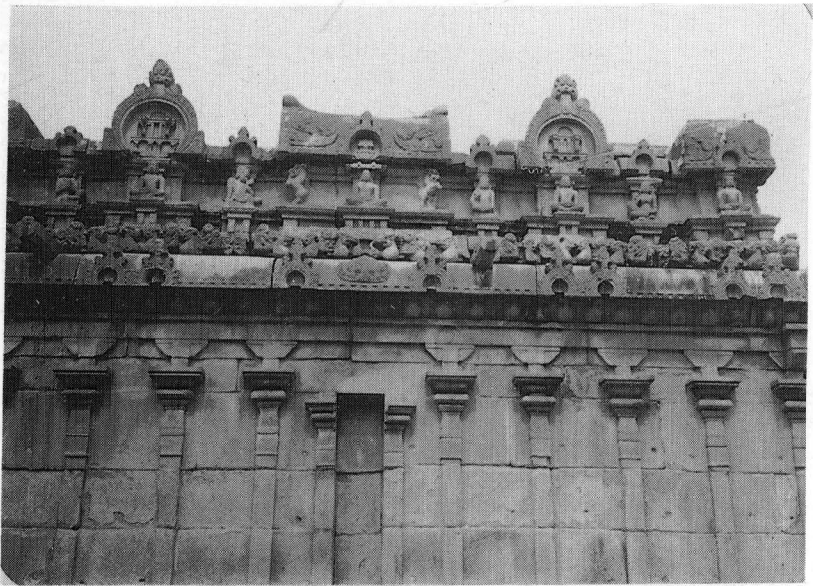
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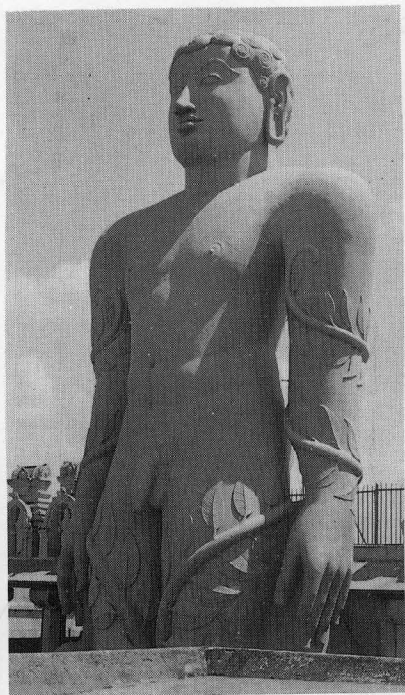




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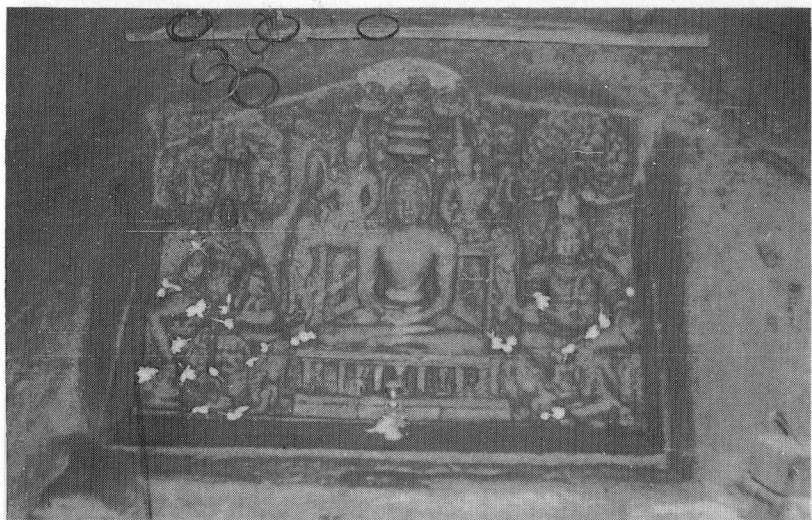
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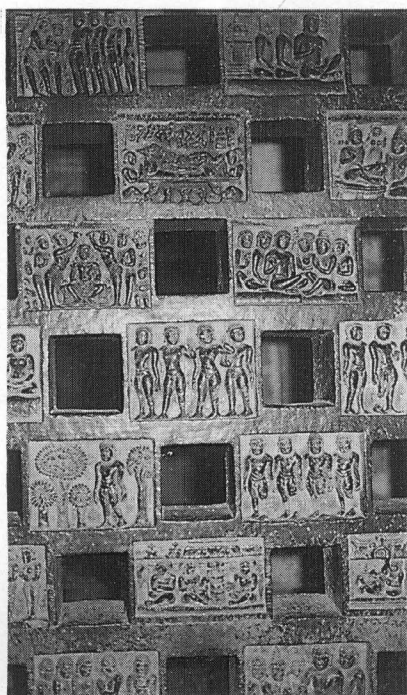
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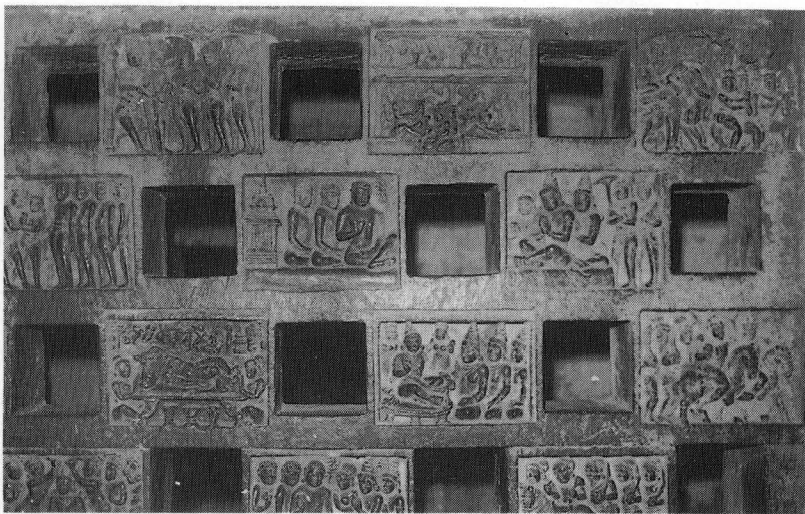


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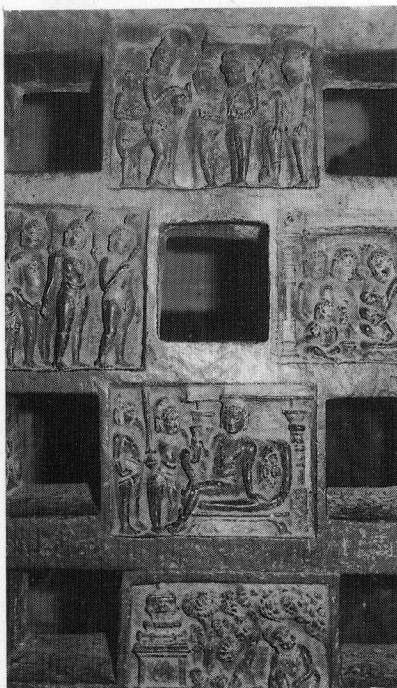


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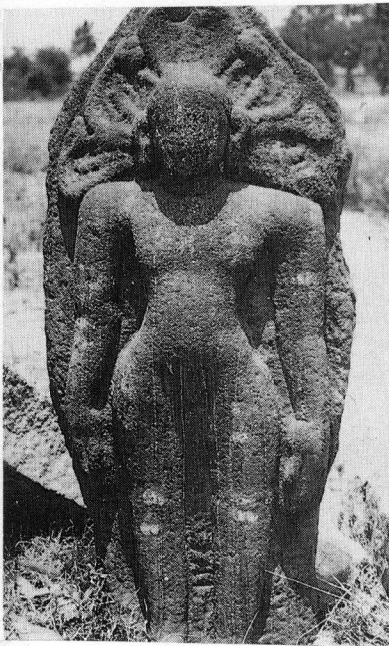
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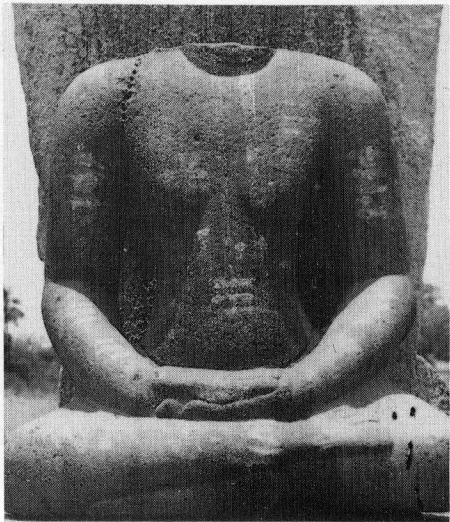
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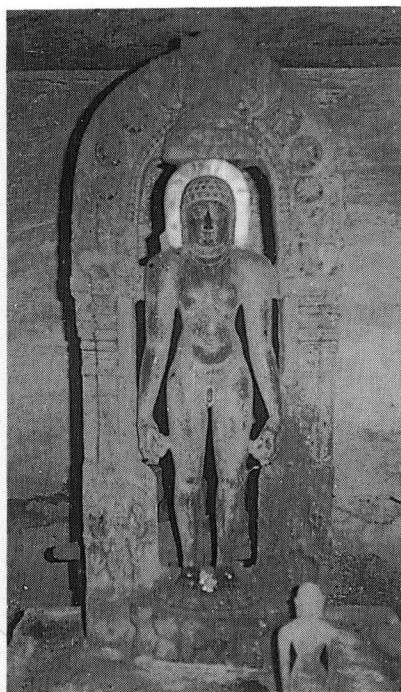
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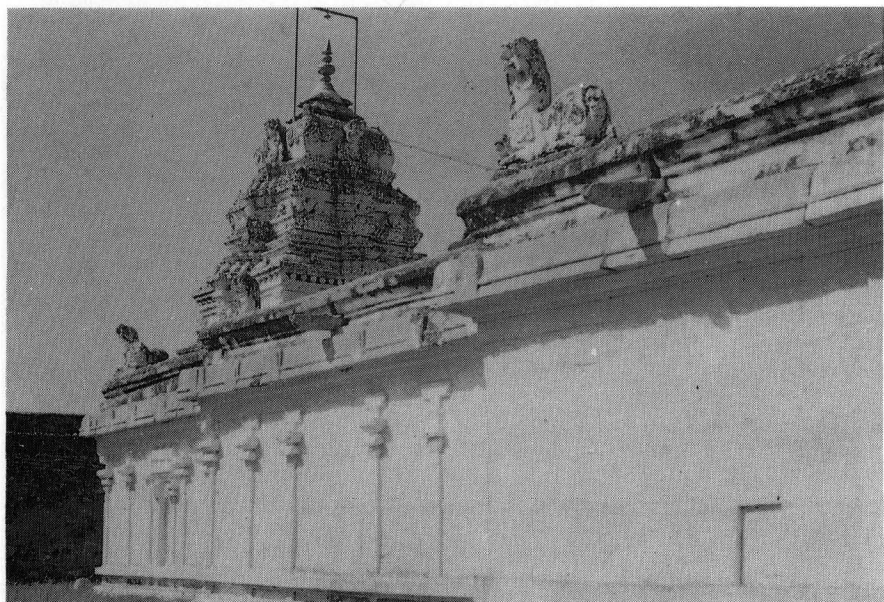
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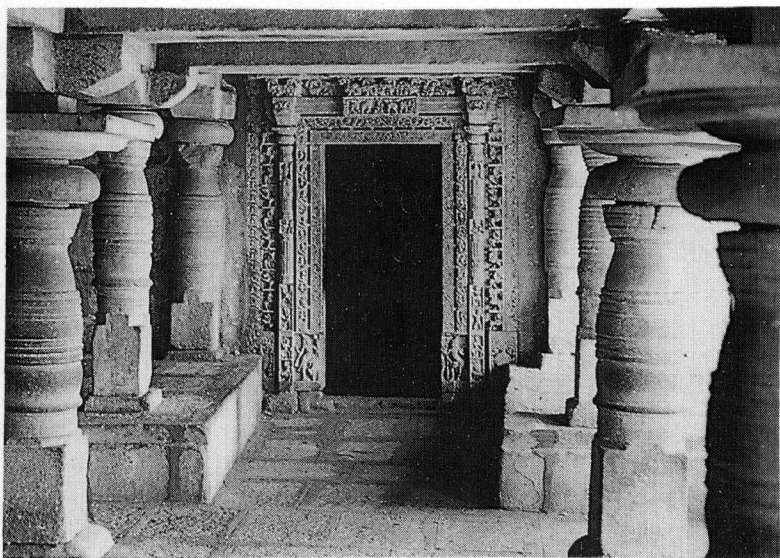


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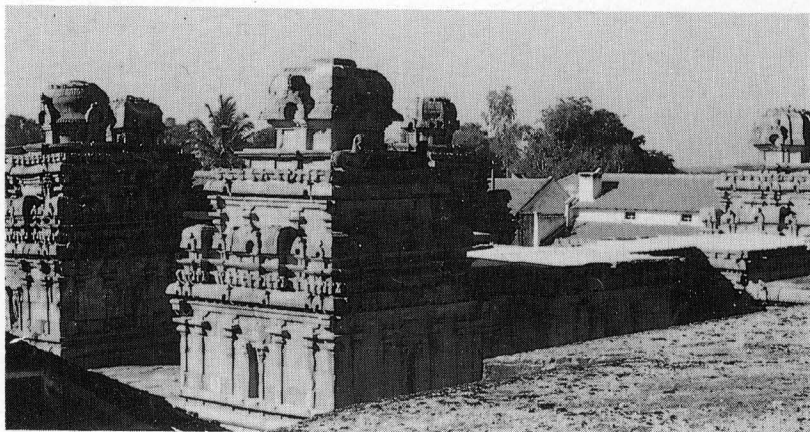




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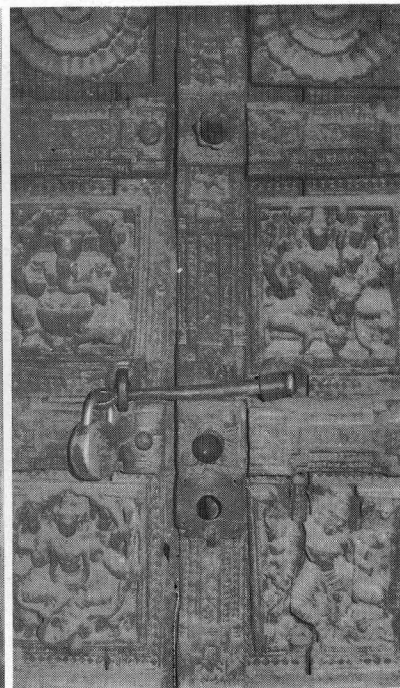
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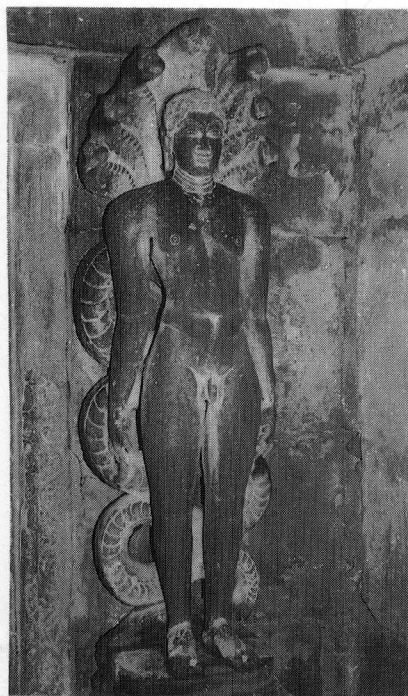


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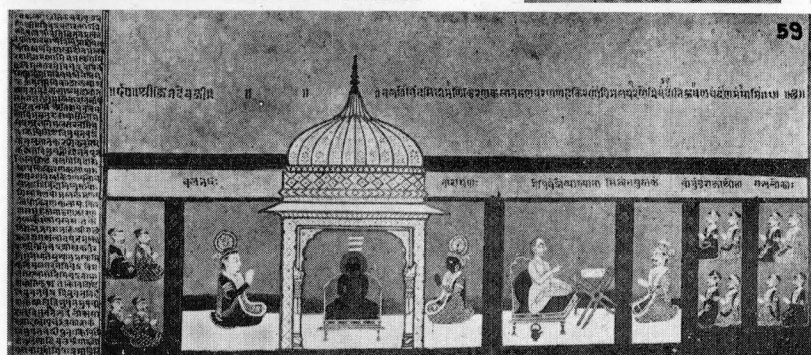
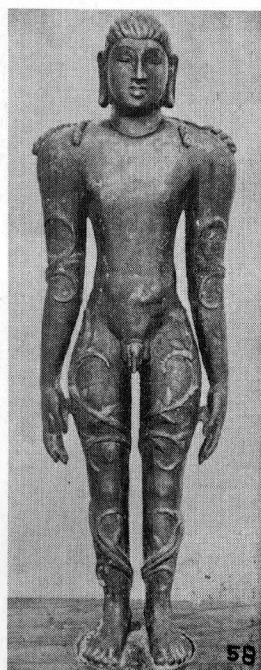
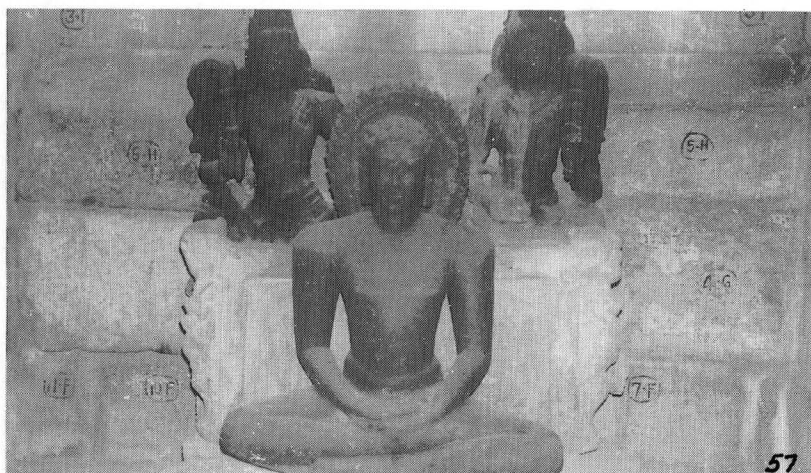
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## DETAILS OF THE ILLUSTRATIONS

1. Earliest Bāhubali colossus to be executed on the crest of a hill, with the ethereal firmament and space as its canopy, background and vestment. It is on the *Savaṇappana Beṭṭa*, a hill of the Śramaṇas at Aṇṇ-Tippūru - Tīrtha (Mandya dt, Maddūr tk), carved out of a granite monolith (not in situ) standing nude in *samabhanga* posture, a typical yogamudra. The usual motif of anthill and hooded cobras moving freely near the feet is absent; but the Mādhavī creepers, spring like a lotus stem at each foot, entwining twice round each leg and arm. Two ladies, standing one on each side, believed to be Brāhmī and Sundarī, own sisters of Bāhubali, are holding the creeper as if to pull down. Bāhubali's face is round shaped, ears elongated, hair in crisp curls; a simple and single line drawn unornamented nimbus; c. early 9th cent. C.E.

Earliest phase of Tippūru [Tipperur : EC. VI (R) Sr 66 (IV Sr 160) C. 559 A. D. p. 397; EC. VII (R) MD-100. A.D. 916-17. o. 312 line : 10. Kūligere] starts from 6th-7th cent., and gets accelerated from Mārasimha Eṇṇappa during the reign of Śivamāra-II (791-819) with gifts to Muḷavallī *basadi* [ARMAD 1920, p. 24. Vaidyanāthapura (Mandya dt); ASMAR-III, p. 15].

2. A koḷa (cf. Beḷgoḷa), a pond on the flattish granite hillock containing Jaina reliefs including some loose dethroned images of Tīrthankaras; besides there are 14 Jina images in *khaḍgāsana* & *paryāṅkāsana*, in low relief in a row (the rock-cut images are not seen in the plate).
3. Misplaced vestiges on the hillock.
- 3-a A lone slab, with an inscription, on the small hill giving details of the glory that is gone.
- 3-b A displaced cauri-bearer.



- 3-c. Ruins of five brick Jaina temples on the small hill, c. 9<sup>th</sup> cent. C.E.; two pillars and a whisk-bearer figures are easily recognisable.
- 3-d. An image of Bharata (?).
- 3-e. A pedestal of a Jina image, a vacant throne.
- 3-f. Arhat-Pārśva in meditation.
- 3-g. Phalaka a portion of a pillar.
- 3-h. A typical 9<sup>th</sup> cent. Gaṅga style pillar (broken); śalāka, mālālankāra and kumbha - visible upto capital.
- 3-i. A mutilated portion of the ceiling / capitol of a pillar.  
[Plates 1 to 3-i focus the significance of a major Jaina seat at Aṛe-Tippūr olim Kanakagiri tīrtha)
4. Śrīvijaya jinālaya or Sūlebasadi at Maṇṇe in Bangalore dt, C. E. 798.; Temple is eager to collapse!
- 5.6. Dvārapālaka, door-keeper.
7. A Panoramic view of the Jainālayas on Candragiri, with Cāmuṇḍarāya basadi shining bright.
8. Kūge Brahmadeva pillar caused in honour of Mārasimha - II, the Gaṅga king and a great hero of many battles. Kūge Brahmadeva pillar is a variety of *mānastambha*, a jaina characteristic pillar of eminence. The tall column, with the figure of a seated Brahma on the top, facing east was set up to commemorate the death of Mārasimha, the Ganga monarch, in C.E. 974, the period synchronising the culmination of the early Gaṅgas.
9. An inscription on the Kūge Brahmadeva pillar dated C.E. 974.
10. Front elevation and left side view of Cāmuṇḍarāya basadi, C. 982, C.E. It is one of the unique Jaina shrines of the Gangas. Cāmuṇḍarāya, Premiere and Commander in chief of the Gaṅgas caused 58' colossus of Gommaṭa

(Bāhubali) on the bigger hill. He also commissioned this magnificent *basadi* on the smaller hill. Since it is a piece of artistic perfection of greater significance, some illustrations from different angles are included to indicate the style and decorative art of the period.

11. A portion of the *vimāna*, exterior wall with pilasters crowned with fine friezes, consisting of devakoṣṭhas, ornamental niches, figures of seated Jinas. This *basadi* dedicated to Neminātha, the 22nd Tīrthaṅkara, measures 68'x36', built entirely of granite stone.
12. Jar-finial and vase-finial of garbhagriha
13. Ambikā *yakṣī* (Kūsmāṇḍinīdevi), acolytic divinity attending upon Neminātha Jina, with a bunch of mangos in her right hand and a *bījapūra*, a citron fruit in her left hand.
14. Cāmuṇḍarāya *basadi* has an upper storey, Viṣṇucchada śikhara, built by Jinadevaṇa son of Cāmuṇḍarāya.
- 15-16. Hasti-hasta banister (right side) of the same temple.
17. Niśidhi column of Indra-IV, last emperor of the Rāṣṭrakūṭas, on the Candragiri hill, erected in C.E. 982; he died by the rite of *sallekhanā*. Four corner pillars of the *Maṇḍapa*, retaining the original sculpture from piṇḍi to bodige, abacus (including *śalāka*, *kumbha*, *kanṭha* and capitol) is worth noticing.
18. The dominating (monolith) 58' figure of Gommatā in situ, standing nude exposed to the vaguries of nature for over a thousand years. The colossus is as fresh and well polished as the devout sculptor gave it shape in c. 981 C.E.; Cāmuṇḍarāya, a name and a legend, caused this.
19. The pillars in the porch of the Śāntinātha *basadi* (on Candragiri) belong to the Gaṅga period.
20. Śyāma Yakṣa inside the Candranātha *basadi* caused in C. 800 C.E., and subsequently renovated.

21. Cāmuṇḍarāya listening to the religious sermon of his preceptor Nemicandra Siddhānta cakravartī; a sculpture on the Tyāgada Brahmadeva pillar, south base.
22. A cāmara bearer lying mutilated in the porch of the Haḷe (old) Beḷagoḷa *basadi*
23. Another cauri-bearer to the right side of the figure in plate number 22.
24. A pillar near a tank at Haḷe-Beḷagoḷa (elephant on top of the pillar is not a part of the pillar, it is a separate loose sculpture, placed on the pillar)
- 24a. A unique base relief at Hosahallī (about 3 kms away from SB), on the weir of a tank is a feast for the eye, looks like a beautifully framed photo. Jina Neminātha, seated in the centre, capped by triple umbrella and cauri-bearers on either side. Jina is flanked by Gomedha Yakṣa on the left and Kūṣmāṇḍinīdevī on the right; sculptural details are interesting.
- 25 to 27. Perforated stone screen in Candragupta *basadi* on Candragiri hill; the screens pierced with square opening are carved with minute sculptures. These sculptures of socio-historical importance vividly depict the scenes of the lives and migration of the *Śrutakevalī*, the apostle Bhadrabāhu-1 and Candragupta, the Maurya emperor.
28. Dharaṇendra Yakṣa, stumpy and dwarf, seated in ardhaparyāṅkāśana, holds a *phala* and an abhaya hasta.
29. Dharaṇendra Yakṣa in standing posture.
30. Kūṣmāṇḍinīdevī (female elemental spirit attending upon Neminātha Tīrthaṅkara); Nos 25 to 30 belong to Candragupta *basadi*.
- 30a. One of the earliest sculptures of Jina Supārśva in Kāyotsarga ('dismissing the body') posture; rigid, erect and immobile forms of the saviour are rendered in the pre-medieval style, C. 8th cent. C. E.

- 30b A displaced seated Jina, without head, of the period of C. 9th cent. ; Both the figures at NOs 30-A and 30-B are from Begūr, a village near Bangalore, capital city of Karnataka.
31. A Jina image in Khadgāsana at Ummattūr (Cāmarajanagara dt) C. 9th cent.
32. One of the existing Jaina shrines caused by the early Gaṅgas, but repaired subsequently at Maleyūr olim Kanakagiri-Tīrtha, where a Jaina cloister of monks has been recently resurrected (Cāmarājanagara dt.)
33. A Jaina sanctuary of C. 9th cent. at Kelsūru (Cāmarājanagara dt.) with occasional renovations, has retained some of its original structure and sculpture.
34. creeper bearing door-jamb, lower frame detail of the main-shrine at Kelsūr Jinālaya.
35. an acolytic divinity associated with Jina in Kelsūru *basadi*.
- Nos 33 to 35 belong to Kelsūr basadi, which was famous in C. 7th cent. as Kellipusūr *cedia* (caitya) (Vide pp. 21-22 of the text).
36. Goddess Sarasvatī, a *caturbhuja* Vidyādevi; hamsavāhane, seated on a lotus pedestal holding Japamaṇi, lotus, a book and *abhayahasta*; a 10th cent. sculpture inside Candranātha caityālaya at Śāligrāma (Mysore dt).
37. Kukkuṭavāhane ( ‘a wild cock with a cobra head’), goddess Padmāvatidevi holding aṅkuśa, padma, pāśa and a phala; this sculpture is at Harave (Cāmarājanagara dt.)
38. A Jina-caityālaya at Cikka-Hanasoge, caused by the early Gaṅgas in C. 900 and renovated by the Caṅgāluvas; *garbhagriha* (sanctum) door-frame upper part, left and right side and the lower part detail are veritable dreams of beauty; a portion of carvings on the block of stone at

tutellary position is worn out and the creeper-bearing band is mutilated in patches.

- 39 to 57. All the illustrations belong to Kambadahalli, one of the best specimen of the Gaṅga period. A pañcakūṭa basadi with a tri-kūṭa, three-shrined temple on one side and the dvi-kūṭa, a two-shrined temple as an extended portion. C. 9th-10th cent.
39. A general view of Jaina complex of basadis.
- 40-41. Fly-whisk bearers on the left and right (of a seated Jina, not in the picture).
42. Yakṣadeva seated in ardha-paryankāsana, holding a lotus (right hand) and *abījapūra*, a citron fruit (left hand); his ornaments include multiple kaṇṭha-hāras, pearl *yajnopavīta*, the sacrificial thread, *Udarabandha*, a waist-belt, *bāhu-valayas*, rings, *taṭānka* and *mālānka* kuṇḍalas, long distended ear lobes and a *karaṇḍa-mukuṭa* on the head; the *parikara* is embellished.
43. Pillars in a row inside the gūḍha maṇḍapa
44. gūḍhamaṇḍapa door-frame with details of *pañca-śākhā*, five frames.
45. An old wooden door, with two wings, fully decorated with carved panels of lotus, Gaṇeśa and other deities.
46. A marvellous figure of a seated deity
47. A seated stumpy dwarf Yakṣadeva, holding a flower and a fruit.
48. Vimāna (outer wall) of Tri-kūṭa *garbhagriha*, from adhiṣṭhāna, basement, to stūpi jar-finial, decorated with pilasters at intervals, niches. There are no Jina or any other figures above the frieze or near the sharp carved caves.
49. dethroned figures of Jina-Pārśva, a fly-whisk bearer, and the right portion of another Arhat Pārśva in kāyotsarga.

50. Pārśvanātha Tīrthaṅkara in *samabhanga* posture.
51. An elegant sculpture of a cauri-bearer
52. Kūṣmāṇḍinīdevī, female elemental spirit attending upon Neminātha Jina, seated on a lion throne, holding a lotus and a *phala*; two of her children are sitting on the lion.
53. A rare sculpture of Kālī, the Jinaśāsanadevī of Suparśvanātha, the 7th Tīrthaṅkara; she is holding a śūla, a bell, a fruit and varada (abhaya) hasta.
54. Kūṣmāṇḍinīdevī holding a bunch of mango and a fruit, lion is her *vāhana*; the *tiruvāci*, aureola around is decorated with branches of mango tree; her two sons on either side; from her feet to the head, she is richly ornamented.
55. Dharaṇa, a Jinaśāsanadeva of Arhat Pārśva.
56. Ādinātha Jina in padmāsana, seated on the lion throne.
57. A seated Mahāvīra Jina in *yogamudrā*, deep meditation.
58. A bronze sculpture of Bāhubali, c. 9th cent., in prince of Wales Museum, Mumbai.
59. Siddhānta cakravartī Nemicandra ācārya preaching Gommaṭasāra to Cāmuṇḍarāya; from a manuscript of Trilokasāra.

## Cover Page Picture

Royal cognizance of the Gaṅgas with the pincha, peacock feather whisk broom. These two seals of Mārasimha are of Kudlūr and Kuknūr plates : by the courtesy of the Archaeological survey of India, Director (Epigraphy) Mysore 570 005

The structural movement of the Jaina monarchs did not totally dieout with the early Gaṅgas; it did continue with later Gaṅgas who commissioned many charming edifices; some of their towns had become famous Jaina tīrthas [Nagarajaiah, Hampa : The Later Gaṅgas - Mandalī-Thousand : 19999]





## Introduction

- 1.1 Within the vast cultural mosaic of South Asian way of living, Jainism, a non-Vedic religion, has been functioning in the Indian sub-continent for many millenia. As a religion, also, it has survived despite several opposing forces. Among many royal families of southern India particularly in Karnataka, it was the Gaṅgas who extended lavish support to Jainism for a long span of nearly eight hundred years. "Many of the early Western Gaṅga monarchs were followers of Jainism, and also it found patronage under the Eastern Cālukyas. Amma II (mid tenth century) built two Jinālayas and established *satras* (feeding houses) attached to them, where *Śramanas* (Jaina monks) of all four castes were to be fed "[Sastry, K.A.N ; 1958:426]. A careful study of the epigraphs reveals that even the later Western Gaṅga monarchs were also ardent followers of Jainism.
- 1.2 *Śramaṇa* movement laid stress upon the superiority of the princely class (*kṣatriyas*), many royal families zealously took to the *Nirgrantha* faith. A cardinal, though paradoxical, feature of Jainism is that it openly accepted and encouraged the primary duty of the *kṣatriyas* of defending their domains. The lay-adherent were given the option of countering an armed adversary in kind, with the reminder that it behooved a Jaina not to be the first to strike. Although they never hesitated to wage wars, they were constantly in touch with tenets of Jainism and the preceptors.
- 1.3 Therefore, the Jaina monarchs were not so rigid in observing the non-injury doctrine. They could wage war,

## 2 / Ganga Monarchy & Jainism

resort to kill the enemies, both human and animal (elephant, horse) only out of dire necessity to protect the state and its subjects. They would even perform *yajña*, as was the royal tradition and fulfill the desire of the people, but yet continue to maintain absolute faith in their own Jain religion. Thus, they displayed a moral ambivalence. Being aware of this actual reality, *Śramaṇas*, preachers of nonviolence, allowed a reasonable margin to the inevitable duties of a marshall race, but persisted to impress the *kṣatriyas*, the significance of non-harming the living. Jaina monks actively insisted patriotism and heroism upon the warriors as the ethical code, encouraged their military concept, blessed the local monarchs. Thus they could muster and marshal strong political support to the creed of non-injury.

- 1.4 The influence of the Jaina doctrine of non-absolutism (*anekānta-Vāda*) on the Gaṅgas its contribution to the progress of Jaina Church, has not received due attention. A hoard of antiquarian remains, lithic inscriptions numerous copper plate charters, rock cut beds, *nīśidhis* carved sculptures on boulders, stone and metal images of the Jinas and Jina-*Śāsana-devas* (Yakṣa-Yakṣī), paintings, magnificent monuments of architectural importance, excellent and majestic columns with artistic designs, *basadis* and *mānastambhas* - speak of the substantial contribution of the Gaṅgas to Jainism and to Karnataka.
- 1.5 An indigenous hardy and manly race, the Gaṅgas made a modest, quiet, but consistent beginning in the modern Kolar district region and with their will and skill, grew from strength to strength, expanding the boundaries, to include numerically labelled as Gaṅgavāḍi 96,000 province. 'The rise of Gaṅgavāḍi may be traced to the 2nd century A.D., and was about co-incident with the fall of the Āndhras or Sātavāhanas' [Rice, Lewis : 1917: 238]: The Sātavāhanas reigned with glory and patronised Jainism. As the fortunes of war and alliances ordained,

the Gaṅgas held sway from the end of fourth to the beginning of 11th century C.E. But at the peak of their power, they lost their independence and were subdued by the more powerful Rāṣṭrakūṭas, and from that point onward served as vassals. After tenth century, they were swallowed by the mighty Cālukyas of Kalyāṇa and gradually were pushed in a state of political limbo.

But the Gaṅgas had their saving grace, even when they were only mahāmāṇḍalikas. Because, the Rāṣṭrakūṭas cleared the uneasiness by showering on them, the warmth of royal treatment, sharing their moments of joy and distress. Thus, the Gaṅgas maintained their identity, even when they were under the aegis of their sovereigns. The Rāṣṭrakūṭa dynasty, which was generally aided by the Gaṅgas, drew closer and closer to them by marriage alliances and by religious affiliation. As a result of this union and of their common creed, in addition to the political reasons, both preferred peace to war, friendship to hostility. The Gaṅgas, reluctantly had to surrender their independence to the Rāṣṭrakūṭa suzerainty.

1.5.1 The Gaṅgas played a dominant role in the socio-cultural milieu of Karnataka and left an indelible mark on the life and thought of the people in Karnataka's southeastern tract. The unmatched patronage extended to Jainism by the Gaṅgas, is apparent from their lithic and copper-plate records, found in the epicentres like Śravaṇabelagoḷa, Koppaḷa, Kogaḷi, Hombuja, Puligere and at several places in Kolar, Bangaḷore, Āsandi and Maṇḍya districts.

1.6 It is up to the historians to carefully relieve the legendary accounts looming large around the Gaṅga dynasty and their origin. Inscriptions of Shimoga number 4, 39, 57 and 64 betary an attempt to trace Gaṅga's genesis and emergence of their early ancestors from time immemorial, concocting imaginary tales. In the narration of

the genealogical account of ancestors of the Gaṅgas, wild surmises have played their role, only to complicate the issue and suspect the true history. But, immediately after the introduction of Gaṅga Perūr and Daḍiga -Madhava appearing on the scene, the narration falls in line with the actual historical genealogy of their migration to Karnataka.

It is said and reiterated in some medieval epigraphs, that the great monk of monks Simhanandi Ācārya was the promoter of the Gaṅga dynasty. "The very foundation of the dynasty was due to a great Jaina Āchārya, Simhanandi who, according to the legendary accounts, bestowed everything, including the *lāñchanas*, army and Gaṅgavāḍi 96,000" [Sharma : 1992 : 6]. Historians have regarded this statement as credible. [Saletore B.A. : 1938: 10-16, 92-93; Krishna Rao, M.V. : 1936, 1A. vii p. 107 Srikanta Sastry. S : 1952, Sharma, I.K.: 1992, *Kannada Inscriptions of Andhra Pradesh* (1961), No. 72 C.E. 1008 etc.]. Brahmasīva a Kannaḍa poet (C.E. 1175), has mentioned in his classic work *Samaya Parīkṣe*, that Simhanandi Ācārya was the promoter of the Gaṅga kingdom (2-80,81). Another poet Abhayacandra (14th cent.) has categorically reiterated in his commentary on the *Gommaṭasāra* that the adept Simhanandi founded the Gaṅga kingdom.

- 1.6.1 It seems that the Gaṅgas had the guidance of their first preceptor Simhanandin, while they were still in Perūr [AP: Cuddaph dt/Siddhavaṭ tk], which is rightly considered as the Gaṅga Perūr, for it is connected with the foundation of the Gaṅga kingdom. "Simhanandin helped Daḍiga and Mādhava to establish a kingdom near Perūr" [Sastry S. Srikantha : *Sources of Karnataka History* : 1940 : "Intro". XXXIII]. Perūr, an abode of the Simhanandin, was a great place in the early history of Jainism in Andhradesa and Karnataka, was originally a hoary Jaina



centre. It contained a *caityālaya* where assembled the ocean of the Jaina synod of the four-fold congregation, to which Simhanandin himself was the full-moon [EC. VII.-i. (BLR) Sh. 4. 1120]. The founders of the Gaṅga kingdom pitched their camp on the bank of a rivulet there and seeing a *Caityālaya* there, with full devotion walked around it three times, saw the great Simhanandin and accepted him as their preceptor [Saletore: 1938: 13]; "What Konakoṇḍla had been to Kundakundāchārya, Gaṅgaperūr was to Simhanandin. Although it is now quite insignificant as a *Jaina tīrtha*, Gaṅgaperūr was a flourishing centre in the days of Simhanandin" [Jawaharlal, G : *Jainism in Andhra* (as depicted in Inscriptions): 1994: 89]

- 1.6.2 "Simhanandi is a celebrated teacher who is mentioned in many inscriptions, as helping Mādhava Koṅgaṇivarma in founding the dynasty and establishing the power [EC. II (R) 547 (397) 1119. p. 334 ; EC. VII. Sk. 4; EC. VIII. Nr. 35. 1077; *ibid.*, Nr. 36. 1077]. He took up the cause of Mādhava and Diḍiga, and in due course he provided them with an army and invested them with kingly powers. He finally insisted on the two brothers changing their faith to Jainism, as Gaṅgavāḍi was the predominantly Jaina and attempted with their support to secure the solidarity of the Jaina Community" [Krishna Rao, M.V. 1936: 195-96]. Uptading the Nirgrantha position, in relation to the Gaṅgas and to impart fulness to this monograph, this observation needs further elaboration, covering the history of kings who renounced the material world for the spiritual one, and the Jainising of martial Gaṅga clan [Lawrence A. Babb : *Absent Lord-Ascetics and kings in a Jaina Ritual Culture* : 1996: Chapter 4].
- 1.7 "Jainism, was a predominant religion in the Deccan from the early days. The discovery of large number of Jaina records, monasteries and references to the names of reli-

gious teachers, ascetics and disciples and a large number of Jaina authors who flourished in this tract, go to prove the influence this religion had on the people" [Ritti, Srinivas : *The Seunas* : 1993: 256-57]. "Jainism is not an evangelical faith and hence it had no propoganda machinery" [Sheik Ali : 1976 : 309]. Albeit, *śramaṇas* made many proselytes in the pre and post mediaeval period. Towards the last two centuries of B.C. and the early centuries of C.E., friars and the nuns of Nirgrantha Church began proselytising on an extensive scale and secured a rapid spread of their religion. By fourth century C.E., Jainism had come to dominate the life and thought of the people of Pāṇḍya, Coḷa, Cera kingdoms. "Tamil classical literature prospered under Jaina auspices... Gaṅgas, Pallavas of Kanchi and the Rāshtrakūṭas of Malkhed were staunch Jains" [Krishna Rao :193 and 198].

## Simhanandi the King Maker

- 2.1 Some of the Gaṅga kings went so far as to take the *vows* and to meet their deaths by the rite of *Sallekhanā*. Most of them engaged in extensive temple building activity and generally attempted to follow the rules of kingship. Simhanandi had laid down the Jaina code of conduct for his protēgē, rightly swept up in the spirit of the age and history :

If you fail in what you have promised  
If you do not approve of the Jaina teachings  
If you seize the wife of another  
If you eat honey or flesh  
If you form relationships with low people  
If you do not give your wealth to the needy  
If you flee from the battle field  
Then your race will go to ruin

- 2.1.1 The primacy of the enumerated charter needs no exaggeration. All the Gaṅgas faithfully adhered to these

aeonial commandments almost verbatim; they fought bravely and won many decisive battles, whole-heartedly approved the Jaina teachings, maintained sterling character, remained virtuous, followed vegetarianism, aimed at altruistic principles, distributed their wealth to the needy. A number of Gaṅga charters go to approve that they are celebrated for their unswerving fidelity to the plighted word. They continued to include the cognomen *Dharma-Mahādhira* and *Satya-vākya* in their *Praśasti-Vācana*, to aver their *Guru* Simhanandi.

- 2.1.2 Simhanandi Ācārya, who effectively functioned as a king-maker, contrived to setup Mādhava and Dhaḍiga as the rulers of the Gaṅga province (Gaṅga-Vāḍi). They grew from strength to strength, socially and politically, provided an uninterrupted pro-Jaina administration, practiced catholicity and did much for the state.
- 2.1.3 After Bhadrabāhu, it was Simhanandi, who as an apostle illuminated the Jaina Church, as a strong influencing power in the sociopolitical landscape of south India, specially in Karnataka. Because of his dynamic personality, Jainism assumed new proportions. Simhanandi had a vision, a mission, an ambition plus a large number of valiant and loyal royal followers, who ably executed his sermons to achieve phenomenal success.
- 2.2 For the Jaina friars and nuns, tradition forbids any active participation in the politics of the land. Besides they should not hasten to side a new regime in a region (or city), where political revolution has just taken place but wait for the fresh party to settle and stabilise [*Bṛhatkalpa-bhāṣya*, 1. 37; *Chedasūtras etc.*]. Nevertheless instances of Kālakācārya, Simhanandi, Sudattācārya are rather unusual, as such incidents do not stand against the spirit of the code of conduct laid down for Jaina ascetics. "The obvious aim behind this rule was not to create any difficulty with the monastic as well as the lay

community. This, therefore, may be taken to be an example of mature wisdom scattered throughout the different texts of the Jaina Canon" [Deo, S.B: *Jaina Canonical Literature - An Appraisal* : 1981:30].

- 2.3 Why did ācārya Simhanandi move from Gaṅga Perūr to Kuvalālapura and Nandagiri, from where he left to Maṇḍali hill, all too far away places- is a valid question. A permanent habitation is forbidden to a Jaina friar [Deo, S.B : 1956:342]. Therefore, Simhanandi ācārya kept moving and staying in the natural caves on Nandagiri and Maṇḍali hill, where he finally breathed his last. The Gaṅgas faithfully followed their preceptor, wherever he preferred to move.
1. The preceptor Simhanandi was an outsider to Karnataka and he hailed from Gaṅga Perūr in Cuddapah district (Andhra Pradesh).
  2. He had, obviously, no local followers in Karnataka.
  3. He belonged to the Yāpanīya saṅgha, at a period when it was just at its formative, and Simhanandi had laid a strong foundation for its glory.
  4. Karnataka was even then predominantly a strong hold of Digambara tradition. Naturally, the early Digambara epigraphs in Karnataka did not recognise and record Simhanandi's achievements, but the medieval records give a graphic description of the Yāpanīya tradition.
  5. It is only after the Yāpanīya sangha was superseded and amalgamated with the original Congregation (the Mūla saṅgha), Ācārya Simhanandi is respectfully mentioned in a Śravaṇabelgola charter, which is a nerve centre of Digambara saṅgha from the beginning.
- 2.4 Ācārya Simhanandi lived at a period when the Yāpanīya sect was in its formative years and yet to become popu-

lar. However, it had branched off from the main stalk and gradually developing its roots.

The Yāpanīyas under the dynamic leadership of simhanandi could not only steer the sangha ably but also could command liberal endowments to their monasteries in Gaṅgavāḍi. With added vigour they entered the areas of Banavāsi Kadambas, who treated them on par with the other two established sanghas. There were two ācāryas having the same name Simhanandi, one in the third century and the other in fourth century.

### A Gaṅgas : Jaina Dynasty

- 3.1 Though kings were duty bound to support all religions, their active patronage of a particular religion could also be marked. The Gaṅgas had equal respect for other religious sects, but basically they were Jains. Under their protection and patronage, Jainism flourished in Karnataka without any let. They had openly declared their devotion to Nirgrantha Church from the very beginning and accordingly assumed the role of saviours. These bulls of kings promoted the *anekantamata*, gave a distinct elevated status to Śramaṇa culture, and made Gaṅgavāḍi the land of Jainism. Consequently that was the period of Jaina ascendancy, and it became a dominant creed in the state in all walks of life. This monograph is an attempt to give an aerial view of the signal contribution of the Gaṅgas to the theory and practice of Jainism, based purely on inscriptional evidences.
- 3.2 The Gaṅga charters usually commence with a salutation to god Padmanābha, a popular personal name in Jaina tradition. Even to this day, both Padmanābha and its variant Kamalanābha, are popular personal names in Karnataka Digambara Jaina community. Padmanābha is also one of the 1008 names of the Tīrthaṅkara.
- 3.3 Just because a king performed a *yāga*, he need not be



branded as a Brahmin or a pro-Brāhmin. It is the ambition of every king to prosper in all fields and directions, and thus they fell in line with the traditional and age old custom. Khāravēla, the famous king of Kalinga, a staunch devout Jaina, also had performed a *Rājasūya yāga* in the sixth year of his reign. Further, Khāravēla gave gifts to Brāhmaṇas [2nd cent. B.C.E.]. Thus, the kings who did not give up the traditional grove of *kṣatriya* way of life, were not antagonistic to the ceremonies of *Yāga*. The rulers primarily, as the dictum of Khāravēla's charter proclaims, were *sava-pasaṇḍa pūjako*, the worshipper (respector) of all sects, and *sava-devāyatana samskāra-kāraka* the repairer of all temples. As such, the *anekānta-mata* seldom came in violent conflicts with other contemporary faiths, on its own accord.

Though, it is strange that Khāravēla does not figure in later Jaina texts, he continued to inspire generations of rulers, and the Gaṅgas in particular. The Gaṅgas, though Jainas, gave more and more charities to Brāhmaṇas. Brāhmaṇas are proverbially known for their *pratigraha*, receiving gifts, and Jains are known for *dāna*, giving charity. They loved to pursue the vows prescribed for house holders (upāsakas), set a rare example of religious toleration toward all religious denominations by following the foot prints of the illustrious emperor Kharavela.

## Gaṅga Temple Building Activity

- 4.1 Jainism has contributed much to the mainstream of Pan-Indian culture, very much so in the field of art, architecture and literature. Everything great in Karnataka has gone into the construction of temples, a symbol of righteousness. Jainism, first localised at SB, Punnāḍu, Koppala and Kuvalālapura in natural caves and caverns suitable for friars, but spread far and wide from 3rd cent. A.D. and carved out for itself very many significant seats in Karnalaka in the pre-medieval milieu, paving

avenue for magnificent basadis. The Gaṅgas were affluent in wealth and advanced in culture; obviously, to commensurate with the wealth and the vanity, the affluent Gaṅgas went in for temple building and extended shelter to monasteries. Members of the Gaṅga dynasty were on their toes, almost on a healthy competition, to build *basadis* after *basadis*, in different parts of the kingdom. To describe the *basadis*, without giving relevant account of the people who raised them, would be to deprive of a great deal of interest and hence care is taken to provide appropriate material available in lithic records.

Jināgama (Jaina scripture), Jinabhavana (Jaina Chapel), Jinabimba (image of Jina), Jinaśāsana (teaching of Jina) and jayamālā (hymn in praise of the jinas)- the priorities of Jaina votaries found its best expression and realisation in the *basadi*. Basadis were of the people, by the people and for the people. The Jaina sanctuaries were also a temporary place of residence for monks and nuns, who would not stay at a particular place for a longer period, except the season of rain retreat. Jaina shrines were both seats of worship and the centres of learning. The friars and nuns, during their stay, would teach the house holders; kings, queens, princes and other members of the royal house used to visit the basadis for the worship and to listen to the sermons.

Each and every Jaina temple invariably had Śṛtabhaṇḍaras, library of the scriptures. There were fourteen Box full of Jaina āgama texts in the Jaina monastery of Malkhed olim Mānyakheṭa, capital of the Rāstrakūṭas. Texts of palmleaf manuscripts on astronomy, grammar, lexicography, astrology, poetics, prosody, jain and nonjain philosophies, rhetoric and other sāstras on *laukika* and *āgamika* subjects - were included in the collection of Śṛtabhaṇḍāra.

Immediate arrangements were made to procure the non-available text or get it copied. Well trained experts in the art of copying and preserving the manuscripts, and those who could read and recite, with proper commentary, were maintained by the *maṭhas* attached to the *basadis*.

- 4.1.1 The Gaṅgas have built several celebrated *basadis*. Some of them are mentioned in inscriptions with different cognomen and synonym such as *arhad āyatana* [MAR 1938.C. C.E. 520], *arhat mandira* [EC. X (BLR) Mr. 72.C. C.E. 425], *Caityālaya* [ibid., CB. 29. C.E. 750], *Cediya* [IA. XI. P. 68. C. 560], *Duggamāra koyil-vasadi* [EC. III (R) Hg.63 (MAR 1932.58) 9th cent. p. 468], *Jinageha* [EC. VII (BLR) SK. 136. 1068], *Jinanāthāvāsa* [ibid., SK. 136], *Tīrtheśa-vāsam* [ibid.], *Jinabhavana* [EC. VIII-11 (1902). Sb. 233. 1138], *Basadi* [EC. 11 (R). 140 (415). 9th cent. p. 86], *arhageha* [EC. VIII (R) Ng. 26 (IV Ng 20). 1168]. I have recorded elsewhere a list of different synonyms used in inscriptions to denote Jain temples [Nagarajaiah, Hampa: 1997-C]. Charities made liberally by the Gaṅgas to the Jaina monasteries are to be found in a good number of epigraphs. They renovated a good number of old *basadis* and built several new ones. Women of the Gaṅga seraglio never lagged behind in nurturing their religion; they built and endowed gifts free of taxes to a number of *Jinālayas*.
- 4.2 The Gaṅgas, along with the Kadambas of Banavāsi [Gopal, B.R; CKI : No. 8. C.E. 458-59; *ibid*, pp. 9, 51, 93 and 108], are the earliest known dynasties to build Jaina temples in Karnataka. They first constructed the *āyatanas* of wood and mud [MAR 1923. 113. 10<sup>th</sup> cent. pp. 114-15; IWG: 1984: No. 150:10C:p. 469]. Later they took to the use of bricks [Sharma, I.K : Brick Temples of Western Gaṅgas in the 'Srinidhi' - *Perspectives in Indian Archaeology, Art and Culture*: 1983:67-83]. Traces of brick temples are found at Aṛe-Tippūru [MD dt/ Mu tk), Noṇamaṅgala, renamed as Jayamaṅgala (Kl dt./Mr. tk),

Śravaṇabelagoḷa (Hn dt./Cn tk), Talakāḍu (My dt) and Vijayamaṅgalam (TN : Periyar dt/Erode tk). Finally the Gaṅgas also opted to the stone structure.

- 4.3 Koṅgaṇivarma Mādhava I (C.E. 350-75), at the instance of his preceptor Siṃhanandin, had found a small kingdom of his own called Maṇḍali Sāsira, on the outskirts of the present Shimoga, a district head-quarters on the bank of the river Tungā. He also caused a *caityālaya* in wood (C. 350 C.E. ), which was the earliest and perhaps the first wooden temple in Karnataka [Rice, B.L : *Mysore Gazetter*, Vol 1, 1897. p. 311; Sharma, I.K: 1992]. In course of time, this wooden structure was renovated and rebuilt in stone [MAR. 1912. p. 30. paragraph no. 70; EC. VII-i (BLR) Sh, 4. 1121-1122.pp. 10-15].

## Early of Basadis

- 4.3.1 The earliest brick temples built by the Gaṅgas were at Perboḷal, Uranūr, Noṇamaṅgala and Perūr, all in Kolar district and Malūr taluk. These four *arhad-āyatanas* were built in the early decades of 4th century C.E. Subsequently Mādhava Varma-III (440-69), on the advice of his *Rājaguru* Vīradeva, who was proficient in his own doctrine and in other dogmas, granted wet-land (specified) under the big tank, a garden and the village Kumārapura to the *basadi* at Perboḷal in the Mudukottūr division, the whole free of all imposts. This temple was in the fold of Mūla sangha abbatial monks [EC. X (BLR) Mr. 73. 5th cent. p. 208; IWG: No. 10. pp. 34-36].
- 4.3.2 There were two Jaina temples at Uranūr, constructed in the 4th century C.E. by the lay votaries of a pontiff Candranandi of Mūlasaṅgha. Of the two *basadi*, one was built by an ascetic Evāni Aḍigaḷ. Koṅgaṇivarma, who had Avinīta [469-529] as his first name, made a grant of village Cennelkarani in Korikunda region to that *Arhat* temple at Uranūr [IWG: No. 12: 5th-6th cent.: pp. 40-44]. Further the king also made over another gift of one

fourth of the *Kārṣāpaṇa*, customs duty realised from outside to the same temple built by Evani Aḍigal at the same Uranūr [EC. X (BLR) Mr. 72.5th-6th cent., pp. 207-28; *ibid.*, "Intro". VIII-IX and f.n. 4]. All the four *Jinālayas*, two at Uranūr proper and one each at Perboḷal and Perūr, were attached to the diocese of Noṇamaṅgala, the find spot of copper charters under discussion. Further, a possibility of one of the villages of the *arhadāyatana* referred to in the Mālūr-72 charter being the modern Noṇamaṅgala *olim* Jayamaṅgala, which is about 10 kms from Mālūr on Hosur road, has also been contemplated [Sharma: 1992: 135].

## Archaeological Site

4.3.3 This was the period of real revival of Jainism with greater success. Though, Jaina elements of architecture were existing long before, this was practically the first appearance of Jaina monasteries on the public stage in Karnataka. The Jainas have left very few material evidences in Karnataka of their existence before 4th century, except a few inscriptions of 5th century onwards, recording the arrival of apostle Bhadrabāhu, the last Śrutakevalin in 3rd B.C.E, a fact supported by other later documents and a deep rooted tradition.

The archaeological excavation at Vaḍḍamānu in Andhra Pradesh, carried out by T. V. G. Sastri in nineteen eighties, has established it as an ancient Jaina site. The assigned date is 300 B.C. - 450 C. E. Certain finds from the site mention the name of Samprati, grandson of Asoka, and names of Jaina monastic gaṇas. It also reveals some important evidence of support to the historic southern Jaina movement from Pāṭiliputra to Kaṭvapura or Kaḷbappu, modern Śravaṇabelāgoḷa, led by śrutakevalin



Bhadrabāhu-1 along with his royal disciple Maurya emperor Candragupta, in C. 310 B. C. E. [Bhuvanendra Kumar: Canadian Studies in Jainism : 1996 : 1-4]

Later, Jainism had the good fortune to muster the patronage of so powerful a dynasty as the Gaṅgas, in addition to the two coeval royal families of the Banavāsi Kadambas and the Bādāmī Cālukyas, to whom the Jainas owe so much. After the 4th century C.E, the doctrines promulgated by the Jinas spread everywhere in Karnataka. It spread so extensively and so fast that, Jainism became the faith of a greater number of people than ever before in Karnataka.

4.3.4 B.L.Rice has placed on record some useful information of socio-historical importance: the copper plate grant was found in the buried ruins of the Jain Basti discovered at Nonmaṅgala in 1897. The farmers of Nonmaṅgala, when ploughing near their village, came upon traces of a wall. The spot being excavated, there was laid bare the base of a Jaina temple. The walls were composed of very large sized bricks, which were only about 1 1/2 inch in thickness. Near the doorway on the east, stuck in crevice of the wall, were found the plates Malur.73. In the north wall, near the side of the shrine, was a small chamber or cupboard, partly projecting from the wall. In this were found the plates Malur.72, together with a number of other articles. These were a metal elephant, eight (or an octave) of conch-shells pierced for use as musical instruments, five metal Jaina images of different sizes and pieces of other metal articles, such as bells, lamp stands, dish, finial, and plinth. On one of the conch shells was inscribed in Haḷa (*Old*) Kannada characters, the word *Peḷmuḍi*, which might be to distinguish it as having a large volute or it might be a name either of the instrument or of its place in the octave or of the performer on it

[Rice, B.L: "Intro". VII-IX : EC. X. (1905)].

4.3.5. This description provides fairly an authentic picture of the items included in a Jaina sanctuary of the early centuries of C.E. Among the items found in the excavation, the elephant, the lampstand and conch are the symbols in the Gaṅgas royal crest. One more lithic record of the same vicinity mentions the name of Śrīvikrama, on a piece of rock, also affirms the importance of this area [EC. X (BLR) Mr. 485. p. 65].

4.3.6 The above details also confirm the fact that the later Gaṅgas took care of the *basadis* caused by their ancestors. They renovated wherever necessary and reaffirmed the grants of non-encumbrance made over to those temples. Practically the Gaṅga kings were the bulwarks of Nirgrantha creed.

## Nandavva Basadi

4.4 During the reign of Mādhava-II *alias* Simhavarma, (C.E. 400-20) son of Kṛṣṇavarma, youngest brother of Āryavarma and Harivarma (C.E. 375-400) and grandson of Mādhava Mahādhiraīa I (C. C.E. 350-75), Jainism gathered momentum. Simhavarma's 22nd regnal year is equated with the Śaka years 380 (C.E. 458) in the *Lokavibhāga*, a Nirgrantha surrogate canonical text of the monk Sarvanandi (C.E. 458). The king's favourite courtesan (*Rāja-Priya-Nartakī*) Nandavva had spiritual insight and unequivocal faith in the teachings of the Jinas. Nandavva, the court dancer and well versed in Jainadarsana, commissioned an *arhadāyatana* which belonged to the order of Mūla sangha at Perūr. She purchased a cultivated estate garden for 500 Kārṣāpaṇas from Kakalaradhipati, and as per the rules governing *devabhoga* grants, after obtaining the consent of the king Simhavarma, Nandavva entrusted the above estate, free from all hindrances to the *arhad-āyatana* [IWG : No. 155 : p. 481].

4.4.1 King Simhavarmarāja, Nadavva's paramour, also, to mark the auspicious occasion of his eighteenth victorious year, granted as gift land of the extent of being sown with four *kaṇḍukas* of seeds, in an area irrigated by the waters of the Rakta tadāga tank of the city of Perūr, to the same *arhadāyatana*, along with a field called pañcātika-Kṣetra [IWG: No. 155 : C. 5th cent : pp. 479-82. Perūr (TN. Coimbatpur dt/tk)]. This temple is also one of the beginning *basadis* of the Gaṅgas, coeval with the *basadis* of Perboḷal, Uranūr, Perūr, Noṇamaṅgala and Maṇḍali-tīrtha and the other early *basadis* of Banavāsi Kadambas. Nandavva's Perūr is different from Evani Aḍigal's Perūr mentioned in the Malūr inscription [EC. X (1905) Mr. 72.5th cent]. In the annals of the early history of Gaṅgas, three Purūr place-names figure prominently; one in Andhra Pradesh, usually referred as Gaṅga Perūr (Cuddapah District), the other one in Karnataka referred in the Malūr charter and the third one in Tamilnāḍu - all the three being Jaina settlements as early as 4th and 5th century C.E.

### Avinīta Paves The Way

4.4.2 Koṅgaṇyādhirāja Avinīta (469-529), son of Mādhava-III (440-69), made a grant of wet land (specified) over the tank of Pulliūru, a garden and a dwelling to the *arhadāyatana* of Hosakoṭe (?) on the advice of his friar Vijayakīrti [MAR .1938. pp. 80-90. 5th- 6th cent.]. This chapel was built in the Korikunda division of the Gaṅga kingdom in the early 5th century by the mother of Simhaviṣṇu [574-600], a Pallava king [Sastry, K.A.N : 1958: 164]. She erected this temple for the prosperity of the Pallava family of her husband Simha Varman-II (C.E. 436-60), and for the augmentation of her own merit. This Arhadevāyatana of the fifth century belonged to Yavanaka (Yāpanīya) saṅgha [IWG: No. 14: pp. 48-51]. The Gaṅgas, like their contemporary Kadambas of

Banavāsi, patronised Yāpanīyas In fact ācārya Simhanandi, who initiated and installed the Gaṅgas, himself belonged to Kānūrgaṇa, a cohort of friars of Yāpanīya saṅgha [EC. VII-i (1901) Sh. 4. 1112.p. 12. lines : 26-28; EC. VIII (1902) Nr. 35. 1077], which eventually merged with the Mūla saṅgha.

4.4.3. Korikunda Viṣaya province consisted of the area of the present Mālūr and Hosakoṭe taluks of Kolar district. Korikunda-300 [MAR 1919. No. 12. C.E. 700] region had included important villages like Pennaūrgrāma [MAR 1942, No. 31. 610 C.E.], Pulliūrgrāma [MAR 1938. No. 1. C.E. 570], Cennalkarani [EC. X (1905) Mr. 72. 5-6th c], Uranūr [IWG : No. 12. pp. 40-43] and Noṇamaṅgala [ibid]. Korikunda, as the etymology would suggest, was an area where a particular variety of paddy (Kori) was grown. It is in this Korikunda division, under the great tank in the village of Pulliūru that the following grants were given to the temple of Yāpanīya Arhat.

- i) Seven kaṇḍukāvāpa of lands, including the wet-fields
- ii) five kaṇḍukāvāpa of fields situated in the centre of the village, and one garden and for growing sugarcane;
- iii) one kaṇḍukāvāpa of land to the south of the village.
- iv) to the north of the village, 12 kaṇḍukāvāpa of forest land;
- v) a house situated in the vicinity of the temple of Arhat. All these were granted free of all hindrances and with the pouring of water IWG : No.14 : p. 51].

4.4.4 A record of Gaṅga king Avinīta (469-529) registers a grant of Badaneguppe in Eḍenāḍu-70, a sub-division within Punāḍu-6000 and other to the illustrious śrī Vijaya-Jinālaya of Talavananagara (Talkāḍ). The donee was

Candanandibhaṭāra, follower of Guṇanandibhaṭāra, who belonged to the Desigagaṇa and Koṇḍakunda Anvaya [IWG : No. 17 : pp. 61-65]. The villages are stated to have been granted by the minister of Akālavaraṣa Prithvī-Vallabha, who had commissioned the temple having obtained them by grant from Avinīta Mahādhiraṇa [EC. 1 (R). 1 (1) . C.E. 466. Madkeri. pp. 1-2]. Another charter describes Avinīta Gaṅga as bearing the foot-print of the supreme Jina, fixed as a rock of mount Meru on his heart [EC. VII-i (BLR). Sh. 4. 1121-22. pp. 4-9].

- 4.5 During his generally peaceful and prosperous reign, Avinīta paved the avenue to the increasing influence of *Nirgranthamata* in the Gaṅgavāḍi-96000 kingdom. Responding to the kings inclination, the prosperous mercantile guilds and individual well-to-do merchants endowed the *basadis* with liberal grants in cash and kind.

## Durvinīta - A Benedictory

- 4.5.1 King Durvinīta (529-79), son of Avinīta, was a far greater benefactor of Jainism. Like all his predecessors including his father, Durvinīta was behind Jainism and contributed a lot to the spread of Jainism in the Gaṅga territory. Kogaḷi, shining like an emperor of capital cities, was a main town in Kogaḷi-500 sub-division of the Noḷambavāḍi-32000 province, and was a Jaina centre [SII. XI-i. 22. 897. *ibid*. 317; 13th cent.]. Kogaḷi was considered a 'tīrtha', a holy pilgrimage centre with many *basadis* [*ibid*; IX-i. Nos. 189 to 196]. Durvinīta had Commissioned a *Sarvatobhadra Jinālaya* in mid 6th century, the earliest of its kind in Karnataka, consisting of quadruple images, i.e., a group of four Jinas, either standing or seated back to back [*ibid*; 346. 1173. *ibid*., 347. 1220; *QJMS*. Vol XXXVI. pp. 126-33]. Later in 11th century, during the reign of Trailokyamalla Āhavamalla who had Someśvara-I as his first name (1042-68), Indrakīrti *munīndra*, chief abbot of the diocese of Kogaḷi tīrtha, renovated the above

*Sarvatobhadra* temple of Durvinīta [SII. IX-i. 117. 1055. pp. 92-93 lines: 15-16]. These *pratimā sarvatobhadrikā* olim Caumukha [Caturmukha] *pratimā* concept has a different connotation. Such quadruple images in *kāyotsarga* pose, capped by triple umbrella, are found at Mathurā excavations (C. 1st cent. C.E.)

4.5.2 Durvinīta has authored some commentaries, including the *Śabdāvatāra*, the *Vaḍḍakathā*, the *Brhatkathā* and to the 15th Canto of *Kirātārjunīya* [MAR 1912. p. 57 and 63; EC. XII (BLR) Tm. 23; Rice, B.L. : 1909: 196; Alfred Master, JRAS (New), 1943, p. 36 etc]. Of the three, the *Vaḍḍakathā* is a Sanskrit rendering of Sanghadāsa Gaṇi Vācaka's [between 3rd and 5th century C.E.] the *Vasudeva-hiṇḍi* in Prakrit, an authentic Jaina version of the *Brhatkathā* [Jagdish Candra Jain: *Vasudeva-hiṇḍi* : 1977]. The period of Avinīta and Durvinīta, father and son, was the longest of the Gaṅga rule, totally covering a span of 110 years, marked by outstanding activity in Jaina temple building.

4.5.2.1 "Possibly, Pūjyapāda was the preceptor of Durvinīta, as the *Śabdāvatāra* (the name of *Nyāsa* on Pāṇini) is attributed to a Jaina grammarian by name Pūjyapāda belonging probably to the latter half of the sixth century" [Krishna Rao: 1936: 197]. Since the mother of Durvinīta was a Punnāḍu princess, it is possible that during his childhood, Durvinīta must have been trained under Pūjyapāda's care. Because, Maleyūr (Kanakagiri), the place of Pūjyapāda, is very near Kittūr, the capital of Punnāḍu. This proximity, of place and time, lends support to the traditional belief.

## Mokkara And Śivamāra-1

4.5.3 Mokkara *alias* Muṣkara [C.E. 579-604], who succeeded his father Durvinīta, commissioned a temple 'Mokkara-basadi' named after him, in Bellary district [IA. VII. No.

38. pp. 101-17]. He also bore the name Avinīta after his grandfather [IWG : No. 71-8c:p. 255. f.n. 5]. Because Mokkara was an ardent devotee of *Puligere-tīrtha*, a *basadi* in his name was built at Puligere also. [Mokkara is a *desi* word and Muṣkara is a Sanskritized form; Mukkara is another variant form of Mokkara].

4.5.4 Śivamāra-1 (679-725), grandson of Mokkara, was ruling over a larger area of Gaṅgavāḍi including Panaṭa and Punnāṭa. During his reign, Candrasena was the preceptor of Kellipusūr *Cedia* (*Caitya*) in Koḍugūrnāḍu. Prince Eḷa-varasa Pallava, with the consent of Śivamāra-1 Muttarasa (*Vṛddha-rāja*; 679-725), donated two paddy fields, a garden, a house and a site along with a village Vasadigālu [MAR 1925. pp. 90-92. 7th-8th cent. Kulāgaṇa (ch. dt/)]. Kellipusūr is the modern Kelsūr village in Gundlupete tk (Ch. dt).

Kannamman of Gaṇjenāḍu also granted three villages-Melapāḷu, Jādigālu and Kuligamakerekkālu, land and a cultivated estate to this *cedia* [EC. IV (R) Ch. 347. 7th - 8th cent. pp. 347 -77]. The abbots of the *cedia*, by selling the cattle of the temple, also purchased one more garden for the Jinālaya [IWG : No. 35: pp. 135-39]. This transaction of barter exchange throws light on the functioning of the temple administration. It is also interesting to note that the Prakrit form *cedia* is preferred to the Sanskrit *caitya*; Prakrit was the language of Jaina primordial canonical texts.

4.5.5 The *Jinālaya* of Kellipusūr continued to receive more and more aids. Prominent among such pouring of gifts was the grant of *Vasadikālu* (a village of Jaina temples), Jātikālu, Melpāḷu and Koligamkerikkāl along with its wet-land, garden, a house and a site. This was just a renewal of the old gift [IWG: No. 36; pp. 140-41: 7th-8th century C.E]. These gifts, free of all imposts, were en-



trusted to the chief of the friars, with pouring water in the manner of *devabhoga*. Śivamāra was ruling Kaḷvappu-100 nāḍ.

- 4.5.6 One of the rare inscriptions of the reign of king Śivamāra-I, records the upkeep of the temple cattle. This epigraph records a grant of a garden for the maintenance of cattle kept for the service of the god in a Jaina temple [MAR. 1925. 106. 7th-8th cent. Kulagāṇa (ch dt): 1WG: No. 36] Koligama - and Kuligama are the variants of Kulagāṇa.

### Sustenance of Śrīpuruṣa

- 4.6 The illustrious Śrīpuruṣa (725-88), grandson of Śivamāra-1, asserted his preference for Jainism. Two of his charters in particular bear the stamp of his love for the Jaina creed [EC. IV (BLR) Ng. 85; MAR. 1920. p. 23]. While camping at Perūrapura, he endowed the *Koṅgeśvara caityālaya* with lands [1WG : No. 41: pp. 152-54]. Elsewhere, he gave gifts of Ponallī village to the *Lokatilaka basadi*, *par excellence* of the world, which was built by Kundācci during his regime [*ibid.* No. 48 pp. 188-89]; gift of the Malavallī village to the *Toḷḷa caityālaya* [*ibid.*; No. 71: pp. 253-56], and some memorial stones were raised for *mahāprabhu* Gopayya at Belavatte [EC. V (R) My. 117. 8th c.p. 266], for friar Prabhācandra at Beḷagoḷa [EC. 11(R): No. 1. pp. 3-4] and for pontiff Puṣpanadi at Bastīpura [EC. IV (R). Ko. 91-92. 8th cent.]. The lone Jaina lithic record on Nandihills, also belong to the period of Śrīpuruṣa [MAR. 1920. pp. 23-24]. The two temples, Lokatilaka basadi and Śrīvijaya-*Arhadāyatana* at Maṇṇe need *in extenso* coverage.
- 4.7.1 Candranandi was head of Mūla saṅgha-Nāndi saṅgha Eregittūrgaṇa Pulikal *gaccha* [EC. X (BLR) Mr. 72. 5-6 cent. pp. 207-08]. Kumāranandi was his disciple and Kīrtinandi Ācārya was the disciple of Kumāranandi, whereas Vimalacandra Ācārya was the chief disciple of

Kīrtinandi. When Vimalacandra was the main abbot of the Śrīpura diocese, Kundācci, consort of Paramagūḷa of Nirguṇḍa territory, built Lokatilaka Jinālaya at Śrīpura [1WG: No. 48: pp. 182-89]. Princes Kundacci was the daughter of Maruvarma, a prince of *Sagara* family [Nagarajaiah, Hampa: 1995: 41-42].

4.7.2 Pruthuvi Koṅgaṇi Mahārāja Śrīpuruṣa gifted the village Ponnaḷli situated in Nirguṇḍa *viśaya* along with other cultivable land, garden (*bāgāyitu*) house and sits for the construction of building from the neighbouring villages, all free of hindrances, for repairs, new constructions and for the worship of god of Lokatilaka Jinālaya [EC. VII (R) Ng. 149 (IV Ng 85). C.E 776-77 Devarahalli (Md dt/Ng tk) pp. 144-47]. At the time of issuing this record, at the solicitation of Parama Gūḷa *alias* Prithvī Nirgundarāja, husband of princess Kundācci, Gaṅga king Śrīpuruṣa was residing in the victorious camp at Mānyapura (Maṇṇe).

4.7.2.1 An epigraph of the early eighth century applies the epithets of Koṅgaṇivarma, the first king to Prithivi-Koṅgaṇivarma, also named Raṇabhājana, and says that during his visit to the *Kongeśvara caityālaya*, in the city of Perūr, the king made a grant of a house, situated in that portion of Perūr known as Kittāṅgaḍi, and also certain lands to one Īśvara Śarma, younger brother of Śivaśarma. Prithivi-Koṅgaṇivarma of the record might be Śripuruṣa; the particular line of the text reads '*Perūra-puramati-vasati-tatraha Kōṅgeśvara-nāma caityālayasta*'. [EC. XVII. Supp. Ins. in the Kolar Dt (1965), CB. 105. C. 728 A.D. (MAR 1914. p. 34) p. 78].

4.7.3 Nāgavarma belonged to the family of 'Pasindi', a branch of Gaṅgavamśa. When Śrīpuruṣa was ruling Gaṅgavāḍi, Nāgavarma was solemnly enthroned as a Gaṅga king. Tuḷuga Adi of Kadambakula had married the sister of Nāgavarma [MAR 1920. p. 23. 8th cent]. Tolḷagrāma, a village in Gaṅgavāḍi, had a *caityālaya*. Nāgavarma and his brother-in-law Tuḷuga Aḍi, together gifted a village

Mallavalli in the district of Tagare, to the *Caityālaya* of Tollagrāma. Manalimane-oḍeyon, a holy person with right knowledge and faith in the order of Jina (*samyag-darśana-viśuddha*), also granted rent free plot of ground. Śāntisena Abbegaḷu, a nun, and Perbbali also presented some more endowments to this Jaina temple [IWG : No. 71: pp. 253-55].

- 4.7.4 King Duggamāra (C.E. 788), son of Śrīpuruṣa, faithfully followed his worthy father's religious temperament and erected a shrine named after him - 'Duggamāra basadi' at Hebbalaguppe (My dt/Hg tk) and Nārāyaṇa Peruncattan was the architect of this temple [MAR 1932. No. 58. 9<sup>th</sup> cent]. Narasigere Appor, evidently the chief of that village, granted six khaṇḍugas of dry land and the inhabitants of the villages Aramandamegālu, Agokemoge and Oddipadi-joined with Goyindamma in a gift of six khaṇḍugas of wet land [EC. III (R) Hg. 63. 9th cent. p. 468].

## Śrīvijaya - A Great Refuge

- 5.1 Śrīvijaya Senādhipati, a commander of the army of Lokatṛiṇetra Marasimha-I (C. E. 796), was an ardent devotee of Jina. He had built *basadis* at a number of places - villages, towns, on the bank of river, on mountains, in islands and near the tank:

*grāme pure nadī-tire-girau dvīpe sarontike pravartaya tsvakṛitya-bhāmayonekam Vastim prabhuhu ॥*

[EC. 1x (BLR) NL. 60. C.E. 798. Maṇṇe Copper plates (Ba dt/Nl tk) pp. 48-49]. Śrīvijaya had commissioned a lofty, grand and imposing *Jinabhavana* at Maṇṇe (Mānya-nagara). King Mārasimha-1 also was pleased to permit the illustrious Śrīvijaya to grant an endowment of the village Kiruvakkūr [IWG: No. 49: C.E. 798: pp. 190-205] with boundaries marked. This *basadi* was also patronised by the Rāṣṭrakūṭa king Govinda-III [EC. IX. Nl. 61

C.E. 802]. Maṇṇe plates also record the grant of a village, free from all imposts for dances performed by dancing girls, singing and drums for the *Vijaya Jinālaya* at Mānyapura [*ibid.*, p. 45].

5.1.1 It has been suggested that Śrīvijaya, commander of the feudatories and devotee to Arhat, is identical with the Śrīvijaya, a court-poet of the Rāṣṭrakūṭa Amoghavarṣa Nṛpatuṅga (814-78), author of *Kavirājamārga*, the *Candraprabha-purāṇa* and the *Raghuvamśapurāṇa*, the last two *purāṇas*, however, are untraceable. Though the suggestion is worth pondering, did Śrīvijaya of Maṇṇe (798) live that long (c. C.E. 850) to author those classics is a valid question, which almost rules out any possibility of oneness.

5.2 Sālmali-grāma in Sālmali viṣaya was an head quarter for the friars of Koṇḍakunda pontiffical order (*anvaya*). Torāṇa acārya, chief preceptor of the Gaṅgas, had attained proficiency in the dogmas of other religious sects (*para-samaya*), master of all disciplines (*sāstras*) and an expert in *Siddhānta*, Jaina doctrine. His disciple Puṣpanandi had a worthy follower in Prabhācandra. General Śrīvijaya constructed the *Jina bhavana* for the sake of his seer Prabhācandra who was looking after the Jaina establishments.

In the year C.E. 978, the *tūṅga nirmala Jinabhavana* Jaina shrine, received the following grants : three kaṇḍugas of paddy field under the tank of Perjjādi (the present Hejjāla), three Kaṇḍugas of paddy field under the tank of Balamāṅgala, one garden under the tank of Maṇeyalar, six kaṇḍugas of paddy field under the Seregere tank, six kaṇḍugas of paddy field under the Kergera tank [IWG : No. 49: C.E. 798: p. 204]. An inscription from Śravaṇabelagoḷa also confirms that king Śivamāra-11 was a lay votary of Torāṇa acarya [EC. 11 (R) 140 (415) 9th cent. p. 86].

## Śivamāra-II And His Bounty

- 5.3 From the close of the seventh century C.E., Jainism had a special attraction for the Gaṅga monarchs and it continued to enjoy greater popularity till the end of their rule. The last four centuries of the Gaṅga rule happened to be the most crucial period in the history of Jainism in Karnataka, when Jainism became the religion of the state. "In fact it can rightly be observed that the later Gaṅga period was a golden age for Jainism when royal patronage was extended to it and all facilities were provided for its progress. Śivamāra-II embraced Jainism and threw open all possible avenues for its further development" [Krishna Rao: 309].
- 5.3.1 Since Jainism was in their blood, nobody in the Gaṅga dynasty need embrace it afresh. As noticed earlier, "Simhanandi, the great Jaina ācharya, who assisted the foundation of the Gaṅga dynasty about A.D. 350, insisted that if the people were to accept the faith, the princess should lead the way and enter the Jains fold. Consolidation of the Jains followed in Gaṅgavāḍi as a matter of course" [*ibid*, 204]. As such, Śivamāra-II was also benevolent to Jainism, at par with his ancestors, he zealously patronised it.
- 5.3.2 During the reign of Śivamāra-II (788-816), Viṭṭarasa alias Viṣṇurāja was administering the division of Tagarenāḍu-70 which was a part of the Sindanāḍu-8000 province. Viṭṭarasa's father Mādhavendra was a king of Kadambakula [IWG: No. 85: pp. 274-75]. Another inscription notes that *kali*-Viṭṭarasa was ruling Banavāsi-12,000 [EC. VII-i (BLR), Sk. 219 C.E. 918. Bandaḷike (Sh dt, sk tk) p. 298]. The Viṭṭarasa donated an endowment of black soil to the *cediya* of the village Tollar [MAR 1920.p.24 9th cent NR pura], which is identical with Tollagrāma mentioned in paragraph 5.2; the *caityalaya* of Tollagrāma and the *cediya* of Tollar are one and the same [IWG : No. 71:

8th cent : pp. 253-55]. These two are different endowments of 8th and 9th centuries respectively by Nāgavarma and Viṭṭarasa, which reflects the prominence of the *cediya-caityālaya*.

5.3.3 Because the two charters mentioned above belong to the Jaina *maṭha*, a monastery of Narasimharājapura (Cm dt), it is possible that the village Tolḷa (r) and the *caityālaya* there at belonged to the abbots of that tradition. N. R. Pura *Jaina maṭha* which belongs to late medieval period, saw its renovation during the Vijayanagara period. In the process of restoring it to the original state, the image of goddess *yakṣi Jvālāmālīnī* was brought from one of the dilapidated temples at Gerasoppa (Sh. dt/Sa. tk).

5.3.3.1 It is worth contemplating whether Tolḷa(r) was the earliest name of the present N.R. pura which is also known as Simhanagadde and Edehalli.

5.4 Vijayaśakti Arasa, maternal uncle and father-in-law of king Śivamāra-II, endowed the *cediya* of Mulivalli with a grant of six khaṇḍuga of sowable land under the tank of Devigere, a farm in Kolunumsi and a voluntary collection of food grains from farmers to the temple charities [IWG: No. 86:9th cent: pp. 276-77]. Possibility of the Mallavalli mentioned in Narasimharāja pura inscription [MAR 1920. p. 23. 8th cent] and the Mulivalli of the present epigraph being names of one and the same place cannot be out ruled.

5.5 Śivamāra-II was a faithful follower of *Nirgrantamata* and increased the popularity of his religion. His father-in-law Vijayaśakti [IWG: No. 86] and Viṭṭarasa, his feudatory [*ibid.* : No. 85], took the lead from their king Śivamāra in giving liberal endowments to *basadis*.

5.5.1 Jainism rose to the status of a state religion from the times of the Gaṅga king Śivamāra-II and he himself embraced

Jainism at the instance of Toranācārya [Sharma, I.K.: 1983: 78]. Śivamāra himself set the model and commissioned four *basadis*, one Jinālaya dedicated to Candranātha Jina (Śivamara basadi) on the Candragiri at SB [MAR, 1911. p. 33 9th cent], Kummadavāḍa in Belgaum district [Rice, B.L. : 1909:41], a Duggamāra *koyil-basadi* at Hebbalaguppe in Mysore district [EC. III (R) Hg. 63 p. 468] and one at Muḷivalli [MAR. 1920 p. 24]. The *basadi* on the small hill at SB is named after his personal name as *Śivamāra basadi* [IWG: No 88.p.279; EC. 11(R). 140 (415). p. 86]. The *koyil-basadi* at Hebbalaguppe was built in honor of Duggamāra, his elder brother, as a *parokṣavinaya* (respecting the deceased), who died a premature death. But, it is believed that the *basadi* was commissioned by Duggamāra himself and an endowment was given as *parokṣavinaya*.

### Support of Rācamalla-1

5.6 A record from Coorg district registers grant made by king Satyavākya Konguṇivarma Rācamalla-II (C. E. 877-907) to preceptor Sarvanandideva, a pupil of Śivanandi Siddhāntabhatāra, for the maintenance of the *Satyavākya Jinālaya* built at Peṇṇegadaṅga. The grant consisted of twelve hamlets of Bīḷūr in Peddoregare which is to yield 80 *gadyāṇas* of gold and 800 measures of paddy free of all imposts [EC. 1 (R) 96(2). C.E. 888 Bīḷiyūr (Coorg dt/Vp tk) p. 60]. This grant was given on the auspicious occasion of the 18th year of coronation as king of Gaṅgavāḍi [IWG: No 106: pp. 325-26].

5.6.1 For Rājamalla *alias* Rācamalla-I (816-43), love of Nirgrantha faith knew no bounds and it flowed copiously. His religious activities were not confined to Karnataka region alone; it extended to Tamilnadu [EI. IV. No. 15-A pp. 140-41]. He founded a Jaina shrine at Vaḷḷimalai [TN : Gudiyattam tk/North Arcot dt] with bas relief sculptures



representing *Tīrthankaras*, *Yakṣas* and *Yakṣis*, carved on the face of the rock, which could have been provided with some sort of shelter so as to form a front *mandapa* in those days [Ekambaranatham, A. and Sivaprakasam, C.K. eds : *Jaina Inscriptions in Tamilnadu* : 1987: 281; *ARE* 1889: No. 91: *ibid*, 1895: No. 6]. A charter of C.E. 1122 describes Rācamalla as a moon to the ocean of Jinadharma [*EC*. VII (BLR) Sh. 4].

5.6.1.2 Rācamalla's charter found on the Vaḷḷimalai rockcut cave states that Ajjanandi Ācārya caused the carving of the figures of his preceptors [*ARSIE* 1895. No. 10 C.E. 820]. Preceptor Ajjanandi Bhaṭāra travelled a vast area in south India and revived Nirgrantha faith on the model of his predecessors like the adept Bhadrabāhu, Simhanandi and Koṇḍakunda. The Gaṅga king Rājamalla-I [*EI*. IV. pp. 140 ff] and his ally Bana Vikramāditya-I [*ARIE* 1895: No.s 7, 8, 9], caused several of the Jaina carvings at the instance of Ajjanandi, is also notable for reviving the activities of Nirgrantha Church in the ninth century C.E. in Tamilnadu. He has authored several sculptures of *Arhats* at Karuṅgalakkuḍi (Madurai dist), Tiruvāyiri (Madurai), Anaimalai (Madurai), Kurandi (Rāmanāthapuram), Alḡarmalai (Madurai) and Vaḷḷimalai (North Arcot) [*ARSIE* 1911, No. 562: *SII*. XIV. No. 22 and 107 to 119: *ARSIE* 1910. No. s 61-69; *EI*. IV. pp. 140 ff; \Ekambaranathan : 1987].

5.6.2 The Gaṅga king Rācamalla-II (877-977) (variant form- Rājamalla) son of Nītimārga Eṇyaṅga-I (843-70), did not lag behind to contribute to the sustenance of Jainism. He founded in C.E. 892-93, two temples dedicated to *Arhats* at Siyamaṅgalam [*TN* : North Arcot Dist/ Wandiwash tk), on top of the hill Vidyādri, similar to the Vaḷḷimalai structure. An inscription states that the *Arunkala anvaya*, the school of the friars and nuns, belonged to the Naṇḍi saṅgha and also records that the king Rājamalla founded two temples for *Jinarāja* at

Vidyātri [Ekambaranathan: 1987: 251: Venkatesan, P., Two Jaina inscriptions from Siyamaṅgalam in the *Journal of the Epigraphical Society of India*, Vol. II, 1984: pp. 21-23]. He sought to convert the living rock into quasi eternal temples in honour of Jinas.

- 5.6.3 "The Vallimalai Siyamanglam group cannot be strictly viewed under the cave temples or classed under the category of *beṭṭas*. Here they appear only as open rock carvings around natural caverns which have been used as shelters or temporary vāsas amidst thick jungle and bouldered protections. Though less extensive, the set up recalls *Kanakagiri tīrtha* at Tippūru [Sharma : 1992: 187]. This can also be compared with a similar structure on the hill of Kurkyāla near Gaṅgādharam [IAP. Karimnagar. No. 3. C.E. 950].
- 5.7 While the illustrious Rājamalla-II was ruling the Gaṅgavāḍi-96,000 province, grants continued to flow in to enhance the status of Jaina religion. Tenandaka-galeyar of Poḷma commissioned a *basadi* in C.E. 902, at Kannamaṅgala and endowed it with two gardens (old and new cultivated estates) on the river bank, paddy land of three Khaṇḍugas free from encumbrances. The donee was Kamuṅgare Kantiyar, a nun disciple of Maṇḍalabhaṭāra, the pupil of Kaḍuharabhaṭāra of Uttanudipura [EC. X (BLR). KI. 90 C.E. 902-03. Narsapura (KI dt./tk) pp. 24-25]. This is one of the rare charters registering the gifts being entrusted to a female friar, which suggests that nuns also enjoyed equal status, and more examples in support of this are not lacking.
- 5.7.1 Śrīvarmayya, the son of Madammayya, the chief of Sottiyūr, got a *basadi* built at Konnamaṅgala. The temple was endowed with the garden outside the backyard of that *basadi*, and eight *koḷaga* of paddy seeds cultivable wet land at Tombola village. In addition to this, Ayyapa Nommayya son of EḷaNommadivve, gave gift of a coco-

nut grove and a rice field of the dimension of sowing of four *koḷaga* of paddy. Both the gifts were located on the west of the village Tumbola [IWG: No. 107 : pp. 327-33]. These gifts were evidently for the upkeep of the charities and for feeding monks and nuns of the Jaina order.

## Royal Patronage Continues Rācamalla-II to Nītimārga-II

- 6.1 A charter from Kyātanahalli (MD dt/Pp tk) registers a gift of rice and ghee by the Gaṅga king Satyavākya Permānadi who had his first name as Rācamalla-II, and Eṛeyapparasa (886-920), *alias* Eṛegaṅga, son of Būtuga-I to the *kella basadi* built by Cāgipermādi *alias* Nītimārga Ereyāṅga (843-70). The Gaṅga king was a patron of Śramaṇa saṅgha and a pillar for the doctrine of qualified assertion (*syādvāda*). The donee was Komara-senabhaṭāra [EC. VI (R) pp. 16. 9th-10th cent. p. 114]. This *Kellabasadi* and *Kellipusūr cedia* [MAR 1925. pp. 90-92 7th-8th cent.] are not one and the same. Komara-senabhaṭāra can be identified with the famous ascetic (*yati*) of the same name mentioned by Cāmuṇḍarāya in his prose work Triṣaṣṭi-Lakṣaṇa Mahāpurāṇa (C.E. 978). He was the pontifical head of the Muḷuguṇḍa maṭha and he went to Koppaḷa where he attained *Samādhi maraṇa* [Nagaraiaiah, hampa: 1998-A : 2].
- 6.2 Nītimarga-I, who had his first name as Eṛeyāṅga (843-70) and his elder son Rājamalla-II, inspired by their emperor Nṛpatunga, evinced keen interest in Jainism and fine arts [Shik Ali; 140].
- 6.3 Nītimārga-II (886-920) who also had Eṛegaṅga and Eṛeyappa (crown-prince) as his first name, was a seasoned political thinker [EC. IV (R) Ch. 354. 906. Kerehalli (Ch. dt)]. He granted, free of all hindrances, two villages - Biliyūr and Pannirppalli in Beddoregaṛe, to *Satyavākya*

*Jinālaya* at Peṇṇegadaṅga; eighty *gadyāṇa* of gold and 800 measures of paddy of Bīliyūru was also remitted to the above *basadi*. These gifts were entrusted to Sarvanandideva, a monk disciple of Śīvanandi Siddhāntideva [IWG : No. 106 : C.E. 888 pp. 325-26; EC. 1(R) No. 2]. While recording the regnal year in the inscription, Śrīpaṇcami, Jaina religious rite that is performed before *Nandīśvara* pūja is also mentioned.

6.3.1 The love of religion found its expression in a refined aesthetic taste at the *Trikūṭa basadi*, later extended into a *Pañca-Kūṭa-basadi* at Kambadahallī. It is attributed to late 9th century [Srinivasan, K.R. : *Aspects of Jaina Art and Architecture*, (eds) Shah, U.P. and M.A Dhaky, : 1975 : 171, Soundara Rajan, *ibid* pp. 145-46, Sharma : 1992: 161], and to the third quarter of 10th century [Dhaky, M.A., Gaṅga Jaina Sculpture - *Aspects of Jaina Art and Architecture*, p. 197]. The *Śāntinātha basadi* in the *Pañcakūṭa* temple complex at Kambadahallī is regarded as a fine specimen of the terminal stages of the Gaṅga art [Dhaky: *ibid*, p. 197-98].

6.3.2 Kambadahallī *Pañcakūṭa-basadi* has stood the test of time to vouchsafe the religious fervour of the Gaṅgas. The elegant 16 metre high *Brahmastambha*, with an open square phalaka as capital, carries a seated two handed Yakṣa image on top of it. Thus it has lent the name to the village as Kambada-hallī, a Kannaḍa form which, if translated freely, takes the form of *stambhagrāma* in Sanskrit. "The central *navaranga* pattern recalls the typical Cālukya-Rāṣṭrakūṭa examples exemplified by a carved *vitāna* depicting *dikpālakas* around a large figure of standing Dharanendra *Yakṣa* holding a bow in left in Kodaṇḍarama fashion and a conch in the right hand, blowing like Kṛṣṇa. He is shaded by a five hooded serpent and is flanked on the ceiling in *Bogāra basadi* both

at Hombuja and of Cāmuṇḍarāya *Basadi* at Śravaṇabelagoḷa. These are excellent specimen of the period of the Gaṅga.

- 6.4. Nītimārga Ereyappa, like his predecessors, favoured Jainism. He was ever meditating at the feet of the God *Arhat* [1WG : No. 120: C.E. 906 : pp. 369-78]. He was a lover of music, literature and arts [MAR : 1921. p 11]. He patronised Guṇavarma (890-920), one of the earliest of Kannaḍa poets. Poet Guṇavarma rendered the famous Sanskrit *Harivamśapurāṇa* of Punnāṭa Saṅgha Jinasena (C.E 783) into Kannaḍa. He also authored *Śūdraka*, a *laukika-kāvya* incamp style, equating his king Ereyappa who had the *biruda* Gaṅga Cakrāyudha, Janodaya, Mahendrāntaka, Kāmada etc, to the legendary hero Śūdraka. Matisāgara paṇḍita-bhaṭāra was the chief abbot of Belgoḷa diocese within Kaḷbappu hill province during the reign of Rācamalla-II [EC. VI(R) Sr. 85. A.D. 904-05. Rāmpura (MD dt, Sr tk) p. 410]. When Rācamalla-IV was on the throne, Peggadūr and Posavādaga villages were gifted to Anantavīrya for the maintenance of the basadi at Peggadūr olim Peggūr [EC. I (R) 98 (4). Peggūr (coorg dt) p. 61]

## A Golden Age

- 6.5 An avowed Jaina, Noḷamba Kulāntaka Mārasimha-II (962-74), son of Būtuga II, gifted Kāḍalūr, a village in Koṅgalnāḍu (boundaries stipulated), for the worship and maintenance of the *basadi* caused by his mother Kallabbā [EI. XXXVI., pp. 97-110. C.E. 962 Kāḍalūr (Dh. dt/tk)]. The village was given along with pouring of the holy water of *Jinābhiṣeka* to Elācārya of Sūrastha gaṇa, whose feet were worshipped by kings [ARSIE 1934-35 A-23]. This Elācārya is different from the Elācārya, mentioned in another epigraph from Cikka-Hanasoge [EC. XIV (BLR) Yedatore. 84. C.E. 910]. Kallabbā was the daughter of Cālukya Simhavarma, and one of the three consorts of

Jayaduttaraṅga Būṭuga-II (938-61). This *basadi* caused by Kallabā contained pictures and paintings, which suggests the earliest reference to wall paintings in a Jaina temple [IWG: No. 139: C.E. 962 : pp. 433-48]. The earliest Jaina paintings executed on the ceiling of the maṇḍapa in the Sittanvasal temple, is assigned to mid 9th century [SII. XIV. No. 45; ARE 1904 : No. 368, Ekambaranathan: 1987:326].

## Patronage of Royal Ladies

6.5.1. In the history of the seraglio of the Gaṅgas, women were better and more faithful custodians of Jaina traditions and culture. They followed the historic model set by the daughters of Ceṭaka, and the wives of *Seṇiya* (Śreṇika) Bimbasāra, and the chief queen of emperor Khāravela, (2nd B.C.E.) who were all known for their devotion to Jainism. The effects of their zeal for their faith paved the avenue for the maintenance of the creed for a long time to come.

6.5.1.1 It is the women of the seraglio of the Gaṅga kings who excelled in profusely following the highest altruistic principles, and incidentally the most powerful weapon of the Nirgrantha creed, as expressed in their well known four-fold gifts of charitable disposition (*ahāra abhaya bhaiṣajya sāsṭra dāna*), food, shelter, medicine and education. As the adage goes that the charity begins at home, these acts of kindness to living beings took off from the palace of the Gaṅgas. The consorts of the Būṭuga-II (938-61), Padamāvati, Revakanimmaḍi and Kallabbā were devout Jains. Padmāvati alias Padmabbarasi had built a *basadi* at Naregal and made provisions for the upkeep of the temple [SII. XI-i. 38 C.E. 950; pp. 23-24]. She, after contemplating the setting free of the individual from the *samsāra*, cycle of transmigration, relinquished the sovereignty and performed *sallekhanā* at Koppaḷa [Nagarajaiah, Hampa : 1998-A: No. 40 : C.E. 972 : pp. 108-09].

6.5.2 The illustrious Revakanimmaḍi, who had the cognomen Cāgaveḍaṅgi (a beauty of charities) [*IWG* : No. 138: C.E. 962-63 : p. 419], was the daughter of Rāṣṭrakūṭa Amogavarṣa Baddega-III (936-39) [*MAR* 1921, pp. 8-16]. She, and her brother Kannaradeva Kṛṣṇa-III (939-67) were very generous to Jainism [*SII*. XXIII: No. 65. C.E. 958. Tirumalai (TN: N. Arcot dt/Polur tk; *EI*. IV pp. 81-83: *SII*. 1. No. 51 C.E. 966]. The emperor Kṛṣṇa-III had married Gaṅga Mahādevī, a sister of Mārasimha-II, and the last king of the Rāṣṭrakūṭa dynasty Indra-IV was the son of this queen. A dull period followed the death of the Kṛṣṇa, a consequence of which was that the ever ambitious enemies, waiting for the opportunity to strike, had flocked all the frontiers and were knocking the feeble walls of the Rāṣṭrakūṭa fortress.

Towards the fagend of the reign of Karaka-II, Khoṭṭiga and Indra-IV, particularly between A.D. 970 and 973, the rājyaśrī of Rāṣṭrakūṭas disappeared from the face earth. Knowing pretty well that it was too much for him, Mārasimha-II continued to wage the losing battles, and made a futile attempt to revive by setting up Indra-IV, son of his sister Gaṅga Mahādevī and Kṛṣṇa-III. When he failed in his mission, he willingly submitted himself to the inevitable death by performing the rite of *sallekhanā* at Baṅkāpur, at the feet of his preceptor, the adept Ajitasena, the royal teacher [*EC*. II (R) 64(59) C.E. 974-75. pp. 20-22]. Indra-IV, somehow continued to live in obscurity at Indranahaḷli, a hamlet named after him, near Śravaṇabelagoḷa, for some more years between 975 and 982, and finally died by *sallekhanā* the voluntary act of fasting, in C.E. 982, on Candragiri, hill of sepulchre. Thus he became the second emperor to die by a self-chosen act of religious merit, after Candragupta Maurya at Śravaṇabelagoḷa.

6.5.3 Under these adverseries, Revakanimmaḍi continued to extend liberal charities to Jainism [*Fleet*, J.F.: *DKD* : p.



304; *EI*. XV. 23. 1071-72; *EI*. VI p. 71; *EI*. IV p. 352; *EC*. VIII (BLR). Nr 35. 1077: Nagaraiaiah, Hampa : 1997-A : 66-67 etc.,]. Gaṅga Mahādevī, who had married Kṛṣṇa-III was perhaps the daughter of Revakanimmaḍi. It is interesting to note that the wife of Mārasimha-II, Aṅkabbarasi, the daughter of Dānapa *alias* Dānārṇava (970-73), king of the Eastern Cālukyas, was also called Gaṅga Mahādevi, while she was governing Pulluṅgūr [*EI*. XXIV. No. 12. C.E. 972 pp. 59-62]. The Revakanimmaḍi's commitment to serve the cause of Jainism was on par with the services of the stalwarts like her husband and children and Śaṅkaragaṇḍa, Cāmuṇḍarāya, Rājamalladeva and Attimabbe [Nagaraiaiah, Hampa: 1998-A : No. 44 : pp. 117-20]. She, influenced by the misery of worldly life and the note of impermanence, took to nunlife and accomplished *Samādhi marṇa* at Koppaḷa [*ibid*].

## Times of Butuga-II

- 6.6 The joint activities of Būtuga-II and his three consorts, five sons, two daughters and their children and grand children covers a period of over one hundred years, the last glorious chapter in the long history of the Gaṅgas. Satyvākya Būtuga was an extraordinary *Śrāvaka* (a lay votary), wedded to the cause of spreading the glory of the religion expounded by the Jinas. Būtuga had the cognomen *Jayaduttaraṅga Permāḍi*, caused a Jinendra-*mandira* to be made at Aṇṇigere, and endowed the temple with gift of Mudageri, Gummangoḷa, Itṭage and Gāvarivāḍa villages, free from all encumbrances. Chief among the monks, Guṇakīrti-panḍita was the donee [*EI*. XV. 23. 1071-72. pp. 337-48]. It is worthy of note that this gift of income of the above four villages, free of all taxes continued to be in vogue as long as the Gaṅga dynasty ruled this area [*ibid*]. The purport of the above record was to register the renewal of the royal order.

Būtuga made Śivalayya basadi more prominent at Mūgūru [E.C. V(r) TN. 270 & 272. 9th cent p. 654, 649]

6.6.1 During this period, Jainism flickered into greater brilliancy. A number of epigraphs and authors have recorded the unparalleled yoemen service to Jaina Church by Būtuga [*ibid.* EI. XXXVI. pp. 97-110; IWG. No. 139, C.E. 962; *ibid.*, No. 138, C.E. 962-96; SII. XX 35. 1055; EC. VII. (BLR)Nr. 35 1077]. Būtuga had married the elder sister of Kannaradeva *alias* Kṛṣṇa-III, and in turn Kṛṣṇa had married the daughter of Būtuga, and Būtuga's elder son had married a daughter of Kṛṣṇa. Thus Būtuga, though a highly placed governor of a province and a feudatory under the sovereign Rāṣṭrakūṭa king Kṛṣṇa, was both the brother-in-law and father-in-law of Kṛṣṇa. They both shared a common religion and served it to the maximum extent possible.

6.6.2 The entire family of Būtuga followed his footprints, emulated his religious and philanthropic way of life. Similar to his three consorts, his sons and daughters also dedicated their lives, to serve Nirgrantha church and faithfully perform the four-fold charity of *ahāra-dāna*, *abhaya-dāna*, *bhaiṣajya-dāna* and *sāstra-dāna*. A series of incidents in chronological sequence, as narrated in the inscriptions, breathe their tireless but devoted service to restore the glory of Jaina community and the four-fold congregation of the faith in making Jainism a state religion.

6.6.3 Nearly about 20 to 25 epigraphs give a vivid and authentic picture of how the members of the family of Būtuga, generation after generation, built *basadis* and feeding-houses, encouraged religious activities, inspired the mass to join the movement of non-violence and non-absolutism. Butuga's sons Puṇuseya Maruḷadeva (961-93), Mārasimha-II (963-74), Nitimārga Goyindara-I, Rājamalla, Vāsava; and his daughters Kundaṇa-sāmidevī

and Bijjāmbikā strengthened the forts of Jinadharma [1WG: No. 138, 139 etc: Nagarajaiah, Hampa : *Corpus of Koppala Inscriptions* : 1998-A; Sheik Ali: 1976 ; Krishna Rao : 1938; Sharma, I.K.: 1992: Sastry, S. Srikanta, : 1952]. Goyindara-II (Rakkasa-Gaṅga) and Arumūḍideva-II, two sons of Vāsava and grandsons of Būtuga, also kept the torch of *anekāntamata* bright [Nagarajaiah, Hampa : *Sāntararu-Ondu Adhyana*, 1997-A: 107-112].

6.6.4 Arumūḍideva had two daughters, Caṭṭaladevi (wife of Kāḍuveṭṭi), and Kañcaladevi (wife Bīraladeva-Trailokyamalla-Vīra Sāntara) and a son Rājavidyādhara alias Lokavidyādhara. These three great grand children of Būtuga were devout Jains [*ibid*, pp. 131-36 and 337-46]. Kañcaladevi alias Bīraladevi, great grand daughter of Būtuga, had four sons, who were virtually coevals and with their mother's elder sister Caṭṭaladevi, championed the cause of *Jinadharma* [*ibid*, pp. 62-76]. Govindaradeva-II (Goggiga) eldest of the four, who had the cognomen Nanni Sāntara, gained greater distinction than even Būtuga Permāḍi had obtained from his monarch. Vikramāditya-VI (1076-1126) Cālukya emperor, came to meet Nanni Sāntara Govindara, half the way and giving him half the seat on his metal throne, placed the valiant Nanni Sāntara at his side [Rice, B.L : 1909: 140; Nagarajaiah, Hampa : 1997-A : 65-66].

6.6.5 It is crystal clear that the impact of the Nirgrantha Būtuga's total personality swayed, not only his contemporary period but also later period. Caṭṭaladevi, a great grand daughter of Būtuga, herealded the glory of Jainism. She spent her widowed life, on the model of Attimabbe, who shines like a polar star on the luminous spectrum of towering personalities affiliated to Jainism. Caṭṭaladevi caused *Jianālayas* at Hombuja and Ānaṇḍūr [EC. VIII (BLR) Nr. 35. 1077: *ibid*. Nr. 40 and Nr. 36]. She commis-

sioned a huge *mānastambha* of elegance, artistic perfection, patronised art, architecture and literature, supported the clergy and the laity and bequeathed a rich legacy of religious fervour [Nagarajaih, Hampa : 1997-A : 131-33].

## Kundaṇasāmi Feeds

6.6.6 Kundaṇa Sāmidevi alias Kundaṇarasi, daughter of Būtuga, elder sister of Mārasimha, pioneered the cause of supporting Jainism of unparalleled magnitude [AREP. 1969-70. Nos 4 and 5. 698-69. Kuknūr (Raichur dt/ Yelburga tk)]. She caused a *Māṇikyajina* bronze icon in C.E. 970 [EC. IX (R) SI. 31(V Mj 67) 10th cent. Bāllu (Hn dt/Sl. tk) p. 519]. This bronze image, one of the earliest, was discovered in the estate of Crawford Saheb and is preserved in the Jaina *maṭha* of Śravaṇbeḷagoḷa [Nagarajaiah, Hampa : 1997-B : 637-44]. Two of the recently discovered inscriptions from Koppaḷa confirm that she breathed her last at Koppaḷa by *Sanyāsana* rite ritual death by fasting [Koppaḷa *Śāsanagaḷu*: 1998-A : No. 6 and No. 27 : pp. 36-37 and 78-80]. It is said and rightly so, that with the death of people like Kundaṇasāmidevi, kind words of charitable disposition like '*dāna-dharma*' (bounteousness and righteousness) vanished from the world [Nagarajaiah, Hampa : 1998-A : No. 27 C.E. 1007: p. 78].

Out of the 230 lines of Kukkanūr charter, 40 lines are devoted to Kundaṇasāmi's eulogy, highlighting her physical charm, wholesome beauty, her accomplishments in learning and the fine arts, her patronage to the erudite and the deserving, her deep devotion to *Jainadharma* and her knowledge of Jaina doctrine [IWG : No. 159: C.E. 968-69 : pp 494-513]. She was the first poetess of Karnāṭaka [Ec. V (old), Manjarābad. No 67. C. 971.]

It is the irony of fate that Kundaṇasāmi's husband Rājāditya, a crest-jewel of the Cālukya family and a son of Būtuga's sister, and therefore a nephew of Būtuga, was defeated and beheaded by his own brother-in-law Mārasimha. The incident reminds us of the famous adage that all is fair in love and war. Rājāditya had also another consort, a senior spouse, who was the daughter of Kṛṣṇa-III. That principal wife's name was Caṅgāmbā; She, on account of separation from her spouse, became a nun and putting up with bodily pain, by being completely indifferent to it, resorted to the moritification situation and died by the rite of *sallekhanā* at Koppaḷa in C.E 1007 [Nagarajaiah, Hampa No. 27: 78-80]. Thus, it is paradoxical to note that Rājāditya, as a scion of Cālukya family, let down both his wives and father-in-law, and paid a heavy penalty for it by losing his life [MAR 1935. pp. 114 ff; ARSIE. No. 172. IWG: No. 159, 968-69; EC. 11 (R) "Intro". IXXXIV]., This Rājāditya is identical with the Rājāditya, who was once vanquished by Būtuga [IWG : no. 138: 962-63 C.E. ; p 411-30] and who fought against Bāsagāvūṇḍa in a battle for taking the possession of the Uccaṅgi fort [EC. IX (R) Bl. 551. (XV Bl. 308) C.E. 971 p. 480].

- 6.7 An inscription of Śravaṇabeḷagoḷa eulogises Mārasimha's generosity to protect his religion [EC. II (R) 64 (59) 10th cent. p. 23]. He, with the *biruda* Māṇḍalika triṇetram and Noḷamba-kulāntaka, had commissioned *basadis* at several places and erection of *Mānastambas* [*ibid*, lines : 107-08]. He had made provisions for burning a perpetual lamp in the *Gaṅga-Kandarpa Jinamandira* sanctuary at Puligere, the modern Lakṣmeśvar [SII. XX. 244 and 245. 968-69. pp. 294-96]. Apparently, the above shrine is named after him because he had the *biruda* Gaṅga-Kandarpa (a cupid in the Gaṅga family). Mārasimha granted the villages Moḷageṛe and Siggalaḡrāma to the

*Jinālaya*, and the *devabhoga* grant was entrusted to the local priest Jayadevapaṇḍita [1A. Vol. VII. pp. 101ff].

6.8 Aṇṇigere, the capital city of Beḷvola-300 division, was a famous Jaina centre from the period of Bādāmī Cālukyās. There were a good number *basadis* including Ādinatha basadi. Obviously Gaṅga Permāḍi *basadi* was caused by Mahāmaṇḍaleśa Būtuga Permāḍi, in the year around C.E. 950. Padmabbarasi, and Mārasimha, wife and son of Būtuga, respectively, had got *basadis* built at Naregal and at Puligere, other two major Jaina settlements very near Aṇṇigere [Dhaky: 1996: 82, Plates 213, 214]. This shows how the parents and children in the Gaṅgakula were eager to express reverence to their religion. The architectural details of the Aṇṇigeri basadi "are among the few most beautiful instances of the medeival sculptural decorative art of Karnataka" [M.A. Dhakya: 1996:82]. Mārasimha had commissioned another Gaṅga-Kandarpa-Jinālaya at Aṇṇigere also.

6.8.1 It is of historical importance to note that these *basadis* were conspicuous and prestigious as holy centres of pilgrimage to Jaina community. The Coḷas, who were the eternal rivals of the Gaṅgas on religious grounds, under the command of Koparakesari Rājendra Coḷa, in the year 1045, attacked Beḷovla province, burnt and destroyed the *basadis* which were built by Būtuga Permāḍi and Mārasimha [EI. XV. No. 23 1071-72. pp. 337-48]. Subsequent to this, the Coḷa king was beheaded by Trailokyamalla Āhavamalla Someśvara-I [1042-68]. Later, during the reign of his eldest son Bhuvanaikamalla [1068-76], his mahā maṇḍaleśvara Lakṣamarasa got these *basadis* repaired and renovated [Nagarajaiah, hampa : 1997-B : 448-69]. Thus the glory was restored.

## A Unique Protege : Cāmuṇḍarāya

7.1 Cāmuṇḍarāya alias Rāya, who had a number of *birudas*, a wise minister and a brave warrior of many decisive bat-

bles, erected the huge 58' monolithic colossus of *Gommaṭeśvara* on the larger hill at Śravaṇabeḷagoḷa. He served Mārasimha and Rācamalla-IV, two of the Gaṅga kings, as premire and commander in chief of the army[*EC*. II (R) 388 (281). 10th cent. p. 247; *ibid.*, Nos 272, 273, 276]. His service to Jainism is multifacet. He caused a *basadi* on the Candragiri hill at SB, named after him as Cāmuṇḍarāya *basadi*. Aṣṭadīpāla grid in the ceiling has few parallels; Tīrthaṅkara in the centre seated on a simhāsana crowned with triple umbrella, flying gandharvas, aerial nymphs, cauri bearers, yakṣa-yakṣī, the jinaśāsanadevas - all the details are executed splendidly and it is copied as it is in the ceiling of Kambadahallī Jinālaya. On top of this temple, later Jinadevaṇa, his son, erected a *basadi* [*ibid*, No. 150 (121). 10th cent. p. 88].

- 7.2 Cāmuṇḍarāya, a protege of the Gaṅgas, was proficient in art and archery. His early life was devoted to wars and his later life to religious activities. A brave warrior becoming a good writer did not happen all of a sudden. He had the benefit of being guided by the best of the spiritual masters of his time, Ajitasena *ācārya* and his confrere Nemicandra, bearing the surname *Sidhānta-Cakravartī*; The latter encoded the quintessence of Jaina philosophy, for the sake of his lay votary Rāya, and wrote *Gommaṭasāra*, a major canonical text in Prakrit.

Cāmuṇḍarāya was an author in Kannaḍa and Sanskrit. He composed the Triṣaṣṭi Lakṣaṇa *Mahāpurāṇam olim Cāmuṇḍarāyapurāṇam* (C.E. 978). This biography of 63 great men of Jaina *purāṇic* tradition, is a free rendering and an abridged Kannaḍa version of the Sanskrit Mahāpurāṇa, a *magnum opus* in Sanskrit, of Jinasena and Guṇabhadra *ācāryas* (9th century C.E.). *Cāritrasāra* is another work of Rāya in Sanskrit [*Cāritrasāra*, Manikacandra D.J Granthamala, No. 9, Bombay, 1917].



The colophon mentions Cāmuṇḍarāya, the favourite of Ajitasena, as the author, and the concluding verse specifies his title *Raṇaraṅga simha* [Upadhye, A.N. : Cāmuṇḍarāya and his literary Predecessors- in 'Upadhye papers': 1983-237]. His third work, the *Vīramārtaṇḍi* is a commentray on his preceptor Nemicandra Ācārya's Gommaṭasāra.

- 7.3 Cāmuṇḍarāya also patronised Ranna, a famous Kannada poet-laureate, who was his friend, philosopher and guide. Ranna wrote *Ajītapurāṇam* (C.E. 993), commissioned by the brilliant lady Attimabbe, who had the cognomen *dānancintāmaṇi* (jewel of charity) and a number of other *biruda*, and Aṇṇigadeva, her son who was the chief of Māsavāḍi-140 sub-division [SII. XI i. 53 1007. Lakkuṇḍi (Gadag dt). pp. 43-46]. Later, poet Ranna, under the patronage of Cālukya emperors, Tailapa-II (973-997) and his son Satyāśraya- Iṛivabeḍaṅga (997-1008), wrote his classic *Sāhasa Bhīma Vijaya* olim *Gadāyuddha* (1007).
- 7.4 Cāmuṇḍarāya's younger sister Pullabba also followed her brother's ideals and finally she met her inevitable end by the vow of *sallekhanā* in the Candranātha *basadi* at Vijayamaṅgalam (TN : Periyar dt/Erode tk) in about C.E. 985 [EI. VII p. 108 f; ARE. 597 of 1905: Ekambarambatan : 1987: 300-01]. There is a bas relief depicting the scene of Pullabba engrossed in deep meditation.
- 7.4.1 Cāmuṇḍarāya had started simultaneously to erect Gommaṭa colossus on the Vindyagiri, and to construct a *basadi*, later named after him, on the Candragiri hill. He successfully completed the former and also performed the first head anointing ceremony called *Mahāmastaka abhiṣeka*. Regarding the *basadi* on the small hill, he died before the formal *pratiṣṭāpana mahotsava*. Therefore, his son Jinadevaṇa consecrated the Arhat Pārśva image in the *sanctum* of the first floor of the temple, the only thing left incomplete and solemnised the inauguration of the temple.

There are two evidences to fix the date of the death of the illustrious Cāmuṇḍarāya:

1. Poet Ranna, a friend, philosopher, guide of Cāmuṇḍarāya, completed his *Ajitapurāṇam*, a *campū* classic, in the year C.E. 993, in which he says that he named his son as Rāya after the name of (Cāmuṇḍa) Rāya, as a token of his respect and to perpetuate the memory of the great patron. Therefore, Rāya had died before C.E. 993.
2. In one of the verses, in the same *kāvya* *Ajitapurāṇam* (canto 12, verse 9) poet Ranna, while complimenting dānacintāmaṇi Attimabbe, narrates that she kept the lamp of Jainism burning bright, after the passing away of stalwarts like Būtuga-II, Mārasimha-II, Maruḍadeva-II, Śaṅkaragaṇḍa and Cāmuṇḍarāya, who had illuminated the cause of Jainism. Thus it is clear that Rāya had died before 993. The date assigned to the installation of the image of Jina Pārśva in *Cāmuṇḍarāya basadi* by Jinadevāṇa is about C.E. 984-85. Therefore, the same period may conveniently be taken as the date for the death of Cāmuṇḍarāya.

7.4.2 Most of the Gaṅgas are known for their heroism in war, the celebrated Mārasimha and Cāmuṇḍarāya being at the zenith. Both tried their best to re-establish the Rāṣtrakūṭa power.

## Tīrthada Basadis

### Taṭṭekere

- 8.1 Gaṅgas had built their first *Paṭṭa Jinālaya* (crown-temple) on the top of Nandagiri (Nandi hills), which was later in the mediaeval period was converted into a Vaisṇava temple, by which time the Gaṅgas had virtually deserted the hill, to find their shelter elsewhere. What remains as a fossil of their Jaina traces on Nandagiri is just an inscription, which of course unequivocally confirms the existence of a Vṛṣabha Jina *caityālaya* [EC. X (1905). CB. 29.C.E. 750]. The epigraph under discussion com-

mences with an invocation to Vṛṣabha, the first spiritual victor and builder of the *ford*, speaks of the *Caityabhavana* of the adorable *Arhata*. In the end the charter gives a vivid picture of the hill-the best of mountains, purified by the presence of the Jinendra-*caitya*, a supreme *tīrtha* (a sacred bathing place, 'place of a holy temple'), having caves suited for the residence of groups of great *rṣis* intent upon the performance of penance [Sharma : 1992. 204-05].

- 8.2 "The main cave which is deeper has three units, one behind the other axially and is perhaps the Jinendra Chaitya or *Chaitya bhavana* referred to in the record cited above" (*ibid*, , p. 178). This cave has three cut-in chambers for the use of the frequenting Jaina friars. "The three cells, one behind the other, in reducing proportions, are fronted by an oblong open portico which after its appropriation of the place by the Vaishṇavites, was covered by screen walls of oblong granite slabs" (*ibid*, p. 178).

"The middle cella is some what irregularly cut, though rectangular in shape, with a central stepped passage. This cell was in turn linked, through a narrow *antarāla*, to the third shrine at the further end. This end chamber is a neat rectangular one provided with a central cut-out pedestal or podium at the rear. This pedestal was meant for enshrining the Jina or served merely as a seat of the chief *Āchārya* of the sangha to conduct discourses or observe penance. It appears that these age-old hallowed caverns associated with the moving Jaina ascetics have been bettered and enlarged for the Jaina fraternity sometime in early eighth century A.D by the Gaṅga kings, perhaps Śivamāra-I or his son Śrīpurusha as the characters of the inscribed record suggest" [*ibid*: 178].

Later, the Gaṅgas built their *Paṭṭa Jianālayas and Tīrthada-basadis* at Maṇḍali Sāsira [EC. VII-i (BLR) Sh. 4. 1122. pp. 10-15] and at Talavanapura.

## Taṭṭekere Basadi

8.2.1 A charter of tenth century of the period of Rācamalla-III (933-38), records the gift of wet fields for the maintenance, situated under the Taṭṭekere tank, to a *basadi* [IWG : No. 150. pp. 469-70 : Ichavadi (Sh. dt/tk)]. The Gaṅga king Nanniya Gaṅga, brother of Mārasīṅga, was the donor and the beneficiary of the gift free from all hindrance, was Prabhācandra Siddhāntadeva chief of the paṭṭada basadi which also had the cognomen *tīrthada-basadi*. Paṭṭamahādevī, first wife and the principal queen of Kṣitipālaka Nanniya Gaṅga, also granted money to the above *tīrthada basadi*, chief temple of royal recognition (MAR 1923. No. 113. 10th cent. pp. 114-15). This temple continued to enjoy the support of the palace in the successive centuries [EC. VII-i (BLR) sh. 10. 1085]. Pergaḍe Nokkayya, a lay disciple of Prabhācandra Siddhāntadeva of Krāṇur gaṇa, Meṣapāṣaṇa gaccha, was a regular worshipper of Taṭṭekere basadi.

8.2.2 The Ichavāḍi inscription [C.E. 1121-22] has also mentioned that the *tīrthada basadi* of Taṭṭekere was constructed and enjoyed an extra allowance of money and other facilities by the members of the Gaṅga royals. [MAR 1923. No. 113. p 115. line 23]. It further states that the above *tīrthada basadi* was first built of wood [ibid]. A similar statement is found in another inscription in the same vicinity [EC. VII- i (BLR) Sh. 4 1121]. One more reference of a similar nature comes from an epigraph of Cikka-Hanasoge. It states that the local Desigagaṇa basadi had the cognomen *tīrthada-basadi* and the Gaṅga kings made extra provision to that temple for several generations [EC. V (R) Kn. 25. 11-12th cent. p. 17].

## Tippūru Basadi

8.3 A *basadi* was commissioned by Maṇaleyara, as far back as C.E. 916-17, during the reign of the Nitimārga

Permānaḍi-II (904-19) on the *Kanakagiri-tīrtha* [EC. VII (R) Mu-100. p. 312; Sheik Ali: 1976: 18; Sharma 1992: 180]. The entire revenue of the village Tippeyūr, without any hindrance, was endowed to Kanakasena Bhaṭāra, the local abbot of *Kanakagiri-tīrtha* (Jinagudda), in the very presence of the Gaṅga king. Evidently, this Maṇaleyara is different and elder at least by four decades to the famous Maṇaleyara of Ātakūr, which is also a nearby place to Tippūru [EI. 11-pp. 171-72; Nagarajaiah, Hampa: 1995: 46-50]. This *Tippūru-tīrtha* grew from strength to strength and reached its apogee of greater patronage and recognition by the illustrious general Gaṅgarāja during Hoysala Viṣṇuvardhana's time [EC. VII (R). Mn. 54, pp. 282-84]. A vast array of very impressive Jaina vestiges scattered in and around the village Tippūru reflect the past [Sharma, I.K.; 1992; 178-85, contains a graphic, crystallised description of the place based on an extensive field work].

"Among these, a seated Supārśvanatha in *dhyāna* with a five-hooded snake protecting the head, appears to be the earliest. The coils and the hood look more realistic than conventional. Shown in deep meditation, the right palm in the left (H.D. Sankalia is of the opinion that this is a characteristic of Śvetāmbara Jinas, but all the seated Jinas in this area are of this Gaṅganvāḍi type only) the image appears to have been originally placed on a lion throne within the sanctuary and flanked by chouri-bearers. The youthful sturdy body, wide eye lashes, hair-do, like the peel of a custard apple, make the example of a fine product of Gaṅga art" [*ibid.*, 185].

"The rock-cut vestiges, the pond, the Supārśvanātha images, the standing one and the seated, of the Kulgere *chouri*-bearers, should be assigned to an earlier date, that is between the last quarter of eight and first quarter of 9th century A.D. and inscriptional evidence corroborates these architectural and sculptural vestiges" [185]. "The

rock-cut tradition (at Tippūru), however, suggests an impact of the extant early Chālukyan style closer at Badami and also Ellora. But K.R. Srinivasan's earlier view that 'one is struck by the total absence of this rock-architecture effort in the whole of the Mysore country and Kongu area that formed Gaṅgavāḍi'. This might not be valid now in the light of the Tippūru evidence" [*ibid.*, 185].

## Sallekhanā

- 9.1 Death and the rituals followed reflect and confirm the religion of the deceased. A consistent factor in the annals of the Gaṅga dynasty is that they faithfully followed the Jaina faith, and lived the ideal life of a lay votary, constantly in dialogue with their Jaina preceptors. Many of the Gaṅga charters, from the earliest to the latest, echo and confirm the influence of Jaina mendicants, both the friar and the nun.
- 9.2 Members of the Gaṅga family, men and women together, went to an extent of adopting and responding to the teachings of renouncing the profane desires. Many of the kings, including their spouses, towards the end of their life, after matured consideration, willingly abdicated the throne and submitted to the inevitable death, by accepting the rigid rules of *sallekhanā*. A hoard of *niśidhi* memorial columns, discovered recently at Koppal, bear a testimony to this religious ritual [Nagarajaiah, Hampa: 1998-A].
- 9.2.1 Particularly towards the second half of the tenth century, after Tailapa-II (973-97) nailed the Rāṣṭrakūṭa coffin with a crushing blow, a strong sense of destitute haunted the loyal Gaṅga family. The forlorn Gaṅgas lost their terrestrial interests and took refuge in the monastery. They distributed whatever was left, gave gifts to the *basadis*, bid adieu to the every day worldly life, accepted *sanyasana* (monkhood) and finally submitted to *sallekhanā*, exclusively a Jaina socio-religious practice.

- 9.3 Mārasimha, who led the Gaṅga dynasty to greater heights of glory, also set an example in dying by the rite of *sallekhanā*. With the death of Mārasimha, Gaṅgas almost vanquished into a state of political limbo [EC. II (R) 65(59). 10th cent. p. 23]. Preceptor Ajitasena ācārya administered the oath of *sallekhanā* vow at Baṅkāpura to Mārsimha, who performed penance and gained emancipation for his body in 974 [*ibid*]. Other dignitaries followed him : Padmāvatī, Revakanimmaḍi (consorts of Būtuga-II), Kundaṇasāmidevi and Bijjāmbika (daughters of Būtuga-II), Caṅgāmbā (wife of Rājāditya, son of the sister of Būtuga-II), Kaṅcabbarasi (wife of Rājamalla-IV, C. 974-84), Gonambe (wife of Ajavarma and daughter of Eṇegaṅga) - died at Koppaḷa by *sallekhanā* rite. [Nagarajaiah, Hampa: 1998-A]. Arumolideva (grandson of Būtuga), and his only son Lokavidyādhara alias Rājāditya, also died in the similar way of fasting unto death [Nagarajaiah, Hampa : 1997-A].

## Gaṅga Diaspora

- 10.1 A number of inscriptions, including the recently discovered hoard of epigraphs [*Koppaḷa Śāsanagaḷu*: 1998-A], provide a prolegomena to the diaspora of the Gaṅgas. A study of the diaspora of the Gaṅgas also confirms that wherever they went or settled, they have invariably caused Jaina temples in such places. It is interesting to note that, by marking the *basadis*, the path traversed by Gaṅgas from Kuvaḷālapura to Talavanapura, from fourth and fifth century to the end of the 11th century, can be traced. In other words, the study of Jaina vestiges including *basadis*, various endowments made for the daily *abhiseka*, anointing ceremony and offerings to the deity and gift of land, for providing food to the friars, the list of donors and donees and the preceptors looking after the monasteries, will facilitate the reconstruction of the Gaṅga administration in Karnataka. The Gaṅgas had

contacts with far flung Jaina centres like Śravaṇabelagoḷa Kogali, Koppala, Aṇṇigere, Maṇṇe, Puligere, Muḷgunda, Naregal, Hanasoge, Kellangere, Hombuja and at some places in Tamilnaḍu [Ekambaranathan and Sivaprakasam: 1987].

- 10.2 Sivarāja, sun in the sky of the famous Gaṅga family, followed Jaina faith; his beloved, follower of Jaina creed, praised by the multitude of scholars was Ayyākṛtale. Māra, their son, was a sole hero and a tree of plenty; Kammale, wife of Māra, was the abode of graceful charm and the multitude of good qualities, stamped her glory on earth; and was to be considered as equal to Sīta and Attimabbe [EC. IV (R) Hs. 16, 1124, Rāmpaṭṭaṇa, pp. 489-92]. Caṭṭama alias Caṭṭamayya, and Cāma, two sons of Māra and Kammale, were the propagators of rule of the Poysaḷas and the proper illuminators of imperishable unique doctrine of Jina on earth. Caṭṭa, the *sandhi-vigrahi*, minister of war and peace, was the original foundation pillar of the Poysaḷa kingdom; celebrated Ajitamunīndra was his preceptor. Caṭṭamayya was a *mahāpradhāna*, and *daṇḍanāyaka*. His brother Cāvaṇa, caused two *jīnabhavanās* with *vimāna* at (P) Herjjādi of Toṛenāḍu for the *parokṣa-vinaya* of their mother and granted lands (specified), free of all interruptions by pouring of libation water.

Kaṇcarasa, a *mahāmaṇḍaleśvara*, who bore the titles of Konguṇivarmma and Gaṅga Mārtaṇḍa, was a scion of the Gaṅga dynasty. An inscription of Kalabhavi (Belgaum dt) records the renewal of grant of the village Kummudavāḍa to Jaina teacher for the basadi caused by *mahāmaṇḍaleśvara* Saigoṭṭa permmānandī *alias* Śivamāra of the Gaṅga family [ARIE 1960-61 Nos. 378, 379 and 387, C. 11th cent. C.E. p. 26; 1A. XVIII.pp.309-11.] Another epigraph of C. E. 1051, discovered recently



at Turamari [Belgaum dt, Bailahongala tk; Neginahāḷa Prabandhagaḷu : 1999 : 436-40] confirms that Kañcarasa, with all titles of the Gaṅgas, was ruling Kādalavalli-30, as a mānya Svāmya, feudatory under Trailokyamalla Someśvara-1 (1042-68).

## Temple Renovation

- 11.1 As far as the renovation of *basadis* caused by the Gaṅgas is concerned, much credit should be given to three persons - Bhuvanaikamalla, Gaṅgarāja and Huḷḷa Bhaṇḍāri.
- 11.1.1 Bhuvanaikamalla *alias* Someśvara II (1068-76), first son of Trailokyamalla Someśvara-I and elder brother of Vikramāditya-VI (1076-1126), restored the *basadis* at several places. When he was a *mahāmaṇḍaleśvara* and a proclaimed *yuvaraja*, Bhuvanaikamalla had evinced keen interest in making provisions for necessary repairs of the *basadis* at the capital Aṇṇigere (*Permmāḍiya basadi*), and at Ponuguṇḍa, Puragūru, and Kūndurage [Nagarajaiah, Hampa. 1997-B : 203-28; *SII*. XI-i, 103. pp. 99-102]. Later after he ascended the throne as Cālukya *cakreśvara* in C.E. 1068, he again took personal interest in safeguarding the Jaina monasteries. The main purport of the Gāwarivāḍa charter is to register the royal order, to renew the endowments and to repair the Gaṅga temples under instructions to the governor Lakṣmaṇra [EI. XI. 23. 1071-72; Krishna Murari : *The Cālukyas of Kalyāṇi* : 1977; 327, Dhaky: 1996: 82].
- 11.2 Gaṅgarāja, protege of Hoysaḷa Viṣṇuvardhana and one of the greatest generals of all kings of Karnataka, known for his undaunted valour and rare success on the battle-field. He was a dedicated *Jinabhakta*. He devoted his leisure hours to renovate all the *basadis* commissioned by the Gaṅgas and made them look afresh [EC. II (R) 82 (73). 1118. pp. 65-65].
- 11.3 Huḷḷarāja, minister and treasurer of Hoysaḷa kingdom, continued the work of rebuilding dilapidated *basadis* of

the Gaṅgas at Kellaṅgere, Baṅkāpura, Koppaḷa and other places, which had passed into political limbo. He not only caused the timely repairs of the Gaṅga temples but also enhanced the status of the old *basadis*. As already noticed, the name of Huḷḷapa is clubbed among the other major promoters of Jina creed. Rāya, the excellent minister of king Rācamalla and Gaṅgaṇa, praised by the learned as the excellent minister cum general of king Viṣṇuvardhana. Delighting in restoration of *basadis*, in assemblies for Jina worship, in gifts to groups of Jaina ascetics, in hearing holy Jina purāṇas, the general Huḷḷa, passed his time every day [EC. II. (R) . 476 (345). 1159. p. 289].

11.4 Of course, there were many more luminaries, both men and women, in the Gaṅga dynasty, who perpetuated the cause of *Jinadharmā*. Evidence regarding sustained efforts of such stalwarts like Avinīta, Durvinīta, Būtuga, Mārasimha, Maruḷadeva and thier consorts for the resurrection of Jainism is clearly discernible in the contemporary epigraphs. Eṛegaṅgadeva was ever meditating at the feet of *Arhat*, and his son Būtuga-I was a devout Jaina.

11.4.1 Huḷḷa erected a Jaina temple, splendid from the base to the pinnacle, in the original holy place of Kellaṅgere, formerly founded by the Gaṅgas and praised by many [*ibid*]. Kellaṅgere, reputed as an *Ādi-tīrtha*, was a premier Jaina place of pilgrimage from ancient times [Nagarajaiah, Hampa : 1998-c]. Jainas looked after Kellaṅgere as a holy place of excellence [EC. IX (R) . Bl. 388 (V Bl 123). C.E. 954. Bastihalli (Hn. dt/Bl. tk)p. 352]. *Trikūṭa Ratnatraya basadi*, a Gaṅga construction at Kellaṅgere was the chief temple [*ibid*, Bl 323 (XV. Bl 343) p. 306]. Some of the preceptors of the Gaṅga kings, including Būtuga are listed in the inscription from Kellaṅgere [*ibid*, Bl. 388. p. 352].

## The Niśidhis

11.5 On par with *basadis*, the *niśidhis* of the Gaṅga period

are noted for their historical and the sculptural significance. Incidentally, they are the earliest *nīśidhis* found in Karnataka. Among the Gaṅga *nīśidhis*, the most illustrative and distinct type is the sculptured and inscribed stele from Doddahundi (My. dt/Tn. tk), showing the king Nītimārga Permānadi-I (853-69) dying (C.E. 869). It is now in the museum of Bangalore [EC. V (R). TN.257; *ibid.*, "Intro." LXXXV; *El.* VI. pp. 41-42]. This *nīśdhi* is called a *kalnaḍu* which was raised by Nītimārga's son Satyavākya Permānadi. It is said that the king Nītimārga was a bee at the pair of the lotus feet of the Arhatbhaṭṭāraka Jinasena, author of the Sanskrit *Ādipurāṇa* and the preceptor of Amoghavarṣa-I [Sharma: 1992: 230]. Some of the bronze images of the Gaṅga period, found in the various museums of India and abroad, are considered as excellent art pieces.

- 11.6 The fact that the Gaṅgas were cent percent Jaina is established once again by the recent discovery of a hoard of *nīśidhi* inscriptions from Koppal [Nagarajaiah, Hampa : 1998-A]. Nearly half of the 68 new lithic records provide a fresh material of the Gaṅga dynasty. Many of the Gaṅga kings and their consorts of tenth and 11th century have died by the rite of *sallekhanā*. Except those who are born and bred in Jainism, an alien will not easily renounce terrestrial interest and follow the rite of *sallekhanā*. Most convincing evidence, to settle the issue of the faith a person holds, is the manner of rituals followed at the time of the deceased. However liberal and radical a person may be during the tenure of his life, it is at the funeral that a regular tradition of his family faith will be followed. An *en mass* exodus of the members of the Gaṅga family to Jaina monastery, lends unambiguous support to the traditional belief that the Gaṅgas were of Jaina faith.

## Conclusion

- 12.1 Jainism found a congenial home and royal patronage in

the domains of the Gaṅga dynasty. Gaṅgas produced some of the eminent protagonists who vehemently advocated Jainism. They had had a strong tradition of spiritual lineage which started from their first apostle-mentor Simhanandi. As many as 66 charters of the Gaṅga kings confirm their pious acts for the promotion of the Jaina faith.

- 12.2 Though the Cālukyas of Bādāmī and the Kadambas of Banavāsi, the two coeval dynasties, faithfully followed and patronised Nirgrantha Church, the Gaṅgas had a longer historical continuum. They carried the flag of non-violence throughout the period of the Rāṣṭrakūṭa regime, who cordially reciprocated to herald the glory of Jainism unabated. The Gaṅgas and the Rāṣṭrakūṭas together shouldered the yoke of Jaina chariot and pushed it to the apogee of popularity, and that was undoubtedly the best period of its glory.

They bequeathed a rich legacy for the later Cālukyas who recharged the battery of *Jinadharma*, and accelerated to greater heights. The three centuries, between ninth and 11th, were the golden era of staunch advocates of Jainism, in all walks of life including political, religious, literary and socio-cultural sphere. Inscriptions of this period provide a lot of information, a far richer source, for the understanding of the religious outlook and the system of faith that the Gaṅgas were attached to. Some of the temple ceiling slabs are embellished to the perfection, and the panels of perforated screens fixed to the wall are elegantly executed.

The reign of the Gaṅgas is a memorable milestone in the history of the *Arhatamata*. With a single-minded devotion to Jainism, they liberally extended their benefactions. They made liberal grants of lands and hamlets to Jaina sanctuaries and cloisters of monks, for the support of customary rites, festivals in the shrines and for the education of students. Jaina monasteries invariably had *satras*

olim *dānaśālas* feeding houses, attached to them where free meals were available for the pilgrims and students alike.

"The Jaina temple, originally founded in the mid tenth century by the famous Jaina noble Gaṅga Perumāṇaḍi, was burnt down by the Coḷas as stated in the inscription of A. D. 1071. Of this early building only the fragments of the *śaḍaṅga-vedibhadra upapīṭha* and the *kopatabandha adhiṣṭhana* still remain at the totally renovated, now plain and white-washed, east facade. The other notable surviving piece of that period at this temple is the pair of *hasti-hasta-banisters* of great beauty preserved at the eastern stair way of the closed hall. They show a *gaṇḍakrānta-simha* in the profile with fine *gandharva* figures in the vine-loops above that motif. From the mouth of the lion emerges a massive but gracefully curving and vivid looking nodular liana-stem. These *hasti-hasta slabs* are among the few most beautiful instances of the medieval sculptural decorative art of Karnataka" [Dhaky (ed) : 1996 :82, *ibid*, plates No. 213 and 214]

- 12.3 Succeeding ages will reverence the Gaṅgas memory. The Gaṅga's contribution to the Jaina iconography, art, architecture, and literature is unparalleled. They provided the basic infrastructure of a Jaina base, inspired the Bādāmī Cālukyas and the Cālukyas of Kalyāṇa, the early Kadambas of Banavāsi and the Rāṣṭrakūṭas in particular, to openly identify with the cause of Jainism. Further, thanks to the Gaṅgas, many of the minor royal dynasties felt it a prestige to associate themselves with the Nirgrantha creed; The Kalacuris, Hoysaḷas, Seuṇas, Senavāras, Sendrakas, Sindas, Sāntaras of Homuja, Saundatti Raṭṭas, Maṇḍali-sāsira, Cengāḷvas, Koṅgāḷvas, Nāgarkahaṇḍa-70 and Jiddulige-70, Śīlāhāras (of Ankulage, Elemela, Kolhāpura, Bāsavura, Tardavāḍi and Teradāḷa), Sāluvas of Gerasoppa, petty princes of Tuḷunādu (Ajilas, Cauṭas, Baṅgaru), Biḷagi kings and some

tributary families like the sāmantas of Cikka-Māgaḍi, Bārangi, Hāḍuvaḷḷi, Tevarateppa and Elavāḷa; and some marshall families like Cellaketana, Sagara-Manālera and Vājikulas, Honnāvara and Nagire rulers - all had the stamp of the Gaṅgas, as far as patronising Jainism is concerned. Thus, direct and indirect influence of the Gaṅgas lingered long for several centuries.

- 12.4 It was through the fostering care of the Jainas that the South India seems to have been inspired with new ideals and literature, enriched with new forms and expressions [Frazer : Literary History of India : pp. 310-11]. The Gaṅga contribution in this aspect is far greater than of any other dynasty. Śrīpuraṣa authored *Gajaśāstra*; his successor Śivamāra, after a deep study of the Sanskrit *Pālakāpyam* of Pālakāpya or Kareṇubhu, also authored *Gajāṣṭakam*. Thus, Jaina literary activities on secular and religious subjects have flourished.

Some of the Jaina literary works produced during this period explode the myth that Jaina literature is only didactic, by providing rare and invaluable information of socio-historical importance, and thus facilitating the reconstruction of the cultural history of the Gaṅgas. They were no doubt religious, but at the same time were service oriented. "Several of the Gaṅga kings like Nītimarga, Būtuga and Mārasimha were not only well known for their learning and scholarship in Jaina philosophy, but were also remarkable for their great acts of piety : *Bastis*, monasteries, bridges, *mānastambhas*, renovation of tanks, gifts of villages for religious and humanitarian purposes followed" [Krishna Rao; 205].

- 12.5 The popularity of Jainism reached its zenith in south India and the population of Jainas swelled to the brim during the period of the Gaṅgas and the Rāṣṭrakūṭas. It is said that one third of the total population during the reign of the Rāṣṭrakūṭas was Jains [Altekar, A.S:

*Rastrakutas and their Times* (1934) 1967: Early History of Deccan, Vol-1. p. 306]. However, after the fall of the Gaṅgas, there was a period of lull and things did not go in their favour. Incessant aggressions and persecutions that followed one after the other, starting from Tamilnāḍu, and spreading to Andra Pradesh, Kerala and Karnataka. Majority of the Jaina population deserted their faith, and enmass got converted to other religions enjoying greater support of the ruling class.

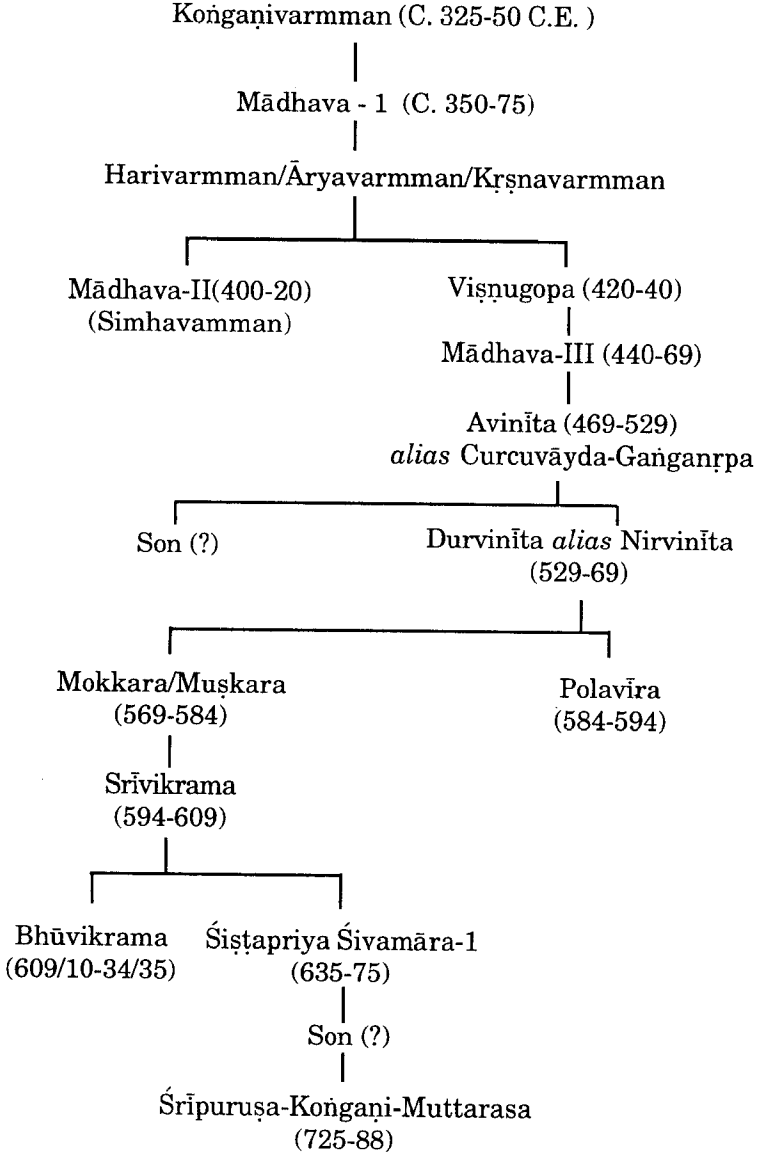
- 12.6 The Gaṅgas had also in the early stages influenced the Nōḷambas and the latter went to an extent of favouring Jains even in Kōṅgu country as recorded in the inscriptions [Arokiaswamy, M : *The Kongu Country* : K.V. Ramesh, Kongu in South Indian History, - in 'Srinidhi' 1983:323-27, and M.D. Sampath, Inscriptions of Kongu region - in 'Vajapeya' : 1987]. Nōḷambādhirāja Mahendra-I (850-70), a staunch Jaina by faith, had caused a *basadi* in the village limits of Kāmagōṇḍanahallī and Paṭṭanāyakanahallī, in ninth century C.E. [EC. XII (old)-Śira. 24. pp. 158-59. Tumkur dt.]. He had also caused another *basadi* at Tagaḍūr Dharmapuri (Tamilnadu) and made provision for its maintenance [Ekambaranathan: 1987: 104: Inscription No. 161. C.E. 878: *Madras Dist Gazetteer*, Salem, pp. 663-66]. But in the middle of tenth centry, the Gaṅgas were hostile to the Nōḷambas and Nōḷambas suffered so heavily that they retaliated by changing their loyalty and by renouncing their Jaina faith. There after, the Jains in the south sunk into numerical minority and political obscurity.
- 12.7 The incident of C.E. 1184 was a clear indication for Jains that they are going to suffer a severe reverse and catastrophe. [SII. XV. 59. 1184 Aṇṇigeri. pp. 82-85]. When Jainism was tottering to its fall, and the Śaivaites and allied creeds were stripping them of their cultural supremacy and political power, the Jains seem to have

awakened rather late. Albeit, they did recover from the shock and assert their position and influence, timidly at first and boldly in the end. Yet, it should be said to their credit that they retained in full, the traditional intellectual vitality and continued to contribute to the spirit of tolerance and co-existence with non-violence, without loosing their identity and thriving amidst adversity. A comparative study of the action, the reaction and the interaction between Jainism and contemporary society will affirm this : "it cannot be denied that the Jainas fostered the principle of toleration more sincerely and at the same time more successfully than any other community in India" [Saletoṛè: 270]. Patience is bitter, but its fruit is sweet; with their enormous patience, Jains had their turn of laughing in the last.

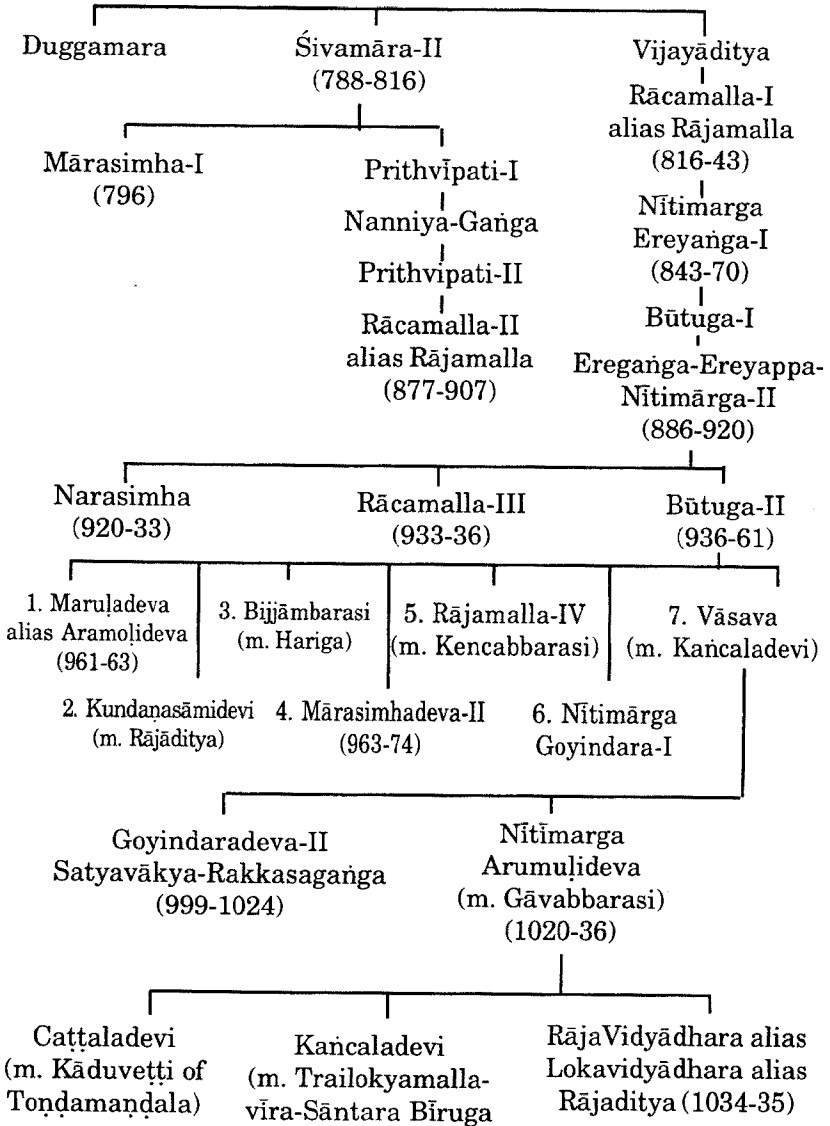
- 13.1 This monograph opened with a reference to the adept preceptor Simhanandi of the Gaṅgas, and would be appropriate to sum up with a meaningful observation of an historian, in which he has underlined the relevance of Simhanandi's role in moulding the destiny of the Gaṅga dynasty: the fact that the Jains failed to produce successive leaders, who could so associate religion with politics as to bring both to the forefront simultaneously. It is not too much to suppose that had Jainism produced another Simhanandi, especially in the eighth and ninth century, when it was beset with insurmountable difficulties, the course of political events in southern, especially in western, India would have been changed. The great leaders whom Jainism gave to the country were mostly buried in their theological works; and their indifference to the material changes that took place around them, and particularly those relating to the rise of rival religious sects, was not a little responsible for the steady decline of Jainism as a powerful element in the religious and political history of the land [Saletoṛè: 271].



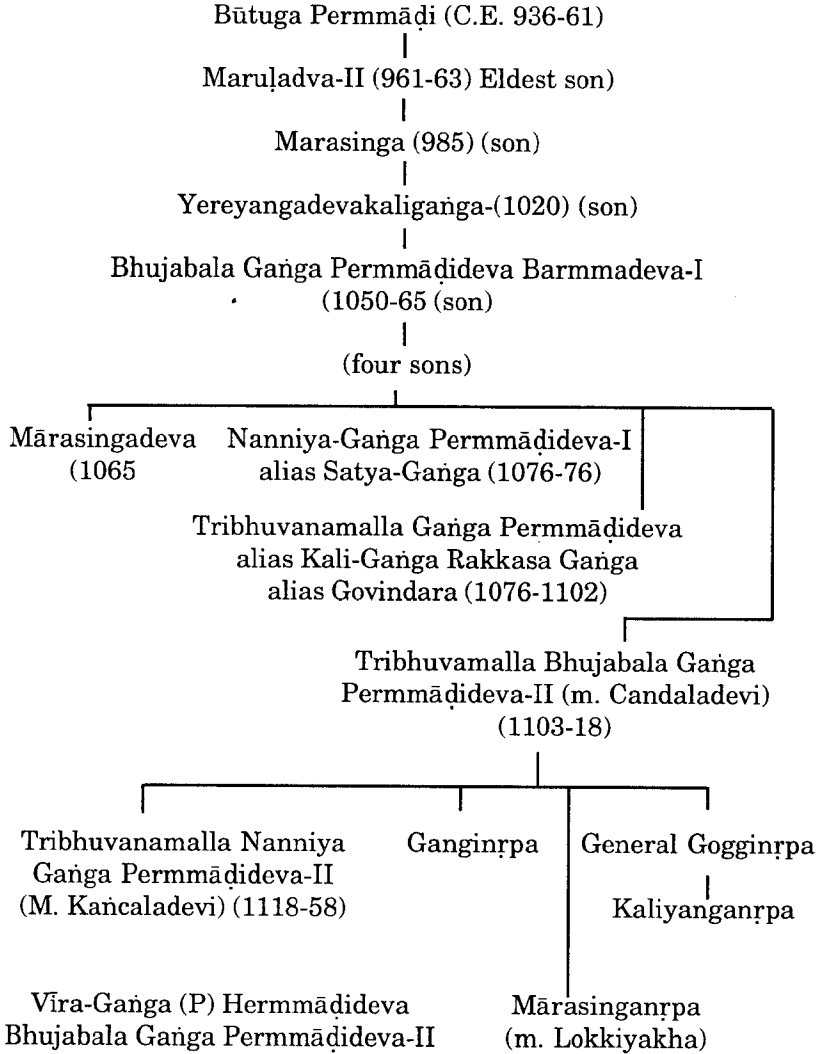
## GENEALOGY OF THE GAṆGA DYNASTY



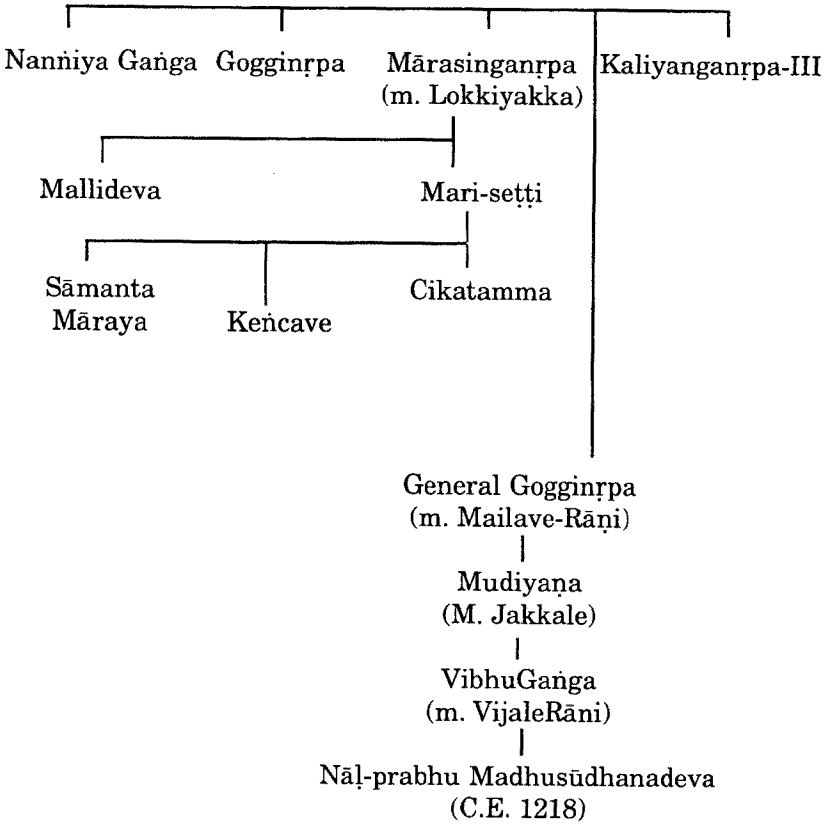
## 60 / Ganga Monarchy & Jainism



## MAṆḌALI-GAṆGA GENEALOGY



## 62 / Ganga Monarchy & Jainism



## ĀSANDI-NĀḌ GAṆGA MĀṆḌALIKAS

Vajya (ṇṇa)-I alias Kaṇṇambi  
(C.E. 1125)

|

(son) Nada (ṇṇa) (m. Nāgale)  
(C.E. 1140)

|

Viyja-māṇḍalika-II (m. Vayjala-Devi)  
(C.E. 1160)

|

Mahāmāṇḍalika  
Barmm(arasa) alias Barmmabhūpāla  
(m. Gaṅga-Mahādevi)  
(C.E. 1180)

|

Mahāmāṇḍalika  
Narasimharasa  
(C.E. 1120)

|

[Cennagiri Nos. 73 & 77, 1180; ibid 64. 1214; ibid. 72. 1220]

## Abbreviations

AP	: Andhra Pradesh
ARE , AREP	: Annual Report on Epigraphy
ARSIE	: Annual Report on South Indian Epigraphy
Ba	: Bangalore
BC	: Before Current Era
Bl	: Belūr
BLR	: Benjamin Lewis Rice Edition
C	: Circa
CB	: Cikkaballāpur
CE	: Current Era
Cent.	: Century
Ch	: Chāmarājanagara
CKI	: Corpus of Kadamba Inscriptions
Cn	: Cennapaṭṇa
CP	: Cennarāyapaṭṇa
Dh	: Dharwar
dt	: District
EC	: Epigraphia Carnatika Volumes (Old & Revised)
EI	: Epigraphia Indica Volumes
etc	: Et cetera
Hg	: Heggadadevana Koṭe
Hn	: Hāssan
Hs	: Huṇsūr
IA	: Indian Antiquary Volumes
IAP	: Inscriptions of Andhra Pradesh
Ibid	: Ibidem, in the same place
Intro	: Introduction
IWG	: Inscriptions of Western Gangas
JRAS	: Journal of Royal Asiatic Society
KI	: Karnatak Inscriptions

Kl dt	: Kolar district
MAR	: Mysore Archaeological Report
MD	: Mandya
Mr	: Mālur
Mu	: Maddūr
My	: Mysore
Ng	: Nāgamangala
Nl	: Nelamangala
Nos	: Numbers
Nr	: Nagara (Hosanagara)
NR pura	: Narasimharājapura
P	: Page
pp	: Pages
QJMS	: Quarterly Journal of Mythic Society
(R)	: Revised edition
Sa tk	: Sāgara taluk
SB	: Śravaṇa Beḷagola
Sh	: Shimoga
Sk	: Shikāripura
SII	: South Indian Inscription Volumes
Sr tk	: Śrīraṅgapaṭṭaṇa taluk
Supp Ins	: Supplementary Inscriptions
tk	: Taluk
TN	: Tamilnadu
VP tk	: Virājapeṭe taluk

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- a. *Inscription of Rājamalla*, p. 140
- b. *Inscription below the second image from the left*, p. 141
- c. *Inscription mentioning Bāṇarāya*, p. 141
- d. *Inscription below the first image form the right*, p. 142

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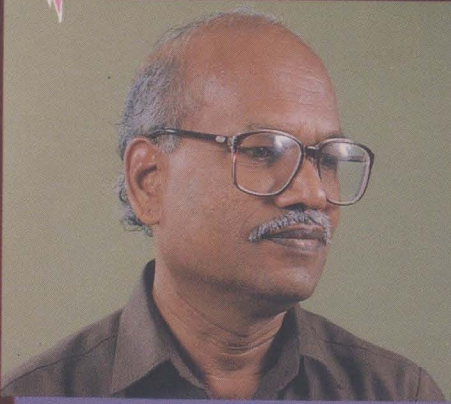
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**P**rof. Nagarajaiah, Hampa one of the major literatures of Karnataka, has authored more than 70 books in Kannada and English, on varied subjects including Linguistics, History and Epigraphy, Textual criticism, Folklore, Biography, Trans-

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This monograph has crystallized the quintessence of the Gaṅgas affiliation to Jainism during their long reign of 800 years.

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