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 along with their religious pontiff Simhanandi, an ācārya of Kāṇṭhūr-gaṇa from Gaṅga-Perūr (Andhra Pradesh) and settled in Kuvalāḷpurā (Kolār). On Nandagiri (Nandi Hills) they built a fort and a Paṭṭa-jinālālaya, a royal chapel exclusively for the family of the ruling dynasty, called ‘Arhat-Paramesṭi-caityālālaya,’ which in course of time was converted into a Vaiṣṇava temple as Gopālaswamy (Gopālasvāmi) temple [EC. X(BLR) C3. 29. c. A. D. 750].

1.1. Simultaneously, a branch of the Gaṅga family proceeded, as guided by the same Simhanandi ācārya, towards Śīvamogga (Śīmogā). They founded a principality which was to be called ‘Maṇḍalī-sahasra’ [EC. VII-i (BLR) Sh. 4. 1122; MAR. 1912. p. 30, para. 70.; Rice, B. L., Gazetteer, 1, (1897) p. 311]. Koṅgaṇīvarmā (A. D. 350-70) constructed a Paṭṭa-jinālālaya [EC. VII-i. Sh. 4. 1122; Sharma, I.K.; 1983 : 67-83] also known as Tirthada basadi. [In Kannada, basadi and basti (from Sanskrit vasati) means a Jaina temple.]

1.1.1. The Gaṅgas of Kuvalāḷpurā gradually moved southwards via Maṇṭe (Māṇya pura), Śvagaṇge Hill, and Mandya and Mysore districts, finally settled at Talai-kāḍ, ‘umbrella like forest’ (Talkāḍ). They, and their subordinate chiefs, built basadis at various places : at Maṇṭe [EC. IX (BLR) NI. 60. A. D. 797], Śīpuru [EC VII(R) Ng. 149. A. D. 776], Nonamaṅgalā [EC. X. (BLR) Māḷūr, 72. c. A. D. 425.], Perboṭal [EC. X (1905) Māḷūr 73. A. D. 370] et Cetera. At Kanakagiri-tirtha, their feudatories, Manalas, 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 Gommata image at Śravanabelgola (A. D. 987).


1.2.1. The Calukyas of Bādāmī (Vatāpi), who swallowed the Ādi-Kadambas of Banavasi,
also followed the royal example of Gaṅgas and Kadambas in respecting the Nirgranthamata by building basadis and by enduring them with liberal grants. Apart from the Jaina cave-temple at Bādāmī, they built a separate Śaṅkhajinālaya at Puligere which was their Paṭṭa-jinālaya. Vijayāditya [EI. XXII. pp. 317-24. A. D. 707], Vinayāditya [SII. XX. 4. A. D. 683], the queen Kuṇjumahādevī [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 Godāvarī in the north. Later dynasties, the Rāṣṭrakūṭas, the Cālukyas of Kalyāṇa, the Kalacuris, the Raṭhas of Kuhaṇḍināḍ, the Seṅgas (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-Tippūr, Śravaṇabelgola, Nōṇaṅgāla, 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 Tīrthamkāras, 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 aforenoted 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 Kankālī-tīlā 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 Śvetapaṭṭa, Nirgrantha, Kūrcka, and Yāpaniya sects flourished. Besides Halsi, there were arhadīyatanas at Bhat-Parimala 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 Guḍnāpur epigraph of the first regnal year of the Kadamba king Ravivarman (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-athāśya Kāma-jinālayasya [pūjā] saṃskārāṛttham-asau mahārāja-śrī-Ravivarmmā [Gopal 1985 : 85]. The same record further refers to a Kāmadēvālaya at the village Hākinipalli in the vicinity and a temple of Padmāvatī at Kallili village : Hākinipalli Kāma-devālayāśya pūjā saṃskārāṛtham Kallili-grāmam-Padmāvatiyālayāśya-pūjā saṃskārāṛthem [ibid., p. 87]; for the embellishments of the above temples, the king donated another village, Mukundy.

2.1. Kāma-jinālaya evidently was the first temple of Manmatha alias Bāhubali alias Gommatag, an younger son of Jina Rṣabha the first Tirthamkar. Gopal, who correctly identified this Kāma-jinālaya with the temple of Bāhubali, also compared this phrase with Jinendra-mahimā-kāryā occurring in the Halsi plate No. 24 of the same King Ravivarman, 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:

i. Padmāvatiyālaya, a temple for the Jaina Yaksī Padmāvatī, in the same surroundings, was also a contemporary Jaina structure built by the very Banavāsi-Kadamba chief.

ii. There are references pertaining to Kāma-jinālaya in the Prākṛta Jaina literature : For example in the “Rayanaśehari Kahā.”

iii. Also, Ācārya Jinasena of Punnāṭa-saṅgha has mentioned a Kāma-jinālaya in his Harivaṃśapurāṇa (A. D. 784).

2.2.2. The two Kāma-jinālayas at Guḍnāpur and Hākinipalli around Banavāsi are the earliest and apparently the forerunners in popularising the setting up of the Bāhubali images in Karnataka. Incidentally, the Padmāvatiyālaya at Kallili is also
the first and the earliest of the temples built exclusively for Padmāvatī, 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 kayotsarga (khadga-sana) posture along with Pārśva temple/image/sculpture is found at a number of places, particularly in the cave temples at Bādāmī, Aihôle, Ellorā, and in Hombūja. At Hombūja, there are temples of Jina-Pārśva, Padmāvatī, and a Kāma-jinālaya where a Bāhubali image of A. D. 898 exists even today [Nāgarājajīh 1997, 217]. Again, on one of the pillars of the earliest temples at Hombūja, the Bogārabasadi (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 Jain 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 Gudnāpur, Hākinipalli, and Kallīlī, in which case that would attest to the earliest Arhat Pārśva temple/image in Karnatakā.

3. Among the very large number of images of Pārśva in stone and bronze in Karnatakā, that today exist, the earliest are from the Jaina caves at Bādāmī and Aihôle, 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 kayotsarga posture with five-hooded canopy, has a smiling oval face with elongated ears attended by Dharanendra sitting on the left side with all his jewellery including the diadem. Padmāvatī 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 Aihôle [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 Dr/NL TK), built in A. D. 797 by Śrīvijaya, a general under Śripuruṣa of the western Gaṅga dynasty, is in a bad condition, and may any day collapse. Suffering heavily as it did at the hands of Colas, what remains today inside the basadi is only an excellent Dharanendra 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. IX (BLR) NI. 61. A. D. 797].
There is also a reference to this *basadi* in an inscription of Gāṅga Mārasimha I and of Rācamalla I.

4.1. Gāṅgas' 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 Dharanendra: *Svarggāpa-vargga-padayos-sopāna-padavibhūtiya dharā-dhara-Dharanendra-sya phaṇa-mañi-līlāhukārīne* [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) Dharanendra, who bears the world [ibid., p. 205]. This is the earliest epigraphical reference to Dharanendra; and in the foregoing discussion was noticed the earliest insessional reference to Padmāvatī [CKI : p. 87].

5. Pomburca, the present Hombūja (Huṇca) in Shimoga District, was the capital of the Sāntaras, a dynasty who ruled for nearly a thousand years uninterrupted. [Nagarājaih, 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-vamśa in the southern Jaina tradition. Padmāvatī-devi, 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.] Pāljyakka, 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 Paṇca-basti [ibid., No. 45. A. D. 898]. The pillars inside this temple having *taraṅga-potikā* (roll bracket) stylistically are of the late Raṭṭakūṭa 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 *paryaṅkāsana*, is a feast to the eye [Dhaky (ed) : 1996: 281-84].

5.2.1. On the Kundādrī Hill (Shimoga Dt / Tīrthahalli Tk) attached to the administration of Hombūja matha 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, Śravaṇabelagola, 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 garbhagṛha, a vestibule, a closed hall, and a mukha-mañḍapa: a lofty mānastamba stands in front of the temple.

6.1. Some more Pārśva images are met with inside other temples at Śravaṇabelagola. The Candragupta-basadi has one such image. The upper storey of the famous Cāmunḍarāya basadi contains a small image dated A. D. 995 (EC. II (R) 150 (121). p. 88.] There are three sanca 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 Vindhyagiri Hill (ŚB) there are five Pārśva images of the medieval period enshrined in the cloister around the tall Gommaṭeśvara colossus.

6.3. In the town proper, a large temple, Bhanḍāra Basadi olim Bhavya-cūḍāmanī, constructed by Huḷḷa, the main treasurer and minister of the Hoysala king Narasimha I (1142-73) in A. D. 1159, contains a handsome Caturvirisati-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 Jain spouse of the Śaiva-brahmin Candramauli, minister under Hoysala King Vīra-Ballālā II, had built a Pārśva-jinesvara-geha olim Akkana-basadi (A. D. 1181). A five-feet tall Pārśva image in khaḍgāsana in the garbhagṛha-antarālā contains a Sanskrit inscription on its pedestal. Nāgendra-Padmāvatī figures (2½) are stationed at the antarālā-doorway each with five-hooded cobra canopies. The carved and glistening pillars, triple umbrella of Pārśva, Bhuvanesvarī, and the image of goddess Sarasvatī at once arrest the attention. A Kannada 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 Bammennahalī for its upkeep by the Hoysala king Vīra-Ballālā (1173-1220) was made over to the god after washing the feet of Bālacandra-muni [ibid., 571 (Vcn 150). 1181. pp. 355-57].

6.3.2. An inscription on the pedestal of the Pārśva image in the Maṅgāyi-basadi states that the construction of the temple was by Śrīkaraṇa Bhamacaya, a general and a lay-disciple of Arhaṇandi-deva [ibid., 469, 12th cent. A. D., p. 283].

6.3.3. Aregallu temple at Jinaṇāṭhapura, about a km away to the north west of Śravaṇabelagola 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 Jinaṇāṭhapura registers the grant of land for the worship of Cenna-Pārśvaṭeva 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')-Belgola, six kms away from Śravaṇabelagola, was built in A. D. 1094 during Mahāmaṇḍaleśvara Ereyāṅga's time (A. D. 1093-1102). (Ereyāṅga was the father of Hoysala Viṣṇuvardhana, A. D. 1108-52). A noteworthy point of this temple is the sculpture of Dharanendra 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 Dharanendra image is elsewhere seen, too, for example, in Kambadahalḷī; a coiled-cobra behind Dharanendra, and the Mālādhara class of the Vidyādhara near him, are indicative of his exhausted divine character.

Paścakūṭa basadi in Kambadahalḷī (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 navarāga-hall of this Ādināṭha-Jināḷaya is adorned with a beautifully carved sculpture of Dharanendra Yakṣa amidst aṣṭa-Dikpālas, the Regents of the Quarters. Similar sculpture is found in two other basadās; one at the Hale-Belagola and the other at Muttatti, both in Hassan district. In the ceiling of the Śāntinātha basadi at Kambadahalḷī, 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-hallī, 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 Subhacandra-siddhāntadeva [ibid., 547 (397). A. D. 1119.]. It may be noted that Bāhubali is mentioned as Kukkuṭeśvara.

7. On the hill of Kanakagiri at Maleyuru (Mysore Dt) there is an old Pārśva temple (renovated, however, at different periods) Pārśva temple which is referred as Kanakagiri-śri-Vijaya-devaru [EC. IV (R) Ch. 355. A. D. 1422. p. 237] : hemādrauvāra-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 Kinnaripura for the worship of Pārśva on the Kanakācala during the performance of the five festivals and for feeding ascetics daily by Acyutavrendra-śikyapa, a great physician. This temple belongs to the period of the Gaṅgas and a five feet tall Pārśva image in kayotsarga posture in the garbhagṛha, and the two gorgeous images of Padmāvatī and Jvālāmālinī of the same height sit in opposite directions facing each other.

8. Another Kanakagiri-kṣetra and tīrtha (Mandya Dt/Maddur 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 Nītīmārga Parmāṇadī (A. D. 916-17) invokes Vardhamāna- jīnendrap and refers to the construction of a basadi at Kanakagiri-tūrtha [EC. VII (R) Mu. 100. A. D. 916-17]. There were not less than seven basadis at this place. Gaṅgarāja, general of Visṇuvardhana, 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 Savanna-pan-Beṣṭa ('Hill of the chief of the śramaṇas'), there are only the ruins of Jaina affiliation scattered on the Kanakagiri.

8.1. Some 14 Tīrthaṅkarā 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 slate or slate is canopied by Chatrarāya, a plain aureole, and a highly ornamented makara- toraṇa elaborately looped, pendented, and supported on kudyāstambhas : It clearly is fashioned the conventional Hoysala style. The second one, out of granite stone, has an elegantly designed simple semi-circular prabhā with lorus and lilly flower flanking in relief and a similarly decorated chatrarāya 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 ‘Rāṅgavallī : Recent Researches in Indology, Bangalore 1983, p. 237].

9. A battered Aṇjaneya 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 mūlāṇāyaka Jina-image later replaced, the survival of the remarkable ceiling sculpture of Dharāṇendra 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-patana. 28. 10th c. A. D. p. 523] lends support to the existence of this temple.

11. At Varuna (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 Nisidhī 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 Mahāliṅgeśvara temple. Among them is a Pārśva image in paryaṅkāsana with a cāmaradhara on either side of the prabhāvalī and Dharaṇendra-Padmāvatī at the bottom. [EC. V (R) Mysore. 180. 10th cent. A. D. p. 297].

11.1. Pārśvanātha-basadi at Sāligrama (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 Yāpaniya pontiff Nāgacandra, praised as a scholar-teacher of the Nirgrantha philosophy. He attained death in meditation in the Ghaṭāntakiya-basadi at Moramba (Morab-Dharwar Dt/Navalund Tk) which enshrined Śrī-prabhu-Pārśva-deva. (By the way, Ghaṭāntaki is another name of Padmāvatī-devī.) [SII. XV. A. D. 1059 Morab. pp. 359-60].

12.1. This cognomen 'Ghaṭāntaki' 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 dispute with the Buddhists who were enjoying the improntu coaching by the goddess Tārā-bhagavati behind the screen, it was goddess Padmāvatī who helped Akalaṅkācārya 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 Ghaṭāntaki [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 Ghaṭāntaki. Out of the 1501 temples she built, all the Pārśva basadis with Padmāvatī-Dharaṇa combine became popular as Ghaṭāntaki-basadis [Kamala Hampana : 1995].


13. An inscription from Tumbagī (Bijapur Dt/Muddebināl 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-mahādevi—of king Kūrivarman 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 mandalācārya and a chief pontiff of all the caityālayas of Bandanikā-tīrtha. This Pārśva-caityalaya at Kuppatūr 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 acāryas 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 Manner-Masalavāda (Bellary Dt/Harapanahalli Tq) records a gift of some plots of land to Vinayacandra-deva, disciple of Nemicandra-Rāvula by the Mahāmandleśvara 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 Kṣeva pāṇḍita, the Prime minister of the mahāmandleśvara Sālīveya Tikama-devara-neyara, as also a general of Seūna king Rāmacandra. [SII. IX-i. 387. 1297]

16. The name Śidila Śrī-Jina-Pārśvanātha-mahācaityālaya appears in an inscription of late mediaeval period [SII. XV. 695. 16th cent.]

17. Kittūr (Mysore Dt/Hg Tq) was the capital of Punnādu (Punnāṭa, Punhrāṭra) 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 Bṛhat-kathā of Hariṣena (A. D. 931) states that, on the advice of the apostle Bhadrabahu, 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 Durviniṭa (c. 555-605) was also called ‘Punnaṭādhipati’ in the inscriptions. Punnāṭa’s capital Kittūr (Kirtipura, Kirti-mahānagarapura) was a seat of Jainism; ‘Kirtīru-saṅgha’, a cohort of friars and nuns, originated from this place. Acārya Jinasena of Punnāṭa-saṅgha, in his Harivanśapurāṇa, has referred to the Punnāṭa-saṅgha bṛhat-gana. From Punnādu it spread to Vardhamanapura (Vadhavāna 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 mūlāṇyaka Vijaya-Pārśvanātha, seems to record the construction of god Vijayanātha (Pārśva) at Kittūr : On paleographic 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, Kāṭṛa-gana, Tintriṇi-gaccha.
18. An epigraph on the pedestal of the image of Jina Pārśva in front of the Māruti (Hanumān) temple at Doṇi (Dharwar Dr/Muṇḍargi Tk) records that it was installed in the Kāṇūr-gana temple constructed by the nun Marudevi-avve (avve-yajñyā-āravyā-ajjukā-avve); this image was a gift by Śrī-karaṇa Boppaṇa, a grandson of Senabova Ādana (Ādinaṭha) [ŚII. XV. 614. 1269. pp. 398-99].

19. Boppa, son of the illustrious Gaṅgarāja, minister under Hoysaṇa Viṣṇuvardhana, built a temple at Hālebiḍu (Hassan Dr/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 Nayakīrtī Siddhāntha-cakravartī, after the consecration of Hālebiḍu’s Jina Pārśva, took the consecrated food (śeṣa) to Viṣṇuvardhana who was then camping at Bankāpura 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 Āsandī-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 Tīrthaṅkaras, 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 Śaṅtideva, the priest [EC. IX(R) Belur 389 (V BL. 124) A. D. 1133. Bastihalli (Hn dt/Bl tx) pp. 352-57].

20. The gāvūndas (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 Dr/ Tn Tk). p. 653]. The upāsakas were the disciples of a friar who in turn was a disciple of Bhānukīrtī-paṇḍita of Mūla-sāṅgha, Deśigaṇa, Pustaka-gaccha, Kundakundānava, and Īngateśvara-Saṅgha. Mūgūru (Mogūr) had three jinālayas: Śīvalayana-basadi, Ādinaṭha-basti and Pārśvanātha-bastī, the last two are extant but require repairs.

21. A fairly long inscription from Kalkerī (Bijapur Dr/Sindagi Tk) gives the genealogy of Śiṅghaṇa (Seūṇa, Devagiri-Yādava dynasty), records gifts of lands, and house-site by pradhāna Mallā, Bīcāṇa, and Pāyiseṭṭi for the benefit of Ananta-Tīrthaṅkara at Kalukere in Hagaraṭaṅganaḍu, 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 [ŚII. XX. 202. A. D. 1244. p. 252]. It is not clear weather Śrīpura and Kalkerī are identical.
22. There are, in point of fact, two Kalkerí villages located in two different districts. An inscription from another Kalkerí (Dharwar Dt/Munḍargi Tk), on a pedestal of a lost image preserved in the village cāvādi (pañcāyat-hall) records the sculpting and installation of the Pārśvanātha image [SII. XV. 568. c. 12th c. A. D. p. 378].

22.1 Mulgunda was an ancient Jaina centrè from the period of Bādāmī Calukyas, i.e. from early 7th cent. C. E. Inscriptions hail Mulgunda as the city of all the four ages [SII. rv. 40. c. 1020. p. 52; SII XI-i. 97. 1062]. Mulgunda-tīrtha, the holy Mulgunda, 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 Mulgunda records the death, by the vow of sanyāsana, of Amṛtayya, son of mahā-pradhāna-heggaṭe Devaṇṇa, who was a minister and a bāhattara-niṣogādhipati of Tilakarasa of Soraṭur (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. Mulgund (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 Sahasrakirti, a disciple of Lalitakirti, who stayed inside the holy shrine unshaken, was burnt to death who thus vindicated the glory of the Nirgranthia 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 Nirgranthia faith. It was a tīrtha-kṣetra where the Gaṅga-king Durvināta constructed a sarvotābhadra-jinālaya in the 6th century A. D. and was subsequently renovated in the 11th century by a pontiff Indrakirti-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 ablation of cenna-Pārśvadeva [Ibid., 346. 1275; ibid., 347. 1276].

24. A memorial stone in the compound of a saw-mill at Alñāvara (Dharwar Dt/Tk) states that the śrāvaka Cikakamallī seṭṭi, embracing the sallekhanā rite, died after 21 days in the premises of Māti-Pārśvēśvara temple [SII. XV. 693. 1505]. This Cikka-mallī seṭṭi was a poet and had composed the Samyaktva-kaumudi, a Kannada work in Sāṅgāyana-metre, consisting stories of Arhad-dāsa and his wives.

25. At Śrīṅgeri (Cikkamagalur Dr/NR-pura Tk) a Pārśvanātha basadi was constructed for the merit of Māri-seṭṭi, in the year 1160 [ARIE 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; Saleatore : 1938 : 206].

26. Gūliya-Bācideva of Adala family, governor of Marugare 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 (B.L.R) Tumkur. 9, A. D. 1151. p. 13];

Jayanti-yasyāvadat=opi bhāratī vibhūtayas-tīrtha krtopai nāihrite |
Śivāya-Dhātre Sugatāya Viṣṇave Jīnāya tasmai sakalātmane nāmah ||

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

26.1. When his spouse Bhūmave-nāyakithi breathed her last, mahāsāmanta Bācideva, for her merit (paroksa-vinayārtham), built a Bhīma-jinālaya, a cennā-Pārśvadeva temple, in her name at Kaidāla (Tumkur Dt) and granted several gifts for the aṅga-bhoga and aṣṭa vidiha-arcanē of Śrī-cennā-Pārśvadeva and for ahaṭa-dāna, feeding the rūṣis (the Nirgrantha friars) [Ibid., pp. 13-15].

27. Mullūru, a head-quarters of Mullūru-70 Kampana (a district) was once a Nirgrantha pilgrimage centre (Coorg Dt/somavārpat 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 Rājādhīrāja-Koṅgālva. She was a disciple of Guṇāsena-paṇḍita of Dravila-gaṇa, Nandi-saṅgha, Aruigala-anvaya [EC. I (R) 68 (37). 11th C. A. D.]. There are three basadis at Mullūru—Pārśvanātha, Candranātha, and Śāntiśvara [Ibid., 75 (39). 1390].

27.1 Rājādhīrāja-Koṅgālva constructed Vijayadevara-dehāra, a Pārśva basadi at Mullūru for the merit of his mother Pocabbarasī, and granted certain villages [Ibid., “Intro.” XXIII-XXIV]. After 400 years, a Vijayanagara king Harihara II also renewed the grants and gifted the village Kāragod, by renaming it as Anṅāṅgapura, to the god Pārśvanātha through Guṇḍappa daṇḍanāyaka [Ibid., 75 (39). 1390].

28. An epigraph at the site of a ruined Jaina temple at Yallādahalli (Mandya Dt/Ng Tk) refers to the rule of Hoysala Narasimha (1152-73), records the erection of a Pārśva-jina-basadi at Sūranahalli and registers land grants by Devarāja, mahāpradhīna of Viṣṇuvardhana. This village Sūranahalli 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-jinabhavanamani” [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 Marīyāne, got constructed at Sindaghāṭa 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-kotī-yuta
Pārśva-ājaṁ-geharamj 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-seṭṭi (Soma-seṭṭi) constructed at Haṭṭaṇa (Mandya Dt/Ng Tk) amarasītī-tūṅga-Pārśva-jinaṛega and granted lands for the worship, food offerings and for repairs. The recipient of the grant was Adhyātmi-Bālacandra, a disciple of Nāyakirītī-Siddhāntadeva [EC. VII (R) Ng. 118 (IV Ng 70) A. D. 1178, pp.117-21]. This city was then called Muddhuvolel (‘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 garbhagṛha stands the Śaivite deity Virabhadra.

28.2.1 Another inscription from Doḍḍa-Jaṭṭaka village describes mahāsāmanṭa Hemmaya-nāyaka to be a man lay-votary of Pārśvadeva—Pārśva-deva-pāḍarādhaka: [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 nādu in A. D. 1142. A ruler of that region, Sāmantā Soma, a lay disciple of Bhānuṅkirti-siddhāntadeva, made a grant of the village Aruhanahalli (‘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-sarvaḥdikāri-Heggade Ballayya, a subordinate of Hoysala Vira-Ballāla II, made a grant of income from the customs of the village Bhogavāḍi [Bhogadi : Mandya Dt/Ng Tk] and its hamlet Kaḷābovanahali 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 Hanumāṇa temple at Kandagai (Bijapur Dt/ Hungund Tk) records a gift to the god Pārśva-jina. This Pārśvanāṭha basadi was built by Nāgasiriyavve, a nun-disciple of Sakalacandra-bhaṭṭarakā of the Kāṇṭūr cohort of friars and nuns. This gift was made by the 500 svāmīs (members of the merchant guild) together with the prabhūs, mummuri-dandaś, ubhaya-nāṇā deśis
of Halasige-12000 (Kalasikā, Halsi in Belgaum Dt) and Banavase-12000, who had assembled as Mahā-nādu (big country) at Kandagale (the present Kandagali) the māligeya-mane of Kannada-4000. This record is dated the 21st regnal year of the king Śrīghaṇa of Devagiri Yādana/Seyina dynasty, corresponding to A. D. 1220. Cakrapāṇi daṇḍanāyaka was administering Kandagale in Karadikal-300 Kāmpaṇa 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-vardhana-candrarum

śrīmat-Pārśvanātha-caranāravinda yugala-bhṛṅgāya-mānarum |
[Sll. XV. 164. 1220. pp. 208-10.]

30. Mattāvara (Ciknamagalūr Dt) has a Pārśvanātha temple on the hill, built in the last decade of tenth century, which was also visited by the Hoysaḷa 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 Nāḍalu. Moreover, the chief ordered several houses to be constructed near the basadi, giving the village the name of Rṣihaḷḷi, 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 Rṣihaḷḷi 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 (Iduvanī) : Pārśvanātha-caityālaya was built by Pārśva-ganda [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 Hedḍūrmād was renovated at later periods [EC. VIII (1902). Tl. 197. 1353. pp. 206-07].

31.4. Padumana setṭi constructed a caityālaya of Pārśvatirtheśvara at Vogayakere [ibid., Sa. 163. 15th c. p. 124].
31.5. Narasāṇa Nāyaka built a Pārśvanātha basadi at Māgoḍu [ibid., Sa. 55. c.15th pp.100-02].


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 ‘Pūṇisa-jinālāya’, was erected by Pūṇisa-rāja-daṅḍāchīpa.


33. In South Canara (Maṅgalore and Uḍupi/Dts) there are nearly 20 Pārśva temples. In Mūḍabidare, a great Jain centre, Gurugala-basadi is the pivot of other 18 basadis [SI. 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 ‘Canḍogra-Pārśva-deva-basadi’, which received royal patronage from the Ālupa kings of Tūluva [Saletore : 1938 : 352].

33.1. There are seven Pārśva temples at Kārkala alone, each with different designations: Bālara-basadi, Aḍḍakeri-basadi, gummadhikāri-basadi, Bommaraṇa-basadi, Beṭṭa-basadi, Eḍa-bala-basadi, and Ammanavara-basadi.

33.2. At Māla and its surroundings eight Pārśva temples exist; they are, Eḍa-bala-basadi, Bēḷi-bidu-basadi (Marodi), Perādi-basadi, Hejmādi-basadi, Paḍaṅ-gaḍi-basadi, Daga-Abbaṇa beṭṭu-basadi, Sirva-basadi, and Nallūru-basadi.

33.3. At Veṇūr there is a Catuvimśatī-basadi and a Pārśva-jinālāya olim Kelagina-basadi, Beṭṭa-basadi and Aḷadaṅgadi-basadi (Doḍḍa-basadi) at Gudraḍi; Niḍagallu-basadi, valālu-basadi at guruvāyanakere; all the four temples at Buveri-puḍḍotttu including the Śitrālu palace temple; Haṭṭiṅgadi palace temple, and Pārśvanātha temple at Maduraṇṭaḷa; Padubidri ciṅka-basadi, trikūṭa kere-basadi, Arekallu-basadi, Bāḷamāṇḍa-basadi, Kūḍīballu-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 cauśa-Tirthaṅkara basadi at Koppaḷa, is deposited in Salar Jung Museum. In the aureola of the main image of Jina-Pārśva are represented 23 Tirthaṅkaras in miniature. The two lower figures are the regular attendants, Dharaṇendra on the right and Padmāvatī 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 Mādāna dandanaṇayaka, by Boppaṇa and his younger brother, sons of Malavve, wife of Emmeyarapritthi Gauḍa of Kopaṇa-tīrtha, lay-disciples of Maṇḍalācārya Māghanandī-Siddhāntācārya. In addition to this, from Koppala was also found a Paṇcaṭīrthi 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 Kopbal, Hyderabad Archaeological series No. 12 (1935), Inscription No. 9, 11th cent. C. E.]

35. An 11th century bronze image of Pārśva (paryaṅkāsana), with a Kannāda 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 Kannāda 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.


36.1. 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 (El. XV,
p.150), Vijaya-Palātkatādhiṣṭānāt (ibid., XXIV. p. 141), Vijaya-Kaṇḍipurāt (ibid., I. p. 5), Vijaya-Palakkadasthānāt (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 Maṇḍe [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; Maṇḍe was one of the capitals of the Gaṅgas, Kittūr was the capital of Punnāta- viṣaya. Therefore, in this context, Śrī-Vijaya-jinālaya denotes that the Jain 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 khadgāsana and traced under a pipal tree near the tank at Talkād on the banks of the river Kāveri. This corroborates with the early inscriptive reference registering a Śrīvijaya-jinālaya enjoying the gift of villages during the reign of the Gaṅga king Avināta 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. Candogra- means sharp, piercing (cobra ?/candoraga); Candogra-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 Candogra-Pārśva-deva [SII. 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 Candogra Pārśvanātha existed in Geresop.)

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) śīra. 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-vyāharyathāṁ [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-tilakāṁ, 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-kāya on Bāhubali, by poet Boppaṇa-paṇḍita who bore the biruda sujanottāmaṇa and a disciple of Adhyātmī Bālacandra-munindra who was a disciple of Siddhānta-cakreśvara Nayakīrī [EC. II (R) 336 (234). 12th C. pp. 186-89]. A Mattebha-vikrīḍita-vṛttta 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-sarpaś having sprung up in the region near, Bāhubali obtained the name Kukkuṭeśvara. Thereafter that region became invisible to the common people, whereupon Cāmūndarāya caused this colossus of Gommatā 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. Mahāmāndalacārya of Belgoa-tīrtha, Nayakīrī-Siddhānta-cakreśa’s lay disciple Nāgadeva, the Paṭṭana-svāmi of the Hoysaḷa King Ballāja II, constructed a stone pavement and a dancing hall in front of Kaṭaṭa-Pārśva-basadi at ŚB [ibid., 457 (335) A. D. 1118]. Preceptor Nayakīrī was adorned with the lotus feet of the Lord of Jinas, the southern-Kukkuṭeśvara (Bāhubali-Gommatā) and embellished by the temples of Kaṭaṭa-Pārśva-deva [ibid., lines : 28-29].

37.3. The companion of Dharanendra (wrongly believed in medieval times as his consort), goddess Padmāvatī, is described as Kukkuṭaṣṭha in the Aparājitaprachiś (c. late 12th/early 13th cent. A. D.). The Rūpamāṇḍana (c. mid 15th cent.) introduces her as ‘Kukkuṭaragastha’. The Acāra-dinakara (A. D. 1412) refers to her as the one seated on Kurkkūṭa-sarpa. The Triṣaṭi-śalākā-purusa-carita (c A. D. 1160-1170) describes that Kukkuṭaṣṭara is her vahana (mount). A text, the Aṣṭottara-sahasra-nāmavali, mentions ‘Kukkuṭaragasa-vāhine nāmaḥ,’ and another text the Padmāvati-devi-parākṣi (‘laudation’, ‘fillsome praise’) pāhti-kukkuṭa-sarpa-lāṇcana-yute [Nagarajaiah 1976, 162-63].

37.4. Etymology (kukkuṭa + iva/iva) and the meaning (kukkuṭa ‘a cock’, ‘a wild cock’) are quite obvious. Albeit, in the context of the Nirgranth 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 Dīgambara āgamas, belongs to Ugra-var ṣa. 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 Vyākhya-prajñapti (para 383 and 682), the Sutrakṛtāṅga (2.1.9), the Ācārāṅga (2.11) the Avāśyaka-cūrṇi (1. p. 154), the Kalpasūtra (para. 18). Gunabhadrācārya (mid 9th cent.) refers to Pārśva as ugṛa-vamśāgrānīḥ [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 āgamus mention six royal dynasties, Ugra being one of them).

37.6. Dharaṇendra [Nāgendra, Phaṇipati, Nāgakumāra], and Kukkutoragasthā 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-Kukkutēśvara oft and on, because the Nāga-clan respected him as their master. Bāhubali comes from Kāśava (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 Bāḍāmī, 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 (Dharana or Dharaṇendra, the Nāga king) over shadowing with its hood’ [James, Furgusson, 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 Jina-ṛgas 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 Mandali Hill, built by Mādhava-Kongāpivarṇa in C. E. 350, at the instance of Simhanandī-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 Kadaṃbas of Banavasi 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-Devi-labhā-vara-prasāda. Padmāvatī temples were flocked by devotees, because she was the goddess who would respond to their desires, abhiṣta-vara-pradāyini. 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 Dharana.

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 asuroyasarga without malice; his unshakable neutrality generates instant reverence.

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

Vāṣṭi-candaṇa-kappa jo maraṇe jīviya ya samsānno
dehe ya apāḍibaddho kāvussaggo havai tassa ||

A monk observing kāyotsarga of excellence will be like vāṣṭi-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 candanaḥ bāhum állimi vāsinā ya taccheyi
Sandhuṇaṁ jo va nindiyi maharīsīno 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 mahārṣi, a great sage, would consider both equal. Jina-Pārśva regarded both Dharṣendra and the asura (Kamātha/ 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