

JINA PĀRŚVA AND HIS TEMPLES IN INSCRIPTIONS OF KARNATAKA

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I

Background

1. A movement of constructing Jaina temples in Karnataka had begun in the third century A. D. and the Gaṅgas were the earliest to launch it. The Gaṅgas entered Karnataka alongwith their religious pontiff Śimhanandi, an ācārya of Kāñūr-ḡaṇa from Gaṅga-Perūr (Andhra Pradesh) and settled in Kuvalālpura (Kolār). On Nandagiri (Nandi Hills) they built a fort and a Paṭṭa-jinālaya, a royal chapel exclusively for the family of the ruling dynasty, called 'Arhat-Parameṣṭi-caityālaya,' which in course of time was converted into a Vaiṣṇava temple as Gopālaswamy (Gopālasvāmī) temple [EC. X(BLR) CB. 29. c. A. D. 750].
- 1.1. Simultaneously, a branch of the Gaṅga family proceeded, as guided by the same Śimhanandi ācārya, towards Śivamogga (Śimogā). They founded a principality which was to be called 'Maṇḍali-sahasra' [EC. VII-i (BLR) Sh. 4. 1122; MAR. 1912. p. 30, para. 70.; Rice, B. L., Gazetteer, 1, (1897) p. 311]. Koṅgaṇivarmā (A. D. 350-70) constructed a Paṭṭa-jinālaya [EC. VII-i. Sh. 4. 1122; Sharma, I.K. : 1983 : 67-83] also known as Tīrthada *basadi*. [In Kannaḍa, *basadi* and *basti* (from Sanskrit *vasati*) means a Jaina temple.]
 - 1.1.1. The Gaṅgas of Kuvalālpura gradually moved southwards via Maṇṇe (Mānyapura), Śvagāṅge Hill, and Mandya and Mysore districts, finally settled at Taḷai-kāḍ, 'umbrella like forest' (Talkāḍ). They, and their subordinate chiefs, built *basadis* at various places : at Maṇṇe [EC. IX (BLR) NI. 60. A. D. 797], Śrīpura [EC VII(R) Ng. 149. A. D. 776], Noṇamaṅgala [EC. X. (BLR) Mālūr, 72. c. A. D. 425.], Perboḷal [EC. X (1905) Mālūr 73. A. D. 370] *et Cetera*. At Kanakagiri-tīrtha, their feudatories, Maṇaleras, built *basadis* in brick on the smaller hill and erected an image of Bāhubali (10') on the larger hill, this was a hundred years before the famous Gommaṭa image at Śravaṇabelgoḷa (A. D. 987).
 - 1.2. The early Kadambas of Banavāsi, who ruled between A. D. 430 and 535, gave an impetus to the construction of *basadis* and patronised the Nirgrantha, Kūrcaka, Yāpanīya, and the Śvetapaṭa sects [Gopal : 1985 : No. 8. c. 5th cent. A. D.]. Arhadāyatana at Palāsikā, modern Halsi in Belgaum District [CKI : p. 9], a Kāma-jinālaya at Guḍṇāpur near Banavāsi [CKI : No. 22 : 5th cent. A. D.], and Padmālaya, a temple for Padmāvatī, companion *Yakṣī* of Dharaṇendra, at Kallīli near Guḍṇāpur [*ibid.*, No. 30. 5th cent. A. D.].
 - 1.2.1. The Calukyas of Bādāmī (Vātāpi), who swallowed the Ādi-Kadambas of Banavāsi,

also followed the royal example of Gaṅgas and Kadambas in respecting the Nirgrantha-mata by building *basadis* and by enduring them with liberal grants. Apart from the Jaina cave-temple at Bādāmī, they built a separate Śaṅkha-jinālaya at Puḷigere which was their Paṭṭa-jinālaya. Vijayāditya [*EI.* XXXII. pp. 317-24. A. D. 707], Vinayāditya [*SII.* XX. 4. A. D. 683], the queen Kuṅkuma mahādevī [*ibid.*, 46. 1072], Pulakeśin II [*EI.* VI. pp. 1 ff. A. D. 634.] granted a number of gifts and endowments, free of taxes to the Jaina temples.

- 1.3. In this way the Gaṅgas, the Kadambas, the Bādāmī Calukyas—the three early-contemporary dynasties—laid a Jainic foundation and prepared a strong infrastructure for the spread of *anekāntamata* in the fertile region between the river Kāverī in the south and the river Godāvārī in the north. Later dynasties, the Rāṣṭrakūṭas, the Cālukyas of Kalyāṇa, the Kalacuris, the Raṭṭas of Kuhaṇḍināḍ, the Seūṇas (Devagiri-Yādavas), the Hoysalas, and the Vijayanagara kings and their feudatories encouraged Jainism and the trend for the construction of *basadis* went on, the activity had reached its apogee during the period of the Cālukyas of Kalyāṇa.

II

The Pārśva Temples

- 1.3.1. The scope of this paper is limited to a survey of the temples of Jina Pārśva in Karnataka, exclusively taking in view the material from inscriptions. As such, the nature of this descriptive study is an historical approach to the Pārśva temples, spread over a period of thousand and three hundred years.
- 1.3.2. In Karnataka, the *basadis* were constructed in the early centuries in mud, wood, and brick [*EC.* I (R) "Intro.", XXIV.; *EC.* VII-i. SK. 136. 1068]. Traces of brick temples are visible at Are-Tippūru, Śravaṇabelgoḷa, Noṇamaṅgala, and Talkād [Sharma 1983]. Some inscriptions speak of the conversion of wooden and brick *basadis* into stone structure [*EC.* I (R) "Intro.", XXIV.; IWG : No. 150 : 10th cent. A. D : P. 469].
2. Arhat Pārśva, relatively more favoured for worship among the 24 Tīrthamkaras, is an historical figure. His association with Dharaṇendra in sculpture has been thoroughly discussed from various angles in the papers included in the *Arhat Pārśva and Dharaṇendra Nexus* Ed. M. A. Dhaky (Delhi 1997); U. P. Shah, apart from a paper in the aforementioned volume, has also included useful material (with illustrations) in the *Jaina-Rūpa-Manḍana* (Delhi 1987).
- 2.1. By the time the Pārśva images and temples appear in Karnataka, a set pattern of sculptural details had already evolved in the north, particularly in and around Kaṅkāli-ṭīlā and Mathurā [Dhaky 1997, 29-43]. In Karnataka, no literary, no question of concrete example of reference to either Pārśva or, for that matter, any other Jina is available before the fourth century A. D.

- 2.1.1. The earliest reference, an indirect one, to the Arhat Pārśva temple in Karnataka comes from the Banavāsi-Kadamba inscription. Of the 51 inscriptions of early Kadambas, 15 pertain to Jaina and 12 speak of grants bequeathed to the *basadis*; and, of the nine monarchs, five followed Jainism [Gopal, CKI : 1985].
- 2.1.2. During the early decades of the fifth century A. D., there were several *basadis* at Palāsika (Halsi), a Jaina centre where the Śvetapāṭa, Nirgrantha, Kūrcaka, and Yāpanīya sects flourished. Besides Halsi, there were *arhadāyatanas* at Br̥hat-Paralūru and Āsandi in the 5th century, either constructed by the Kadamba kings or had enjoyed the endowments they had made. [Gopal 1985 : LXXII.].
- 2.2. The Guḍṇāpur epigraph of the first regnal year of the Kadamba king Ravivarmā (c. A. D. 458-519) refers to a Kāma-jinālaya built by the king to the left of his palace, and made grants for its maintainance. *Kāma-jinālaya-ath-āsya Kāma-jinālayasya [pūjā] saṁskārārtham-asau mahārāja-śrī-Ravivarmā* [Gopal 1985 : 85]. The same record further refers to a Kāmadevālaya at the village Hākinipalli in the vicinity and a temple of Padmāvatī at Kallīli village : *Hākinipalli Kāma-devālayāsyā pūjā saṁskārārtham Kallīli-grāmaṁ-Padmāvatyālayāsyā-pūjā saṁskārārthem* [ibid., p. 87]; for the embellishments of the above temples, the king donated another village, Mukuṇḍi.
- 2.1. Kāma-jinālaya evidently was the first temple of Manmatha *alias* Bāhubali *alias* Gommaṭa, an younger son of Jina Ṛṣabha the first Tīrthamkara. Gopal, who correctly identified this Kāma-jinālaya with the temple of Bāhubali, also compared this phrase with *Jinendra-mahimā-kāryyā* occurring in the Halsi plate No. 24 of the same King Ravivarmā, which also speaks of the festival of Jinendra to be held in Kārtika every year lasting for eight days [ibid., "Intro", LX].
- 2.1.1. Scholars have dwelt on the nature of this Kāma-jinālaya. Recent findings, in the same area, of some Jina images, have confirmed that Kāma-jinālaya was in fact a Bāhubali temple. There indeed are three more pieces of evidence in support of this assumption :
- Padmāvatyālaya, a temple for the Jaina Yakṣī Padmāvatī, in the same surroundings, was also a contemporary Jaina structure built by the very Banavāsi-Kadamba chief.
 - There are references pertaining to Kāma-jinālaya in the Prākṛta Jaina literature : For example in the "*Rayanaśeharī Kahā*."
 - Also, Ācārya Jinasena of Punnāṭa-saṁgha has mentioned a Kāma-jinālaya in his *Harivaṁśapurāṇa* (A. D. 784).
- 2.2.2. The two Kāma-jinālayas at Guḍṇāpur and Hākinipalli around Banavāsi are the earliest and apparently the forerunners in popularising the setting up of the Bāhubali images in Karnataka. Incidentally, the Padmāvatyālaya at Kallīli is also

the first and the earliest of the temples built exclusively for Padmāvati, the attendant goddess of Arhat Pārśva.

- 2.3. One of the salient features involved here needs elaboration. A peculiarity of constructing a temple for, and sculpting an image of, Bāhubali in the *kāyotsarga* (*khadgāsana*) posture along with Pārśva temple/image/sculpture is found at a number of places, particularly in the cave temples at Bādāmī, Aihole, Ellorā, and in Hombūja. At Hombūja, there are temples of Jina-Pārśva, Padmāvati, and a Kāma-jinālaya where a Bāhubali image of A. D. 898 exists even today [Nāgarājaiah 1997, 217]. Again, on one of the pillars of the earliest temples at Hombūja, the Bogābasadi (late 9th cent. A. D.), there is a bas-relief sculpture where both Pārśva and Bāhubali figure side by side in the same frame. At Are-Tippūru there is a Bāhubali statue and Pārśva images, both of the ninth century A. D. Hence this combination of Pārśva and Bāhubali in the southern Jaina iconography is not an arbitrary choice; I will revert to this point in the sequel, in Para 37.

2.3.1. It is, then, natural to expect the material evidence of the existence of Pārśva temple/image at Guḍnāpur, Hākinipalli, and Kallīli, in which case that would attest to the earliest Arhat Pārśva temple/image in Karnataka.

3. Among the very large number of images of Pārśva in stone and bronze in Karnataka that today exist, the earliest are from the Jaina caves at Bādāmī and Aihole, both belonging to the late sixth century A. D. In the forelobby of cave IV at Bādāmī, Pārśva image carved in bas-relief image and standing in *kāyotsarga* posture with five-hooded canopy, has a smiling oval face with elongated ears attended by Dharaṇendra sitting on the left side with all his jewellery including the diadem. Padmāvati is standing, rather unusually, on the right side of the Jina, holding the staff of the gem-studded parasol; she has a single-hooded canopy. This sculpture was executed during the period of Kīrtivarman I (c. A. D. 566-596.)

3.1. A relief-sculpture of Pārśva in the Nirgrantha cave at Aihole [Ayya (cf. Sk. Ārya, Pāli. Ayya) + Poḷal ('a city')-a prominent city] is exactly of the same period as the Bādāmī instance (late 6th cent. A. D.). These sculptures, both located in the forelobby of the concerned cave temples, are compositionally more or less identical, though the features of the figures involved differ.

4. Śrīvijaya-jinālaya *olim* Śūle-basti at Maṇṇe (B'lore Dt/NL TK), built in A. D. 797 by Śrīvijaya, a general under Śrīpuruṣa of the western Gaṅga dynasty, is in a bad condition, and may any day collapse. Suffering heavily as it did at the hands of Coḷas, what remains today inside the *basadi* is only an excellent Dharaṇendra sculpture in the ceiling and four massive pillars in the hall in the typical Gaṅga style, the *mūlanāyaka* image in the *sanctum sanctorum* is missing. This is one of the earliest extant temple of Pārśva temples [EC. LX (BLR) NI. 61. A. D. 797].

There is also a reference to this *basadi* in an inscription of Gaṅga Mārasimha I and of Rācamalla I.

- 4.1. Gaṅgas' earliest fort on Nandagiri also had a royal *Jina-mandira* which has lost all its early traits excepting a later inscription of the eighth century A. D. where there is a reference to Dharaṇendra : *Svarggāpa-vargga-padayos-sopāna-padavibhūtāya dharā-dhara-Dharṇendra-sya phaṇa-maṇi-līlānukāriṇe* [EC. X (1905). C B. 29. c. A. D. 750] : a path to the attainment of *svarga/mokṣa*, like the jewel in the head of (the serpent) Dharaṇendra, who bears the world [*ibid.*, p. 205]. This is the earliest epigraphical reference to Dharaṇendra; and in the foregoing discussion was noticed the earliest inscriptional reference to Padmāvatī [CKI : p. 87].
5. Pomburca, the present Hombūja (Humca) in Shimoga District, was the capital of the Sāntaras, a dynasty who ruled for nearely a thousand years uninterrupted. [Nagarājaiah, Hampa : 1997-A]. Sāntara, a local (tribal) dynasty was absorbed into the alien Mahā-Ugra dynasty from the Mathurā region in the north, headed by a brave leader Jinadatta who belonged to one of the oldest royal families in India, in the early 7th century A. D. [EC. VIII (BLR) Nagara. 35-36. A. D. 1077.] : Arhat Pārśva also belongs to this Mahā-Ugra-varṇa in the southern Jaina tradition. Padmāvatī-devī, according to the tradition, blessed Jinadatta with a lion-crest and a Vānara-dhvaja (a banner bearing the monkey-symbol). He and his successors erected a number of Jaina temples, those of Pārśva and Padmāvatī being more conspicuous.
- 5.1. Tolāpuruṣa-Vikrama-Sāntara (A. D. 895-935) built a Bāhubali temple in the year A. D. 898 on the hill at Hombūja [*ibid.*, No. 60.] Pāliyakka, a paramour of Vikrama-Sāntara, also constructed two temples in A. D. 895-96, one of these being a stone building dedicated to Pārśva, which exists intact in the premises of the Pañca-basti [*ibid.*, No. 45. A. D. 898]. The pillars inside this temple having *tarāṅga-potikā* (roll bracket) stylistically are of the late Rāṣṭrakūṭa period.
- 5.2. There are two magnificent Pārśva images of the ninth century carved to perfection, depicting as they do the Jaina mythological episode of the Kamathopasarga, kept inside Hombūja's Pārśva temple of the 11th century in the spacious hall which has an entrance from all the three sides. Jina Pārśva, the *mūlanāyaka*, sitted in the *paryāṅkāśana*, is a feast to the eye [Dhaky (ed) : 1996 : 281-84].
- 5.2.1. On the Kundādri Hill (Shimoga Dt / Tīrthahalli Tk) attached to the administration of Hombūja maṭha and included in the Sāntalige-1000, there is a Pārśva temple. A mutilated Pārśva image (in *kāyotsarga*), about 8' high, is now kept outside the temple; it is assigned to the 10th-11th c. A. D. (A new image has replaced it.) A rare feature of this old image is that, on its body, there are two cobra symbols.

6. A truly awesome image of Pārśva on Candragiri, Śravaṇabelagoḷa, in the sanctum of a large structure (15') is canopied by the usual seven-hooded Nāgendra, datable to c. early 11th century. The temple measures 59' × 29' and is thus fairly spacious. It consists of a *garbhagrha*, a vestibule, a closed hall, and a *mukha-maṇḍapa* : a lofty *mānastambha* stands in front of the temple.
- 6.1. Some more Pārśva images are met with inside other temples at Śravaṇabelagoḷa. The Candragupta-*basadi* has one such image. The upper storey of the famous Cāmuṇḍarāya *basadi* contains a small image dated A. D. 995 (EC. II (R) 150 (121). p. 88.] There are three sancta inside the Candragupta *basadi*, with Arhat-Pārśva in the middle. A rarity of this Jina-Pārśva image is that, on the right side is placed Padmāvatī and on the left Ambikā *alias* Kūṣmāṇḍī in lieu of the Yakṣa figure.
- 6.2. On the Vindhyaḡiri Hill (ŚB) there are five Pārśva images of the medieval period enshrined in the cloister around the tall Gommateśvara colossus.
- 6.3. In the town proper, a large temple, Bhaṇḍāra *Basadi olim Bhavya-cūḍāmaṇi*, constructed by Huḷḷa, the main treasurer and minister of the Hoysaḷa king Narasiṃha I (1142-73) in A. D. 1159, contains a handsome *Caturvīṃśati-pratimā-geha*, 24 Jinas in a row [*ibid.*, 476 (345). pp. 287-91; *ibid.*, 481 (349) A. D. 1159. pp. 295-99].
- 6.3.1. Ācāmbā (Ācale *alias* Āciyakka, the Jaina spouse of the Śaiva-brahmin Candramauli, minister under Hoysaḷa King Vīra-Ballāla II, had built a Pārśva-jīneśvara-geha *olim* Akkana-*basadi* (A. D. 1181). A five-feet tall Pārśva image in *khaḍgāsana* in the *garbhagrha-antarāla* contains a Sanskrit inscription on its pedestal. Nāgendra-Padmāvatī figures (2½) are stationed at the *antarāla*-doorway each with five-hooded cobra canopies. The carved and glistening pillars, triple umbrella of Pārśva, Bhuvaneśvarī, and the image of goddess Sarasvatī at once arrest the attention. A Kannaḍa inscription of poetic excellence [*ibid.*, 444 (327)] and a Sanskrit epigraph [*ibid.*, 453 (331). A. D. 1181.] eloquently speak of this temple. A grant of a village Bammenahallī for its upkeep by the Hoysaḷa king Vīra-Ballāla (1173-1220) was made over to the god after washing the feet of Bāḷacandra-muni [*ibid.*, 571 (Ven 150). 1181. pp. 355-57].
- 6.3.2. An inscription on the pedestal of the Pārśva image in the Maṅḡyī-*basadi* states that the construction of the temple was by Śrīkaraṇa Bamacaya, a general and a lay-disciple of Arhaṇandi-deva [*ibid.*, 469, 12th cent. A. D., p. 283].
- 6.3.3. Aregallu temple at Jinanāthapura, about a km away to the north west of Śravaṇabelagoḷa and built in A. D. 1135, has now a Pārśva image with a 13-hooded canopy, replacing the broken image which lies in the nearby tank. An inscription on the boulder near the tank-bund of Jinanāthapura registers the grant of land for the worship of Cenna-Pārśvadeva of the *basadi* at Bekka, another

nearby village, by Nayakīrtideva, a disciple of Hiriya ('senior') Nayakīrtideva [*ibid.*, 535 (385). A. D. 1250].

- 6.4. Pārśva temple at Hale-(old)-Belgoḷa, six kms away from Śravaṇabelagoḷa, was built in A. D. 1094 during Mahāmaṇḍaleśvara Ereyaṅga's time (A. D. 1093-1102). (Ereyaṅga was the father of Hoysala Viṣṇuvardhana, A. D. 1108-52). A noteworthy point of this temple is the sculpture of Dharaṇendra holding a bow in his left arm and conch in the right arm [*ibid.*, 568 (V CP. 148) A. D. 1094, pp. 349-51]. Similar Dharaṇendra image is elsewhere seen, too, for example, in Kambadahalli; a coiled-cobra behind Dharaṇendra, and the *Mālādhara* class of the *Vidyādharas* near him, are indicative of his exalted divine character.

Pañcakūṭa *basadi* in Kambadahalli (Mandya/Dt/Ng Tk) was built in C. E. 900 [MAR 1939. p. 45]; H. Sircar puts the date between A. D. 900 and 1000 [*Jaina Art and Architecture*, Vol. II., Ed. A. Ghosh, p. 218], and K. V. Sounderarajan puts it at A. D. 975 [*Encyclopaedia of South Indian Temples-upper Drāviḍa-Deśa*, Vol. I, part-II. eds., Michael W. Meister and M. A. Dhaky, Delhi 1986, pp. 198-99]. It is interesting to note that the ceiling of the *navraṅga-hall* of this Ādinātha-Jinālaya is adorned with a beautifully carved sculpture of Dharaṇendra Yakṣa amidst aṣṭa-Dikpālas, the Regents of the Quarters. Similar sculpture is found in two other *basadis*; one at the Hale-Belagoḷa and the other at Muttatti, both in Hassan district. In the ceiling of the Śāntinātha *basadi* at Kambadahalli, the sculpture depicts Arhat Pārśva in *padmāsana*, surrounded by aṣṭa-Dikpālas; this Śāntiśvara temple (now in ruins) was built in the early 12th cent. A. D., and a later grant is also recorded [EC. VII(R) Ng. 29. A. D. 1174. p. 18]

- 6.4.1. A record of Sāṇena-halli, which gives an account of Gaṅgarāja, registers the gift of the village Govindavāḍi for the worship of the gods Pārśva and Kukkuṭeśvara made by him after washing the feet of Śubhacandra-siddhāntadeva [*ibid.*, 547 (397). A. D. 1119.]. It may be noted that Bāhubali is mentioned as Kukkuṭeśvara.
7. On the hill of Kanakagiri at Maleyūru (Mysore Dt) there is an old Pārśva temple (renovated, however, at different periods) Pārśva temple which is referred as Kanakagiri-śrī-Vijaya-devaru [EC. IV (R) Ch. 355. A. D. 1422. p. 237] : *hemādrauvara-Pārśvanātha-jinape dīkṣāśrita satphalā* [*ibid.*, Ch. 360. 1674. p. 240] and *Kanakācala-Pārśveśa-pūjārtham pañca-parvasu* [*ibid.*, Ch. 371. A. D. 1181, p. 245] which registers a gift of the village Kinnarīpura for the worship of Pārśva on the Kanakācala during the performance of the five festivals and for feeding ascetics daily by Acyutavīrendra-śikyapa, a great physician. This temple belongs to the period of the Gaṅgas and a five feet tall Pārśva image in *kāyotsarga* posture in the *garbhagrha*, and the two gorgeous images of Padmāvatī and Jvālāmālīnī of the same height sit in opposite directions facing each other.
8. Another Kanakagiri-kṣetra and *tīrtha* (Mandya Dt/Maddūr Tk) is one of the early centres of Jainism, which was referred to at the beginning of this paper. A

charter of the time of Nītimārga Parmāṇaḍi (A. D. 916-17) invokes Vardhamāna-jinendra and refers to the construction of a *basadi* at Kanakagiri-tīrtha [EC. VII (R) Mu. 100. A. D. 916-17]. There were not less than seven *basadis* at this place. Gaṅgarāja, general of Viṣṇuvardhana, gifted the village Tippūru to the pontiff Meghacandra-Siddhānta-deva in A. D. 1117 [*ibid.*, 54. pp. 282-83]. Today, except the Bāhubali image on the Savaṇappan-Betta ('Hill of the chief of the *śramaṇas*'), there are only the ruins of Jaina affiliation scattered on the Kanakagiri.

- 8.1. Some 14 Tīrthanikara images are carved in low relief of a natural cavern (now under water) and some loose images lie in the pond. Among the loose sculptures, Supārśvanātha and Pārśvanātha are outstanding. "Inside the pond and partly covered by the water, two good specimens of standing Pārśvanātha have been noted. The first example fashioned out of soft dull grey steatite or slate is canopied by *Chatratraya*, a plain aurore, and a highly ornamented *makara-toraṇa* elaborately looped, pendent, and supported on *kudyaśambhas* : It clearly is fashioned the conventional Hoysala style. The second one, out of granite stone, has an elegantly designed simple semi-circular *prabhā* with lotus and lilly flower flanking in relief and a similarly decorated *chatratraya* over the head. The figure resembles the seated Supārśvanātha and alike has wide fish-eyes and serene facial expression. Their original placement might be in the brick sanctuaries above the hill". [Sharma, "Western Gaṅga Jaina vestiges at Tippūru, District Mandya" in the *Raṅgavalli : Recent Researches in Indology*, Bangalore 1983, p. 237].
9. A battered Āñjaneya temple on the hillock in the middle of the village Muttige (Hassan/Dt/Tk) is an ancient Pārśva temple of c. tenth A. D., constructed in the typical Gaṅga style. In this dilapidated building, converted to Vaiṣṇava temple, inspite of the *mūlanāyaka* Jina-image later replaced, the survival of the remarkable ceiling sculpture of Dharaṇendra surrounded by aṣṭa-Dikpālakas makes the temple worth visiting.
10. At Kurgallu village (Mysore Dt/Piriyapatna Tk), there are a number of Jaina remnants : among them is an outstanding Pārśva image (*kāyotsarga*), and the vestige of a tenth century Pārśva temple. An inscription from this place informs that Gaṅga-Permādi Butuga's wife Paramabbe was ruling this region [EC. IV (R) Periya-paṭaṇa. 28. 10th c. A. D. p. 523] lends support to the existence of this temple.
11. At Varuṇa (Mysore/Dt/Tk), there are a number of broken and dismembered Jaina images. Archaeologists/historians have recorded that there were three Jaina temples to the left side of this village. After the destruction by Coḷas and others, images of the Jinas, Yakṣas, and Nisidhi stones were used to construct a *kalyāṇī* (tank) at Varakoḍu, a nearby village [MAR 1940. p. 19]. Whatever remained in

the process are kept before the Mahalingeśvara temple. Among them is a Pārśva image in *paryāṅkāśana* with a *cāmaradhara* on either side of the *prabhāvalī* and Dharanendra-Padmāvatī at the bottom. [EC. V (R) Mysore. 180. 10th cent. A. D. p. 297].

- 11.1. Pārśvanātha-basadi at Sāligrāma (Mysore Dt/-Tk) contains a pillar consisting of the portion of four lathe-turned Rudrakānta-pillars of the Gaṅga period.
12. A dated epigraph of A. D. 1059, records the death by the *sanyāsana-vidhi* of a Yāpanīya pontiff Nāgacandra, praised as a scholar-teacher of the Nirgrantha philosophy. He attained death in meditation in the *Ghaṭāntakīya-basadi* at Moramba (Morab-Dharwar Dt/Navalgund Tk) which enshrined Śrī-prabhu-Pārśva-deva. (By the way, Ghaṭāntakī is another name of Padmāvatī-devī.) [SII. XV. A. D. 1059 Morab. pp. 359-60].
- 12.1. This cognomen 'Ghaṭāntakī' has a special connotation in the context of Southern Jaina pantheon. It is said in the hagiography of Akalaṅkadeva, the great epistemologist, that while he was engaged in disputation with the Buddhists who were enjoying the *impromptu* coaching by the goddess Tārā-bhagavatī behind the screen, it was goddess Padmāvatī who helped Akalaṅkacārya who, at her instance, pulled the curtain down and kicked the magic-pot 'ghaṭa' placed there and defeated the opponent. Thereafter Padmāvatī came to be called as Ghaṭāntakī [Nagarajaiah 1976].
- 12.1.1. Dānacintāmaṇi Attimabbe (A. D. 950-1016) patronised writers, sculptors, musicians, dancers, storey-tellers, warriors, orphans, and so on and she built 1501 Jaina temples. She was equated with the Jina-śāsana-devī Padmāvatī and got the *biruda* Ghaṭāntakī. Out of the 1501 temples she built, all the Pārśva basadis with Padmāvatī-Dharaṇa combine became popular as *Ghaṭāntakī-basadis* [Kamala Hampana : 1995].
- 12.1.2. A Ghaṭāntakīya-basadi at Lakkunḍi near the Brahma-jinālaya [SII. XI-i. 52 & 53. A. D. 1007.] has been converted into a Śivālaya and the Pārśva image has been replaced with Śivaliṅga, but the seven-hooded canopy is intact [Nagarajaiah, Hampa : 1995 : 11]. There were Ghaṭāntakī-basadis olim Pārśva temples at cikka-Handigoḷa [SII. XV. 128. 1174. pp. 161-63], at Kaṇenūr [EC. III(R). 146. 1337. p. 266], at Koṇṇūr [SII. XV. 65. 1185. p. 91], at Āḍaki [Gogi, H : 1996 : p. 174. A. D. 1172], at Mugad [SII. XI-i. 177. A. D. 1125. pp. 232-33], at Morab [*ibid.*, 124. 1077. p. 144]. A damaged epigraph of Anwāl (Bijapur Dt/Bādāmī Tk) has recorded the gift of land to Ghaṭāntakī in the Jina-Pārśva temple [SII. XV. 629. 13 cent. A. D. p. 405].
13. An inscription from Tumbagi (Bijapur Dt/Muddebinaḷ Tk) records a gift of land to the god Pārśva-deva, a temple that was built in the 11th century [*ibid.*, 198, 13th. c. p. 246].

14. One of the prestigious among the Pārśvadeva *caityālayas* was the one constructed by Mālala-devī, the senior queen—*paṭṭa-mahādevī*—of king Kirtivarmā of the later Kadamba *kula* [EC. VIII-ii (BLR) sorab. 262. 1075. pp. 109-11]. The *pratiṣṭhācārya* of this *basadi* was her own guru Padmanandi-Siddhāntadeva, who was a *maṇḍalācārya* and a chief pontiff of all the *caityālayas* of Baṇḍanikā-tīrtha. This Pārśva-caityālaya at Kuppaṭūr was renamed Brahma-jinālaya. A socio-cultural significance of the installation was the presence of religious-heads of all 18 sacred places, and the learned *ācāryas* of Banavase-Madhukeśvara-deva temple who were received with due recognition. This is a rare occasion of religious tolerance that prevailed among the chiefs of various castes and subsects within.
15. A dated inscription from Mannera-Masalavāḍa (Bellary Dt/Harapanahalli Tk) records a gift of some plots of land to Vinayacandradeva, disciple of Nemicaandra-Rāvula by the Mahāmaṇḍaleśvara Manneya Bhairava-devarasa, a Vaiṣṇava by faith, along with the *gaudas* and others for the Jina Pārśva temple of the tenth century [ARSIE 1944-45, B. K. No 63] and subsequently repaired by Keśava paṇḍita, the Prime minister of the *mahāmaṇḍaleśvara* Sāliveya Tikama-devara-neyara, as also a general of Seūṇa king Rāmacandra. [SII. IX-i. 387. 1297]
16. The name Śīdila Śrī-Jina-Pārśvanātha-mahācaityālaya appears in an inscription of late mediaeval period [SII. XV. 695. 16th cent.]
17. Kittūr (Mysore Dt/Hg Tk) was the capital of Punnāḍu (Punnāṭa, Puṁrāṣṭra) country which flourished between c. 3rd cent. B. C. and c. 9th cent. A. D., mentioned by Ptolemy (2nd cent. C. E.) had unreservedly patronised Jainism. The *Brhat-kathā* of Hariṣeṇa (A. D. 931) states that, on the advice of the apostle Bhadrabāhu, a group of friars proceeded to Punnāṭa-viṣaya. Koṅgu-viṣaya, a seat of Jainism, was on the border of Punnāṭa. Gaṅga king Avinīta (c. A. D. 495-555) had married Jeṣṭhā, a daughter of Skandavarmā, king of Punnāṭa, and their son Durvinīta (c. 555-605) was also called 'Paunnāṭādhipati' in the inscriptions. Punnāṭa's capital Kittūr (Kīrtipura, Kīrti-mahānagarapura) was a seat of Jainism; 'Kittūru-saṅgha', a cohort of friars and nuns, originated from this place. *Ācārya* Jinasena of Punnāṭa-saṅgha, in his *Harivaṁśapurāṇa*, has referred to the Punnāṭa-saṅgha *bṛhat-gaṇa*. From Punnāḍu it spread to Vardhamānapura (Vadhavāṇa in the Saurāṣṭra region of Gujarat) and its surroundings in the eighth century A. D.
- 17.1. As it were to support the above facts, a Jina Pārśva temple at Kittūr contains five inscriptions [EC. III(R) Hg. 126 to 130]. One of the undated and worn out epigraphs, on the pedestal of the *mūlanāyaka* Vijaya-Pārśvanātha, seems to record the construction of god Vijayanātha (Pārśva) at Kittūr : On palaeographic grounds, the record is assigned to c. 12th A. D. [Ibid., 131 (XIV Hg 141) 12c. p. 518]. This Vijaya-Pārśva image belonged to Mūla-Saṅgha, Kāṇūr-gaṇa, Tintriṇigaccha.

18. An epigraph on the pedestal of the image of Jina Pārśva in front of the Māruti (Hanumān) temple at Doṇi (Dharwar Dt/Munḍargi Tk) records that it was installed in the Kāṇūr-gaṇa temple constructed by the nun Marudevī-avve (*avve-yajjvā-āryikā-ajjikā-avve*); this image was a gift by Śrī-karaṇa Boppara, a grandson of Senabova Ādaṇṇa (Ādinātha) [SII. XV. 614. 1269. pp. 398-99].
19. Boppa, son of the illustrious Gaṅgarāja, minister under Hoysaḷa Viṣṇuvardhana, built a temple at Halebīḍu (Hassan Dt/Belur Tk), consecrating a colossal image of Pārśva in A. D. 1133, of 15' in height, equal to the Pārśva image on the Candragiri hill at ŚB. The image was named 'Vijaya-Pārśvanātha' by Viṣṇuvardhana. Its notable details : The pontiff Nayakīrti Siddhānta-cakravartī, after the consecration of Halebīḍu's Jina Pārśva, took the consecrated food (*śeṣa*) to Viṣṇuvardhana who was then camping at Baṅkāpura after gaining victory over the enemies : Simultaneously, the Chief also got the news of the birth of a son. He was, then, very happy about the two coincidental auspicious happenings and told the pontiff that, by the grace of Lord Pārśva, he obtained victory as well as a son. The Chief, thereupon renamed the newly consecrated deity as 'Vijaya-Pārśva' and named his son as 'Vijaya-Narasimhadeva.' He next made a grant of the village Jāvagallu in Āsandi-nāḍu along with some streets and tanks (details mentioned) to provide for the offerings during three seasons and for the ((daily) worship of Lord Vijaya-Pārśva as well as the 24 Tirthaṅkaras, and for providing food for the ascetics. The grant was also meant to include repairs of the *basadi*. Some time later, Dāsa-gauḍa—an oil-monger—and Rāma-gauḍa made a grant of lands to the same divinity. The recipient of these gifts was Śāntideva, the priest [EC. IX(R) Belur 389 (V BL 124) A. D. 1133. Bastihaḷḷi (Hn dt/Bl tx) pp. 352-57].
20. The *gāvunḍas* (chiefs of the village) of Mūgūr, had the local *basadi* renovated and the image of Pārśva consecrated [EC. V(R) Tn. 280. 13c. Mūgūr (Mysore Dt/ Tn Tk). p. 653]. The *upāsakas* were the disciples of a friar who in turn was a disciple of Bhānukīrti-panḍita of Mūla-saṅgha, Deśigaṇa, Pustaka-gaccha, Kundakundānvaya, and Iṅgaṇeśvara-Saṅgha. Mūgūru (Mogūr) had three *jinālayas* : Śivalayyana-*basadi*, Ādinātha-*basti* and Pārśvanātha-*basti*, the last two are extant but require repairs.
21. A fairly long inscription from Kalkeri (Bijapur Dt/Sindagi Tk) gives the genealogy of Siṅghaṇa (Seūṇa, Devagiri-Yādava dynasty), records gifts of lands, and house-site by *pradhāna* Malla, Bīcaṇa, and Pāyiseṭṭi for the benefit of Ananta-Tīrthaṅkara at Kalukere in Hagaraṭagenāḍu, constructed by Pāyiseṭṭi. The relevance of this inscription in the context of the present paper is that Pāyiseṭṭi built a *basadi* at the instance of his *guru* Kamalasena-bhaṭṭāraka who was attached to, and the worshipper at the holy feet of Pārśva of Śrīpura [SII. XX. 202. A. D. 1244. p. 252]. It is not clear whether Śrīpura and Kalkeri are identical.

22. There are, in point of fact, two Kalkeri villages located in two different districts. An inscription from another Kalkeri (Dharwar Dt/Muṇḍargi Tk), on a pedestal of a lost image preserved in the village *cāvaḍi* (pañcāyat-hall) records the sculpting and installation of the Pārśvanātha image [SII. XV. 568. c. 12th c. A. D. p. 378].
- 22.1 Muḷgunda was an ancient Jaina centre from the period of Bādāmī Calukyas, i. e. from early 7th cent. C. E. Inscriptions hail Muḷgunda as the city of all the four ages [SII. rv. 40. c. 1020. p. 52; SII XI-i. 97. 1062]. Muḷgunda-tīrtha, the holy Muḷgunda, had Jaina monasteries and a good number of well-reputed preceptors and authors up to the 16th century. A Sanskrit epigraph on a slab built into the inner wall of the Pārśvanātha *basadi* at Muḷgunda records the death, by the vow of *sanyāsana*, of Amṛtayya, son of *mahā-pradhāna-heggaḍe* Devaṇṇa, who was a minister and a *bāhattara-niyogādhipati* of Tilakarasa of Soraṭūr (Sorab). Though the charter belongs to a later period, Jina-Pārśva temple belongs to an early period, of 11th cent. A. D. [SII. XV. 615. A. D. 1275. Muḷgund (Gadag Dt)] pp. 399-400]. An inscription of the 16th century states that this Pārśva temple was set on fire by the Mohammadans and the preceptor Sahasrakīrti, a disciple of Lalitakīrti, who stayed inside the holy shrine unshaken, was burnt to death who thus vindicated the glory of the Nirgrantha creed [*ibid.*, No. 695, 16th cent. A. D. p. 433]
23. A much damaged and undated inscription from Sogi (Bellary Dt/Hadagali Tk) refers to a Pārśva temple attached to Hanasoge diocese [SII. IX-i. 360. c. 12th cent. p. 376]
- 23.1. Kogali, now a small village (Bellary Dt/Hadagali Tk), was one of the ancient nerve centres of the Nirgrantha faith. It was a *tīrtha-kṣetra* where the Gaṅga-king Durvinīta constructed a *sarvotabhadra-jinālaya* in the 6th century A. D. and was subsequently renovated in the 11th century by a pontiff Indrakīrti-munindra [SII. IX-i. 117. 1055. pp. 92-93]. One of the many *basadis* at Kogali is *cenna* ('handsome') Pārśvadeva's temple. There are epigraphs which register the money grants made by many votaries for the daily ablution of *cenna*-Pārśvadeva [*ibid.*, 346. 1275; *ibid.*, 347. 1276].
24. A memorial stone in the compound of a saw-mill at Alṇāvara (Dharwar Dt/Tk) states that the *śrāvaka* Cikkamalli seṭṭi, embracing the *sallekhanā* rite, died after 21 days in the premises of Matti-Pārśveśvara temple [SII. XV. 693. 1505]. This Cikka-malli seṭṭi was a poet and had composed the *Samyaktva-kaumudī*, a Kannaḍa work in Sāṅgatyā-metre, consisting stories of Arhad-dāsa and his wives.
25. At Śrīṅgeri (Cikkamagalūr Dt/NR-pura Tk) a Pārśvanātha *basadi* was constructed for the merit of Māri-seṭṭi, in the year 1160 [ARJE 1953-54. B-404. A. D. 1160. p. 59]. But prior to this, another Pārśva temple also existed to which a donation

was given in the year A. D. 1149 [MAR 1934. pp. 113-14]. A broken fragmentary epigraph also mentions a Pārśvanātha *basadi* at this place [MAR 1933. p. 125; Saletore : 1938 : 206].

26. Gūliya-Bācideva of Adaḷa family, governor of Maṛugare province, was an ideal *upāsaka* who respected all the four faiths. In fact, the invocatory verse of his inscription is worth pondering over : [EC. XII (BLR) Tumkur. 9, A. D. 1151. p. 13];

Jayanti-yasy=āvadat=opi bhāratī vibhūtayas-tīrtha kṛtopi naihrite |
Śivāya-Dhātṛe Sugatāya Viṣṇave Jināya tasmai sakalātmane namaḥ ||

(It is a quotation of Vs. 3 from the *Samādhitāntra* of Pūjyapāda Devanandī, c. A. D. 635-680)

- 26.1. When his spouse Bhīmave-nāyakiti breathed her last, *mahāsāmanta* Bācideva, for her merit (*parokṣa-vinayārtham*), built a Bhīma-jinālaya, a *cenna*-Pārśvadeva temple, in her name at Kaidāla (Tumkūr Dt) and granted several gifts for the *aṅga-bhoga* and *aṣṭa vidha-arcane* of Śrī-cenna-Pārśvadeva and for *ahāra-dāna*, feeding the *ṛṣis* (the Nirgrantha friars) [*Ibid.*, pp. 13-15].
27. Mullūru, a head-quarters of Mullūru-70 Kaṁpaṇa ('a district') was once a Nirgrantha pilgrimage centre (Coorg Dt/somavārpēt Tk). An inscription engraved on the wall of the Pārśva *basadi* at this place states that it was erected by a lady lay-follower, *śrāvakī* (*śrāvikā*) Pocabbe, mother of Rājādhirāja-Koṅgāḷva. She was a disciple of Guṇasena-panḍita of Draviḷa-gaṇa, Nandī-saṅgha, Aruṅgāḷa-anvaya [EC. I (R) 68 (37). 11th C. A. D.]. There are three *basadis* at Mullūru—Pārśvanātha, Candranātha, and Śāntīśvara [*ibid.*, 75 (39). 1390].
- 27.1 Rājādhirāja-Koṅgāḷva constructed Vijayadevara-dehāra, a Pārśva *basadi* at Mallūru for the merit of his mother Pocabbarasi, and granted certain villages [*ibid.*, "Intro." XXIII-XXIV]. After 400 years, a Vijayanagara king Harihara II also renewed the grants and gifted the village Kāragoḍ, by renaming it as Anṇāṅgapura, to the god Pārśvanātha through Guṇḍappa *daṇḍanāyaka* [*ibid.*, 75 (39). 1390].
28. An epigraph at the site of a ruined Jaina temple at Yallādahallī (Mandya Dt/Ng Tk) refers to the rule of Hoysaḷa Narasiṁha (1152-73), records the erection of a Pārśva-jina-*basadi* at Sūranahallī and registers land grants by Devarāja, *mahā-pradhāna* of Viṣṇuvardhana. This village Sūranahallī was renamed as Pārśvapura [EC. VII (R) Ng. 64 (IV Ng 76). 1145. pp. 45-49]. A graphic description of this *trikūṭa* (triple) *jinālaya* runs as follows :
- "amarendra-bhavanam-enipa Pārśva-jinabhavanamam" [*ibid.*, line : 66], which reads, when freely translated : Lo ! behold the Pārśva-jina temple which looks like the abode of the lord of gods.
- 28.1. A *Campakamāla* verse of an inscription from Alisandra (Mandya Dt/Ng Tk)

narrates that Śāntaladevī, daughter of the unequalled general Bharata, wife of Ecirāja who is praised as a Jina, mother of Lord Rāyadeva and Mariyāne, got constructed at Sindaghaṭṭa an edifice for Pārśva with numerous fine *kūṭa*-spirelets to the praise of all on earth and became an accomplished one on each :

ghanatara-kūṭa-koṭi-yuta
Pārśva-jineśvara-gehamam jagajjana-nutam

[EC. VII (R) Ng. 72 (IV Ng 32) 1048, 1103, 1182 and 1183. pp. 54-60].

This Pārśva-*basadi* was built in A. D. 1043 and subsequently the earlier grants were confirmed and renewed in A. D. 1103, 1182, and 1183.

28.2. In A. D. 1178, Sovi-setṭi (Soma-setṭi) constructed at Haṭṭaṇa (Mandya Dt/Ng Tk) *amaragiri-tuṅga-Pārśva-jinageha* and granted lands for the worship, food offerings and for repairs. The recipient of the grant was Adhyātmi-Bālacandra, a disciple of Nayakīrti-Siddhāntadeva [EC. VII (R) Ng. 118 (IV Ng 70) A. D. 1178, pp.11.7-21]. This city was then called Mudhuvoḷaḷ ('an ancient city') and later came to be known as Haṭṭaṇa. This Pārśva temple was converted into a Śaiva temple where the present inscription stands as a witness, and on the pedestal in the *garbhagrha* stands the Śaivite deity Vīrabhadra.

28.2.1. Another inscription from Doḍḍa-Jaṭaka village describes *mahāsāmanta* Hemmaya-nāyaka to be a man lay-votary of Pārśvadeva—*Pārśva-deva-pādārādhaka* : [ibid., Ng. 132 (IV Ng 15) 1179. p. 129].

28.3. An epigraph from Kasalagere village (Mandya Dt/Ng Tk) records the construction of Arhat Pārśva *basadi* at Hebbiduruvāḍi in Kalu-Kaṇi nāḍu in A. D. 1142. A ruler of that region, *Sāmanta* Soma, a lay disciple of Bhānukīrti-siddhāntadeva, made a grant of the village Aruhanahaḷḷi ('a village of Arhats') and the recipient of the grant was Brahmadeva of Sūrastha-gaṇa [ibid., Ng. 169 (IV Ng 94) 1142, pp.167-69].

28.4. *Mahā-pradhāna-sarvādhikāri*-Heggaḍe Ballayya, a subordinate of Hoysala Vira-Ballāḷa II, made a grant of income from the customs of the village Bhogavāḍi [Bhogadi : Mandya Dt/Ng Tk] and its hamlet Kaḷabovanahaḷḷi for the worship, offerings etc., to God Pārśvadeva; this *basadi* had a popular name, Śrīkaraṇa-jinālaya. The recipient of the gift was Padmaprabha, disciple of Akalaṅka, the pontiff [ibid., Ng. 184 (Re. 1940-29). 1173. pp. 183-85]; it is evident that the Śrīkaraṇa-Pārśva-jinālaya is anterior in date to A. D. 1173.

29. A slab in the compound of the Hanumāna temple at Kaṇḍagal (Bijapur Dt/Hungund Tk) records a gift to the god Pārśva-jina. This Pārśvanātha *basadi* was built by Nāgasiriyavve, a nun-disciple of Sakalacandra-bhaṭṭāraka of the Kāṇūr cohort of friars and nuns. This gift was made by the 500 *svāmīs* (members of the merchant guild) together with the *prabhus*, *mummuri-daṇḍas*, *ubhaya-nānā deśis*

of Halasige-12000 (Palāsikā, Halsi in Belgaum Dt) and Banavase-12000, who had assembled as Mahā-nāḍu (big country) at Kandagāle (the present Kandagal) the māligēya-mane of Kannāḍa-4000. This record is dated the 21st regnal year of the king Singhaṇa of Devagiri Yādava/Seūṇa dynasty, corresponding to A. D.1220. Cakrapāṇi daṇḍanāyaka was administering Kaṇḍagāle in Karaḍikal-300 Kaṁpaṇa region. I quote the relevant portion of lines 21-22 describing the virtues of the men lay votaries :

sujana-manojarum jina-pūjā-purassararum jina-samaya-vārdhi-varḍhana-candrarum

śrīmat-Pārisvanātha-caraṇāravinda yugala-bhṛṅgāya-mānarum |
[SH. XV. 164. 1220. pp. 208-10.]

30. Mattāvara (Cikkamagaḷūr Dt) has a Pārśvanātha temple on the hill, built in the last decade of tenth century, which was also visited by the Hoysala chief Vinayāditya II (1047-98) around A. D. 1050. He visited this *basadi* for the second time in A. D. 1069 [MAR. 1932. pp. 172-74]. He, with devotion, went to the *basadi* on the hill, offered prayers and asked the people “why have you built the *basadi* on the hill (outside) instead of building it inside the village ?” To this Māṇika setṭi respectfully replied—“We beg your Lordship to build a *basadi* within the village and richly endow it with and privileges. We are poor, but there is no limit to your wealth. Your wealth is equal in quantity to the paddy grains grown by the hill chiefs”. Pleased with the speech of Māṇika setṭi, the king smiled and said ‘very well’, and had the *basadi* built inside the village. He first got Māṇika setṭi and other leaders of the town (named) to give specified land to the *basadi* and he himself granted, for the *basadi* at Mattāvara, paddy income (specified) of the village Nāḍaḷi. Moreover, the chief ordered several houses to be constructed near the *basadi*, giving the village the name of Ṛṣihallī, and finally remitted many (specified) village taxes on its behalf [Saletore : 1938 : 75-76; MAR. 1932. pp. 172-74; MAR. 1916. pp. 51-52]. It is well-known that Ṛṣihallī means the village of the Nirgrantha monks and nuns.
31. As the list of Pārśva temples in Karnataka continues to grow longer than expected, I prefer to catalogue the rest of *basadis*.
- 31.1. Idugani (Iduvani) : Pārśvanātha-caityālaya was built by Pārśva-gaṇḍa [EC. VIII (BLR) Sa. 60. 1472. p. 103].
- 31.2. Devarāya II built in Śaka 1348 (A. D. 1427) a *caityālaya* of Pārśva at Hampi [Saletore : 1938 : 302].
- 31.3. An ancient Pārśvanātha *basadi* of Taḍatāla in Heddūmāḍ was renovated at later periods [EC. VIII (1902). Tl. 197. 1363. pp. 206-07].
- 31.4. Padumaṇa setṭi constructed a *caityālaya* of Pārśvatīrtheśvara at Vogayakere [*ibid.*, Sa. 163. 15th c. p. 124].

- 31.5. Narasaṇa Nāyaka built a Pārśvanātha *basadi* at Māgoḍu [*ibid.*, Sa. 55. c.15th pp.100-02].
- 31.6. Jakkavve, wife of *mahāpradhāna* Cāvimayya constructed a *cenna*-Pārśva temple at Heragu [*EC*. VIII(R). 146. 1155. pp. 376-78].
- 31.7. A 12th century Arhat Pārśva *basadi* continues to flourish at Cāmarāja-nagara, a newly formed district headquarters from 1997 [*MAR*. 1908. p. 9.1117; *MAR*. 1916-p. 53; *ibid.*, 1927. p. 62; *ibid.*, 1931. p. 42; *EC*. IV(R) ch. 2 (IV ch 83) 1163 A. D. pp. 4-6]. This temple, a 'trikūṭa-basadi' *olim* 'Puṇisa-jinālaya', was erected by Puṇisa-rāja-daṇḍādhipa.
32. Āḍaki (Gulbarga Dt) *Cenna*-Pārśvadeva-*basadi* *olim* Koppa-jinālaya enjoyed special privileges [Gogi, H : 1996 : A. D. 1125, pp. 465-67]. Similarly, Berambāḍi [*EC*. III(R) Gu. 218 (IV Gu 96) 14c. pp. 157-58] and Atanūr [Gulbarga Dt/Afzalpur Tk. 11th c. A. D]. Pārśva temples were very popular. Elsewhere in the State, Gulbarga District alone had mediaeval Pārśva-jinālayas in the following villages : Aḷand, Gogi, Keśvaragaḍi, Gavhāra, Jevargi, Cī-tāpur, Gulbarga, Daṇḍoti, Jevaṇagi, Degalamāḍi Nelogi (Nelavagi), Peṭha-śīrūra, Maṇṇūra, Seḍam, Sulepete, Huṇasihaḍgali, Harasūru, Lāḍ-ciñcolī, Rājana-kolūr, *et cetera*.
33. In South Canara (Maṅgaḷore and Uḍupi/Dts) there are nearely 20 Pārśva temples. In Mūḍabidare, a great Jaina centre, Gurugaḷa-*basadi* is the pivot of other 18 *basadis* [*SH*. VII. 225. 1384]. The Pārśva image in this *basadi* is said to be dated to the tenth century. Besides, there are two Pārśvanātha temples [*ARIE*. 1941. A-1. p. 5 ff]; one of them is called 'Caṇḍogra-Pārśva-deva-*basadi*', which received royal patronage from the Āḷupa kings of Tuḷuva [Saletore : 1938 : 352].
- 33.1. There are seven Pārśva temples at Kārkaḷa alone, each with different designations : Hallara-*basadi*, Aḍḍakeri-*basadi*, gummadhikāri-*basadi*, Bommarāja-*basadi*, Beṭṭada-*basadi*, Eḍa-bala-*basadi*, and Ammanavara-*basadi*.
- 33.2. At Māla and its surroundings eight Pārśva temples exist; they are, Eḍa-bala-*basadi*, Beḷli-bidu-*basadi* (Maroḍi), Perādi-*basadi*, Hejmādi-*basadi*, Paḍaṇ-gaḍi-*basadi*, Dagga-Abbāṇa beṭṭu-*basadi*, Śīrva-*basadi*, and Nallūru-*basadi*.
- 33.3. At Veṇūru there is a Caturviṃśati-*basadi* and a Pārśva-jinālaya *olim* Kelagina-*basadi*, Beṭṭada-*basadi* and Aḷadaṅgaḍi-*basadi* (Doḍḍa-*basadi*) at Garadāḍi; Niḍagallu-*basadi*, vaḷālu-*basadi* at guruvāyanakere; all the four temples at Buveri-puḍḍoṭṭu including the Sūrālu palace temple; Haṭṭiaṅgaḍi palace temple, and Pārśvanātha temple at Madurapaṭṭa; Padubidri cikka-*basadi*, *trikūṭa* kere-*basadi*, Arekallu-*basadi*, Baḷlamaṅja-*basadi*, Kūḍibailu-*basadi*, Mijāru-*basadi* and the Maṇjeśvara-*basadi* are all Pārśva temples of the later mediaeval period.
- 33.4. A detailed description of these Pārśva temples based on the field-work and historical records is beyond the scope of this paper. Therefore, I have given only an exhaustive list.

34. An 11th century inscription is engraved on the pedestal of the Jina-Pārśva image, found in the *cauvīsa*-Tīrthaṅkara *basadi* at Koppaḷa, is deposited in Salar Jung Museum. In the aureola of the main image of Jina-Pārśva are represented 23 Tīrthaṅkaras in miniature. The two lower figures are the regular attendants, Dharaṇendra on the right and Padmāvati on the left. There are two *cāmaras*, one on either side of Arhat Pārśva; above the regular seven-hooded canopy, there is also a triple umbrella. The image was a gift to the temple caused by Mādaṇa daṇḍanāyaka, by Boppana and his younger brother, sons of Maḷavve, wife of Emmeyaraprithi Gauḍa of Kopaṇa-tīrtha, lay-disciples of Maṇḍalācārya Māghanandi-Siddhāntācārya. In addition to this, from Koppala was also found a Pañcatīrthi image of Arhat-Pārśva, of the 11th century, now deposited in the Salar-Jung museum [MAR. 1916. p. 83; C. R., Krishnama Charlu, *The Kannada Inscriptions of Koppāl*, Hyderabad Archaeological series No. 12 (1935), Inscription No. 9, 11th cent. C. E.]
35. An 11th century bronze image of Pārśva (*paryaṅkāśana*), with a Kannaḍa inscription on the backside, is now in the British museum, London; it states that the image was made for the nagara-jinālaya at Yerambarge (Gulbarga Dt.; JRAS. 1915)
- 35.1. Two more Pārśva images in the Cālukyan style from Karnataka are in the Victoria and Albert museum, London. A Kannaḍa inscription on the pedestal of the image, in 12th century characters, states that the image was made for the nagara Jinālaya at Yerambarge (Gulbarga.)
- 35.2. At the centre of Asian art and culture Avery Brundage collection in San Francisco, U. S. A., there is a beautiful 11th century Pārśva image of about 5' in height, taken from Varuṇa, a village near Mysore, referred earlier in para No. 11.
36. Certain Pārśva images/temples in Karnataka carry a special prefixed adjective such as *Cenna*-, *Vijaya*-, *Caṇḍogra*-, and *Prasanna*-; each such prefixation has an extra significance. *Cenna*- is a Dravidian-Kannaḍa word meaning 'handsome', 'pleasing'. *Cenna*-Pārśva means the handsome-Pārśva-deva. *Basadis* and the *mūlanāyaka* images at Heragu [EC. V (BLR) Hn. 57], at Kogaḷi [SII. IX-i. 346 and 347. 13 c. A. D.] at Heggere [EC. XII (BLR) CK. 21. 1160], at Bekka [EC. 11 (R) 535 and 536. A. D. 1250], at Aḍaki [Gogi, H : 1996 : p. 465. A. D. 1125] and at Kaidāḷa [EC. XII (old) Tumkur 9. A. D. 1151] are *Cenna*-Pārśvas.
- 36.1. The prefix *Vijaya*- means victory, success; *Vijaya*-Pārśva means the victorious-Pārśva; but it also denotes that *Vijaya*-Pārśva brings victory in all endeavours. It is noteworthy that the *Vijaya*-Pārśva temples were named so by the local kings because they considered that their victory was due to the blessings of this god [EC. IX (R) Bl 390. 1254. p. 358; Ec. IV (R) Ch. 355; EC. III (R) 131. 12c.] Generally, a capital/royal seat is indicated by an expression with *Vijaya*-as a prefix; *Vijaya*-Vaijayantam (IA. VI. p. 24), *Vijaya*-Tāmbrā-pasthānāt (EI. XV,

p.150), Vijaya-Palātkaṭādhīsthānāt (*ibid.*, XXIV. p. 141), Vijaya-Kāñcipurāt (*ibid.*, I. p. 5), Vijaya-Palakkadasthānat (IA. V. p. 51) etc. Thus, it would appear that the prefix Vijaya-, as a free morpheme, applied to the specific victorious city, was primarily intended to convey its celebrity as a religious city/seat of importance. Hence, if we conclude against this background, the nomenclature 'Vijaya-Pārśva', we may surmise that the prefix 'Vijaya' is a significant attribute given to the primary role of the concerned Arhat-Pārśva temple; the charters extolling the merits of Arhat-Pārśva (temple) also points to the *basadi* having been a resort of spiritual aspirants. Vijaya- should therefore be taken to convey the sense of a chief religious establishment/centre. Śrī-Vijaya-Jinālaya at Maṇṇe [EC. IX (BLR) NL. 61. AD. 797] and at Kittūr [EC. III(R) 131 (XIV Hg 141) 12th cent. A. D.] should be viewed from this discussion in the background; Maṇṇe was one of the capitals of the Gaṅgas, Kittūr was the capital of Punnāṭa-ṣaya. Therefore, in this context, Śrī-Vijaya-jinālaya denotes that the Jaina temple was of royal founding.

While dealing with this subject, attention may be focussed on the recent discovery of the image of Jina Pārśva standing in *khaḍgāsana* and traced under a pipal tree near the tank at Talkād on the banks of the river Kāverī. This corroborates with the early inscriptional reference registering a Śrīvijaya-jinālaya enjoying the gift of villages during the reign of the Gaṅga king Avinīta Mahārāja [EC. I(R) I (I). A. D. 466. pp. 1-3]; Talavanapura (Talkād) was the capital of the Gaṅgas, and a city of special celebrity.

- 36.2. *Caṇḍogra-* means sharp, piercing (cobra ?/*caṇḍoraga*); Caṇḍogra-Pārśva is the powerful Pārśva. Symbolically, this suggests the nexus of the penetrating and pervading Nāgendra who will be so conspicuous with his seven-hooded canopy. A Mūḍabidure epigraph records the gift of land to the Caṇḍogra-Pārśvadeva [SH. VII. 229. 1390 A. D.]; Elsewhere at Berambādi [EC. III (R) Gu. 218. C. 14th C.]. (From a literary reference of the 16th Century, a temple to Caṇḍogra Pārśvanātha existed in Geresoppe.)
- 36.3. *Prasanna-* denotes serene and tranquil visage of the god. *Prasanna-Pārśva* is the embodiment of tranquility. The word also suggests the accessibility of the god to the lay votaries' desires. Jogimaṭṭige Brahma-jinālaya had the name 'Prasanna-Pārśva-basadi' [EC. XII (BLR) śira. 32. A. D. 1277].
- 36.4. Devarāja *mahāpradhāna* built a 'trikūṭa-Pārśva-jinālaya' for the prosperity of his king, the state and fame and money : *rāja-rāṣṭra-yaśo-dhana-vṛdhyaṛthaṁ* [EC. VII (R) Ng. 64. 1145].
37. As discussed in para 2.3, certain temples have the sculpture of both Pārśva and Bāhubali, and I reckon a valid reason for this. In inscriptions and elsewhere in biographical sketches, Bāhubali is referred to as Kukkuteśvara [EC. II (R) 547 (397). A. D. 1119, pp. 334-36], unnata-Kukkuteśvara [Poet Ranna (A. D. 993),

Ajita-tīrthakara-purāṇa-tilakam, chap. 1, poem No. 60], and the same poem is again quoted in an inscription [SII. XI-i. 52, 1007].

- 37.1. An inscription containing a *khaṇḍa-kāvya* on Bāhubali, by poet Boppana-panḍita who bore the *biruda sujanottama* and a disciple of Adhyātmi Bālacandra-munindra who was a disciple of Siddhānta-cakreśvara Nayakīrty [EC. II (R) 336 (234). 12th C. pp. 186-89]. A Mattebha-vikrīḍita-ṛtta verse in this inscription narrates in brief that the emperor Bharata caused to be made near Paudanapura, an image of Bāhubali-Kevali. After a lapse of time, a world terrifying mass of innumerable *kukkuṭa-sarpas* having sprung up in the region near, Bāhubali obtained the name Kukkuṭeśvara. Thereafter that region became invisible to the common people, whereupon Cāmuṇḍarāya caused this colossus of Gommaṭa at ŚB [*ibid.*, 336 (234), lines : 8-10 and 16]. Again inscriptions of number 425 and 547 also refer to him as Kukkuṭeśvara [Nagarajaiah 1996 : 28-30]. Further, he is called 'Dakṣiṇa-kukkuṭeśvara' (Southern Lord of Kukkuṭas [*ibid.*, 481 (349) 1159. p. 297]. It suggests, by inference, that a Uttara (northern) Kukkuṭeśa also existed.
- 37.2. *Mahāmaṇḍalācārya* of Beḷgoḷa-tīrtha, Nayakīrty-Siddhānta-cakreśa's lay disciple Nāgadeva, the Paṭṭana-svāmi of the Hoysaḷa King Ballāḷa II, constructed a stone pavement and a dancing hall in front of Kamaṭha-Pārśva-basadi at ŚB [*ibid.*, 457 (335) A. D. 1118]. Preceptor Nayakīrty was adorned with the lotus feet of the Lord of Jinas, the southern-Kukkuṭeśvara (Bāhubali-Gommaṭa) and embellished by the temples of Kamaṭha-Pārśva-deva [*ibid.*, lines : 28-29].
- 37.3. The companion of Dharaṇendra (wrongly believed in medieval times as his consort), goddess Padmāvatī, is described as Kukkuṭastha in the *Aparājita-prcchā* (c. late 12th/early 13th cent. A. D.). The *Rūpamaṇḍana* (c. mid 15th cent.) introduces her as 'Kukkuṭoragastha'. The *Ācāra-dīnakara* (A. D. 1412) refers to her as the one seated on Kurkkūṭa-sarpa. The *Triṣaṣṭi-śalākā-puruṣa-carita* (c. A. D. 1160-1170) describes that Kukkuṭasarpa is her *vāhana* (mount). A text, the *Aṣṭottara-sahasra-nāmāvalī*, mentions 'Kukkuṭoraga-vāhine namaḥ,' and another text the *Padmāvatī-devi-parāku* ('laudation', 'fullsome praise') *pāhi-kukkuṭa-sarpa-lāñcana-yute* [Nagarajaiah 1976, 162-63].
- 37.4. Etymology (*kukkuṭa* + *īsa/īśvara*) and the meaning (*kukkuṭa* 'a cock', 'a wild cock') are quite obvious. Albeit, in the context of the Nirgrantha mythology, this has a special meaning. Accordingly, *kukkuṭa-sarpa* means a wild cock with a cobra head, a rare syncretic fusion of a cock and a serpent [*ibid.*, pp. 138-41]. Anthropological analysis of this totemic symbol may ultimately suggest both cobra-hood and *kukkuṭa-sarpa* were the totem of a particular Nāga worshipping tribe. U. P. Shah has discussed this point and rightly suggested that Pārśva had some connection with the Nāga tribals [Dhaky (*Ed*) 1997 : 9, 35, 38].
- 37.5. Pārśva, according to the Digambara āgamas, belongs to Ugra-varṇśa. Ugra is a synonym-variant of *uraga*, a process of metathesis also confirms this. Ugra is a

Kṣatriya family and Rṣabha appointed them as guardian for the protection of people : the *Vyākhyāprajñapti* (para 383 and 682), the *Sūtrakṛtāṅga* (2.1.9), the *Ācārāṅga* (2.11) the *Āvaśyaka-cūrṇi* (1. p. 154), the *Kalpasūtra* (para. 18). Guṇabhadra-cārya. (mid 9th cent.) refers to Pārśva as *ugra-varṣāgrāṇīh* [*Uttara-purāṇa* : 73 : 166]. It is, therefore, evident that Pārśva got the totem of cobra because of the traditional background of his family. (The northern āgamas mention six royal dynasties, Ugra being one of them).

- 37.6. Dharaṇendra [Nāgendra, Phaṇipati, Nāgakumāra], and Kukkuṭoragasthā i.e. Padmāvatī as attendants of Pārśva are depicted from the very beginning of their appearance in sculpture in Karnataka, taking its model from the *Tiloyapaṇṇatti* (c.mid 6th cent.) of Yati Rṣabha, chapt. 3.
- 37.7. An association of serpents with Bāhubali sculpture is to indicate deep meditation; but it may suggest more than that. He is called *unnata*-Kukkuṭeśvara oft and on, because the Nāga-clan respected him as their master. Bāhubali comes from Kāsava (Kāśyapa) lineage, but the cobra-clan worshipped him as they worshipped Pārśva-jina. This is also one of the reasons for depicting them together at Bādāmī, Aihole, Ellorā, and Hombūja. 'He (Gotama Svāmī) is also, with Pārśvanātha, frequently figured in their cave sculptures, both always as naked, with creeping plants growing over their limbs, and Pārśvanātha usually having a polycephalous snake (Dharaṇa or Dharaṇendra, the Nāga king) overshadowing with its hood' [James, Fergusson, and James Burgess, *The Cave Temples of India* : (1880) sec. imp. 1988 : p. 488]. Fergusson and Burgess had confounded Gommaṭa svāmī with Gotama svāmī and have also confused the fact that both Gommaṭa and Pārśva are having creeping plants growing over their limbs. But their explanation is correct as far as they noticed the sculptures of Bāhubali and Pārśva frequently figuring together; it must be said to their credit that they are the earliest to recognise this salient feature, indeed as early as 1880.
38. A large number of temples and images of Jina-Pārśva clearly speak of the message and influence that reached every nook and corner of Karnataka. Artists, the architects as well as the sculptors knew the different modes of representing Pārśva in sculpture. The local artists chose one of the modes and adopted to their contemporary needs. This localisation has lent its contribution in enriching the variety and avoiding the reduplication as far as possible. Even when we look at the seven-hooded canopy, variations are conspicuously present.
39. When I, out of sheer curiosity, worked out at the ratio and proportion of Jaina temples constructed to various Tīrthaṅkaras based on the available data in Karnataka, in the distribution, not surprisingly, I found that 30 to 35 % of the total *Jinagrhas* are dedicated to Pārśva. What does this popularity indicate ? It suggests that the circumstances favoured Arhat Pārśva's and Padmāvatī's worship

and as its consequence the setting up of their images in Karnataka. For the Gaṅgas, the temple of Pārśva was their Paṭṭa-jinālaya, the 'crown temple'. My recent research has convinced me that the earliest of the Gaṅga temples on the Maṇḍali Hill, built by Mādhava-Koṅgaṇivarmā in C. E. 350, at the instance of Śimhanandi-ācārya, was a temple to Jina-Pārśva and the same temple-complex contained a temple for Padmāvatī [EC. VII-i (BLR) Sh. b. 1060; *ibid.*, Sh. 4. 1121-22]. The Gaṅgas and the Kadambas of Banavāsi popularised the founding of temples to Pārśva and Padmāvatī. According to the epigraphical and literary evidence, the worship of Padmāvatī had gathered momentum and had reached its peak in the medieval period. The ruling-sections were proud of recognising themselves as *Padmāvatī-Devī-labdhā-vara-prasāda*. Padmāvatī temples were flocked by devotees, because she was the goddess who would respond to their desires, *abhīṣṭa-vara-pradāyinī*. For the sculptures, the special esteem in which Arhat-Pārśva was held, provided greater scope for his temples and hence for the attendant figures of Padmāvatī and Dharaṇa.

40. An utter indifference toward warding off of the terrible aspect of the terrible *asura* is the central significance of this classic iconography/iconology of Jina-Pārśva meditating in *kāyotsarga* posture. In other words, the awesome divinity is explicable through the puranic origin that portrays him as the one who sustained the *asuropasarga* without malice; his unshakable neutrality generates instant reverence.

Jina Pārśva is an embodiment of the primordial concept of *kāyotsarga*, giving verbal expression to *vāsī-candaṇa-kappa* (*vāsī-candana-kalpa*), a must virtue to a *mahāvratin*, a great sage. It is said in the *Āvassaya-nijjuttī* (*gāthā*, 1548) (c. A. D. 525) :

Vāsī-candaṇa-kappa jo maraṇe jīviē ya samasaṇṇo
dehe ya apaḍibaddho kāvussaggo havai tassa ||

A monk observing *kāyotsarga* of excellence will be like *vāsī-candana-kalpa*; he considers life and death as equal and he is devoid of any attachment to human body. Haribhadra-sūri (c. 3rd quarter of the 8th century) while giving gloss of this *gāthā*, quotes a supportive *gāthā* :

Jo candaṇeṇa bāhum ālimpi vāsiṇā ya taccheyi
Saṇḍhuṇai jo va nindayi maharisiṇo tattha samabhāva ||

Some may smear *candana* (sandle) to the arms, some may etch the arm with an adze; some may praise and others may abuse; albeit, the *maharṣi*, a great sage, would consider both equal. Jina-Pārśva regarded both Dharaṇendra and the *asura* (Kamaṭha/Śambara) as equal; He neither blessed nor cursed, and exactly that is the quintessence of Nirgrantha philosophy expounded by the Arhats.

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abbreviations

ARIE : *Annual Reports on Indian Epigraphy*

BL : Belūr

BLR : B. L. Rice
 c : circa / century
 CB : Cikkaballāpur
 CKI : *Corpus of Kadamba Inscriptions*
 Ch : Chamarāja nagara
 CP : Cennarayapattana
 Dt : district
 EC : *Epigraphia Carnatika*
 EI : *Epigraphia Indica*
 Hg : Heggadadevana Kote
 Intro : Introduction
 IWG : *Inscriptions of Western Gaṅgas*
 MAR : *Mysore Archaeological Reports*
 Mu : Maddūr
 Ng : Nāgamaṅgala
 NI : Nelamaṅgala
 NR Pura : Narasimharājapura
 pp. : pages
 (R) : Revised
 Sa : Sāgara
 SB : Śravaṇabelgoḷa
 Sh : Shimoga (Śivamogga)
 Sk : Śikāripura
 SII : *South Indian Inscriptions*
 Tk : taluk
 Tl : Tīrthahallī
