

# JAINA CORPUS OF KOPPALA INSCRIPTIONS X-RAYED

Dr. Nagarajaiah, Hampa



# JAINA CORPUS OF KOPPAḶA INSCRIPTIONS: X-RAYED

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(Former Professor of Bangalore University)



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**JAINA CORPUS OF KOPPAḶA INSCRIPTIONS X-RAYED: A**  
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## Author's Note

Several hundreds of niśidhi inscriptions have come to light in Karnataka. So far the earliest Niśidhi comes from Sosale (C. 500 C.E.), Śravaṇabelagoḷa (C. 6th cent. C.E.) and from Arhapalli (6th cent. C.E.). But, the highest number of such *post obitum* epigraphs, after Śravaṇabelagoḷa, come from Koppaḷa, which are discussed thread bare in this text.

This hoard of new inscriptions that I discovered, offer indubitable proof of the resurgence and supremacy of the Nirgrantha cult, and justify the existence of a strong nucleus at Koppaḷa. Jainism received a strong fillip, because of the friars and nuns who zealously worked like missionaries. They were great masters of *syādvāda-siddhānta*, the quintessence of Jaina philosophy. Through their austerity, strenuous penance, they had destroyed the latencies to attain salvation. Not only one can easily notice the peace radiating personality of the ascetics, so transparent in these inscriptions, but also the spiritual pedigree of the pontiffs and patriarchs.

Many of the niśidhi or post-mortem memorial stones of Koppaḷa speak of the affiliation of the kings, queens, princes and princesses of various royal dynasties like the Gaṅgas, the Rāṣṭrakūṭas and the Cālukyas of Kalyāṇa. It is a well known fact that Royal patronage was *sin qua non* for the progress of a religion in ancient times. Jainism had the privilege of profusely enjoying it for over a thousand and five hundred years in Karnataka, commencing from Candragupta Maurya who embraced Jainism, and migrated to South with his preceptor Bhadrabāhu-I, and courted death by starvation on the Candragiri Hill, named after him, at SB. Although Aśoka was more inclined towards Buddhism, he was so sympathetic to Jainism that he dug caves in the Barabar Hills for Ajīvaka monks and gave gifts to the Nirgranthas. Samprati Candragupta, grand son of Aśoka, did so much for the propagation of Jainism that he is known as 'Jaina Aśoka'. Therefore, with this in background, it is interesting to note that Aśoka chose some important Jaina seats like Koppaḷa for his rock edicts.

Since almost all the inscriptions in this corpus are niśidhi charters, it does not mean that Jainism as a religion is primarily



meant for those who renounce the life of a householder, and take to the life of a recluse by joining the monkhood or nunhood, and not for those who continue to live an ordinary life. The truth is that whatever the great exponents, the Tīrthaṅkaras and their disciples preached, applied to one and all. As such, lay-life is no impediment in realizing the highest and ultimate goal in Jainism. Mahāvīra and his predecessors envisaged the total Jain community consisting of the four-fold congregation of the sect—the monk, nun, upāsaka or śrāvaka, the male householder, and upāsika or srāvika, the lady votary, in the equal spiritual gain by all of them *on par*.

Thus, there is no need to exaggerate the significance of the corpus of Koppaḷa inscriptions apropos the history of Karnataka and Jainism. I had the opportunity of editing and analysing these epigraphs in my Kannada book entitled 'Koppaḷa Śāsanagaḷu' (1998). Based on that, I have endeavoured to highlight the same material in this book, incorporating some required changes. My learned friend Dr. Devarakoṇḍa Reḍḍy has helped me in procuring the photographs of Koppaḷa, Prakash Kambathahalli, one of the leading and standard publishers in Karnataka, has accepted the onus of publishing this book, in addition to my two other books in English. M/s Sathyasri Printers have satisfactorily done the printing work. Dr. Kamala Hampana, my wife, as usual has been the source of inspiration. I am grateful to all of them, and others too, who have helped me in preparing this monograph.

Nagarajaiah, Hampa

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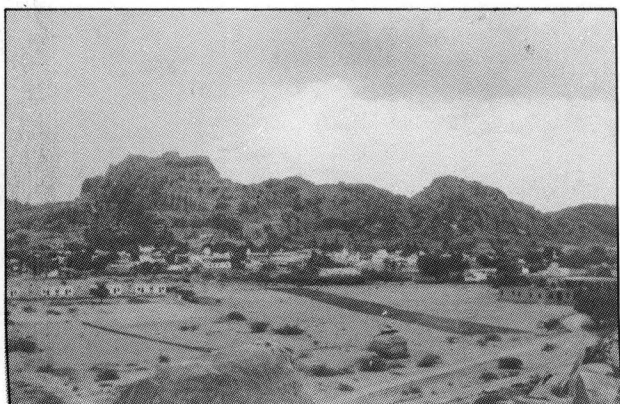
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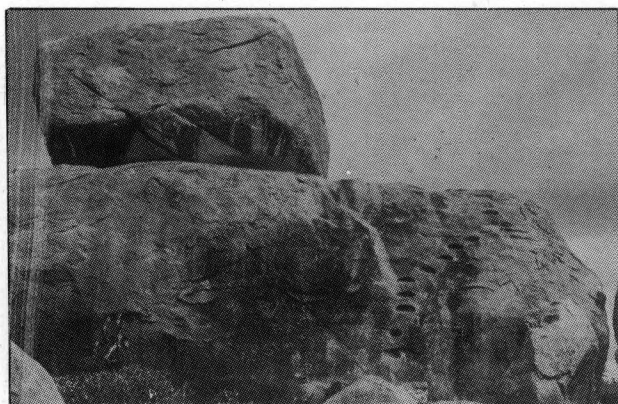
**Prof. Nagarajaiah, Hampa, one of the major litterateurs of Karnataka, has authored more than 70 books in Kannada and English, on varied subjects including linguistics, history and epigraphy, textual criticism, folklore, biography, transalation, children literature and Jainism. Some of his books have been translated to English, Hindi, Marathi and Telugu. He has taught under-graduate and post-graduate classes for 37 ½ years. He has served Kannada Sāhitya Parishat as secretary (8 years) and president (8 years). With 'Hampana' as his nom de plume, he is a recipient of a number of state and national awards. He has presented papers at the national and inter-national congress and delivered endowment lectures at various Universities. Contemporary men of letters have honoured 'hampana' by presenting five felicitatory volumes. Dr. Nagarajaiah's contribution to the study of Jainology is voluminous and significant.**



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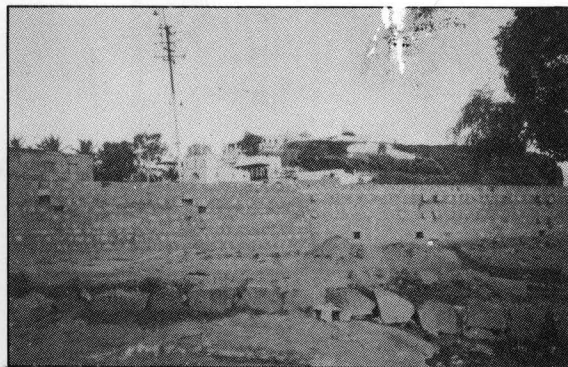
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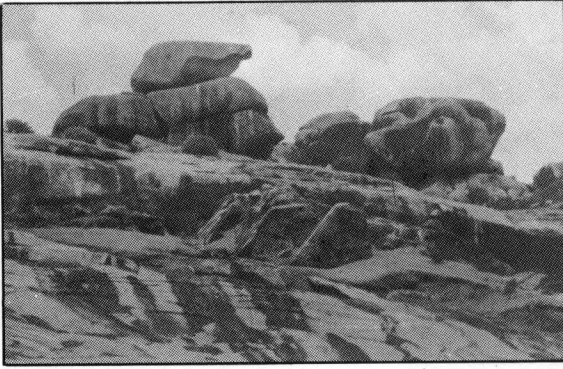
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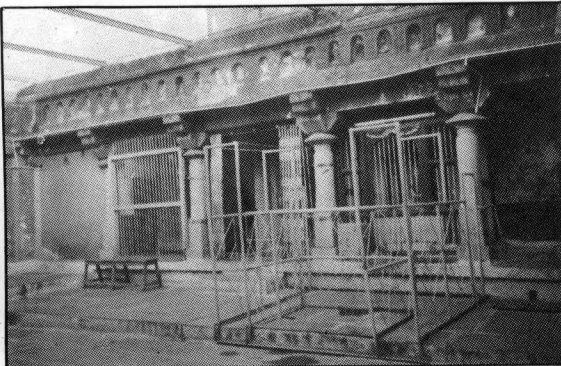
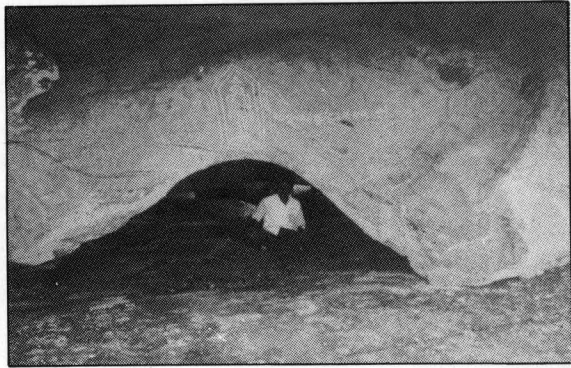


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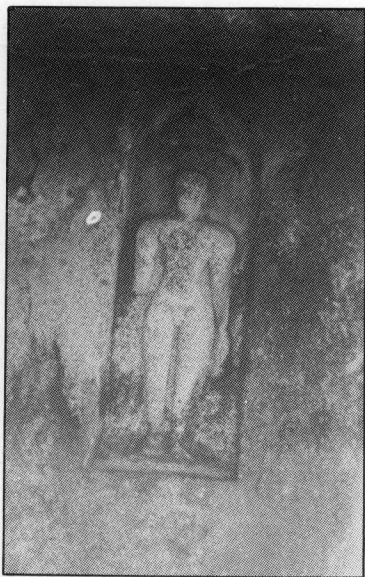
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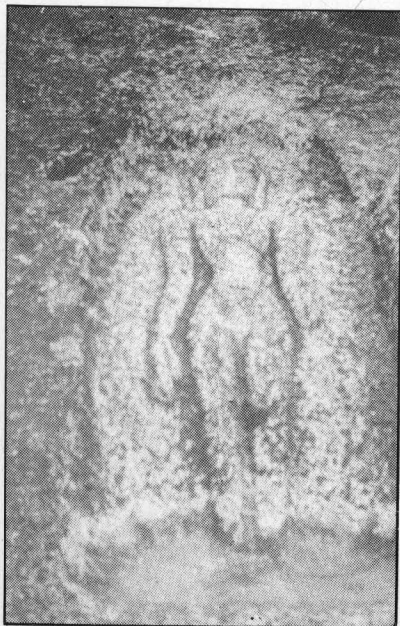
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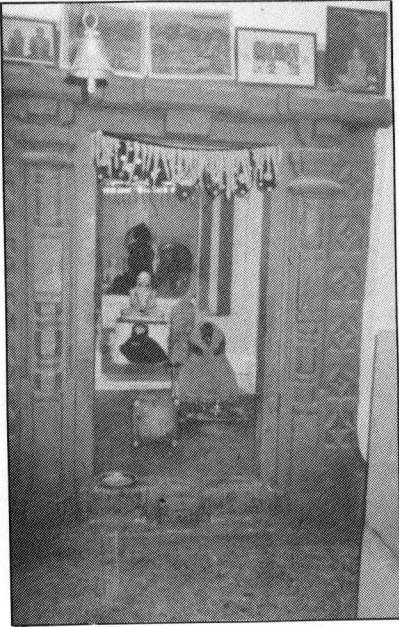
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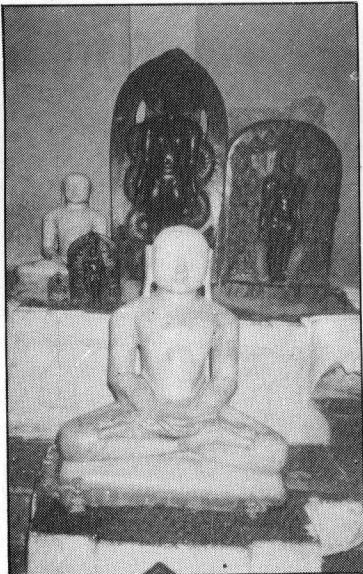
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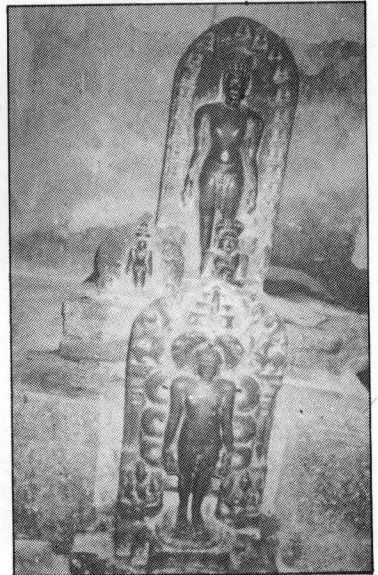
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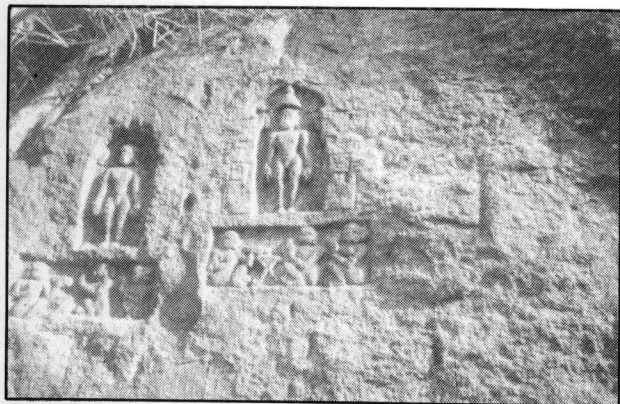


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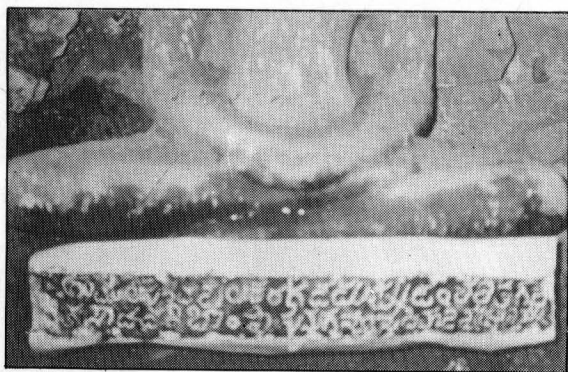


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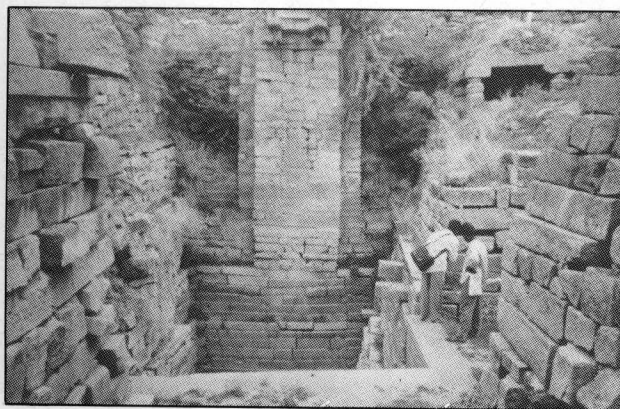
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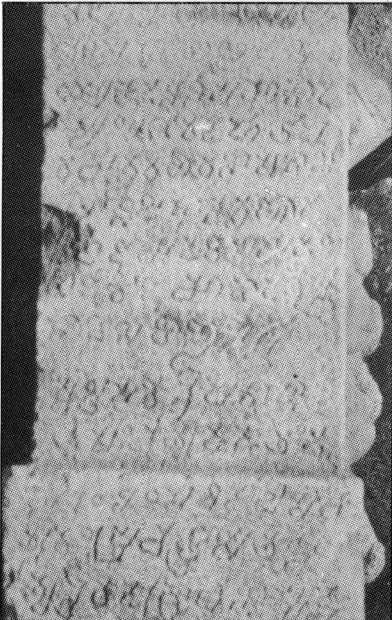
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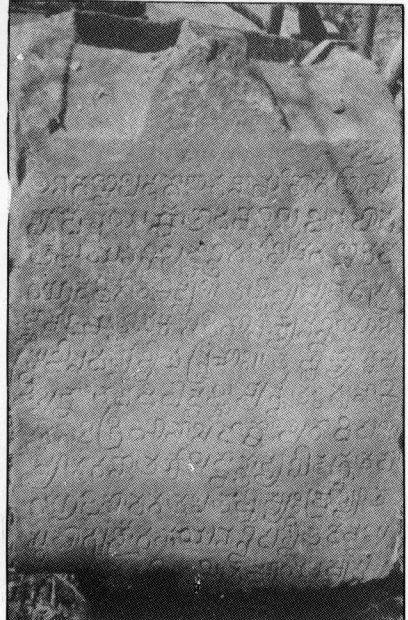
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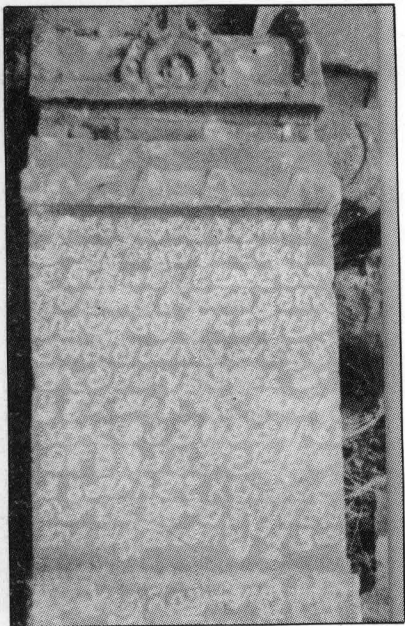
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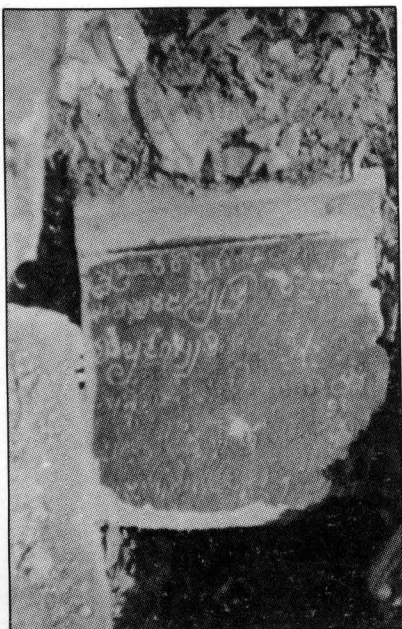
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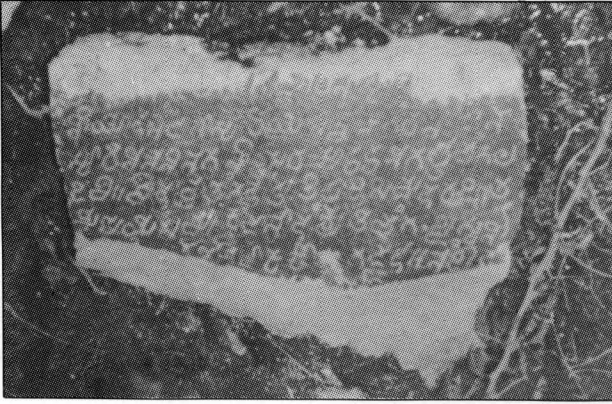
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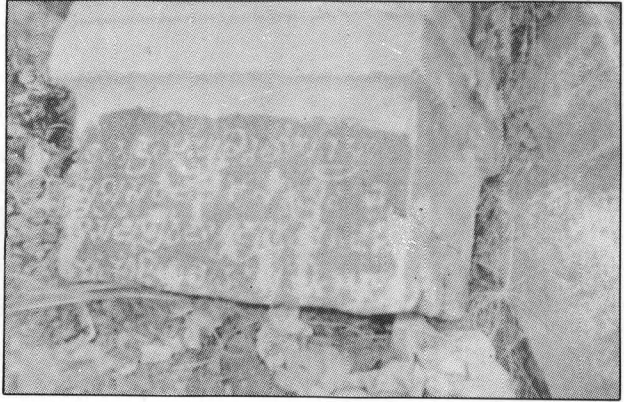
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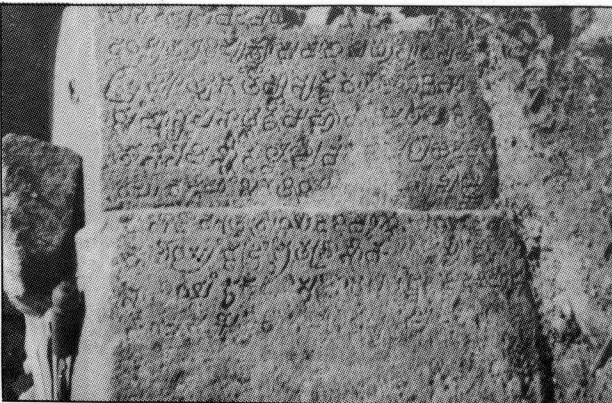
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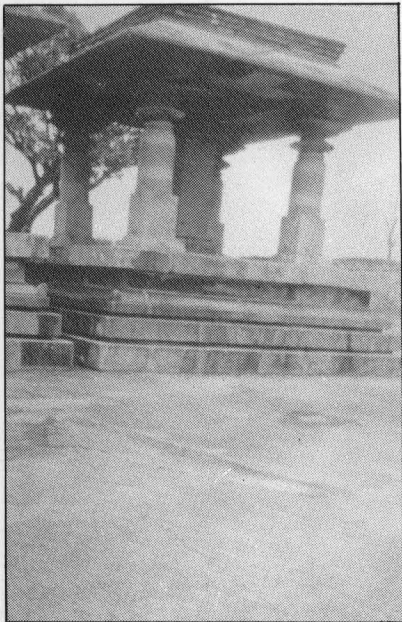
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## Chapter 1

### PREAMBLE

- 1.0 Koppaḷa, a newly formed district in Kaṇṇāṭaka, is an important Jaina centre, only next in importance to Śravaṇabelgola, from the last centuries of B.C. Reputed as *Ādi-tīrtha* and *Mahā-tīrtha*, a holiest resort and pilgrimage place, it continued to be a major centre of eminence for nearly 1500 years. Kopaṇa, Kopaṇādri, Kopaṇagiri, Kopaṇa-tīrtha are the other variants and older nomens of the present Koppaḷa, used in the inscriptions.
- 1.1 “Inscriptions hailing from the Mysore state speak of the usually large number of Jain temples, which was a characteristic feature of this holy place. Reminiscence of this past phenomenon is still preserved in a local saying which avers that the town contained 772 Jaina temples and was regarded by the Jaina community as sacred as Kāśi-Kṣetra or Banares, the famous holy place of the Hindus [Desai, P.B.: 1957: 203; Saletore, B.A.: 1938:190; Krishnamacharlu, C.R.: 1935:14; Sastry, N.B: 1954].
- 1.1.1 Out of hundreds of Jinālayas that existed at Koppaḷa, only the following names, each bearing a cognomen, have survived in the inscriptions: *Arasiya-basadi* (temple of the queen), *Kuśa-Jinālaya*, *Candranātha basadi*, *Jayadhīra-Jinālaya*, *Timabbarasiya-basadi*, *Tīrthada-basadi*, *Daṇṇāyaka-basadi*, *Nagadevana-basadi*, *Neminātha-Jinālaya*, *Puṣpadanta-Jinālaya*, *Śāntinātha-basadi*, *Sātāladeviya-basadi*. *Basadi* is the Kannaḍa synonym of Sanskrit *Vasati* meaning a Jinālaya. Of the above temples, *Jayadhīra-Jinālaya* was constructed by the famous general Śaṅkara-gaṇḍa-daṇḍanāyaka in 960 C.E. [Desai, P.B.: 1957:372; Nagarajaiah, Hampa: 1998-A: 165]
- 1.1.2 With its caverns inhabited by Śramaṇas and two huge rocky hillocks, in close proximity as an abode of peace and penance, Koppaḷa attracted monks and nuns. Particularly Nirgrantha friars had always a preference for such secluded places and obviously Koppaḷa became a major Jaina re-

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sort, a sacred hillock of excellence. Thus, Koppaḷa was completely over run by Jainism. "Besides, an account of its geographical position, Kopaṇa seems to have been placed in very congenial circumstances, especially political, that contributed to its rapid growth as a Mahā-tīrtha" [Desai: 1957:157]

- 1.2 Because Koppaḷa was a dominant place and a treasure house of Jaina art, architecture, sculpture and literature, it has, through ages, produced an immense amount of significant archeological and art historical material. Hundreds of Jaina shrines, monasteries, *satras* ['feeding houses'], friaries [*muni-nivāsas*] in this principal town, ranging in date between 7th and 16th cent. attracted the male and female monach and lay votaries. "We note that in the seventh century A.D. Kopaṇa was essentially a *Jaina tīrtha*. Epigraphic evidence prove this. In the Halageri inscription of the western Chālukya king Vijayāditya [A.D. 696-733] mention is made of this great Jaina sanctuary" [Saleore:192].
- 1.3 Though Koppaḷa was reckoned as the foremost and supreme sacred *tīrtha*, a holy resort of Jaina order, solid and valid proof to establish it as an historical truth, was lacking. Koppaḷa has not yet been properly surveyed and examined with extensive and intensive field work; the researches conducted since the days of B.L.Rice, are scanty and meagre.

### NEW MATERIAL DISCOVERED

- 2.0 In the year 1992, unprecedented heavy rains lashed at several parts of the Kaṇṇāṭaka state in general and at Koppaḷa in particular, as a result of which a portion of the Old-Fort at Koppaḷa collapsed. Surprisingly enough, a hoard of inscriptions on slabs and pillars, about 70 in number fell out of the Fort-Wall. Curiously, all of these inscriptions, without a single exception, are Jaina epigraphs, that too niśidhikas, which throw fresh light on the apropos of Koppaḷa as a Jaina seat.
- 2.1 It was my fortune that I could take out an estampage of all these new epigraphs, decipher the script, read the text,

edit all the inscriptions and publish it - for the first time [Nagarajaiah, Hampa: 1998-A]. I have carefully studied these inscriptions in the context of Nirgrantha tradition and other available contemporaneous supporting evidences, before passing my considered judgements.

- 2.2 The epigraphs under discussion speak abundantly for the powerful and pervasive influence wielded by Jainism. The present discovery add fresh material, augmenting the mass of the already known information and thus will help to revise the supposedly well established facts, positions and postulates. These inscriptions endorse that Koppaḷ was a place of purity par excellence, eloquently speak of the monks, nuns and lay disciples of various ascetic orders, who constantly conducted their religious sermons, and who ended their life by the rite of *sanyasana*. A whole array of these charters provide lot of information about some pontiffs who wielded enormous spiritual influence on the society, particularly the royal laity affiliated to Jainism.

- 2.2.1 These inscribed memorial columns have a special place in the ethos of Jaina culture and tradition, and a unifying effect so vital to the religious history of Jainism, depicting more succinctly the quintessence of *syādvāda*. Their majesty, even in ruins, bear testimony to the glory of the past. With this new addition, Koppaḷ is replete with *nīśidhikas* post-mortem memorial stones, giving details of the purpose for which they are set up. Some of them have a *caityālaya motif*, and in some a typical three-umbrella motif is visible. There are also certain significant socio-historical and cultural issues involved. This corpus throws light on the status of the lay-adherents in Jainism, which can be compared with the status of the lay people in Buddhism [Ahir, D.C.: 1996].

## CHRONOLOGICAL SPAN

- 3.0 These new epigraphs belong to different period, covering a wide range of five centuries from 9th to 13th cent. C.E.,



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and prove beyond doubt that Koppaḷa served for ten centuries as the primary location of disseminating Jaina teachings of non-injury.

### RELIGION

- 4.0 As already mentioned in paragraph 2.0., all the new records without any exception belong to Jainism, and they are all *nīśidhi* memorials which serve as an authentic vestige of Jaina faith. There are only very few casual references to any particular primordial works of canonical nature, but regular apostles of Jaina church are remembered, and a number of friars and preceptors are mentioned. Koppaḷ itself was a big friary centre for Jainas and particularly a strong hold of Yāpanīyas. The present Koppaḷa hoard also provides reliable and useful information about some of the friars and cohorts of the Yāpanīya ecclesiastical institution. So much new material is available for reconstructing the hagiography of some Jaina *ācāryas* which speak of the virtues of sterner monastic order. Asceticism was honoured, its votaries had strong belief in the cycle of birth and rebirth, the effects of *karma* in successive births.

A rigorous and restrained life helps the lay person to lead a life of self-help and of least dependence on society. Monastic life is not an escape but an attempt to achieve the highest purpose of human life. The community of disciples called the *śrāvaka sangha*, four categories of disciples, unflinchingly and resolutely applied themselves to their own good. They did not seek outside of their faith for any relief or support, did not believe in luck or omen. They developed wisdom which lead to the cessation of suffering and realisation of *mokṣa*, released. They practised charity, generosity and alms giving to the deserving; lived for the welfare of both themselves and of others.

### POLITICAL HISTORY

- 5.0 Main purport of these new epigraphs is not to deal with the political affairs. Albeit, the present collection affords casual

references to the towering personalities of the principal ruling families of Karnāṭaka, the Gaṅgas being the main dynasty. Though the kings were duty bound to support all religions, their active patronage of a particular faith could also be marked.

- 5.1 A pro-Jaina dynasty, the western Gaṅgas had equal respect for other religious sects. Under their protection and patronage, Jainism flourished without let or hindrance. The Gaṅgas declared their devotion to Jainism from the beginning, took the role of saviour. The Gaṅgas were born to protect jīnadharmma of the Kailāsa mountain: Kailāsa - Śaiḷa jīnadharmma surakṣaṇārtham [EC. Vol. VIII-i (BLR) Shimoga No. 10. C.E. 1085. p. 19. line: 7]. Kailāsa olim Aṣṭāpada is sacred to Jains because Ṛṣabha, the first *Tirthaṅkara*, attained *nirvāṇa*, release from bondage, on the summit of Mount Kailāsa [Nirvāṇa-bhakti]. As a consequence, that was the period of Jaina ascendancy, and it became a dominant creed in Karnāṭaka in all walks of life. Thus, the Gaṅgas made signal contribution to the theory and practice of Jainism.
- 5.1.1 Historians, while discussing, the controversy regarding the authenticity of some of the Gaṅga copper plates, have by and large accepted that most of them are genuine records. Besides a large number of copper plates, there are some stone epigraphs found at different places [Ramesh, K.V. (ed.) 1984]. Albeit, nowhere, uptill the present discovery, the number of the Gaṅga inscriptions exceed a score and more. A close perusal of the present epigraphical references clearly establish, substantiate and corroborate the credibility of Jaina oriented statements in early copper plates. Hence, much weight will be attached to the historical information of these charters.
- 5.2 A large number of mendicant and their lay followers constituted a significant force at Koppaḷ. Jains held an easy access to the machinery of political power. Koppaḷa was echoing the voice of *samavasaraṇa*, assembly of listeners. *Ahimsa* banners were fluttering atop temples and friaries. Integration of upāsakas, lay followers, of all ranks into the

religious life, is transparent in the *nīśidhi* inscriptions now discovered. A strong organised body of the lay-followers maintained the spirit and the existence of Jaina church. The frairs and nuns were active in propagating the tentents of Jaina creed is evident from the fact that a majority of these epigraphs speak of religious preceptors.

## LITERATURE

- 6.1 Tenth and 11th centuries were an epoch making era of staunch advocates of *Anekāntamata*, in all walks of life including political, social, religious and cultural sphere. A cursory glance at the present collection of new charters is enough to substantiate it.
- 6.1.1 Besides, the period between tenth and 12th cent. C.E. is charcaterised by great literary activities. Most of the major Kannaḍa *campu* epics and other classics, embodying the lives of *śalākapuruṣas*, jaina great persons were written during this period. It is under the stimulus of Jainism that remarkable advances were registered in art, architecture, sculpture and painting. Religious impulse overflowed into the numerous branches of knowledge which resulted in a tremendous cultural impact on Karnāṭaka.
- 6.2 Most of the new inscriptions are not lengthy records; on an average, the number of lines in each inscription is around 25. Though the language of most of the epigraphs is Kannaḍa, the regional language of Karnāṭaka, there are some Sanskrit inscriptions also. These epigraphs look heterogenous from the point of view of style; yet, there is a common accepted standard pattern, as far as the subject matter is concerned. Its language and style is cast in an archaic mould containing some verses also. Some of the inscriptions vouchsafe the genius of those who composed them, who had a sound knowledge of the Jaina tradition and the skill of poetry and prosody.
- 6.3 Many of these inscriptions contain Jaina invocatory verses, but none of them contain any imprecatory lines. Because, these are all *nīśidhi* memorials and not endowments.

- 7.0 Medieval Jainism in Karnataka saw stormy centuries. The alien Cojas and the local Śaivaites demolished Jinālayas and monasteries, ransacked its treasures. Therefore, the strong walls of Nirgrantha fort was hit hard. With all this devastation, Jainism had a saving grace, and an innate strength to sustain and thrive elsewhere. What remains today in and around Koppaḷa is scattered ruins, which are like picture book, to recall the significant events of the past history, of the *syādvāda* ecumene in ancient Karnataka.
- 7.1 It is rather difficult to fix the exact date of the destruction of Jaina temple and *nīśidhi* columns at Koppaḷa. It is equally difficult to say whether the destruction was the result of a single catastrophe or of a whole series of incidents. But, it is neither the callousness nor the catastrophe of art-robbers that is responsible for the disappearance and physical ruin of significant irreplaceable art historical evidence. The only reliable hint for the dilapidation and final annihilation of the Jaina monuments is from the statement made in a Persian inscription [AREP 1963-64. No. 173. 1779 C.E.], which states that the main fort at Koppaḷa was constructed, in the shape of a *battery* in the European fashion along with two gateways; one more epigraph in a chronogram which records the date of the construction of a *burj* [*bastion*] in the year 1785-86 C.E. [ibid, No. 174] also endorses it.
- 7.2 These two records help us to surmise that a complete or final destruction of the then existing Jaina monuments, including the present post-mortem memorial stones, took place during the last two decades of eighteenth century. Obviously the fort-builders started their scandalous operations of constructing the bastion, with material taken away from Jaina temples. Besides, callousness on the part of the masonary was so much that they have cut and broken the art pieces recklessly.
- 7.3 The following chapters will focus on the varied dimensions of the new discovery.

## Chapter 2

### KOPPAĻA THROUGH AGES

The eminence and prominence of KoppaĻa, a district headquarters in Kaṇṇāṭaka state, with a population of more than fifty thousand, and its surroundings, go back to two thousand and five hundred years. Its prolonged and opulent history takes off from the time of Aśoka, the great Mauryan emperor, who ably and wisely ruled from north and south, in third cent. B.C. The town KoppaĻa looks like a loving child sitting pretty on the lap of the huge rocky hillocks in close proximity. Pāḷkiguṇḍu, a hillock so named, which is bigger than others in size, is to the west of the town, Bahaddūru Baṇḍeguḍḍa to the south, Gavimaṭha hill range to the east, and in between stands the hillock with a fort. The huge rock boulders have been an abode of peace and penance for several centuries, and silently witnessed the wax and wane of various cultures, religion and royal dynasties.

There are a good number of lithic records, revealing the glory that is gone, singing the saga of success, heroic verse and chewing the sweet fancies of the past. KoppaĻa has traversed the long span of twenty four hundred years by sitting pretty on the shoulders of history. Dalmen, of the period of stone-age, found on the Māli Mallappaguḍḍa, a hill to the west of the Pāḷkiguṇḍu [*guṇḍu* 'the round bigboulder'], are termed as the 'Morera aṅgaḍi' [the shops of the Mauryas?].

KoppaĻa had its distinction, as early as third cent. B.C. when the emperor Aśoka preferred to cause two of rock edicts here, which are referred as the *Gavimaṭha* and *Pāḷkiguṇḍu* minor rock edicts, carved out in Brāhmī script, composed in the Prākṛit dialect. So far as the written documents are concerned, there is a gap of eight hundred years after the minor rock edict of Aśoka. Albeit, from seventh century onwards an uninterrupted inscrip-tional evidence uncoil the history of KoppaĻa, and Kannaḍa, language and script, starts speaking loudly, never to look back. Apart from Prakrit and Kannada epigraphs, there are also Sanskrit (written in Kannada script) and Persian charters, the latter being of post-medieval period, mostly of seventeenth and eighteenth cent. In short, these lithic records provide an authentic material to re-

construct the history of Koppaḷa in particular and Karnataka in general.

The fact that Koppaḷa enjoyed both excellence and popularity through ages, is richly illustrated by the different forms of the place name. Koppaḷa has also the following variants as recorded in inscriptions and literary works - Kopaṇa, Kupaṇa, Kupiṇa, Koppal, Koppa and Kuppa, all referring to one and the same place. Besides, with the affixation of Sanskrit suffix of -pura and -nagara, both meaning a town, the place name Kopaṇa takes the form of Kopaṇapura and Kopaṇanagara; with a Sanskrit suffix of -adri and -ācala, both meaning a hill, Kopaṇa takes the form of Kopaṇādri and Kopaṇācala, suggesting the hill at Kopaṇa; with the Sanskrit suffix of -tīrtha, a free morpheme meaning an holy place of pilgrim, Kopaṇa takes the form of *Kopaṇa-tīrtha*. Yuan Chwang (C.E. 635-43), a traveller from China, has referred to Kopaṇapura as Konkinapulo [Rice B.L: EC.V. "Intro" p. 15, Burnell, IA, VIII, pp. 145-46; Fleet, 1A. XXIII. p.28 etc.]. The two variants, Kopaṇācala and Kopaṇādri, are the conventional names mostly used in Jaina tradition. These two nomen evidently suggest the geographical position of the place, particularly the Jaina hillock. Since different toponym contribute to ambiguous situation, only 'Koppaḷa', the approved official place name, is used in this monograph.

## LITERARY SOURCES

An interesting testimony given by Śrīvijaya (C. 830-60 C.E.), author of Kavirājamārga (C. 850 A.D.), and a poet laureate of Amoghavarṣa-I (814-75), the Rāṣṭrakūṭa emperor who had Nṛpatuṅga as his first name, has recorded the range and principal seats of Karṇāṭaka, where Kannaḍa was the language of the people and administration. According to him, the vast area in between the two rivers of Kāveri in the extreme south and Godāvāri in the outermost north, is the fertile Kannada country, the Karṇāṭaka, where the people speaking Kannada language live merrily:

adaṛoḷagam kisuvoḷalā  
vidita mahā kopananagaradā puligereyā  
sadabhistutamapponkun  
dada naḍuvaṇa nāḍe nāḍe kannaḍada tiru||  
[Śrīvijaya: Kavirājamārga, C. 850 C.E., canto-1. Verse. 37]

In the Karnataka country, famous cities are, Kisuvolaḷ *olim* Paṭṭadakal near Aihole, *the well known great Kopaṇagara* (the modern Koppaḷa), Puligeṛe *olim* Lakṣmeśvara, the highly praised Onkunda *or* Okkunda near Palasige (the modern Halsi), a residence of Banavāsi Kadambas, and the area in the midst of these towns is the quintessence of Kannada country, because these are the boundaries of the well of the plithy Kannada undefiled. This statement of *Kavirājamārga* ('poets avenue') confirms the state wide recognition of Kopaṇanagara as a leading city in the early ninth century.

While Śrīvijaya has registered the political and cultural aspect of Kopaṇanagara in placing it on par with other contemporary cities, Ranna (C. 950-1010), another Jaina author and a poet-laureate of the Cālukya court, a protege of Attimabbe has brilliantly portrayed the sacrosanct picture of Kopaṇa hill:

bīḷiyaraḷeyante gaṅgā  
jaḷadantesevajitasena munipatiya guṇā  
vaḷiyante negaḷḍa kopaṇā  
caḷadante pavitram attimabbeya caritam ||

[Ranna, C.E. 993. Ajitapurāṇa tilakam, canto-12, verse. 6.]

While eulogising the impeccable virtues of his patron Attimabbe, an unparalleled lady stalwart in the Cālukya kingdom, poet Ranna has made use of some similies: the life of Attimabbe was immaculate like the white cotton, the holy water of the river Gaṅgā, the merits of the chief abbot Ajitasena, and the farfamed Kopaṇa hill.

Kopaṇa has been a centre of pilgrimage for all faiths; it is a living example of preaching and practicing the age old policy of unity in diversity. Jainism, Śaivism, Vaiṣṇavism, Islam - all the other religions, irrespective of major or minor, have lived by and large in harmony.

Koppaḷa was under the rule of many a royal dynasties such as the Bādāmī Cālukyas, the Gaṅgas, the Rāṣṭrakūtas, the Kalyaṇa Cālukyas, the Hoysaḷa and the Vijayanagara kingdom. Later, some muslim minor dynasties also ruled the region of



Koppaḷa. A firece battle between Āhavamalla Trailokyamalla Someśvara I (1042-68) and Rajendra, with his elder brother as the first leader of the Coḷa army, was fought at Koppaḷa (Tamil. Koppam) in the year C.E. 1053-54. Though the war was initially favourable to the Cālukyās, in the final analysis it turned out to be fatal to them and the Coḷas came out victorious [S11.111. 55; S11.VII.827; EI.XII.pp.296 ff; Sastry, K.A.N.: A History of South India: 1958:178]. But, J.F. Fleet and S.H. Ritti are of the opinion that Kuppam is the modern Khidreśvara near Kolhāpur.

#### ĀDI MAHĀ TĪRTHA KṢETRA

Though Koppaḷa has given shelter to all religions, it has been more generous to Jainism *ab initio*. Lithic records of proper Koppaḷa and of some other places, and literary works, have in one voice eulogised Koppaḷa as a nerve seat of Nirgrantha faith, for several centuries. A bird's eye view is sufficient to establish the fact, that the path traversed by *anenkāntamata* at Koppaḷa, is scintillating and glitters throughout, upto to the end of sixteenth cent., after which Koppaḷa friary passed into political limbo. Jains virtually lost the grip, and the hillocks ceased to be the hub of Nirgrantha faith. In time scale, the creative phase of Jaina church begins in about seventh cent. and ends in 16th cent., when it reached a stage of stagnation and breakdown.

Huḷḷarāja, the Hoysaḷa treasurer, general and a minister visited the *Mahā-tīrtha*, the greatest pilgrimage centre, made ideal and permanent arrangement for feeding the twenty four congregation of the Jaina monks, and thus earned greater merits for himself. [EC. 11(R) SB. 476 (345). A.D. 1159, p. 289. lines: 43-45]. Of the four crore assemblage of the summit of the mountain, *Kopaṇa-tīrtha* had earned the distinction of being the excellent, where the friar Vaḍḍācārya bratipati was far superior to the monk Nemideva in penance [EC. VII-i (BLR) Sh. 64. 1112].

Pious and philonthropic laity were always on their toes to cause the acts of religious merit at Kopaṇa. Ēciraja *daṇḍanāyaka* built a number of Jain temples at Kopaṇa, an *Ādi-Tīrtha*, the original and an old, holy seat of Jains (EC. 11(R) SB. 532 (384) C. 12th cent. A.D. Jinanāthapura. p. 328, lines: 27-29]. For Ēciraja and also for Gaṅgaraja mahādaṇḍanāyaka, of surpassing excel-

lence and the best of generals of the Hoysaḷa kingdom, Kopaṇa was a source of inspiration. Gaṅgarāja, in particular, built new *basadis* and renovated old ones on a large scale, in such a way that he made the province of the Gaṅgavāḍi - 96000 appear like another Kopaṇa [EC. 11(R) SB 156 (127). C.E. 1115. p. 98. lines: 168-71; EC.IX (R) Bl. 389. 1133. p. 355, lines: 41-42]. The above statements establish the popularity that Koppaḷa enjoyed.

### SEPULCHRAL HILL

Kopaṇa hill was evidently considered a holy place for death by starvation, on par with the other major centre, Sravaṇabelagoḷa. Thus Kopaṇādri *olīm* Kopaṇācala or Kopaṇagiri, is basically a sepulchral hill; the obitum slabs and columns in the present corpus are the replica of sepulchre. Jaina mendicants used to spend the last days of their spiritual sojourn in retired seclusion, if possible in the rock-cut caverns, lonely places and temples. Koppaḷa, luckily provided all this and a lot more. Naturally, friars and nuns of Jaina order flocked Kopaṇa-tīrtha. With hundreds of devotees and other members of the four-fold congregation of the sect, Koppaḷa looked like a tiny Nirgrantha world.

Kumārasenamunipa, chief of the friars of Candrikāvāṭa-senānvaya, practiced severe vows, as sharp as the razor's edge, after accepting renunciation at Muḷgunda, equally a major seat of Jaina settlement in Gadag district, at a distance of about 45 kms from Koppaḷa. But, later the monk retired to Kopaṇādri, a far holier sepulchral hill, and breathed his last according to scriptural prescriptions of *samādhi-maraṇa*, attained liberation, and it was all unique on his part [Cāvuṇḍarāya purāṇa, C.E. 978, Verse 15; Fleet, JBBRAS, X-XXX, pp. 167-69; EI. XIII, pp. 190 f; Desai, P.B., Candrikāvāṭada Yatigaḷu, (Kannada article in), Kannada Sāhitya Pariṣat Patrike for 1951, pp. 41-60].

Nāgasena, Kumārasena, Vīrasena and Candrasena, all the four monks practiced severe penance and enhanced the glory of Jaina doctrine of the four-fold synod. Vīrasena was learned pupil of the pontiff Kumārasena, the latter was a confrere of Āryasena. Kumārasena bhaṭṭāra, mentioned in an epigraph of late ninth cent. is identical with Kumārasena, the ascetic under discussion [EC. VI (R) Pāṇḍavapura. 16 C. 9th-10th cent. Kyātanahaḷi (Mandya dt. Pāṇḍavapura tk) p. 114]. Kumārasena is mentioned in an epi-

graph from Balasore (Orissa state). Ugrāditya (C.E. 820) has mentioned the names of Śrīnandī, Kumārasena, Vīrasena, Siddhasena, Daśarathaguru and Pātrasvāmi. The tradition continued on *candrāmabaṇḍe*, the huge boulder at Koppaḷa, its nomen derived from the name of Candranātha alias Candraprabha, the eighth Tīrthankara, builder of the ford and the omniscient spiritual teacher prophet of the Jainas, for a thousand years without any let.

*Kaḷvappu olim Kaḷbappu* is a native Kannaḍa word which means 'a hill of the dead', i.e., a sepulchral hill, where the sepulture customs take place. The Kannada (Dravidian) place name Kaḷvappu was Sanskritized as *Kaṭavapra*. Kopaṇa *olim* Kuṇiṇa and the popular usage Koppaḷa, is said to have been derived from kuppe ('hill, heap, elevated spot') + aṇe (situation, direction) signifying its location on a hill top [Saletore: 1938: 187]; considering Kuppal, Koppal, Toppal as the variants or cognates, the etymology of the place name suggests that it was 'a place on the slopes'; but, the local hills were used for sacred death.

There were similar sepulchral hills in the ancient times, such as Mohenjadarō which means an hill of the dead. Vāsūpujya-Jinālaya at Campānagara (Bihar state) is referred to, in the early text, the *Vasudevahiṇḍī* of Sanghadāsagaṇi-Vācaka (C. 5th cent. C.E.), as *niśīhikāyataṇa* in Prakrit (Sk. *niśīdhikāyatana*), which means 'a place of holy death'. Considering these and similar instances, it can safely be said that the hills at Koppaḷa, particularly the *Candrāma-baṇḍe*, were the sepulchral hills, which the Jaina tradition held as sacred for death by starvation. The present corpus of Koppaḷa inscriptions substantiate the above fact.

## THE GAṄGAS AND KOPPAḷA

The history of Jainism is part and parcel of the history of Karnataka and it cannot be studied in isolation. The history of Jainism is an integral, and not the least interesting part of the history of Karnataka. Karnataka is one of the oldest inhabited regions by the Nirgrantha cult with pre-Aryan elements in it. For an active expansion and continuation of this transmarine movement, Karnataka provided a bedrock base. The flourishing period of Jainism started in the south around the very beginning of the current Era. It blossomed into full bloom with the sustained refuge

of the early Gaṅgas, the early Kadambas of Banavasi, and the early Cālukyas of Bādāmī, the three coeval dynasties, and it reached its apogee during the reign of the Rāṣṭrakūtas.

Gaṅgavāḍi had the reputation of being the land of Jaina temples. Gaṅgarāja, great general of Viṣṇuvardhana, had the distinction of renovating and making jaina shrines of Gaṅgavāḍi region shine again and look afresh. Though, the political stamp of the Gaṅgas is found throughout Karnataka, its religious affiliation is strongly felt at certain centres. For instance, Aṇṇigere, Hombuja, Kogaḷi, Koppaḷa, Maṇḍali-Thousandnāḍ, Puligere, Śravaṇabelagoḷa and Talkāḍ were major religious pilgrimage centres for the Gaṅgas. SB, Maṇḍalināḍ, Hombuja and Talkāḍ were within the Gaṅgavāḍi-96,000 province, where as Aṇṇigere and Puligere were in the two-three hundred principality of Beḷvola-300 and Puligere-300; Kogaḷi and Koppaḷa were on the border of it. Durvinīta alias Nirvinīta [C. 555-605] had caused one of the earliest of the *Sarvatobhadra* olim *caturmukha* temple at the Kogaḷi-tīrtha, which was subsequently renovated by the famous friar Indrakīrtimuniṇdra [SII. IX-i No. 117. 1055; Nagarajaiah, Hampa: Candrakode: p. 87].

An indigenous race, the Gaṅgas had cultivated their affiliation to SB in the south, and to Kogaḷi in the north, as early as the period of the Cālukyas of Bādāmī. Like any other dynasty or kingdom, history of the Gaṅgas has its wax and wane. When everything was going well from mid third cent. to mid tenth cent. A.D., in favour of the wishes of the Gaṅgas, all of a sudden, the wheel of fortune turned its axle. A vassal under the Rāṣṭrakūtas, Tailapa-II (973-97), a mahāsāmanta of Tardavāḍi, ceased the opportunity, nailed the Rāṣṭrakūta coffin with a crushing blow, and throned himself as the emperor of the renewed Cālukya kingdom in C.E. 973. Mārsimhā II (961-73), who led the Gaṅgas to greater heights of glory, after his defeat in the last month of the year 973 at Mānyakheta, the royal residence, retreated with Indrā IV, the de-throned Rāṣṭrakūta king.

On his way back from Mānyakheta, Mārasimha stayed at Baṅkāpura, formally installed Indrā-IV on the throne at Bankāpura itself, and accepted the vow of *sallekhanā*, thinning one's own body and passions, administered by his preceptor Ajitasena ācārya,

and gained emancipation for his body in the beginning of A.D. 974 [EC.(R) 65 (59). 974. p. 23]. For Indra-IV, misfortunes had come in battallions; under the advice of Ajitasena ācārya, the *rājaguru*, Indra proceeded to SB, erected the (kūge) Brahmmadeva pillar of eminence in memory of Mārasimha, stayed at Indranahalli named after him near SB. For nearly eight years of agony and introspection, listening to the religious sermons at the Jaina-Matha, and finally died in C.E. 982 on the sepulchral hill olim Candragiri by the rite of *Ārāḍhanā vidhi* [EC. 11(R) SB. 163 (133). 5-3-982; pp. 106-09].

With the death of Mārasimha, the Gaṅgas almost vanquished into a state of political limbo. Most of the dignitaries who survived the calamity and catastrophe, reached enmass to Koppaḷa, accepted the vows of monkhood and nunhood, and gradually and willingly submitted to the inevitable death, one by one. Padmāvati, Revakanimmaḍi, consorts of Būtuga II (935-61); Kundaṇasāmidevi and Bijjāmbika, daughters of Būtuga; Caṅgambā, wife of Rājāditya, a scion of Cālukya and son of the sister of Būtuga; Kañcabbarasi, wife of Rājamall-IV (c. 974-84), son of Būtuga; Gonambe, wife of Ajavarma and daughter of Eṛegaṅga - died at Koppaḷa. A number of charters provide a prolegomena to the diaspora of the Gaṅgas, a study of which confirms the fact that wherever they went, they have commissioned *basadis*. The path traversed by the Gaṅgas from Kuvalālapura to Talavanapura, from Maṇḍalinād to Koppaḷa, from fourth to the end of eleventh cent. can be traced, and their vestiges at the far flung Jaina centres can be established [Nagarajaiah, Hampa; the early Gaṅga Monarchy and Jainism: 1999]. Besides, a good number of the friars and nuns of the Gaṅga dynasty, also have preferred to die by the rite of *sallekhanā* at Koppaḷa, and their laics have caused the *post obitum* records for the merit of the deceased.

## ABODE OF JAINA TEMPLES

Koppaḷa has the distinction of being a treasury of Jaina vestiges and an abode of a good number of *basadis*. During the days of its highest splendour, Koppaḷa looked like a bivouac of *basadis*. Apart from its legitimate claim as *ādi-tīrtha* and *mahā-tīrtha*, Koppaḷa also had the distinction of containing many Jaina mon-

asteries. According to the local legend, at one time there were not less than 772 Jaina shrines. It is because of this amazing number of *basadis* that Koppaḷa assumed greater importance and sprang into fame as a *mahā-tīrtha*. Since it was one of the earliest places associated with Jaina monks and monasteries, it had the distinction of being an *ādi-tīrtha* also. Added to this, if somebody were to construct a marvellous *basadi*, anywhere in Karṇāṭaka, immediate reaction of the laity and patriachs would be, 'ah! It now looks like Kopaṇa-tīrtha!', and such was the grandeur of *basadis* at Koppaḷ.

But all that is a part of past history. What remains to-day at Koppaḷa are a bare skeleton of the bygone days. Almost all the *basadis*, except the *Candranātha basadi*, also called the Pārśvanātha basadi, in the premises of the fort, are destroyed. Some names of the *basadis* that once existed here, are mentioned in the inscriptions:

Attimabbarasi basadi  
 Arasiya basadi  
 Candranātha basadi  
 Caṭṭaga basadi  
 Daṇṇāyaka basadi  
 Jayadhīra - Jinālaya  
 Kuśa Jinālaya  
 Nāgadevana basadi  
 Neminātha Jinālaya  
 Pārśvanātha basadi  
 Puṣpadanta Jinālaya  
 Śāntaladevi basadi  
 Śāntinātha basadi  
 Timāambarasiya basadi (?)

Of the above *basadis*, Jayadhīra Jinālaya was caused by Śaṅkaraṅgaṇḍa, a feudatory under the Rāṣṭrakūṭas, a patron of surpassing excellence, who built Jaina monasteries elsewhere also including Kollipāke. Ranna (C.E. 993) poet - laureate in the court of Tailappa-II (973-97) and his son Satyāśraya Ṛivabeḍanga (997-1008), the Cālukya emperors, has eulogised Śaṅkaraṅgaṇḍa, along with Būṭuga-II (935-61), his sons Maruḷadeva and Mārasimha-II (961-73), Cāmuṇḍarāya and Dānacintāmaṇi

Attimabbe, the best of persons in tenth century, who rendered marvellous acts of merit for the propoganda and protection of Nirgrantha church [Ajita Purāṇam, canto-12, verse-9]. Brahmasiva (C. 1170 A.D.), another poet-laureate in the Cālukya kingdom, states that Śaṅkaragaṇḍa built nonpareil Jaina temples at the town [Koppaḷa] that made the silver mountains dwarf [Samaya Parīkṣe, canto-I, verse-37].

Daṇṇāyakana basadi, a temple built by the general, near the modern Daṇakana (an abridged version of the nomen Daṇṇāyaka) *bāvi*, a dilapidated well full of stone walls. If this well and walls are excavated and dismantled, it is definitely going to yield further fresh material. Regarding Pārśvanātha basadi, it should be noted that, two of the Jina-Pārśva images of Koppaḷa are preserved in Sālar Jung museum of Hyderabad [MAR. 1916. p.83; Krishnamacharlu, C.R: 1935: No. 9]. Of the two, the one with an inscription engraved on its pedestal, has Arhat Pārśva in the centre in *Kāyotsarga*, dismissing the body posture, and in the aureole (*tiruvāci*, nimbus) going round the image are represented 23 other Tīrthankaras in miniature; and in the lower portion are the jinasāsanadevas, the two attendant figures of Dharaṇa on the right and Padmāvatīdevī on the left. There are two *cauris* on both side of Pārśva Jina, a seven hooded canopy and above it a triple umbrella, (SK. *chatra-traya*; Ka. mukkoḍe), symbolising the Arhat as the supreme master of the three world.

Regarding the nomen of Timambarasiya basadi, there is a different reading; while giving the boundaries of a gift entrusted into the hands of the *aṇuvadimbar*, the sixty elders, the record refers to lands belonging to the *basadi* of Attimabbarasi [AREP 1963-64 No. 381. p. 94]. In which case, early reading of P.B. Desai [Śāsana Paricaya, No. 18 vide K. 81 in Koppaḷa Śāsanaḡaḷu: 1998-A: 178] stands corrected. The corrected form of Attimabbarasi stands to reason in the sense that Attimabbe lived not too far away from Koppaḷa. She lived at Lakkuṇḍi near Koppaḷa and constructed an astonishing figure of 1501 temples at different places [SII. xi-i, 52. 1007]. Hence it is but expected that she built a *basadi* at Koppaḷa, the Ādi and mahā-tīrtha, and endowed it.



A basadi in the name of Sāntaladevi is generally attributed to Śāntaladevi, the chief crown queen of the Hoysaḷa Viṣṇuvardhana; but, in the absence of any corroborative evidence, it is not that certain to identify the lady.

There are quite a good number of Jaina-tīrthas as mentioned in the inscriptions of Karnataka [Nagarājaiah, Hampa: Śāsangaḷalli Tīrthagaḷu: 1998-B]. Among such holy places of pilgrimage, SB and Koppaḷa have a unique place of antiquity and honour; the present corpus is a solid proof and an authentic testimonial to the inexorable sacrosanct honour that Koppaḷa enjoyed for centuries.

## Chapter 3

### THEME AND AIM OF THE EPIGRAPHS

Koppaḷa the epigraphs primarily emphasise the monastic way of life as superior and hence desirable to the mundane life. To renounce the life of a householder and to adopt the life of recluse, Jaina canons have a traditional prescription of initiation. The novice desirous of renouncing the terrestrial interests, should first seek the willingness of the elders, the kith and kin in the family. Rite of initiation into the monastic order marks the end of worldly life, family responsibility and social obligations. The entrant, after initiation into the monastic order, is generally given a new name by the preceptor.

Jaina 'asceticism is manifested in many ways, but emblematic of its uncompromising severity - in the public eye and in reality - is the fact that death by starvation (*sallekhanā*) is enshrined as one of Jainism's highest ideals' [Lawrence A. Babb: 1998:2]. Consistent with the Jaina view of the moral suspectness of eating, death by self starvation is one of the highest spiritual ideals among the Jainas. Among Digambaras, with whom the practice is known as *sallekhanā*, such a death is apparently expected of ascetics (Carrithers: 1989:224). Among Śvetāmbaras the practice is called *santhāra*, and seems to be less common than among Digambaras [Cort 1991-B: 152-53; L.A. Babb: 1998:60]. Jaina canons have given a high place for *sallekhanā* as an act of acquiring religious merit. Anyone, of the four categories of the disciples, can opt for voluntry submission to the inevitable. Self-sacrifice of the body by fasting, is the willing choice of wise. Spiritual cultivation, considered as the highest virtue, in order to gain enlightenment, revolves round the extinction of life-affirming will of convulsively clinging to existence. The individual, who has earned the right to die in peace in full possession of his faculties, allows his life to ebb away at its own natural peace, without a desire to prolong or anticipating unduly his demise. *Sallekhanā* is not euthanasia or suicide [Tukol, T.K: 1976].

*Sallekhanā* is a process of death by the ritual fasting as prescribed by the religion [Ārāḍhanā (Śivakoṭi); Uttarādhyana; Ratnakaraṇḍa-Śrāvakācāra (Samantabhadra); Yaśastilaka

(Somadevasūri)]. This self-mortification is usually designated as *sallekhanā* (Pk. *sallehanā*), or *samādhimaraṇa*, or *sanyāsa maraṇa* or *sakāma-maraṇa* or *paṇḍitamaraṇa* or *santhāra* or *sanyasana*; in Kannada the word *muḍipu* is used. *Sallekhanā* is a willing submission to death, undertaken only by a public declaration and never in private, without any love or hatred against anybody, living or dead. *Samādhi* is also meditation unto death. After voluntarily accepting vow of *sallekhanā*, and adopting the prescribed posture of reclining, one should renunciate all the worldly belongings by thought, word and deed, and only concentrating on happily relinquishing this mundane world by fasting unto death. This process of concentration leads to, not only gain complete control over the senses but also to, a gradual destruction of the human body. S. Settar has dealt the subject of *Sallekhanā* at length, tracing its history and its significance, with appropriate illustrations [Settar S: 1. Inviting Death: 1989 and 2. Pursuing Death: 1990]

Memorial stones are erected to commemorate the holy death of such persons, whether he or she is a revered saint or a lay disciple. Such commemorative called *niśidhis*, are usually engraved on rock columns. Hundreds of post-mortem (*niśidhi*) monuments carved and attractively sculptured, are found throughout length and breadth of Karnataka. Among the outstanding centres, where a good number of free-standing *niśidhi* pillars with inscriptions are found, mention should be made of Sravaṇabelagoḷa, Hombuja and now, ofcourse with this publication, Koppaḷa.

Only carved and sculptured columns, free-standing pillars, chiselled to divine beauty of a temple shape, the crowning portion of *niśidhi* pillar, *caityālaya* motif boulder memorial, carved in honour of the friars who voluntarily terminated their lives are found at Koppaḷ. Except the four records of Jātāsīmhaṇandi muni, Śrīmatu gurugaḷaśīle, Śrī Kanaka Bhīman and a *niśidhi* of Candappa noticed earlier, no other *post obitum* commemorative record engraved on the two huge rock-bed at Koppaḷ, is found; to be more precise such a record has not come to my notice. There are some footprints, supposed to be of Jain monks.

This corpus throws light on the laity and on the condition of lay worshippers. A strong organised body of the lay-followers

maintained the spirit and the existence of Jaina church at Koppaḷa. The frairs and nuns were active, in propogating the tenets of the faith, is evident from the fact that a majority of the mortifications were done at the instance of the religious preceptors. Idol worship was firmly established among Jains, as far back as second cent. B.C.

In Koppaḷa Jaina ascetics encouraged the laity to cause images and temples of Jina. Preaching the misery stricken world, the way of salvation and eternal happiness, Jaina seers walked barefooted, from one end to the other. A missionary zeal was very much vibrant in the Kopaṇa-tīrtha. Very many laics embraced the life of renunciation, by giving up everything that was dear to them, with a spontaneous impulse of seclusion from the rest of the society. A rigorous and restrained life helps the lay person to lead a life of self-help and of least dependence on society. Some even went to the extent of mortification of the body, a flight from the world in persuit of a higher spiritual ideal, to reach the state of *summum bonum*, the chief good.

*Nirvāṇa* (*nibbāṇa* - 'extinction') is a pure, stable and holy state of enlightenment, contentment and peace. Therefore, the prescription for attainment of the original pure nature of the soul (Pk. *attā*, SK. *ātma*) is the dissipation (*nirjarā*) of passions (*kaṣāya*), and stoppage (*samvara*) of the influx of kārmic (*āsrava*) atoms or particles (*pudgala*). This philosophy is illustrated with a classic example of [*Nāyādhama Kahāo*. 6], a dry gourd covered with mud, shooting up gradually to the surface of water, due to loosening of mud-coating, the kārmic bondage. Therefore, the purity is to be achieved by right faith (*samyak darśana*), R<sup>o</sup>-knowledge (*S<sup>o</sup>-jñāna*) and R<sup>o</sup>-conduct (*S<sup>o</sup>-cāritra*). The Jaina canonical texts go eloquent in describing the outcome of the triad, *mokṣa*.

*Mokṣa* is described as without decay (*ajara*), without death (*amara*), permanent (*akṣaya*), of incomparable happiness (*anupama sukha*) [*Mūlācāra*:12, 145], holy (*Śivam*), stable (*acala*), eternal (*ananta*), devoid of misery (*avyābādha*) and from which there is no return [*Aupapātika* : p.46]. Christianity explains that *mokṣa* is the grace of God, and there is no stress on rebirth; death is a punishment and not a step towards better or worse life; death takes one either to hell or heaven permanently, in Christi-

anity. Therefore, in Christianity prominence is to the grace or favour of God rather than a scope for human effort. In Jainism, the emphasis is primarily on human effort, and as such there is no scope for the grace of god. To escape from the cycle of birth and rebirth, the laity took to the rigorous life of monk (nun) hood, leading towards liberation.

### SPECIAL FEATURES 'A'

There are some rare usages of words, which are of greater significance, in the context of Nirgrantha surrogate tradition:

1. The ascetic Padmanandi is referred with the cognomen of *Jinasamaya-dīpaka*, the illuminator of Jaina religion [K.15, C.E. 1028. p.51. lines: 25-26.]. Ponna (C.E. 960) and Ranna [C.E. 993], two poet-laureates in the courts of Kṛṣṇa-III (939-67) the Rāṣṭrakūṭa emperor, and of Tailapa-II (974-97) the (Kalyāṇa) Cālukya emperor, respectively, are the earliest authors to use this phrase. Later, another charter has mentioned Indrakīrtimuni, a pupil of Indranandi Paṇḍita, as a *Jina-dharmma-dīpaka* [SII.XI. 117. 1055. Kogalī].
2. Generally Jaina bhaṭṭāraḱas do not use the title of *jagadguru*, where as the abbots of other religion use it. But inscrip-tional evidences go to approve the usage of the byname *jagadguru* [K. 23. 11th cent. p. 73]; we come across the title *jagadguru* in an inscription of SB [EC.II(R) SB, 476 (345) 1159 p. 289].
3. Similarly the cognomen of *Jaṅgama-tīrtha*, a mobile holy place of worship, is used in K. 16 of tenth cent. Meghacandra Siddhānta Munīndra is eulogised as a *jaṅgama-tīrtha* of modern times (*ibid.* p. 54, line: 15). Another charter has the identical phrase (*jaṅgama-tīrtha*) along with *sthāvara-tīrtha* [K. 29 10th cent. p. 84], where the monk Śrīdharadeva is called a *jaṅgama-tīrtha*, and Koppaḷa the pilgrim centre is called a *sthāvara-tīrtha*, a fixed holy seat.

I have also noticed that some of the verses used in the Koppaḷa inscriptions are found in some epigraphs of other places:

1. A *campakamāla vṛtta* of K.43 [undated, but last decades of eleventh cent.] lines between 15 and 23, is found.
  - a. in the *colophon, antima praśasti* of the *Dhavalā Tikā* (C.E. 1113). manuscript.
  - b. *E.C. II* (R) SB. 484 (351). C.E. 1119. p. 304 lines: 16-21
  - c. *ibid*, SB. 135 (117) C.E. 1123. p. 81. lines: 88-92.
2. A *Mattebhavikṛḍita vṛtta* verse of K. 15 dated 30-7-1028 (Śaka. 950), which the author of the inscription has composed (lines: 10 to 16), is repeated in a later inscription of Soraṭur (Gadag dt) [*Sll.* xi-i. No. 111. C.E. 1071. p. 109, lines: 17 to 19].
3. A *Śardūlavikṛḍita vṛtta* verse of K. 16, undated but of the period of later 10th cent. (lines: 1 to 8), is repeated in later charters of K. 52 (C.E. 1050, p. 133. lines: 1-3), and K. 62. (C.E. 1031, pp 150-51, lines: 13-17). Above all, in the context of Jaina canonical tradition, this quotation has a unique place. The very verse is *verbatim* repeated in the *Dhavalā-tīka* final praśati portion, colophon, copied in the year C.E. 1113. This verse is once again used in an inscription of C.E. 1099 of Huṇasi-Haḍagali, which was a seat of Jaina settlement [KJS: 1996: p. 230].

#### SPECIAL FEATURES 'B'

Some general remarks regarding the nature of these charters:

1. Many of these new lithic records contain specific date in the regnal year, facilitating the fixation of the year, and thus they are of immense value to history.
2. Some are badly damaged; K.10, K. 14, K.20, K.25, K.58.
3. Some suffer from defective vocabulary and diction, because of the broken letters; K. 34, K. 36, K. 55, K. 63, K. 66.
4. None of the epigraphs contain the usual imprecatory lines.
5. Invocatory verses/lines are found in some charters; K. 2, K.10, K. 11, K. 23, K. 33, K. 47; but mostly it is absent.

6. A clear preference for prose is obvious, though some inscriptions contain verses of academic excellence.
7. Except four (K. 20, K. 32, K. 14, K. 34), all other epigraphs are in Kannada language. The distinct preference for Kannada to Sanskrit is quite understandable. These charters were composed at a time when Kannada had gained importance as an official language. Its diction is simple and narrative in style, retaining some of the archaic forms of words and syntactic structure.
8. All the epigraphs are in Kannada script.
9. Most of the records belong to the period of the Cālukyas of Kalyāṇa, who have clearly made known their affiliation to Nirgrantha church.
10. Almost all the personalities described are devout Jains who breathed their last by observing the rite of *sallekhanā*.
11. The inscriptions are all post obitum (niśīdhika) of either a monk, a nun or a laity, male or female. This fresh information has a stronger and relevant bearing on the history of the later Gaṅgas.
12. Some Jaina *Tīrtha kṣetras*, epicentres of the medieval Karnataka are listed in an inscription; K. 51 of A.D. 1204 (p. 129-30). They are Koḷatūr, Lokkiguṇḍi, Kupaṇa olim Kopaṇa, Bankāpura, Hūli, Kogaḷi, Muḷgunda, Soge, Baṭṭakeṛe, Hānugal, Navilgunda, Beḷgoḷa, Bandaṇikāpura and Purikara. There are corroborative evidences approving the statement of this epigraph, that all of these places were recognised Jaina seats.
13. The inscriptions provide a glimpse of the concept of the laity.
14. These records also confirm that the friars and nuns, after learning and understanding the teachings of the *tīrthankaras*, the Jaina prophets, devoted to preach and establish their master's message (*Jinavāṇī* and *Jinaśāśana*) in spirit and letter. Thus, by living in deference to the teaching, the monks



and nuns were preservers of the teaching, and through them the gospel of the Tīrthaṅkaras passed on from generation to generation.

15. Again, it is these and other powerful and efficacious preceptors, preachers, propagators mainly responsible in mustering the royal patronage to Jainism which was instrumental in the spread of the creed.
16. Another salient feature of the corpus of Koppaḷa inscriptions is that, the ascetics instrumental in getting the Dhavalā-Ṭīkā copied and preserved to the posterity, were connected to Koppaḷa-tīrtha.
17. Māghanandivratī, a scholar pupil of Meghacandravratī, for whom the queen Mallikabbe and her husband Śāntisena alias Śāntinātha got the *Mahābandha*, a canonical text, copied by Udayāditya, an expert copyist, to commemorate the holy occasion of closing and concluding the observance of *Śrīpāñcamīvrata*, was attached to the Koppaḷa-tīrtha.
18. Following pontiffs, mentioned in the *praśasti*, colophon portion of *Jayadhavalā-Ṭīkā*, are all mentioned in the present corpus of Koppaḷa inscriptions: Padmanandī Siddhānta munīndra, Ravicandra, Pūrṇa-candra, Dāmanandī, Maladhari (I and II), Śrīdharadeva, Nemicandra Maladhārī, Candrakīrti, Divākaraṇandī Siddhāntadeva (1060-80), his chief pupil Maladhārī Yamina (1080-1100) [his eminent pupil Subhacandra Siddhāntī (1100-21) is not mentioned in this corpus].
19. Still more significant factor is that, some of the verses and prose lines that occur in the colophon of Dhavalā-Ṭīkā have their source here in the present collection.
20. Koppaḷa inscriptions also establish the fact that the Jaina patriarchs and preceptors of Koppaḷa had their contacts with the pontiffs at Aṇṇigere, Arasiyabīḍi, Kellengere, Kogali, Kollipāke, Muḷgunda, Soraṭūr, Śravaṇabelagoḷa and Maṇḍalināḍ, contemporary Jaina settlements which were prominent and thriving well.

21. Some of the lay votaries who did yoemen service for the glory of the faith, known from other sources, figure in the present corpus: Boppa seṭṭi, Būṭuga, Cāmuṇḍarāja, Gaṅgarāja, Mādhava, Nimbāsāṃanta, Recaṇa-daṇḍadhīśa, Śāṅkaraṅḍa and such other stalwarts find a place here.
22. There are other dimensions to these nīśidhi charters such as socio-cultural and mythical constituents, which truly measure the dynamics of Jaina community. *Caturtha-kula* a sub-sect of Jaina church is mentioned in an inscription.
23. Composers of the lithic records were equally at home in Kannada and Saṅskṛit (to an extent had a working knowledge of Prakṛit) languages. Some of the Jaina *Śāsanakaras* were simultaneously both scholars and poets; their creative genius is nothing short of a class author.
24. Common verses (Ślokaś, Kaṇḍaś, Vṛttaś and the prose lines) found in some inscriptions, not only of the same place (e.g. SB), but also of different places (e.g. SB, Koppaḷa, Huṇaśi-Haḍagaḷi, Soraṭūr, Maṇḍalināḍ etc), and of various period in temporal terms (e.g. tenth cent., 11th and 12th cent.), speak of the regular training that the composers had.
25. Those who authored the epigraphs had a thorough knowledge of the Jaina background, well acquainted with the dogmas, well-bred in similar compositions. Their skill in poetic composition of religious experiences is remarkable. Some charters are graceful in expression and precise in *āgama* details.
26. It seems that the famous Jaina seats where Maṭhaś were attached to the *basadis*, the *bhaṭṭārakaś* would impart the required knowledge for the composers of inscriptions. No wonder, if the final composition itself would get corrected before it would go to the hands of the engraver.
27. Udayāditya, the expert copyist of Mahā-Dhavalā-Ṭīkā, had acquainted with the SB and Koppaḷa inscriptions. He completed the copying work in the last decades of eleventh century, much earlier to the copying of Jaya Dhavalā Ṭīkā text. Similarly Jinna the copyist of Jaya Dhavalā Ṭīkā, who

completed it in C.E. 1113, at the Arhat Pārśva temple of Bannikere, caused by *perggaḍati* Bācaladevi, consort of Bhujabala Ganga Permmāḍideva, mahāmaṇḍaleśvara of Maṇḍali-nāḍ Thousand, had a sound knowledge of Jaina epigraphs of SB, Koppaḷa and Maṇḍalināḍ. Jinna, the copyist, was more versatile and professed equal command over Kannada, Sanskrit and Prakrit.

28. The traditional rites, rituals and practice have come to stay by means of constant transmission. Such an unbroken testament to the ceaseless flow and fluidity of the Jaina conventions, customs and manners is vividly reflected alive in the present corpus.
29. Jaina church was grouped in minor units, with a proper set of hierarchy over them, is evident from the mention of various *gaṇas*, *gaṇas*, *baḷis* and *anvayas* as is found in many inscriptions.
30. Antevāsi, antevāsinī, Śiṣinī - the terms of disciples used here are found as early as in Mathurā epigraphs [second cent. C.E.].
31. Some of the women of eminence who extended the rigid monastic life for various reasons, are inspired by the similar instances found in Jaina literature;
  - i. Jayanti, aunt of king Udāyana of Kosāmbī, entered the monastic life [IA. XIX. p. 64].
  - ii. Khemā, spouse of Bimbasāra, on seeing the vision of fading youth, dispelled all her pride for beauty and entered the ascetic order [IA. VII. p. 50].
  - iii. Paumāvaī, queen of Dahivāhana, king of Campā, an account of separation from her spouse, became a nun [Uttarādhyaṇa Tīka].
32. Maladhāri, as a monastic appellation, has gained a wide currency among southern Nirgrantha tradition. The succession of the spiritual teachers available here is reliable, and there are corroborative epigraphs elsewhere.

### Jinna: A connoisseur of Koppaḷa

Jinna, the nonpareil copyist of Dhavalā Tīka, a Sanskrit commentary on Śaṭkhaṇḍāgama. The primordial canonical text in Prakrit, of the adept Vīrasenācārya, was copied by a certain Jinna of Kuṇḍa. Vīrasena, of Pañcastūpānvaya, completed his commentary in C.E. 816 . Perhaps for the first time it was again copied in C.E. 1113, at the Arhat Pārśva caityālaya of Bannikere (Sh. dt. tk). The above temple was caused by the pious lady votary Bācaladevi, consort of Bhujabala Gaṅga Permmāḍideva, mahāmaṇḍaleśvara of Maṇḍali-Thousand [EC. VI-i (BLR). Sh. 97. 1112-13. pp. 106-08]. Dhavalā-Tīkā was copied for Śubancandra Siddhānti, the chief abbot of the Bannikere diocese. The copyig of the holy *āgama* text was an act of *śāstra-dāna* by Devamati (Demati, Demavati, Demiyakka are the other popular aliases), sister of both Laksmīmati and Būcaṇa, wife of Cāmuṇḍa, the royal merchant, mother-in-law of the Maṇḍalināḍ chief Bhujabala Gaṅga Permmāḍideva, and mother of Gaṅga Mahādevi, queen consort of the Maṇḍali nāḍ chief [*ibid*; EC. II (R) SB. 160 (130). 1121. p. 101 *ibid*, SB 82 (73). C.E. 1118 pp. 64-65].

In the colophon (of the plam-leaf manuscript) of the Dhavalā-Tīkā, Jinna, the felicitous copyist, has briefly recorded an autobiographical note in three verses (a *utpalamāla* vṛtta and two *kandas*). Jinna belongs to Kuṇḍa, the famous town: “Jinna, lustre to the ocean of his clan, thriving well as an excellent mirror for the learned faces, a bee at the lotus feet of Jina who is worshipped by Indra, the cheif of gods in heaven” - thus, the entire terrestrial world is profusely praising Jinna, the man par excellence in following the code of Manu (vṛtta verse). Jinna, a worshipper of the lotus feet of Jina, a sea of humility, having pleasure in giving charities, follower of the best path, always keeping a distance from women folk, donor of things useful to public affairs [Kanda verse No. 1]. Varuṇa, the god of waters, merrily places on the neck of Bhārati alias Sarasvati, the garland necklace, choosing only the best of pearl from the ocean. Similarly, Jinna also writes the alphabets like a wrapper for the neck of the goddess of learning [Kanda verse no. 2].

These biographical details speak of the native place of the copyist, his religion, devotion, liberal attitude and the ideal that Jinna, the scribe, had in preparing the holy manuscript of Dhavalā-Ṭīkā. Thus the colophon has an additional information apropos of Koppaḷa. Koppaḷa has the rare distinction of producing great sculptors, architects, scribes, religious leaders, donors, friars and nuns.

### Nirgrantha monks

The Nirgranthas and their followers go without clothing and so attract notice, making it a meritorious act to pull out their hair by violence, their skin dried up and their feet hard and in appearance like the decayed wood on the river bank [Hiuen Tsang, C. 7th cent. A.D.]

The barefooted monks travelled widely in the pathless country side, Indian wood and up and down the rocky hillocks, to propagate the message of non-violence. Bhadrabāhu, Simhanandi, Candragupta - the pioneer messiahs, paved the avenue for generation of monks to carry the torch without let; their teachings have moulded the lives of millions of people.

According to the Greek view, nudist (jaina) monks (GK. Gymnosophists) exposed to hardships and courted death by starvation (sallekhanā), who held a high position of esteem in society. Ladies, practicing restraint, studied religion and philosophy under the guidance of these *nirgrantha* monks who made no discrimination on grounds of caste, sex and class, but gave a high place to personal conduct. The naked monks used to worship *stūpas*.

Different lines of (*gaṇas*) preceptors are mentioned in the inscriptions, with their other subordinate or subsidiary groups (*gacchas*), indicating their particular surname, usually suggesting the particular place the line first sprang up or the main head quarters. Of the lot, Desiga gaṇa, Pustaka gaccha (Sarasvati or Śārādā are other aliases) seems to have originated from Koṇḍakunda, the sacred seat of the celebrated Padmanandi ācārya, who had the other names

of Koṇḍakundācārya and Gṛddhrapincācārya, because of whom the place attained such an excellence. The *anvaya* that took its origin from this place is popular as Koṇḍakundānvaya. Koṇḍakunda has been identified as the modern Konakoṇḍla, now in Anantapuram district of Andhra Pradesh. Gaṅga Perūr, again in Andhra, is associated with the adept Simhanandi Ācārya who promoted the Gaṅga dynasty and inspired the young princes in carving a celebrated kingdom that continued to rule for over nine hundred years.

The Mūlasangha, a dominant ecclesiastical institution which is referred to in many of the Koppaḷa epigraphs, was established by Mahāvīra. Indrabhūti Gautama (Pk. Indabūi Goyama) was the first to hold its pontifical chair. Later, Bhadrabāhu brought it to the south, and it branched off to many gaṇas and gacchas. Koṇḍakunda ācārya, one of the greatest of patriarchs, consolidated the splinter groups, and made Mūlasangha, the original congregation, and invincible force in the south: Śri Koṇḍakunda-nāmā-bhūn=mūlasanghā=graṇī gaṇi [EC. II (R) No. 79 (69) C. 12th Cent. C.E. p. 55].

Thus, Mūlasangha maintained its hold for over a thousand years and had its sway over all other branches including the Yāpanīya.

### Piñcha olim Rajoharaṇa

Piñcha (Picca, Pincha), the broom stick (*rajoharaṇa*), has been an indispensable belonging of the Nirgrantha monk, along with the *Kamaṇḍala*, the water pot.

Umāsvāti ācārya used a broom of eagle feathers to ward off insects from his sitting place, and hence he got the cognomen of Gṛddhrapiñcha. Similarly monk with a mayūrapīñcha, or a balāka pincha or ulūkapiñcha called respectively as Mayūrapīñchācārya, Balākapiñchācārya, Ulūka-piñchācārya.

According to a legend, the well-known KKA compelled (*balātkāra*) a stone Sarsvati (goddess of knowledge) to

speak and therefore the name balātkāragaṇa originated. The secular name of KKA being Padma (nandi), got the former surname because he belonged to the place of Koṇḍakunda, the modern Konakoṇḍla in AP.

The *piñcha* of the Jaina ascetic, reached its height of apo-gee of worldly respect and recognition, when the Gaṅgas accepted it as auspicious symbol, and accorded a place of honor by including it in their royal insignia. The Gaṅgas are recognised as the bearer of *Pinchadhvaḥ*, a banner of peacock feather - Kuvalālapureśvaram .. bhagavad arhan-mumukṣu *pinchadhvaḥ* vibhūṣaṇam [IA. XVIII p. 300. C. 11th cent. C.E.]. The Gaṅgas were born to protect Jinadharmma of the Kailāsa mountain: Kailāsa-saila jinadharmma surakṣaṇārtham [EC. VII-i (BLR) Shimoga No. 10. C.E. 1085. p. 19]. Kailāsa (Aṣṭāpada) is sacred to jainas because Rṣabha, the first Tirthaṅkara, attained *nirvāṇa*, release from bondage on the summit of Mount Kailāsa [Nirvāṇa-bhakti].



## Chapter 4

### CORPUS OF KOPPAḶA INSCRIPTIONS

I shall now confine to a bird's eye view of the contents of the new epigraphs [the number in the brackets indicate the number of the concerned inscription in the printed text, edited by me in Kannada language; e.g., K.1 = KoppaḶa charter No.1.]

#### K.1

Nayanandi bhaṭṭāraka of Koṇḍakunda *anvaya*, Desiga *gaṇa*, had two disciples, Cinnakabbe and her son Dilīpa (?) daṇḍanayaka, a general who had a number of titles such as satya śauca sampannam, Kalikāla Karṇan, āśrita kalpa vṛkṣam, patikārya dakṣam, piridittu marevam, nayamam merevam, pati hitānjaneyam, guṇada beḍaṅgam, nīti pārayaṇam, gaḍiyaṅka mallam, gaṇḍa pracaṇḍam, kīrtige nallam, paricchedi gaṇḍan etc. He was a bee at the lotus feet of Jina, the conquerer and an ocean of virtues, and worshipped the three jewels of Jaina faith (right belief, R<sup>o</sup> knowledge, and R<sup>o</sup> conduct are the jaina triad). He died on 18-1-1032, Tuesday (śaka 953) at KoppaḶa by the religious rite of *vīra sanyasana vidhāna*, the ritual death by fasting and while in deep meditation.

This inscription belongs to the period of Jagadekamalla Jayasimhadeva (1015-42), the emperor of the Cālukyās of Kalyaṇa. There are two verses used in the epigraph - a *kanda* and a *Campakamāla vṛtta*. The Nayanandi bhaṭṭāraka, worshipped by the kings, also breathed his last at KoppaḶa by achieving the Jaina triad (ratnatraya), vide K. 43. An inscription from Huṇasi-Haḍagali dated C.E. 1099, has mentioned the above Nayanandi monk [KJS: 1996: pp. 230-31]. Therefore, the preceptor Nayanandi has died in between A.D. 1031 and 1099, most probably around C.E. 1050.

#### K.2

In the year śaka 913 corresponding to 23-5-990 Friday, a nun by name Jakkiyabbe *kanti* and another nun whose name

is lost, disciples of Nemicandra bhaṭāra of Balātkāraḡaṇa, attained *sanyasana maraṇa*. Revabbe, respected by the three world, erected a niśidhi stone. Ranna (C.E. 993), a lay votary of Balātkāraḡaṇa and a poet-laureate in the court of king Tailapa (973-97), and his son Satyāśraya ḷṛivabeḡaṇa (997-1007) has mentioned the name of Nemicandra muni [*Ajītapurāṇam*: canto-12, verse-21].

### K.3

Gaṇḡa Vimukta ācārya of Baḷagāra olim Balatkāraḡaṇa, a profound scholar gained the abode of *mokṣalakṣmi*, emancipation from the cycle of birth and death, in the year śaka 899, equivalent to either 12-7-977 Thursday or to 8-11-977 *Kārtika bahula*. His lotus feet had the dust of the crown of the māṇḡalikas. His transparent character had earned the respect of his followers.

This is one of the early inscriptions in the hoard of newly discovered epigraphs at Koppaḷa. Gaṇḡa Vimukta is identical with the pontiff of the same name mentioned in the records of Gāvarwāḡ [E1. XV. 23. 1071-72], Mugud [S// XI-i, 78.1045] and of Bodan [ARIE 1961-62, B-113, 1041 etc]

### K.4

Devanandi-Bhaṭāra, a disciple of Vimalacandra-Bhaṭāra of Krānūrgaṇa, attained the world of gods in the year saka 939, equivalent to C.E. 14-4-1004 *adhika vaiśākha* Friday (*aṣṭami*). Deyakabbe-kanti, a nun in obeisance to her teacher, erected this post mortem memorial column.

Krānūr-gaṇa is a prominent cohort (gaṇa) of friars and nuns of Yāpaniya sangha; Kānūr-Kandūr, Kāḡūr are the other variants [Nagarajaiah, Hampa: 1997 -B: 234-48].

### K.5

This epitaph records the death of three persons on three different dates:

- a. In the year saka 946 (1024 C.E.), Revaseṭṭy of Kelleṇgere achieved (*ratnatrayas*), his holy death, the day synchronising with the auspicious day of parinirvāṇa-Mahākalyāṇa,

one of the five sacred events in the life of a Tīrthanakara. Parinirvāṇa is the final emancipation of an enlightened being followed immediately by salvation (*mokṣa*)

- b. Madhurāntakaseṭṭi, son-in-law of Noḷambaseṭṭi, died in meditation in the year 1023 C.E. He was a storehouse of humility, birth place of pleasantness, an heap of religious merit, an asylum of knowledge, the first in the path of Manu.
- c. Noḷamba-seṭṭi son of Revaseṭṭi, was a bee at the lotus feet of NemicaṇḍraSiddhāntadeva. He was courteous, mild, just, liberal, worthy of merits and of impeccable character. At the time of his death he went to the Jinagrha, and at the feet of his revered teachers attained the holy death in the year 1039 C.E.

1. It is important to note that Revaseṭṭi voluntarily went to the *Caityagrha*, six months earlier to his death, practiced the vow of gradual fasting unto death, listening to the reading of the *Ārāḍhanā* text (*Mūlārāḍhanā*, *Bṛhadārāḍhanā*, *Bhagavati-ārāḍhanā*), and thus carried out the ritual prescription under the supervision of his mendicant teachers. With the consecrated act of *sallekhana*, renunciation of all profane possessions and associations, Revaseṭṭi was considered a *Mahāpuruṣa*, a noble minded eminent person. He was a disciple of Abhayanandi paṇḍitadeva who is identical with Abhayanandi-paṇḍita mentioned in Śravaṇabeḷagoḷa inscriptions [EC. 11 (R) 51 (48), 156 (127) and 173 (140)].

Abhayanandi-paṇḍita was one of the foremost of Jaina mendicants in the Gaṅgavāḍi 96000 region (K.9), and a preceptor of the Gaṅga kings. He was a disciple of Traikālyayogi and a grand disciple of Gollācārya [EC. 11 (R) 51 (48) 11th cent.C.E. p. 17; *ibid*, 156 (127), p. 94; *ibid*, 173 (140) p. 119]. All these pontiffs accomplished *ratnatraya*, the *three-jewels*, by observing the ritual of meditation and fasting unto death at Koppaḷa.

## K.6 and K. 27

Two inscriptions of Koppaḷa vividly describe Kundaṇarasi *alias* Kundaṇasomidevi, elder daughter of Būtuga-permāḍi-

II (C.E. 938-61). Koppaḷa inscription No. 6 is undated and fragmentary but, on paleographic grounds, it can be assigned to the end of tenth century. Kundaṇarasi, a *caladankagārti*, by renouncing all food and drink, patiently awaiting her inevitable end, achieved the three-jewels and entered the world of gods-is the summary of the four lines traceable in the above *nīśidhi*.

1. Another inscription (K. 27) is dated saka yer 929 (1007 C.E.), but that is the year of the death of Cangaladevi *alias* Cangāmbe a contemporary of Kundaṇasomidevi. Both of them died of *sallekhanā* and were equally towering personalities during the second half of tenth century. Maladhārideva was the teacher, Rāya was the master, Mācaṇa was the son, the best religion of the Lord Jina, the victor, was the religion consciously chosen by Cangāmbe daughter of Kṛṣṇa III, the Rāṣṭrakūṭa emperor. She was regularly distributing charities at will. Her name indeed was justified, her birth was accomplished. Considering that there are no takers in the heaven, she had the refined taste of charitable disposition. By folding both the lotus-like hands, she went to the higher world. With the passing away of virtuous women like Kundaṇasomidevi and Cangaladevi, who were even famous with the aerial nymphs dwelling in the sky, the very words of charity and righteousness also disappeared from the face of earth.

Nemicandra Siddhāntadeva and Abhayanandi Paṇḍitadeva were contemporaries and are mentioned in SB inscriptions [EC. II (R) 51 (48). 11th cent. p. 17; *ibid*, 156 (127) 1115. p. 94 *ibid* 173 (140), 1145, p. 119]. Traikālyayogi was the disciple of Gollācārya, and Abhayanandi was the pupil of Traikālyayogi - and all the three pontiffs figure in Koppaḷa charters, *vide* k.9, k.21, k.38, k.41, k.52 and k.5.

Kundasāmi (Kundaṇa-somi, Kundaṇarasi), a charming lady of beauty and benevolence, daughter of Būṭuga-II [EI. XXXVI. pp. 97-110: MAR 1921 pp. 8-16: EC. VIII (BLR) Nagara 35], younger sister of Maruḷadeva-II [MAR 1921, Kūḍlūr plates: E1. XXVII], elder sister of Mārasimhadeva-II

[EC.IV (R), 138.965.CE SII.XI. 42/43 970.CE] and wife of Rājāditya, is introduced at length in the Kukknūr copper plates [AREP 1969-70. Nos. 4-5, 968-69 C.E; IWG; 1984: No. 159, p. 504]. "Verses 46-49, the rhetoric prose passage which follows in lines 152-184, as also verse 50, are devoted to Kundaṇasāmi's eulogy, highlighting her physical charms, wholesome beauty, her accomplishments in learning and the fine arts, her patrongae to the erudite and the deserving, her deep devotion to Jina and her knowledge of jaina philosophy... Kundaṇasāmi, the moon in the ocean of the Gaṅga family, who was unequalled in beauty, calmness, intelligence and prosperity, who was the follower of Būtuga..." [Ramesh, K.V; IWG; 1984: p. 512]. She was married to Rājāditya, a Cālukya scion who was also the husband of Cangāmbā.

An historical fact is that Rājāditya alias Rāya was the son of the sister of Būtuga who was married to a Cālukya scion, to whom Rājāditya was born. It is paradoxical that Rājāditya's head was cut off in the battle by Mārasimha, his own brother-in-law [MAR 1935. pp. 114 ff; ARSIE. No. 172; IWG, No. 159, A.D. 968-69, pp. 494-513; EC. 11(R) "Intro" XXXIV etc]. Infact Jayaduttaranga Būtuga had also defeated Rājāditya [IWG, No. 138, AD. 962-63, pp. 411-30]. The adage, that all is fair in love and war, holds good in the case of the Gaṅga family.

A beautiful bronze image of Māṇikya-Jina, with an inscription on its back of about 970 C.E., gifted by Kundaṇa-sāmi to some temple, was discovered in a coffee estate of Crawford *saheba*, is safely preserved in the *Jain Maṭha* temple at SB [EC. IX (R). Sakaleśpur 31 (V Manjrabād 67) 10th cent.C.E. Bāḷlu (Hassan dt/Sakaleśpur Tk) p. 519]; It is one of the rare and early metal (Jaina) images of Karnāṭaka. With the discovery of these two new inscriptions, now a full picture of Kundaṇasāmidēvi, from cradle to grave, is available.

## K.12

Bāsa-bhūpati, son of Caladaṅka Gaṅgamahipa (Būtuga II), had the impeccable fame equal to that of Kupaṇācala

(Koppaḷa). His wife was Kāvaṇabbarasi. Their daughter Rambaladevi, *alias* Rambhā, a gem of a woman, a beautiful nymph, had the charm of a plantain tree. Rambhā was a goddess of learning and her benoivalence new no bounds.

There is a pūn in the use of this name Rambhā, also the name of an apsaras, wife of Nalakūbara, and she was considered the most beautiful woman in the paradise of Indra.

Rambaladevi's husband, Bīraladeva, a prince of the illustrious Cālukyavamśa, a head-jewel of kings and a submarine in the sea of enemies. Ramabaladevi was the disciple of the preceptor Śrīcandra-Bhaṭṭāraka. She realised the vanity and transitoriness of human life, took the veil and observed the vow of fasting unto death. While meditating the holy feet of the spiritual victor (Jina), like the fragrance of the flower, she departed from this mundane world only to be born as the best of celestial beings.

The veracity of this inscription of poetic excellence is of historical importance. The name of Bāsa, as a son of Būtuga is not mentioned in any other inscription, except this. Albeit, one of the inscriptions mentions the name of Vāsava as the last son of Būtuga II [EC. VII (BLR) Nagara. 35. 1077 C.E.]. This Vāsava's wife's name is mentioned as Kañcaladevi. Vāsava and Kañcaladevi had two sons - Rakkaṣagaṅga *alias* Govidaradeva and Arumuḷideva. It is quiet possible that Bāsa and Vāsava are one and the same; but, whether Kañcaladevi and Kāvaṇabbarasi are different or not is still a problem which requires more corroborative evidences to decide. [Nagarajaiah, Hampa: 1997-A:107-10].

## K.9

Mauni bhaṭṭāraka, a renown mendicant, accomplished the three-jewels of Right-insight, R<sup>o</sup>-knowledge and R<sup>o</sup>-conduct, by observing the ritual of meditation and fasting unto death in the year Śaka 941 (14-3-1019 Saturday). The head of the merchant guild and a laity of Abhayanandi Paṇḍita, famous in the kingdom of the Gaṅgas, caused this *nīśdhi* memorial column.

**K. 10**

A son or disciple of XXX passed away while in deep meditation on 9-6-971 Friday; portion mentioning the name of the person is mutilated.

**K.11**

In the year Śaka 956 corresponding to the Wednesday 13-2-1035 phalguṇa ..... the rest is lost.

**K.12**

Nanni Noḷamba Pallava, who had the cognomen of *Chaladaṇḱakāra* and *Pallavarāma* succeeded his father Noḷamba Pallava Dilīpa (C.E. 943-68) in the year C.E. 969, as the *mahā-sāmanta* of Noḷambaḷige-32,000. He was defeated and perhaps killed, in the battle by the Gaṅga Mārasimha (964-74) the *Noḷamba-kulāntaka*. As a consequence to the sad demise of their husband Pallavarāma *alias* Nanni Noḷamba Pallava, his three consorts Pariyabbarasi, Asagabbarasi and Revākayye renounced the profane life and accepted the vow of nunhood, leading the rigid life of celibacy of the veil. Of the three nuns, Pariyabbarasi died on 24-2-990 Monday, Revayye also had died by the rite of *Sallekhanā* earlier.

**K.13**

The stainless Tribhuvanacandra munīndra, who had crushed the ego of Cupid, the god of love, only friend of the learned, teacher of the illustrious ascetic Śrutasāgara, attained the holy eternal bliss of liberation on 7-6-940. He was a lotus in the pond of religious mendicants, had disciples who were pure in thought, free from jealousy and egoism, possessor of good character, and wisdom of distinguishing the good from the bad. This charter belongs to early tenth cent.. A.D.

**K.14**

The epigraph is not legible.

## K.15

Nemicandra Vimalayogi, a lion to the hostile elephants, the sin. Padmnandi Siddhāntadeva, his worthy pupil, was a lamp that lit the Jaina faith (*Jina-samaya-dīpaka*). As though a second Indranandi Siddhāntadeva, he elucidated the knowledge of scriptures to dispell the illusions. None was so calm, so well informed in possessing the complete sacred congrizance, deserving the praise in full; because of him the unequalled Jaina order manifested bright. He was a mountain from where the river of compassion had its birth, a rest house of philosophy, a boat to cross the ocean of the world. Such an eminent ṛṣi, Padmanandi Siddhāntadeva attained the ritual death while in deep meditation, on 30-7-1028 Tuesday, *Śrāvaṇa Suddha Saptami*. His disciple Mācabbe Kanti, a nun, erected the *niśidhi* column, and Labbaṇḍoja wrote this epitaph.

According to the statement made in the colophon of Dhavalā Tīka, Padmanandi Siddhānta munīndra, an abode of goddess of learning, calm and composed like a moon for the mass of lily flowers, the learned. A monk of the same name figures in some other epigraphs [EC. VIII (1902) Soraba 262. 1077 Kuppatur, ARIE 1960-61 B-30 and B-82. C.E. 1087; IAP. Karimnagar. No. 17. 1060 etc].

## K.16

This is an undated record but evidently belongs to the end of tenth and the beginning of eleventh cent. With an abundant character, conquering and destroying the enemy of Karma, the sayings of the early masters being the royal conduct (policy), the courageous Koṇḍakundācārya administered the sacred land of penance and the world obeyed his orders - such was his eminence.

His disciple Meghacandra Siddhāntamunīndra was unsullied, one of the greatest seers of the Jaina faith. He was the *jaṅgama-tīrtha*, a mobile ford in the holy path of Jaina monastic order, in the modern times. The *niśidhi* column was erected by Vimalanandi bhaṭṭāraka to perpetuate the memory of his teacher, Meghacandra munīndra. Piṭṭoja or Peddoja wrote the charter; auspiciousness (*mangalaṃ*).



The importance of this charter in the context of jaina āgama and ācārya tradition needs no exaggeration. The Śārdūlavikrīḍita Vṛtta (in the first six lines of the epigraph), extolling the towering personality of KKA, figures again in k.52, k.60 and k.62, in the Huṇasi-Haḍagali inscription of 1099 and in the colophon portion of the Dhavalā-Tikā. Again, it is note worthy that Meghacandra Siddhānta munīndra who figures so prominently in the colophon of the Mahā Dhavalā-Tika (*Mahābandha*), along with his worthy pupil Māghanandi Vratindra, died at Koppaḷa. He was an adroit in different discipline and a connoisseur in āgamas, and the four fold congregation considered him as a mobile piligrim centre (*jaṅgama-tīrtha*)!

#### K.17

Mākāḷayya, free from evil ways, ardent follower of Ajitaswāmy, the second Tirthankara, who had quelled all the sin, protector of all, worshipped by even the divine beings. However we ponder, Bayūra Mākāḷayya shines unparalleled on this earth, generous in virtues. Karamayya, his father, Caṭṭakabbe, his mother, possessed pure qualities. Mākāḷayya of Bayūr learnt, well in advance, that the inevitable death is knocking his doors, renounced the sense of belonging. With a smile on his lips, invoked the lotus feet of Arhat-Parameśvara, an epithet of one who has attained *kevala-jñāna*, infinite knowledge, the omniscient, breathed his last in virtuous concentration on 9-7-998 Saturday. Caṭṭakabbe, his mother erected the post-mortem memorial stone column.

#### K.18

An axil is important to the wheel of a chariot; Nemicandra Siddhānta Munīndra, who had reached the other end of Jaina āgama, was like a moon to the ocean of Jaina order. [It is an incomplete inscription].

#### K.19

Jayanandi Siddhānti, a mine of knowledge, shone brilliantly, as an ornament to *Maiḷāpa anvaya*, a sect of Jaina mendi-

cants [Nagarajaiah, Hampa: Candrakode: 1997-B:34-39]. Maṇikyanandi yogindra, his pupil, a moon to the ocean of Jinadharmma, proficient in *sāstras*, a lion to the elephant in rut, the opponent dialectician. His disciple was Guṇakīrti who had the complete knowledge of the Jaina philosophy, an expert in the sciences of grammar, the *āgamas*, the canonical literature, he had reached the other shore of the oral tradition of Jaina scripture. His pupil was the noted Abhayanandi Paṇḍitadeva of Aṇṇigere, an eminently pious man who attained the emancipation and joined the abode of the deities on 6-3-1005 Tuesday. The monk Jinacandra-paṇḍita, who had the cognomen of *sarvodaya-cakravartti*, caused this column. The rare title of *Sarvodaya*, welfare of all, reminds the phrase of Samantabhadradeva, who while defining the Jain faith says “*sarvōdaya-tirtham = idam*”.

## K.20

The epigraph is much mutilated.

## K.21

*Ekadaṇḍi* Trikālayogi has no other match to compare with, except the *Gaṇadharas*, the first mendicant disciples of a Tīrthaṅkara, the prophet, or the ascetics who are immersed in meditation, or the monks who have mastered the special powers derived out of perfection, i.e. the seven *ṛddhis*.

1. Trikālayogi had the systematic practice in all the three types of abstract contemplation:
  - i. *ātāpana*, doing penance while standing firmly in the open field under the scorching sun.
  - ii. *tarumūla*, standing firmly at the foot of a tree during the rainy season, when the drops of water trickle from the leaves above.
  - iii. *Vinyasta nivāsa*, standing firmly in the water in the cold season.
2. Even when the rainy cloud was roaring with incessant rain-fall, lightning and thunderbolt creating a sense of fear every

where, the monk Trikālayogi was concentration personified, and was equally firm-footed in jaina scripture. After his successful practice of abstract concentration (*tapā*) in the above three strenuous types of yoga, towards the end of his life, at the feet of Jina of Kopaṇa, after perseverance in his *tapas*, and when the inevitable end had approached him, Trikālayogi bhaḷāra decided to perform *sallekhanā*, the ritual death by fasting. He did the religious obligation for three days and abandoning the cares of worldly possessions, destroying the strength of the effect of sin, was rewarded with the eternal bliss and attained final emancipation from the cycle of birth and death (*mokṣa*) on 1-11-997 (Monday). When he attained the salvation, the deliverance of the soul from the individual body, even the gods and Indra, their chief, bowed their head in reverence to the monk. Jakabbe kanti, a nun and confrere of Trikālayogi, got this epitaph erected in stone.

3. The austerities practiced by the adept are identical with the discipline of the senses as prescribed in the Prakrit and Sanskrit *yogi bhakti*:

śoṣita-gātrayaṣṭaya iha śramaṇā dṛti kambalāvṛtāha |  
śīśira niśām tuṣāra viṣamām gamayanti catuṣpathe sthitāha ||

[Śloka No.7 in Sanskrit *yogibhakti* in the series of *Daśabhakti*]. According to Jinasena ācārya of Punnāta Sangha, the monks were allowed to observe the varieties of penance in the jaina temples also [*Harivaṃśapurāṇam*, C.E. 784]

4. Trikālayogi alias Traikālyayogi, a famous pupil of Gollācārya, figures in some epigraphs and we have thus an access to his hagiography. He is one of the felicitous ascetics of tenth century whose efficacious influence is transparent in the description of Śravaṇabelagoḷa and other charters [EC. 11(R) 173 (140) 1145 p. 119, lines: 50 to 59; *ibid*, 156 (127) 1115. p. 94, lines: 47-56; *ibid*, 71 (64) 1163 p. 28. lines: 41-45 etc.]
5. Trikālayogi Siddhāntadeva was worshipped by kings and māṇḍalikas. He was the royal preceptor of *Sarvalokāśraya*

Viṣṇuvardhana Mahārāja, *rājamārtaṇḍa* Bhīma III [SII. IX-i. No. 403. 10th cent. Rāmatīrtham cave inscription (AP)], Vizagapatam dt, Vizianagarm zamindari, p. 409].

6. Rāmatīrtham olim Rāmagiri or Rāmakonḍa or Ratnagiri in Trikalīṅga country, was a reputed Jaina settlement. It is here in a Jinālaya that Ugrāditya composed his *kalyāṇakāraka*, a SK. work, for the good of mankind. Śrīnandin, who was the preceptor of Ugrāditya and Viṣṇuvardhana IV (C.E. 762-99), king of the Eastern (Vengi) Cālukyas. The Rāṣṭrakūṭa king Govinda III (793-814) had also once retired to the banks of Tungabhadra and fixed his camp at Rameśvara-tīrtha, when Viṣṇuvardhana IV and his successor Vijayāditya-II (C.E. 808) of Vengi were ruling; the prince Amoghavarṣa-I was then about six years old! Rāmatīrtham flowered into an influential seat of Nirgrantha faith and learning, under the patronage of the Viṣṇuvardhana-IV (771-806), when Śrīnandi ācārya was the abbot of the diocese.
7. Later, during the reign of Amma-I, Bhīma-II, Ammarāja-II (945-75) and Bhima-III, who had the cognomen of Sarvalokāśraya, encouraged Jainism to flourish along with Rāmatīrtham [EI. VII. p. 177]; "An inscription at Rāmatīrtham near Vijayanagaram indicates that Jainism continued to flourish till the beginning of eleventh century and that the Rāmatīrtham hill was regarded as a place of pilgrim by the Jains since early days. A Kannada inscription of the reign of king Vimalāditya states that Trikāla yogi siddhāntadeva muni, Ācārya of Desigaṇa who was a *guru* of the king, paid respects to the Rāmatīrtham hill. With the reign of Rājaraṇjanarendra, son and successor of Vimalāditya, Jainism lost royal patronage and sympathy" [Pusalkar, A.D: The age of Imperial Kanauj, ed. R.C. Majumdar, Vol. IV. Bombay: 1955:290].
8. Rāmakonḍa (Sk. Rāmatīrtham) was a Jaina centre from seventh to eleventh cent. Śrīnandin and Trikālayogin were responsible for its fame who commanded royal patronage. Gurubhaktakonḍa at Rāmatīrtham has the vestiges of Suvidhinātha (Puṣpadanta), Pārśvanātha, Rṣabhanātha

and Padmaprabha sculpture [Nirgrantha, Vol. II: 1996: 67-68]. Rāmatīrtham cave was a Jaina cave and the numerous Jaina images on the hill confirm the fact [Jain, J.P: The Jaina sources of the history of ancient India: 1964: 107-08; Jawaharlal: 1994:91]. Thus, the present inscription under discussion [k.21. C.E. 997] has so much of historical significance.

## K.22

1. Māghanandi munipa, a disciple of Maladhārideva, chief of ascetics, was respected by one and all. Vādībhasimha and Trikālamunīśvara were his confrere. Māghanandi bhaṭṭāraka attained the abode of gods (the name of the *samvatsara* is broken and lost, but the month *vaiśakhaśuddha* ṣaṣṭi and the day Thursday is visible). As the moon lits the sky, all the quarters, the earth, so the fame of Māghanandi bhaṭṭāraka shines brilliantly.
2. Māghanandi bhaṭṭāraka accepted the vow of sallekhanā at the *caityālaya* built by the king Niravadyavallabha. Māghanandi munīndra, respected by the learned, a pupil of Meghacandra [K.16], the best of monks, is also connected with the tradition of *Mahā Dhavalā Tīka*. In the colophon of the *Mahā (Bandha) Davalā Tīka* there are verses in praise of Māghanandi Vratīndra, pupil of both Meghacandra and Maladhāri munīndra, chief of monks: the final *praśastiverses* of *sthitibandhādhikāra*, *anubhāga bandhādhikāra* and *pradeśa bandhādhikara* contain kanda, sragdharā and Mahā-śragdharā *Vṛttas* in appreciation of Maghanandi ṛṣi.

## K.23

1. Tribhuvanacandra munindra, disciple of Ravicandrasūri, an enemy of sin, was a master of the Nirgrantha world. Tribhuvana candra, a sun to the lotus, the jain saint-scholars, had the qualities of tranquility, restraint, patience and strict adherence to the rules enunciated in the scriptures, he would utter the sacred words of truth.
2. Another disciple of Ravicandra was Pūrṇacandra and his pupil were Śrīdharadeva, Śṛtasāgara and Dāmanandi. A

great sage Dāmanandi, well-known in the line of Kāṇūr gaṇa, attained his liberation on 13-3-1036 Saturday. Nāṇabbe kanti, a nun, also breathed her last.

3. A remarkable feature of the present record is that the details mostly coincide with the list of friars mentioned in the colophon of the Dhavalā-Tikā, Ravicandra, Śrīdharadeva, Dāmanandi figure prominently. [Dhavalā Tikā of C.E. 1113; KJS: 1996: p. 230, Huṇasi-Haḍagali inscription of A.D. 1099].

**K.24**

Piṭṭakabbe alias Piṭṭabbe erected a *post obitum* to her preceptor (other details are not known). She is identical with the Piṭṭabbe mentioned in K.17 and K.26, all of later tenth cent.

**K.25**

A man who had quelled the feelings of lust took to the vow of fast unto death [much mutilated].

**K.26**

Eṇeyabbe, disciple of the learned Mauni-yogi-munīndra-Vallabhācārya, was vulnerable and appreciated by the *bhavya-jana*, persons capable of attaining *mokṣa*. She was deceased and she wanted to retaliate the sickness by taking refuge in deep meditation. Enduring with resignation, the privations imposed by austerities for five years, which only Eṇeyabbe could afford, she achieved remarkable fame. She travelled to the world of gods by observing the ritual fasting to death on 11-10-976. Piṭṭabbe, a bee at the lotus feet of Tribhuvanacandra swāmy, erected this niśidhikā with affection to the nun Eṇeyabbe kanti.

**K. 27**

This has been discussed along with K. 6.

**K.28**

1. Candabbarasi, elder daughter of the reputed father and the ruler of the earth surrounded by sea, head in the Ikṣvāku family, shining bright like the moonlight, was charming and

famous. Candabbarasi had the *biruda sahaja-makardhvajam, dussaha śauryam*; there was no subject which she did not know. She was the younger sister of the crown-jewel of the māṇḍalikas - such was the greatness of Candabbarasi.

2. All of a sudden distress beseeched the renowned Candabbarasi which made her to act swiftly. She immediately relinquished everything, accepted the vow of willing submission to death and attained the most respected and coveted *paṇḍita-paṇḍita-maraṇa*, the highest and best of the varieties of death as prescribed in the *Ārādhana* text of Śivakoṭi-ācārya, on 27-11-972 at Koppaḷa.
3. The problem of identification of the father and brother of Candibbarasi remains an enigma. But the possibility of Candibbarasi and Kundaṇasāmidevi being one and the same is worth considering. The author of this record is Hiraṇyagarbha.

#### K.29

1. The omniscient Śrīdharadeva was simultaneously both a fixed and mobile spiritual teacher. Kopaṇa was a permanent pilgrimage place for attaining *mokṣa*, emancipation from the cycle of birth and death. "Śrīdharadeva was an animate *tīrtha* for the world" - was the opinion of the people. The learned and the emperors worshipped the seer. He had broken the pillar of defilement, conquered the chain of bondage and the five senses, destroyed the sin and traversed the holy path of *mukti*, salvation or final liberation.
2. Cāmuṇḍarāya (A.D. 978) has described Āryasena *muninātha* as a *jaṅgama-tīrtha* [Cāmuṇḍarāya purāṇam, verse no. 17]. Meghacandra is also considered as a *jaṅgama-tīrtha* of tenth cent. [k.16]; so was Nokkayya *Paṭṭaṇaseṭṭi*, president of the chamber of commerce of the Sāntalige-Thousand nāḍ [EC. VIII (BLR) Nr. 57. 1077, line: 26]. There were some pontiffs in the Jaina monastery of tenth and eleventh centuries, who were highly respected

as *jangama thīrthas* [EC. VII-i (BLR) Sh. 57.1118 Nidige; *ibid*, Sh. 64. 1132. Purale p.67 etc]

3. 'Śrīdharadeva was worshipped by the emperors' - is a statement of historical importance. Though, the inscription is undated, it can be assigned to the last decades of tenth century. During that period, the area in and around Koppaḷa was ruled by Tailapa-II (973-97). Hence, it is more probable that the emperor Tailappa had paid his respect to Śrīdharadeva.

### K.30

1. Sakalacandra munīndra, proficient in the glorious and profound *syādvāda* philosophy, in the knowledge of three-jewels, a birth place of forbearance. Candranandi, a lion to the elephant in rut, the *Kāma*, was his teacher; Dāmananḍi Siḍḍhanta muniśvara, a chief of many ascetics was his pupil; such was the grandeur of Śakalacandra munīndra, how lucky he was!
2. Goddess Padmāvatīdevī of Mirijāpura (Miraji in Mahāraṣṭra: Sāngli dt) *temple spread* the perfections of this great ascetic Sakala candrabhaṭṭāraka to the assembly of attaining *mokṣa*. Folding both his lotus hands into the shape of an opening bud, did not unfurl it even at the time of the soul departing from his human flesh; such was the happy end! He gracefully walked into the heaven on Sunday of Śravaṇa nakṣatra Ādityavāra (name of the samvatsara is lost).

### K.31

On 9-10-997 (saturday) a disciple of Maladhārīdeva attained his death.

### K.32

Devendra muniśvara of Koṇḍa-kunda anvaya Desika-gaṇa, a residence unit of Jaina monks, pustaka-gaccha, a chapter of Jaina monks, of pleasing manners, achieved his final and (incomplete inscription).



### K.33

In the year śaka 893 corresponding to June 6th of 971 A.D. Tuesday, Maladhārideva, a pupil of Śrīdharavimuktibhaṭāra of KKA Desigagaṇa, attained death while in meditation. Maladhāri sūri performed penance day and night after which he comfortably, leaving the five vital breaths, walked into the realms of heaven. The five arrow of flowers of Kāma could not pierce his body, ill-conduct could not reach him, the snare of worldly illusion could not touch, consequences of actions done in former stages of existence could not effect - that was the glory of Maladhārideva. Fixed firmly in *Padmāsana*, sitting with the thighs crossed, with one hand resting on the left thigh, the other held up with the thumb upon the heart, and the eyes directed to the tip of the nose; with ease he got enlightenment, left the body to the five elements and crossed over to the eternal world. As indirect reverence to his teacher, Candraprabhadeva, a pupil caused this after death column (nīśidhi).

### K. 34

Since this is an important inscription, an in externso discussion will follow after K. 68.

### K.35

1. Padmabbe kanti, a famous nun of Kogaḷi, reached the abode of gods on 18-5-1001 Monday. She was the disciple of Śrīdharadeva, a towering personality of tenth cent., who figures in some other inscriptions of Koppaḷa and SB. Padmabbe kanti, praised by one and all, was a residence of merits. Jakkiyabbe, worthy disciple of the nun, erected this post mortem memory stone.
2. Kogali was a farfamed Jaina seat and a pilgrim centre (a jaina-tīrtha). The Gaṅga kings made it an abode of architectural beauty and a cultural centre. Durvinīta built in sixth cent. an extraordinary *sarvatobhadra caityālaya*; four Jinas seated back to back in the centre, having entrance to the temple from all the four sides, also called *caturmukha*

*basadi*, is the speciality of this type of temple. Kogaḷi was not far away from Koppaḷa.

### K.36

A fragmentary inscription records that Boppa a person earned a great reputation by causing jaina temple at Kupāṇā-Śrī-tīrtha, perhaps in the early thirteenth cent.

### K.37

1. Indranandideva had the privilege of accomplishing his mission in his lifetime through restraint, respect to teachers, elders, penance, liberal outlook, preaching, pious acts and caring for betterment of others. Indranandi bhaṭṭāraka accepted the vow *sanyasana*, voluntarily inviting death, and attained the highest status on 3-5-1032 Wednesday.
2. The adept Indranandi, teacher of Ponna (C.E. 960), (a major Kannada writer) and the author of Śrutāvatāra (A.D. 930), is almost a hundred years earlier to the present Indranandi. Similarly Indranandi who is referred in some other charters of eleventh century is a later preceptor [SII. IX-I No. 117 A.D. 1055; *ibid*, No. 124 C. 1080 A.D; SII. XX. 55.1082]. But the pontiff Indranandi, hailed as the lion cub for the elephant in rut, the opponent disputants, is identical with the person of the same name of K.37 inscription [SII. XI-i. 130 A.D. 1050, Kogaḷi (Ballay dt/Haḍagali tk)]
3. Indranandideva also figures in K.15 A.D. 1028, and K.52, A.D. 1050, of the present corpus.

### K.38

1. The whole earth raised its brow and looked at the extraordinary creation of Taḷagarasa, a bee at the lotus feet of Gollācārya, an ocean of the celebrated Jinadharma, the religion of the Jains. Taḷagarasa had caused *Toraṇa*, a festoon suspended accross the gate ways and steps with ornamentation of large crocodile, crow and other animal and birds of excellent artistic design.
2. Gollācārya's elder pupil was Trikālayogi munīndra who, during the hot season of summer, observed penance, on

stone boulders; stood at the foot of the tree while the dark clouds roared, pouring incessant rain; stood in the ice-cold water during the winter season - that was the mental strength and eminence of Trikālayogi munīndra.

3. This is an undated and incomplete inscription, but supplements the information of K.21 and K.41 epigraphs and SB Nos. 71 (64), 156 (127) and 173 (140) inscriptions.

### K.39

The accomplished Pallava-rāma-mahīpāla was a scion of royal stock. His three consorts Pariyabbarasi, Asagabbarasi and Revakayye, embellished with the three jewels of right insight, right knowledge and right conduct were gems of amiable disposition among the virtuous women folk.

These three queens of the king's seraglio constructed Jaina temples, arranged festivals to worship Jina, consecrated and anointed the images of Jina, had equal devotion to Jaina ascetics. All the three spouses joined the ascetic order at Koppaḷa, renouncing the *mahiṣipada* the first properly consecrated queenship of *maṇḍaleśvara* and preferred the mahendra-pada.

Revakayye listened to the three ritualized confessions, sitting on the thighs, one leg being on the other, a heroic posture practiced by ascetics of higher hierarchy, breathed her last. Even the gods celebrated Revakayye's holy death by singing and dancing, repeatedly uttering *Jayajaya-nanda-vardha* (victorious - auspicious). Drums and other rare instruments of heaven made the sacred sound to the rhythm of the mellifluous music of Tumbura, the *Gandharva* and Nārada, the *devarṣi*, to the tune of which the apsaras danced and thus the paradise above rejoiced the festival of the arrival of Revakayye āryikā from the earth below.

Pariyabbarasi, also accepting the difficult vows of willing submission to the inevitable death, putting up with all sorts of bodily trouble by complete indifference to it, engrossed in deep meditation, walked into the company of deities in the year śaka 911 (C.E. 989).

**K.40**

The renowned Padmabbarasi, wife of Gaṅga-Gāṅgeya Permāḍi-Būtuga II (C.E. 938-61), an ideal lay votary of Jaina order, reached Kopaṇa (Koppaḷa), and amidst the applause and appreciation of all around, accepted the rite of sallekhanā. Her teacher Maladhārideva, an ascetic of many virtues and conqueror of all desires, administered the ritual. Padmabbarasi, while in meditation died in the year śaka 894, corresponding to C.E. 3-12-973 Wednesday. Padmabbarasi had also built a Jaina temple at Naregal and endowed it with several gifts [SII. XI-i.38.C.E. 950. Naregal, pp. 23-24]. Maladhārideva was a famous jaina monk of 10th cent. at Koppaḷa.

**K.41**

This inscription describes vividly the towering personality of Gollācārya, celebrity who belonged to the lineage of KKA pustaka-gaccha Desiga-gaṇa. It has been discussed earlier about the importance of Gollācārya and his pupil. Though the present epigraph is undated, it can be assigned towards the end of tenth cent.

**K.42**

This undated epigraph praises dāna-Jeṭṭige who attained heaven after distributing all her wealth. She relinquished the residence while her husband was alive; her meditation won laurels from the monks and the gods alike. She became an ideal reflected image to the world of the followers of Jaina faith.

**K.43**

1. This record has more historical and religious significance in the context of Jaina hagiography and canonical literature. Though the charter is not dated, on the basis of internal and external evidences, it can be assigned to the later part of leventh cent.
2. Sage Nayanandi, pupil of Maladhārideva, was known for his dignity, consistency, calm and composed sterling charac-

ter. Possessing eminence of excellences, Nayamandi installed peace on earth. He was terrible to Kāma, free from astringent. He learnt that his days are numbered, recollected the wise sayings of the early learned ācāryas and left to join the divine men at Kuṇḍa-tīrtha. Reciting the Jaina litany of reverent salutation to the five holy beings, Nayanandi bhaṭṭaraka, worshipped by the kings, achieved the *triad*, the three jewels and reached the final emancipation. A nun (her name is lost), who was a disciple, caused this niśidhi stone for the merit of her teacher.

3. A *campakamāla vṛtta* of this inscription describing the non pariel qualities of the saint Maladhārideva, has been verbatim repeated in the colophon of the Dhavalā-Tīka, copied in the year C.E. 1113 at the Jina-Pārśva temple of Bannikere. Maladhārideva never once scratched the body when itching was caused by the dirt which covered the whole of it like an armour; he never lay on the side when overcome by sleep; he never said 'shut or open the door'; he never spat; he never reposed - when such was the extraordinary self-control, character and penance, is even the lord of serpents able to describe the assemblage of good qualities of Maladhārideva?
4. The above verse of the description of Maladhārideva bhaṭṭāraka also finds a place in SB inscriptions [EC.11(R) 484 (351), 1119, p.304 and *ibid*, 135 (117) 1123. p.81]; and an epigraph of A.D. 1099 of Huṅsi-Haḍagali also contains the details of Maladhārideva and his pupil Nayanandideva.

#### K.44

A. Revakanimmaḍi, wife of Būtuga II (C.E. 938-61) had patronised and popularised Jainism on such a large scale that it was she who did it on par with Būtuga, Śaṅkaraṇḍa, Mārasimhadeva, Maruḷadeva, Cāmuṇḍarāya, Rājamalla and *Guṇadankakārti* Attimabbe. Revakanimmaḍi influenced by the misery of worldly life and the note of impermanence, took to nunhood and finally, in the prescribed manner of *Sanyasana-vidhāna*, died at Koppaḷa in the śaka year 952 equivalent to 7-5-1030 Thursday.

B. Revakanimmaḍi was one of the four consorts of Būtuga II, the other three being Padmabbarasi, Dīvaḷāmbā, and Kallabbā [*EI*. XV. 23.1071-72. pp. 337-48; *SII*. XX. 35.1055; *EI*. XXXVI. pp. 97-110; *IWG*: 1984: No. 139.962 C.E. and *ibid*, No. 138; *EI*.VI. p. 71; *EI*. IV. p 352; Fleet, DKD. p.304; EC. VIII (1902) Nagara 35.1077]. Koppaḷa inscription no. 40 has recorded the death of Padmabbarasi. Most probably Būtuga II must have died at Koppaḷa, accepting the vow of *sallekhanā*.

1. Regarding the identity of Revakanimmaḍi [k.44] there is a problem which needs further clarification. In the text of the inscription this Revakanimmaḍi is compared to a well-known lady of the same name (i.e. the wife of Būtuga). Besides, the date of the death of this Revakanimmaḍi is 1030 C.E. It is impossible for the Revakanimmaḍi, wife of Būtuga, to live up to that period. Hence, Revakanimmaḍi of K. 44 may be another lady possessing the same name.
2. There are three Revakas mentioned in the present collection; Revakayya-Revakayye (k.39), Revakabbe (k.45) and Revakanimmaḍi; all the three of them are different persons and also died at different periods.

Dīvaḷāmbā had commissioned a jinālaya at Sūḍi (Sūndi), and her spouse Būtuga made a donation of land in C.E. 938 [*IA*. Vol. III. p. 184 C.E. 960]. An inscription from Kūragallu states that Paramabbe, consort of Būtugga was ruling Kūragallu in Kongalnāḍ-8000 [EC. IV(R) Periyapṭṇa. 28. C. 10th cent. p. 523]. If Paramabbe is different from Padmabbe, then she will be the fifth wife of Būtuga.

#### K.45

Vijayabbarasi, by the rite of *sallekhanā*, attained death on 4-4-998 Monday and her daughter or disciple Revakabbe, a gāmundi of Mugaḷi, caused this post-mortem memory stone for the merit of her mother.

#### K.46

Jākayye, sensing that the final hour has come, stopped all her activities, lost any interest in the mundane world, hap-

pily listened to the teachings of the monks, took the vow of fasting and found the final emancipation, after anihilation of the terrestrial interests, on 30-5-1035 Friday.

#### K.47

1. It opens with a rare Sanskrit invocatory verse: Let there be auspiciousness to the ordinance of Jina, which is the friendly sun, awakening the host of lotuses in the form of pious persons, and which lends a supporting to the being who is oppressed by the peculiar darkness of the ocean of mundane existence [C.E. 1023]; this verse is repeated in a later charter [SII. IX-i. No. 387. A.D. 1297, Mannera Masalavāda (Ballary dt., Harapanahaḷḷi tk) p. 400].
2. Gaṅga māṇḍalika Rājamalladeva, a bee at the lotus feet of Arhat Paramēśvara, was a chief lay votary of Ajitasenamuni, a connoisseur of the doctrine of non-absolutism, and chief of the four-fold synod. Rājamalladeva, son of Butuga-II, had crushed the enemies with his valour, washed off the hostile maṇḍaleśvaras with his matchless bravery, annexed the territories of his opponents. Even Hari and Hara, of the eternal trinity, happily joined Rājamalladeva, such was his prowess, an elephant in rut.
3. Kañcabbarasi, consort of Rājamalladeva, scion of the Gaṅga dynasty, an ornament to the glorious royal family, upheld her magnificence and lost interests in everyday worldly life, after the death of her husband. She sought relief from the burden and sorrow of existence and the series of births. Keñcabbarasi approached the stainless Ajitasena muniśvara, the preceptor of the Gaṅgakula, listened to his religious sermon on the rewards of the virtuous life. She, on her own accord, took to penance, achieved the most coveted three jewels and easily walked into the eternal world in the year śaka 945, identical to 15-1-1023 Tuesday at the Kopaṇa-tīrtha.

#### K.48

A fragmentary lithic record of the early eleventh cent. (undated), explains briefly the felicitous and efficacious personality of the sage Maladhārideva, who after attaining emancipation from the worldly bondage, was received by

the divine beings with pomp and pleasure. Poleyabbe kanti, a nun and pupil of Maladhārideva, (either erected the *niśidhi* for the merit of her teacher or herself met her death at Koppaḷa).

#### K.49

A broken inscription, contains only the usual invocatory Jaina śloka, a quotation from the *pramāṇa-sangraha*; may the doctrine of Jina be victorious, the doctrine of the lord of three words, the unfailing characteristic of which is the glorious and most profound *syādvāda*, the doctrine of non-absolutism.

#### K.50

1. Ascetic Siddhasena bhaṭāra looked after the pontifical order of Kopaṇa diocese for several years and was honoured by the kings. Siddhasena Paṇḍita muni belonged to *senagaṇa* and *candrikavāṭa anvaya*.
2. Maladhāri muni, teacher of Siddhasena bhaṭāra observed penance and accepted the rite of *sanyasana*, a wont of many Jaina monks, met his death and attained the state of eternal bliss in the *caṭṭaga vasadi* temple at Kupaṇa, and his famous pupil, Siddhasena erected this *niśidhi* as a post-mortem memory and respect. It is an undated and incomplete epigraph.

#### K.51

1. May the doctrine of Jina be victorious, the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syādvāda*, the doctrine of qualified assertion. To praise kavaḍeya Boppasetṭi, even the creator (Aja=Brahma) does not know; when such is the case, who else is there on earth to eulogise the endless greatness of the penance of Candranandi bhaṭāra, commended by Āca [poet Ācaṇṇa, author of Vardhamāna purāṇam, C.E. 1195, and a pupil of the preceptor Nandiyogindra]. Arhaṇandi, disciple of Candanandi, ornament of monks, who with his rigid penance slimmed the body, subdued vexatious sensual passions. His virtues,



highly delineated by the earth surrounded by sea, full of crocodiles.

2. Kupaṇa is the earth of Jina, the victor, the lord of that place is Candranātha, and he is dear to the heart, Arhaṇandi munipa is the teacher, Ēcaṇa, reputed and impeccable in the *caturtha* sect of Jaina community, Sūtavve is the mother, and the king Ballāḷa is the master - how lucky is Boppasetṭi bhūpa to possess all this! Rugmini (? temple) is praised in this world, under the instruction of candana Candranāthadeva and Kāḷa yakṣī, Sāgaradatta setṭi had made Kopaṇa a great religious centre and the hero Boppa setṭi reconsecrated the idols with the prescribed rites and enhanced the glory of Kopaṇa.
3. Boppa setṭi, a mirror of the world, uplifted all the Jaina temples at the following places of pilgrimage: Koḷattūr, Lokkiguṇḍi, Kupaṇa, Bankāpura, Hūli, Kogaḷi, Muḷgunda, Aśoke, Baṭṭakeṛe, Hānungal, Navilgunda, Beḷaguḷa, Bandaṇikāpura, Purikara and such other *tīrtha-sthalas*, holy seats of Jaina faith.
4. This is one of the rare inscriptions in the present corpus, where a person's fame is perpetuated. The achievements of Boppa setṭi are not only listed chronologically but also compared and weighed with that of similar accomplishments in popularising the voice of non-violence (*Ahimsā*). After observing Boppa setṭi's adventure, valour, prudence, religious bent of mind, dedication to Jaina faith, people were astonished. They were convinced that he is far superior to the Gangarāja, Nimbasāmanta, Mādhava, Cāmuṇḍrāja and Recaṇa daṇḍanātha, in patronising his creed.
5. The record also states that Hoysaḷa Ballāḷa had crushed a heavy defeat on the Kalacuris and the Seuṇas. Bappasetṭi died on 29-3-1204 Monday by the rite of *samādhi-vidhi*.

## K.52

1. Abhayanandi Paṇḍitadeva, an adept in the line of KKA, continued to shine at Kellangeṛe, a famous city, as a chief abbot of the diocese. Hemacandra Siddhānti, his pupil, was

a monk of renown. Vīranandi facilitated the wise, desirous of crossing the ocean of mundane world, by writing commentaries on *Samayasāra*, *Trilokasāra*, *Labdhisāra* (etc), the *pañcasangraha* works of the *tattvārtha* theme. The saint Caturmukhadeva, a treasure of austerity, was a celebrity of excellences. His confrere Indranandi Paṇḍitadeva, a lion for the elephant in rut, the hostile disputants, enhanced the glory of the order of Jina (*Jinaśasana*); the illustrious preceptor passed away on 30-9-1046 Tuesday.

2. Kāliyabbe kanti, a nun and pupil of Indranandi Paṇḍitadeva, adorned with the garland of virtues was the mother superior at Kupaṇācala. She was renown for her charities, restraint and prowess. Māliyabbe, a lady votary of Kāliyabbe kanti, caused this long lithic record. Māliyabbe a lady with a tender body, lotus face had long plaited hair.
3. Sāgaraṇandideva had easily reached the shore of Jaina philosophy; he had the courage of the excellent Mandhara mountain; a swan in the lake of the assembly of the learned, he would spend his time in preaching the philosophy of Tattvārtha (sūtra of the adept Umāsvatī). Earth is the notebook, the mountain of the gods is the pen, serpent god is the writer, accounting on the Mandhara... (the remaining portion is broken).

### K.53

Gonambe, daughter of Eṇegaṅga of the Gaṅga dynasty, wife of the valiant Ajavarma, and mother of Kṣatriya-Rāma, relinquished the profane life and took to the rigid life of a nun. After a severe penance, she died in the year śaka 914 14-10-1992 C.E. at Koppaḷa.

1. Eṇegaṅga is mentioned in some other inscriptions [IWG: 1984: No. 120: pp. 337-78; Mar 1921. pp. 8-16. 962 C.E.; EC. IV (R) Chāmarājanagara 354. 962-63 C.E.]. Ajavarma is identical with the Ajavarma of Kūḍlūr inscription [MAR 1921. pp. 8-16. 962 C.E.]. Eṇegaṅga (886-920) is the son of Būtagendra-I and Candrobalabba.

### K.54

1. The order of Jaina, i.e. the Jaina religion, was covered in glory earlier by the monk Maladhārīdeva and later by Candra kīrti bhāṭṭaraka. Vardhamāna Siddhānta muni was a pupil of both Maladhārī munīndra and Nayanandi munipa of unparalleled transparent character.
2. Vardhamāna Siddhānti had subdued the ego of *Manasija*, the god of love, by his mild and mellifluous chaste words. His worthy pupil, Sakalacandra Siddhāntadeva had won fame for his reflection, restraint of the passions, silence of speech, study of scripture, zealously intent on practising penance. He died on 6-10-1047 Tuesday and achieved the three jewels.

#### K.55

Mutilated and fragmentary record registers the death of Dhanakabbe nun and a pupil of Pūrṇacandra, a disciple of Ravicandra, chief of the group of monks. Dhanakabbe a nun renown for her sterling character, being without food for days, virtuous disposition, adoration, died at Kopaṇa-tīrtha (undated; C. 11th cent). Her confrere, Abhinandanayya a poet, an orator, reciter, a disputant caused the epitaph.

#### K.56, K.57, K.58 and K.59

These four charters are much mutilated, fragmentary, incomplete and undated. K.57 has something to say about a māṇḍalika who had the congenomen of Gaṅganārāyaṇa. K.58 speaks of the queens of a king who died of *sallekhanā* and thus it may be related to K.39, discussed earlier. K.59 contains only the usual invocatory Jaina Sanskrit śloka of Śrīmat-parama gambhīra...

#### K.60

Bijjāmbika (Bijjāmbarsi), daughter of Būtuga Permāḍi-II and Padmāvati (Padmabbe), elder sister of Mārasimha II, wife of Hariga-Mallapa and a lady disciple of pontiff Śrīdhara-deva, earned the appreciation of scholars and poets. After freely distributing her entire property, bid adieu to every day worldly life. She accepted the vow of *sallekhanā*, achieved the three

jewels and died in the manner prescribed in the *Ārāḍhanā* text at Koppaḷa in the year śaka 931 corresponding to C.E. 5-10-1003 Tuesday.

1. This is the first and only inscriptional reference to Bijjāmbikā, daughter of Būtuga and Padmāvati (Padmabbe). Padmāvati is elsewhere mentioned as Padmabbarasi [S//. XI-i.38. 950 C.E.]. So far it was known that Būtuga had only one daughter (Kundaṇasāmidēvi), who was elder to all his children except Maruḷadeva, who was the eldest son among all his six children. But the present inscription has supplied an extra information that Būtuga had one more daughter (Bijjāmbā).
2. Both mother Padmāvati (Padmabbarasi, K.40) and daughter Bijjāmbikā (k.60) have died at Koppaḷa by the rite of *sallekhanā*. Similarly sisters, Kundaṇa-sāmidēvi and Bijjāmbikā, and co-wives Padmāvati and Revakanimmaḍi, have met the similar death at Koppaḷa.

K.6, 12, 44, 47 and 60 provide reliable historical information, throwing fresh light on the history of Gaṅgas, facilitating an authentic reconstruction of the family tree of Būtuga. There was a good number of luminaries in the very royal house of the Gaṅgas, who heralded the glory of Jainism. Būtuga bequeathed a rich legacy for his successors to emulate and keep the lamp of *syādvāda* burning bright.

#### K.61

1. An incomplete and undated inscription, provides some useful historical information. A certain Dorayya, a devout Jaina was the father of Bonthādevi and father-in-law of Jagadekamalla Jayasimhadeva, an ornament of the Cālukya emperors (1015-42); a rare feat of wonder for others.
2. This fragmentary charter contains the important material of supplementing the name of the wife of Jayasimhadeva as Bonthādevi; for the first time, we hear this name. She is the daughter of Dorayya, a *jinabhakta* and a laity of Srīdharadeva, a wildfire for the terrible wood, the sin.

3. This informatin confirms the statement of the historians that the Cālukyas of Kalyāṇa were Jains up to Jayasimhadeva “From inscriptions we understand that Jagadekamalla was a Jain and had the Jain *biruda mallikāmoda*. It is to be noted that all his predecessors from Tailapa downwards were Jains” [Venkataraya Sastry, V., Bilhaṇa’s Vikramāṅkadeva Charitam, article in the Chālukyas of Kalyāṇa (ed) M.S.N. Rao: 1983: 75]. Therefore, K. 61 supplies, additional and hitherto unknown information that his wife and his father-in-law were also ardent Jains.
4. Āhavamalla Tailapa II (973-97), founder emperor of Kalyāṇa Cālukya line of rulers, was the son of Bonthādevi and Vikramāditya IV; that Bonthādevi was the daughter of Lakṣmaṇa, Kalacuri king of central India. Thus the name of Bonthādevi has somehow continued for the second time in the Cālukya royal house.
5. Though, the fragmentary inscription contains only seven short lines, it is composed in *Mattebha vikriḍita vṛtta*. Śrīdharadeva of greater celebrity, brought credit and illuminated the Jaina church in the last decades of tenth cent. K.23, K.33, K.60, K.67 have recorded the scintillating spiritual personality of the sage Śrīdharadeva. Dorayya mentioned elsewhere is different from this person [MAR 1915, No. 19, 1050; EC. Vol. V. Hāssan No. 185].

## K.62

1. It furnishes the glimpses of the hagiography of some patriarchs of Jaina monastery who perpetuated the tradition of canonical literature.
2. Koṇḍakunda ācārya is equated to an emperor: his virtue is the bounteous treasure, he is victorious by vanquishing the enemies of karma, his royal conduct in following the path traversed by the early ascetics. Thus, the chief of friars and nuns, the KKA is ruling the kingdom of penance (*tapo-rājya*). The fourfold congregation is obeying his commandments. With his undaunted courage and venerable charac-

ter, KKA has been supreme in the group of monks, just like an emperor in the assembly of kings.

3. After Koṇḍakunda ācārya, in his lineage, succeeded Gṛddha-  
piṇcācārya and his pupil Balākapiṇcācārya who were both  
felicitous in Siddhānta (philosophy), adriot in grammar, con-  
noisseur in the six kinds of tarka (polemics) and had won  
laurels in the Desiga gaṇa.
4. A good number of pupil followed one after another, promi-  
nent among the disciples were the (senior) Maladhārideva,  
Śrīdharadeva, Māghanandi Siddhāntideva, Devendra  
bhaṭṭarakadeva, Padmaṇandi Siddhantadeva, Guṇabhadrā  
Siddhāntadeva, Meghacandra Siddhāntadeva who had the  
unique cognomen of Bharata cakravartti, Śrutakīrti  
paṇḍitadeva and Nayakīrti siddhanta-cakravartti.
5. Meghacandra Saiddhānti, pupil of Nayakīrti Siddhānta  
cakravartti, was chief of the monachs, known for compas-  
sion and clemancy. Maladhāriswāmi of Aṇṇigeri and  
Nemicandra Paṇḍita of Arasiyabīḍu were his disciples.
6. Meghacandra Siddhanta bhaṭṭāraka died on 22-8-1031 and  
achieved the three jewels.
7. Most of the pontiffs mentioned above do figure prominently  
in many epigraphs particularly of SB, and in the literary  
works. A colophon of Dhavalā-Ṭīkā contains some of the  
lines which appear in this inscription - is a point to be noted.  
And the lines from 13 to 24 are almost repeated in K.52,  
K.16, K.60 and K.68. A systematic recurrence of such lines  
shows that the composers of these records had the tradi-  
tional training.

### K.63

A fragmentary inscription speaks of the death of  
Aṇugabbarasi, a lady follower, evidently a consort of a king.  
She was a disciple of Divākaraṇandi Paṇḍita bhaṭṭāra of  
KKA Desiga gaṇa. She died on 4-4-977 by the rite of  
Sanyāsana.

**K.64**

An incomplete niśidhi, of six small lines, mentions a śaka year 896 equivalent to 15-2-975 Monday.

**K.65**

1. An undated and incomplete niśidhi, of about C.11th cent. A.D., furnishes a few details of the hagiography of the adept Ajitasenācārya, a prominent monk of Sena gaṇa. Famous in the Gaṅgavāḍi subdivision, he was a royal teacher of the Gaṅga dynasty.
2. His influence on the contemporary society was so efficacious that everyone respected him. His votaries strongly felt that the earth still grows food crop, there is regular seasonal rains, people maintain good character, the kings do not fall short of virtues, there is no famine and pestilence, no theft or burglary - all this has been possible because of the penance and presence of Ajitasena munīndra.
3. Ajitasena bhaṭṭāraka was an embodiment of deep meditation and had overcome all passions and devoid of any attachment to human body. Some may praise and others may abuse but, he was kind to all. Who would not worship such an uninvolved ascetic dedicated to prayer, meditation, and austerity.
4. Samantabhadra bhaṭṭāra, chief pupil of Narendrasena Paṇḍita, caused the niśidhi by composing the inscription himself.
5. A possibility of Ajitasenācārya being the same monk who was the teacher of Cāmuṇḍarāya, Ranna and Mārasimha, can be contemplated; K.47 also has some details about this preceptor.
6. Narendrasena-I, grand disciple of Ajitasena ācārya, was a great grammarian; he had mastered the Cāndra, Kātantra, Jainendra and Aindra traditions of grammars [E. XVI. No. 9. 1053. Muḷgunda pp. 53-57; *ibid*, 9-B, 1081, Lakṣmeśvar, pp. 58-66; SII. XVIII. 71. 1066. Moṭebennur. p. 67].

**K. 66**

The monk Monideva attained liberation in the early morning. Name of the Śaka samvatsara is lost. A Mauni-bhaṭṭāraka is mentioned in K. 9 and K. 26.

**K.67**

The illustrious Śrīdhara Bhaṭṭāraka, an abode of mokṣalakṣmi, highly pious, a refuge for the disciple, famous in the KKA Desiga gaṇa, attained a better world by the rite of *sanyasana-vidhi* (in the end of tenth century). Poleyabbe Kanti, a nun and disciple of Śrīdhara, erected this niśidhi.

**K.68**

An incomplete and a part of some other unidentified inscription of about eleventh cent. A.D., has given the names of the early master monks who preserved and promoted the canonical knowledge. Gr̥ddhapiñcācārya, his pupil, Baḷākapinchācārya, Guṇanandi Paṇḍita etc. The name of a monk, who had three hundred students, is lost.

Būtuga was himself a well-versed Nirgranthologist. His wives and his daughters were the benefactors of Nirgrantha church [WIG: 1984: No. 138:962 C.E. PP. 411-28]. Būtuga's sons, Maruḷadeva-II olim Pūṇṣeya-gaṇga [EC VIII (1902) Nagara 35. 1077, Hombuja (Shimoga dt); EI. XXXVI. No. 13. 963. C.E.; MAR 1921. pp. 8-16, 962-63 C.E.], Mārasimha-II [SII. XI. 42.970. Savadi p. 28; EC. IV (R) Ch. 138. 965; ibid, No. 79.971-72; EC.II (R) 64 (59). 975. pp. 202-22 etc], Rājamalla [EC VIII (BLR) Nr. 35. 1077], Nītimārga-Goyindara [ibid], Vāsava [ibid] olim Bāsa [k.12] - all the five vehemently advocated Jainism. [Nagarajaiah, Hampa: *Sāntararu-ondū Adhyana*: 1997-A]. Rambaladevi, grand daughter of Būtuga, Rakkasa Gaṇga Goyindaradeva-II and Arumuḷideva-gradsons of Būtuga, were ardent protagonists of Jainism. Caṭṭaladevi, a great grand daughter of Būtuga and wife of Kāḍuveṭṭi, built *Jinālayas*, patronised and encouraged the clergy of Jaina faith [ibid].



To put it in a nut-shell, these new inscriptions unambiguously prove in unmistakable terms that the Gaṅgas were devout Jains. It is because of the sustained support of the stalwarts of Gaṅgas that Jainism could flourish and assume unparalleled magnitude in Karnāṭaka. On the luminous spectrum of the Gaṅga kings, Būṭuga shines like a polar star.

While elucidating the socio-cultural prominence of the present anthology, some of the achievements and active participation of women of all ranks, from the lay votary to the queen, in religious activities deserve prominent place. On par with men, Jaina women made liberal grants to temples, took part in religious ceremonies, followed the path of renunciation, accepted the rigid rule of nunhood. Women of Gaṅga family were always in the fore-front to perpetuate the majestic lustre of the Jaina church.

Like monks, the nuns also used to change their personal names on the holy occasion of their initiation to the nunhood; but, the change of nomenclature was not obligatory. Women were never restricted from entering the nunhood in Jainism. Women of the Gaṅga dynasty, on a large scale, took the vow of *sanyasana*. Some of them had renounced the terrestrial interests in their early age to practice yoga, meditation, and the methodical study of scriptures. So many friars and nuns attaining their mortal end, by chanting the Jaina litany in the holy manner prescribed by the great saints of the Nirgrantha order, is very much illustrated in the corpus of Koppaḷa inscriptions.

An added interesting point of the recently discovered epigraphs is that most of them contain a graphic picture of some illustrious preceptors who were held in high reverence by their contemporary ruling class, particularly the Gaṅgas, the Rāṣṭrakūṭas and the Kalyāṇa Cālukyas.

These friars were master exponents of Nirgrantha philosophy. Through their austerity, strenuous penance, simplicity and a transparent personality, they commanded instant respect from one and all. They inspired their devotees by

their thought, word and deed. Most of the monks, mentioned in these memorial columns, are the preceptors of the Gaṅga rulers.

Among the pontiffs mentioned, the following are outstanding personalities: Abhayanandipaṇḍita, Ajitasenamuni, Gaṇḍa-vimuktideva, Gollācārya, Maladhārideva Mauni-bhaṭṭāraka, Meghacandra, Nayanadideva, Nemicandra Siddhāntadeva; Padmanandi-Siddhānta, Śrīdharadeva, Indranandideva, Siddhasena Bhaṭṭāra, Trikālayogi, Tribhuvanacandra Bhaṭṭāra. Lot of information apropos of the spiritual pedigree to which they belong is available about these ācāryas from other inscriptions, particularly from Śravaṇabeḷagoḷa.

Some of these friars are either confreres or coevals or belong to the successive generation as teacher and disciples. Among them only a few were the pontiffs of Koppaḷa diocese.

#### SALLEKHANA OF SOMADEVASŪRI

Till to-day the exact date and place of the death of Somadevasūri of the *yaśas-tilaka* was not known. But Koppaḷa inscription no. 34 in two parts has, supplied this information; following is the summary of that incomplete inscription.

‘Vādībha-Pañcānana’ was a teacher to poets and to the emperor. A terror to the disputants was Mahendradeva, a disciple of Nemideva, whose disciple was the famous Somadevasūri. Victory to Somadeva, who with his prudence became the emperor of logicians. Even Kṛṣṇarāja (Kṛṣṇa III of the Rāṣṭrakūtas) had praised Somadeva (Sūri) who was also the master of Noḷambāntaka (Mārasimhadeva II, son of Būtuga II).

Somadeva was conversant with poetry, dramaturgy, *Nāṭya-sāstra* and grammar. He was a king among poets; never before and never after a talented person, so deserving as Somadeva, existed. Tārkaika-cakravarti Somadeva-Paṇḍitadeva died at Koppaḷa on 2-10-984 Thursday.

Somadevasūri and his classic *Yaśas-tilaka* are so famous [vide former vice-chancellor of Gowahti university, Krishnakant-Handiqui's *Yaśastilaka and Indian culture* (1949)]. Somadeva was earlier patronised by Arikesari, vassal of the Rāṣṭrakūtas. Somadevasūri completed his work at Gangādharam [Andhra-Pradesh] in the year 959 C.E., The king Arikesari-III, after laving the feet of Somadevasūri, made a gift of a village in the year 966 C.E., to the *Subhadhāma-Jinālaya* built by his father, Baddega. [SMHD. 2.33. No. 7, Parabhaṇi Copper plate, ś. 888 (A.D. 966) and AIP Karimnagar No. 4 (AR 1966 No. 169)]. Somadevasūri wrote another work called Nīti-Vākyāmṛta.

Samadevasūri was a contemporary of Pampa (940 C.E.), another great Jaina poet who has written two Epics- *Ādipurāṇam* and *Vikramārjuna Vijayam*, *Campu-kāvya*s in Kannaḍa. Pampa was a court-poet of Arikesari-II, king of the Vemulavāḍa Cālukyas, feudatories of the Rāṣṭrakūtas.

Jina-Vallabha, Pampa's younger brother, commissioned *Tribhuvana-Tilaka-Jinālaya* in the year C.E. 950. He has also written an inscription, containing Sanskrit, Kannaḍa and Telugu verses, engraved on the Rṣabhagiri hill at the outskirts of the village Kurkyāl, very near Gangādharam of Somadevsūri [I.A.P. Karimnagar dt, No. 3.C.950 C.E.] On the same *Rṣabhādri* is found, in a bas relief, a huge sculpture of the *Cakreśvarī* and the sculpture of six *Jinas*, three on the right and three on the left side of *Cakreśvarī* *Yaksi*, each about six feet tall. This shows that the area in and around Gangādharam, associated with Somadeva sūri, was a Jaina centre. In spite of it, the great ācārya has selected Koppaḷa for his final destiny means that Koppaḷa was considered an important holy place for *Samādhi-maraṇa*, on par with Śravaṇa-Belagoḷa, a sacred sepulchral hill.

There is also another charter, included in K.34, mentioned above, which is dated C.E. 1010-11, eulogising the poetic excellence of Somadevasūri. It is rather unfortunate that both the epigraphs, of A.D. 984 and A.D. 1010-11 are fragments and incomplete.

Baddega *alias* Bhaḍradeva *alias* Vāgaraja (955-65), a scion of the Cālukyas of Vemulavāḍa olim Lembuḷapāṭaka, and son of Arikesari II (930-55), was a ruler of Sapāḍa-Lakṣa-Kṣiti country, i.e., Vemulavāḍa. At the instance of his *rājaguru* Somadevasūri of the Gauḍasangha, Baddega caused a Jaina temple. Somadevasūri composed and completed *Yaśastilaka campū* in A.D. 959, at Gangāḍharā, the residence of Vaddega, a *sāmanta* of Kriṣṇa III, the Rāṣṭrakūṭa king. Somadevasūri continued to live during the reign of Arikesari III, son of Baddega, who granted the author a village for the upkeep and repairs of the Jinālaya caused by Baddega, his father. There are no traces of this Jinālaya at present at Vemulavāḍa, except the broken pillars and statues of the old temple which are now kept in the Rājarājeśvara temple. On the pedestal of a Jaina image kept in the Rājarājeśvara temple, an inscription of the king Baddega is engraved [ARIE 1945-52. p.4].

#### NIRGRANTHA VESTIGES AROUND KOPPAḶA

A cursory glance at the surrounding Jaina places of pilgrimage, will justify the existence of a strong nucleus at Koppaḷa. Within the radius of about 100 kms from Koppaḷa exist a good number of ancient and major settlement, clearly showing that Jainism had a firm foothold in the region. Towards north-west are Aihole, Paṭṭadakal, Bādāmi, Anṇigerē, Āḍūr, Muḷgunda, Laxmeśvar (Puligerē), Hungund (Ponnugunda), Gadag, Ron, etc; towards north-east are Lingasūr, Māski (Piriya-Mosangi) etc. These were the nerve centres of the ism of non-absolutism (*anekānta*). A bronze image from Lingasūr (No. 16) has been dated to the sixth century C.E. [Shah, U.P., Jaina Bronzes - a brief survey, in *Aspects of Jaina Art and Architecture*, eds., U.P. Shah and M.A. Dhaky, Ahmedabad, 1975, pp. 269-98].

Apart from an active movement of the Jaina missionaries, many champions of Jainism were holding sway over these parts for several centuries, and thus Jainism had received a fillip. An extensive and systematic survey of the scattered Jaina vestiges in these places is still a desideratum. Because of the lack of such a consistent and methodical

study of the available epigraphical, literary and archeological data, that much remains to be known about the nature of the growth and spread of Nirgrantha religion. This monograph is an attempt in this direction to show that this hoard of *niśīdhikas*, offer indubitable proof of the resurgence and supermacy of Nirgrantha cult at Koppaḷa.

Like Śravaṇabeḷagoḷa, Koppaḷa was a prestigious and sacred settlement of a host of ācāryas. Therefore, it was a place of rendezvous for Jainas for several centuries. It is not the vandalism by man alone that has annihilated the Jaina vestiges, the ravages of nature has also contributed. Despite all such oddities, whatever is extant now is a solid proof and it provides a panoramic view of what existed once. The whole thing had to be searched, collected, compiled and seen through the Jaina *āgama* perspective. Apparently, the process has been hard and strenuous, but a loving enterprise for which I claim no perfection; however, I should submit that no effort has been spared to present what could be the best for the reader's consumption. I have personally visited time and again many archaeologically important places and collected the valuable data. I have tried to compile the history of anekāntamata, not in isolation but in consonance with the general history of Karnataka. It is non-Jaina specialists who have supplied an authentic infrastructure through their commendable pioneering works. The jaina apathy has resulted in the neglect of their ancient's contribution to the overall evolution of Pan Indian culture, during their hay days.

Jaina archaeology, art and history are subjects that have been in a nascent state since long. I trust that the information, rather a bird's eye view of the great store house of Jaina heritage in this book, will evoke and inspire the interested scholars to take up further indepth study, to improve the state of neglect for such a long time. The composite culture of jains can still trace back the traits of its remote prehistorical period. Jaina culture has amply contributed to the enrichment and alround development of Karnataka through ages. As far as possible I have attempted to offer

a clear and well defined picture of the Nirgrantha activities based on epigraphical evidences and avoided the course of indulging in surmises.

The bulk of information from the corpus will help to extricate the Jaina from the Hindu and to place them in proper perspective of separate and independent identity. Usually Jainas are mentioned as if they are an offshoot of the dominant Hindu majority. The Śramaṇa culture had been an independent entity through centuries, but always a part of the main stream. At certain phase there came a decline, a nemesis in which the jaina vestiges were mutilated and its rich heritage reduced to dust; albeit, the non-extinct evidences of stone still continue to speak vociferate from the dust.

In brief, Niśīdhi columns are *dharmā-jaya-stambhas*, pillars of the victory of religion. Jainas have been using the word 'Dharma' in a very broader sense, with a special significance to denote the basic innate/intrinsic principle of motion, analogous with the time of Ṛgveda, as far back as seventh-sixth century B.C. [Srivastava, S: The Antiquarian Significance of some of Jaina philosophy, 'Rūpānjali': 1983: 135]

## Abbreviations

- AD: anno domini, In the year of our Lord  
AP: Andhra Pradesh  
AR: Annual Report  
ARIE: Annual Reports on Indian Epigraphy  
ARSIE: Annual Reports on South Indian Epigraphy  
Bl: Belūr  
BLR: Benjamin Lewis Rice  
C: Circa  
C.E.: Christian Era (Endevaour)  
Cent: Century  
Dt: District  
EC: Epigraphia Carnatika  
eg: example  
El: Epigraphia Indica  
IA: Indian Antiquary  
IAP: Inscriptions of Andhra Pradesh  
ibid: ibidem, same as above  
'Intro': Introduction  
IWG: Inscriptions of Western Gaṅgas  
JBBRAS: Journal of the Bombay Branch of Royal Asiatic Society  
K: Koppaḷa  
Ka: Kannada  
KI: Karnatak Inscriptions  
KJS: Kalburgi Jilleya Śāsangaḷu  
KKA: Koṇḍakunda ācārya or anavaya  
MAR: Mysore Archaeological Reports  
Pk: Prakrit  
R; Revised  
SB: Śravaṇabeḷagoḷa  
SK: Sanskrit  
Sk: Shikāripura  
Sh.: Shimoga  
SII: South Indian Inscriptions  
Tk: Taluk

## **Kannada works of Prof. Nagarajaiah, Hampa**

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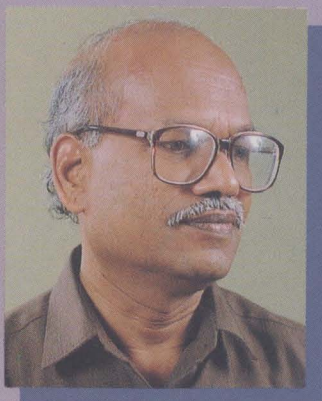
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**P**rof. Nagarajaiah, Hampa, one of the major litterateurs of Karnataka, has authored more than 70 books in Kannada and English, on varied subjects including linguistics, history and epigraphy, textual criticism, folklore, biography, translation, children literature and Jainism. Some of his books have been translated to English, Hindi, Marathi and Telugu. He has taught under-graduate and post-graduate classes for 37 ½ years. He has served Kannada Sáhitya Parishat as secretary (8 years) and president (8 years). With 'Hampana' as his nom de plume, he is a recipient of a number of state and national awards. He has presented papers at the national and inter-national congress and delivered endowment lectures at various Universities. Contemporary men of letters have honoured 'hampana' by presenting five felicitatory volumes. Dr. Nagarajaiah's contribution to the study of Jainology is voluminous and significant.

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