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SOUTH INDIA**

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# JINAMAÑJARI

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## INTRODUCTION

The theme of this edition of *Jinamañjari* narrates in a nutshell the position of Jaina church and the salient features of its contributions in the realm of civilization, religion, art, architecture, literature and culture. It is well known that Jainism held its sway over southern India, particularly in the state of Karnataka where it had enjoyed a continuous prominence for over a period of fifteen hundred years and still continues to prosper as a living institution.

Jainism bloomed effortlessly under the banner of many major ruling dynasties including the Gaᅅgas, the Early Kadambas, the Rāᅣtrakūᅡas, the Cāᅡukyās, the Hoysaᅡas and the Vijayanagara monarchs. In the medieval and post medieval period, it flowered under the minor ruling dynasties like Koᅅgāᅡvas, Sāᅡjuvas of Sangītapura olim Hāᅡuvaᅡᅡi and Gerusoppa, Bhairarasa Oᅡyars of Kārkaᅡa, Aᅡilas of Veᅡūr and Caᅡtas of Mudabidire. Also a number of inscriptions and monuments of many lesser vassals - Prabhus of Āvalināᅡ, Mahāprabhus of Kuppaᅡūr, Morasunāᅡ, Bidanūr, Bagunᅡi-*sime*, Nuggehaᅡᅡi - who ruled over different parts of the western Deccan from about fifteenth to seventeenth century attest sway Jainism had in these territories. Thus Jainism achieved an unhindered and facile success on account of the overwhelming and spontaneous support given by the Jaina laity which was comprised of kings, dukes and governors, generals, ministers, traders and their consorts.

Art, architecture and literature of the Jaina creed had a separate identity and its own special features. *Mānastambha* - a monolithic free standing pillar in front of Jaina temple, the nude human figure of Tirthaᅡkaras in either *khaᅡᅡāsana/kāyōtsarga*, or *paryānāsana/padmāsana* postures, *Jinaśāsanaᅡevas/yakᅡa-yakᅡi*, and the fly whisk bearers on either side of the Jina are some of the typical traits of the Jaina art and architecture. The term *basadi* for the place of worship of the Jinās is quite unique to Jainism.

Almost every village in Karnataka had *basadi* and it swelled to a proportion of over eight thousand by medieval times, particularly in the early reign of the Cāᅡukyās of Kalyāᅡa. When everything was going the Jaina way and all roads were leading to Jaina church, a simmering discontent lurking in the dark erupted in C.E. 1184 leading to communal clashes. The history of Jaina Karnataka of the post medieval times records that the faithful were forced to abandon their chapels which were requisitioned by the non-Jains. No retaliation and recourse but they fostered their Jaina tradition of toleration, and religious animosity was no longer an issue with them.

An attempt is made here to offer a comprehensive history of Jaina Karnataka, spread over a period of a millennium. I profusely thank all the scholars who have made contribution to this study. ♣



## THE GAᅅGA MONARCHY AND JAINISM

Prof. Nagarajiah, Hampa

The Mauryas had paved and prepared a conducive infrastructure for a smooth sailing of Jaina faith. The Sātavāhanas reigned in the south till about third C.E., and the first king, Simukha ( 1st B.C.E.) was a follower of Jaina faith. The custom of matriarchy system observed by present Jains in the south coast of Karnataka can be traced back to the influence of the Sātavāhanas. The Gaᅅgas established their kingdom after the Sātavāhanas. Whether they were an offshoot of the Sātavāhanas needs further investigation into the theory. (Gaᅅga) Pērūr, believed to be the place of their ancestors and origin, in Andhradēsa, puts an extra stitch into the theory. Albeit, that the Gaᅅgas took models from Andhras *olim* Sātavāhanas cannot be denied. However, the Gaᅅgas were an indigenous race like the Rāᅅtrakūtas, the Hoysaᅅas and the Seuᅅas. They had a Jaina legacy handed down from the Mauryas and the Sātavāhanas; and in turn promptly transmitted to the Kadambas, the Cālukyās and the Rāᅅtrakūtas. Koᅅgaᅅivarma, Koᅅgāᅅva, Koᅅguvēᅅir and other similar nomen suggest that Koᅅga and Gaᅅga are cognates. As the initial letter in the word is always pronounced as a voiceless consonant 'k' - in Tamil, Gaᅅga word is pronounced as Koᅅga or Koᅅgu, and Gaᅅganāᅅu as Koᅅngu-nāᅅu. As such inscriptions of Koᅅgu country (nāᅅu) demonstrate the influence of Jaina faith.

Of the ruling houses of Jaina involvement in Karnataka, the most striking are the Gaᅅgas and the Rāᅅtakūtas, two coeval dynasties. Particularly the Gaᅅgas, who reigned from the 3rd to 12th C.E., proposed and flourished through Simhanandi, a Jaina sage and the promoter of the Gaᅅgas.. Records show that the dynasty owing its origin to the Jain saint became a staunch supporter of that creed.

The Gaᅅgas played a dominant role in the socio-cultural milieu of Karnataka and left an indelible mark on the life and thought of the people. The unmatched patronage they gave to Jainism is apparent from their lithic and copperplate records and Jain temple monuments. Some of the Gaᅅga monarchs went so far as to take the vows and to meet their deaths by the rite of *sallekhanā*.. Along with the Kadambas of Banavāsi, they were the earliest known dynasties to commission the construction of several celebrated *basadis* which are recorded in inscriptions. The early *basadis* were of wood and mud construction followed by bricks and finally of stone. Koᅅgaᅅivarma Mādhava (C.E. 350-75) commissioned a *caityālaya* in wood on the hillock near Shimoga, and in due course of time, it was renovated and rebuilt in stone.

The earliest brick temples founded by the Gaᅅgas in the fourth C.E. were at Perboᅅal, Uranūr, Noᅅamaᅅgala and Pērūr. Mādhavavarma-III (ca. 440-69 C.E.), on the advice of his preceptor Viradeva, granted wet-land under the big tank, a garden and village Kumārapura to the *mūlasaᅅgha* abbatial *basadi* at Perboᅅal.

The Gaṅga kings continued to be bulwarks of the Jaina creed and obviously Jainism gathered momentum. King Simhavarma's favorite courtesan Nandavva, who had spiritual insight and unequivocal faith in the teachings of Jinas, also commissioned a *basadi* at Pērūr, endowing it with a garden free from all hindrances. To mark the auspicious occasion of his 18th victorious year, Simhavarma granted wet land farm to this *basadi* at Pērūr. In his 22nd regal year, monk Sarvanandi (C.E. 458) composed the *Lōkavibhāga*, a Nirgrantha surrogate canonical text.

**Avinita** (C.E. 469-529) endowed the village Badanaguppe and other gifts to Śrīvijaya *Jinālaya*, and the donee was Candanandibhaṭara, a pupil of Guṇanandibhaṭara belonging to monastic lineage of Ācārya Kundakunda. The influence of Jainism in the Gaṅga kingdom during the period was such that the prosperous mercantile guilds and the individuals responding to the inclination of Avinita endowed liberal gifts to numerous Jain temples. A charter in fact describes him as bearing the foot-print of the Jina on his heart, as fixed on Mt. Mēru.

**Durvinita** (C. E. 529-79), who was trained under Pujyapāda and who authored some commentary works, followed his father Avinita as a far more greater benefactor of Jainism. He commissioned a *sarvatobhadra* temple at Kogaḷi, which was known at the time as a holy pilgrim center with many *basadis*. This *sarvatobhadra* architectural type was the earliest of its kind in Karnataka.

**Mokkara alias Muṣkara** (C. E.,579-604), son of Durvinita, was an ardent devotee of Puligere-*tirtha* and founded Mokkara *basadi*. During the reign of next Gaṅga king Śivamāra-I (C.E. 679-725), the *basadi* at Kellipusūr (Kelsūr in Cāmarājanagar district) continued to receive more and more gifts of land and villages, garden and houses, free of all taxes.

**King Śripuruṣa** (C. E.725-88), an illustrious Jain, endowed lands to Koṅgeśvara Jain temple of Pērur and donation to *Lokatilaka-basadi* which was founded by Kundācci at Śripura. The king also gifted Maḷavaḷḷi village to the *basadi* at Toḷḷagrāma. He also extended favors to the Jaina monasteries of Beḷagoḷa and Nandihills. During his times, the Jainācāryas - Prabhācandra, Candranandi, Kumāranandi, Vimalacandra, and Śāntisena Abbegaḷu, a nun, commanded great respect from all quarters.

**King Duggamāra** (C. E. 788), son of Śripuruṣa, commissioned a *basadi* at Hebbalaguppe, and the faithful adherents from surrounding villages granted six *khaṇḍugas* of wet land and six *khaṇḍugas* of dry land.

**Śivamāra-II's** (C. E. 788-12) reign saw Jainism well entrenched itself in Karnataka, and it made solid contribution to art, literature and philosophy, the king being the chief protagonist. He commissioned four *basadis* at Beḷgoḷa, Kummadavāda (Beḷguam district), Hebbalaguppe and Muḷivaḷḷi ( Mysore district).

**Mārasimha-I** (C. E. 796), son of Śivamāra-II, like his father followed the Jain faith and patronized. His commander, Śrīvijaya, and an ardent devotee of Jina, had caused many *basadis* at a number of places, and *Jinabhavana* at Maṇṇe - lofty and imposingly grand - was patronized by the Rāstrakūṭa king Govinda-III.

**King Rācamalla-I** (C. E.816-53), son of Vijayāditya and younger brother of Śivmāra-II, continued to enhance his Jaina faith as did his uncle. He commissioned a *basadi* at Peṇṇegaḍaṅga and presented with large gifts to it on the

occasion of his 18th year of coronation. At the instance of his preceptor Ajjanandi, he commissioned cave temples at Vaḷḷimalai in North Arcot district of Tamilnadu. **Nitimārga alias Ereya Gaṅga** (C. E. 853-869) followed his father Rācamalla-I in the strengthening of the Jaina faith through matrimonial alliance. He gave his daughter Jayabbe in marriage to Būtaga, son of Rāṣṭrakuta king Amoghavarṣa. He was great in politics and religion.

Kella *basadi* and the *panca-kuta basadi* at Kambadahalli commissioned by him thrived under the patronage of kings and *śramaṇa sangha*. A *basadi* at Peggur prospered. He encouraged Jaina art and literature. Gunavarma-I (C. 900) rendered the famous Sanskrit *Hariuamsapurana* of Jinasena-I (C. E. 783) into Kannada and authored *Śūdraka*, a *campū* classic, equating king Ereya with the legendary hero Śūdraka. He was a contemporary of great Jainācārya Jinasena, and he died under the initiation of *sallekhanā*, an auspicious end of life through spiritual and religious contemplation.

**Rācamalla-II** (C. E. 877-907), son of Nitimārga-I, commissioned two *basadis* on the top of Vidyādri at Sivamaṅgalam by converting the living rock into quasi eternal temples in honor of the Jinas. During this period, *basadis* at Kannamaṅgala received gifts for the upkeep of the temple as well as providing food to the Jain ascetics. Kamungare Kantiyar, a disciple of Maṅḍalabhaṭara, was the mother superior of the *basadi* complex.

The period of tenth century and the last four decades (between C.E. 935 and 975) of the Ganga dynasty was the golden age of Jaina history in Karnataka. Butuga-II was an avowed Jaina wedded to the cause of spreading the glory of the religion expounded by Jinas. He founded a Jinālaya at Annigere and endowed it with four villages, free from all encumbrances, made *Śivalayya basadi* at Muguru more prominent. He had married the elder sister of Krsna-III, the Rāṣṭrakuta emperor and his eldest son Maruladeva had married the daughter of Krsna-III.

Butuga, a grandee of many provinces, had four wives, five sons and two daughters. All of them were extraordinary householders who rendered unparalleled yeomen service to Jaina church. Women of the Ganga's seraglio were also better and more faithful custodians of Jaina traditions and culture. They profusely followed the highest altruistic principles as laid in the canon for the *śrāuikas*. They had fully conformed with the Jaina law of philanthropy.

Revakanimmadi, eldest wife of Butuga and a Jaina devout lead a religious and ideal philanthropic life. She died at Koppaḷa, accepting the vow of *sallekhanā*. Also, Padmāvati alias Padmabbarasi, elder wife of Butuga and who had caused a temple at Naregal and made it rich and famous, went to Koppaḷa, and amidst applause and appreciation of all around, accepted the ritual death by fasting. Maladhārideva administered the ritual. While in meditation, she died on 3rd of December 973 C.E.

Kallabbā, younger wife of Butuga, was renowned for her devotion to Jainism. The effects of her zeal for her religion has been extolled in the inscriptions. Divalāmba, youngest of Butuga's consorts had commissioned a Jaina temple at Sūḍi. Butuga had made donation of land to it in C. E. 938.

Kundanāsomidevi and Bijjambarasi, daughters of Butuga, dedicated their lives to serve Nirgrantha church. They conscientiously performed the four-fold charities of *āhāra*, *abbhaya*, *bhaiṣajya* and *sāstra*. Kundaṇāsomidevi pioneered

the cause of supporting Jainism in unparalleled magnitude. She commissioned a *Māṅikya-jinabimba* in bronze, in C.E. 970. At Koppaḷa, she courted death by abstaining from food.

Kundanasomidevi was the first poetess of Karnataka. Her accomplishments in learning and fine arts, her patronage to the erudite, deep devotion to *Jinadharmā*, her knowledge of Jaina doctrine - are applauded in the inscriptions. Koppaḷa inscription has the following benediction: with the death of people like Kundanasomidevi, kind words of charitable disposition like bounteousness and righteousness, vanished from the world.

Mārasimha-II, Butuga's second son, was one of the greatest persons of the period. He was Duke of Gaṅgavādi territory. Inscriptions eulogize his generosity to protect Jainism. He had commissioned *basadis* at Puligere, Hunugunda and other places, erected *ānastambhas* and made endowments. He was mainly responsible for the glory of the Rāṣṭrakuta dynasty. But when he failed in his mission in C.E. 974, he willingly submitted himself to the inevitable death by the rite of *sallekhanā*, in presence of his preceptor Ajitasenacarya.

Cāmundarāya (Raya, An. n. a), Priminister and General of the Gaṅgas, commissioned the monolithic colossus of Lord Bāhubali at Śravaṇabeḷgoḷa. He also commissioned a *basadi*, named after himself, on the smaller hill at Śravaṇabeḷgoḷa. On top of it, his son Jinadevana commissioned another *basadi*. Rāya's early life was devoted to wars but later life was wedded to religious activities. Both Ajitasenācārya and Nemicandrācārya were his preceptors. The latter, bearing the surname of Siddhānta Cakravarti, encoded the quintessence of Jaina philosophy in the *Gommata-sāra*, a major canonical text in Prakrit. Rāya also wrote *Cāmundarāyapurāṇa* in Kannada, *Cāritrasāra* in Sanskrit, and *Viramārṭāṇḍa*, a commentary which is not extant. His younger sister Pullabbā, followed her ideal life and finally embraced *sallekhanā* in the Candranātha *basadi* at Vijayamangalam, where a bas relief depicting the scene of Pullabbā engrossed in deep meditation exists to this day.

### **Epitome**

Jainism found a congenial home and royal patronage in the domains of the Gaṅga monarchy which produced some of the eminent protagonists who vehemently vouched Jainism. Gaṅgas had a strong tradition of spiritual lineage which started from their first-mentor Simhanandi. The Gaṅgas with their later overlords - Rāṣṭrakuṭas - together shouldered the yoke of Jain chariot and pushed it to the apogee of popularity, and that was undoubtedly the best period of its glory. Succeeding ages will revere the Gaṅga memory as their contribution to the Jain iconography, art, architecture and literature is peerless. They provided the strong infrastructure for Jainism in Karnataka and thus have carved a niche in the temple of fame in the history of southern India. ♣

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Scenes depicting migration of Pontiff Bhadrabāhu in 4th B.C.E.



## Jainism and the Early Kadambas and the Caḷukyas of Bādāmi Dr. K.S. Shivanna, Mysore

The Kadamba monarchy ruled from C.E. 345 to 530 C.E. Its capital was Banavāsi situated in the modern North Canara district. Mayurasharma founded the political power of the dynasty and ruled up to 360 C.E. Important rulers were Koṅgavarma, Bhāgīrathavarma and Raghupativarma (360-425), Kakutsavarma (425-450) and Ravivarma (485-519). Their territory was comprised mostly of modern districts of North and South Canara and Shimoga.

The Cāḷukyas of Bādāmi or Early Western Cāḷukyas ruled from 6th to 8th C.E. and their capital was Bādāmi in the modern district of Bijapur. They were probably peasants before their advent to the position of warriors and empire-builders. Jayasimha was the founder of the dynasty. Mangaleśa (C.E. 597-610) and Pulukeśi-II (C. E. 609-625) were important rulers. Their territory included northern and parts of southern Karnataka in the Tungabhadra river area.

An examination of the growth of Jainism under these dynasties of Karnataka cover the period from 4th to 8th C. E.

Jainism had come into existence in Karnataka much before these two dynasties and even before the arrival of Buddhism. The names of Candragupta Maurya of Maurya dynasty of North India and Bhadrabāhu, his religious preceptor, were associated with the foundation of Jainism in Karnataka in 4th B.C. E. Its popularity in the first century B.C. E. may be understood by the fact that Ācārya Kundakunda was the preceptor of a Sātavāhana prince.<sup>1</sup> Thus, Jainism existed in Karnataka for nearly one thousand years, and during the Kadamba-Cāḷukya period, Jaina faith made further progress.

Jaina scholars were in the service as advisers in the administrative machinery of the Kadambas. For example Kumārādatta, a Jaina scholar was an adviser to Kadamba Ravivarma (C. E. 485-519) and the latter took his advise on the matters related to religious affairs. Queen Māladevi was a patron of Jaina *maṭha* at Kuppatur. It is said that Jain monks belonging to various *sanghas* like Śvetaputas, Yāpaniyas, Kurchakas and Nigranthas were in position of influence in the Kadamba administration.

Celebration of Jinendra *utsava* in *karthikamāsa* was a grand event in Kadamba capital Banavāsi. For this purpose, necessary things were collected and stocked for the occasion by the order of king Ravivarma.<sup>3</sup> The rulers commissioned Jain-*basadis*. The Gudlnapur inscription refers to *Kama-jinalaya* at this place commissioned by Kadamba ruler.<sup>4</sup> King Mrigeśavarma had commissioned a *basadi* at Halasi in Belgaum district.<sup>5</sup> On these accounts and other examples, J.F. Fleet and K.B. Pathak have concluded that Kadamba rulers were Jains.<sup>6</sup> *Umbali* - land grants free from all taxes by Kadamba rulers provided economic strength for the growth of Jainism in Kadamba country.<sup>7</sup>

Following the footsteps of the Kadambas, the early Western Cāḷukyas of Bādāmi and their officers patronized Jainism in various ways. Jain monk Udayadevapandita, disciple of Puḷyapāda, was the preceptor of Vinayāditya (C. E.



681-696). During his visit to Raktapura, Vinayāditya gifted lands to a Jain teacher belonging to Mūlasangha and Devagaṇa.<sup>8</sup> According to an inscription at Lakshmeswar, king Vijayāditya ( C.E. 696-733) gifted the village Sankholalu situated south of Puligere, which is modern Lakshmeshwar. The donee was Jayadeva Pandita who was the disciple of Vāmadevācārya. The purpose of the grant was to facilitate Jinabhaṭṭara who was residing at Śanka-Jinalaya.<sup>9</sup>

In the 7th C. E., the army of the early Western Cālukyas had many Jains. It was warrior class engaged ideologically in violence, which, in fact is completely in contrast to the Jain Law of Ahimsa. The Jain laity often belonging to warrior class and all the Thirthankaras in *purvasrama* were of the same class, Jainism allows war in self-defense, with least possible destruction. Hence among Karnataka Jains many pursued *kṣatriya* occupation. The classic example comes from the period of Bādāmi Cālukya period. Jain Ravikirthi was a trusted military commander of king Pulukeśin-II. He was also a great Sanskrit scholar and wrote *prasasthi śāsana* on the eastern wall of Meguti *basadi*, which he commissioned at Āihole in Bijapur district. It is dated C. E. 634. Ravikirthi belonged to Yāpaniya *sangha*.<sup>10</sup> Jain warriors like Ravikirthi, spent part of their earnings, on the construction of the *basadis* which in a way promoted the propagation of the faith. It may be noted that the medium of expression of the Jain warrior-ruling class of the period appeared to be Sanskrit.

One of the important developments in the history of Jainism during the period and place under study was the popularity of Yāpaniyas. The earliest mention of the Yāpaniyas is most likely in the inscription of Jain Emperor Khārvela.<sup>11</sup> In fact they were very dominant and had spread their influence in Karnataka at the time, as several inscriptions testify. The rulers of Kadamba and Cālukya dynasties liberally gifted pieces of land to the Yāpaniyas.<sup>12</sup> However, at present it is totally merged with the Digambaras. According to Devasena, author of *Darśanasāra*, we know them from C. E. 148, which means only 60-70 years after the beginning of the split in the Jain church into Śvetambara-Digambara traditions.

Kāṣācārya established the Yāpaniya-*sangha* at Gulbarga in C. E. 148. Besides Gulbarga, there were Yāpaniya centers at Adaki, Sedam, Halasi, Rona etc.<sup>13</sup> belonging to the districts of Belgaum and Dharwar. Perhaps due to their dual allegiance, it was disowned by both Śvetambara and Digambara traditions. Hence, the *sangha* later on either dwindled in importance or merged with the Digambaras.<sup>14</sup>

Following is the subdivisions of the Yāpaniya *sangha*:

- a. *Aṇya*: Kirtyācārya,<sup>15</sup> Mailapa<sup>16</sup>
- b. *Gacchas*: Koṭimaḍuva,<sup>17</sup> Nandi<sup>18</sup>
- c. *Gaṇas*: Kanduru,<sup>19</sup> Kareya,<sup>20</sup> Koti-maduvu<sup>21</sup>

In a Jain temple at *Doddabasadi* in Belgaum there is a ruined inscription on the pedestal of an image of Neminātha. It states clearly that the temple was commissioned by Pārisayya in C. E. 1070 and the image was installed by the Yapaniyas.<sup>22</sup>

During this period, an interesting aspect of *basadis* emerged under the name of *Pattada-Basadis*. They were also called *pattadajinalyas* or Thirthankara-*basadis*. *Pattadabasadi* for Kadambas was at Palasika and for early

Cālukyas was at Puligere. It is necessary to explain the significance of *pattada-basadi*.

"The concept of a *pattada-basadi* is exclusively a Jaina invention, particularly in Karnataka. Kadambas and also Cālukyas (and others) had their *pattada-basadis*, also called *pattadajinalavas* - "the crown temples" of those royal houses. The ruling king and palace would invariably possess a *pattada-rani* (the crown-queen), *pattada-katti* (the crown sword), *pattada-simhāsana* (the crown-throne). Analogues with this is *pattada jinalaya* alias *pattada-basadi* (the crown *Jinālaya*). It is obvious that every royal family will have its own temple for the exclusive worship of the members of the palace. But the *Pattada Jinalaya* is conspicuous because there are no parallel term in other Hindu sects like *pattada-Śivālaya* or *patta-Vishnugeha* or *patta-brahmaālaya*." <sup>23</sup> *Kamajinalaya* is another interesting name of a *basadi* during the Kadamba Period. <sup>24</sup>

*Meguti-basadi* at Āihole stands for synthesis between Digambara and Svetambara traditions. It perhaps reflects the idea of Yāpaniyas. In this *basadi* dominant position is given to Lord Mahāvira because of his image is in the *garba-griha*, whereas in the wall of the *mantapas* were placed Lord Pārśvantha, other Thirthankaras and also Māhāvira's disciple Gautama. At Badami, cave no 4 is dedicated to Ādinātha Thirthankara and it belongs to the reign of Kirthivarma and Mangaleśa of the early Cālukya period. Puligere, Palasi, Kuppatur, Bhandavapura and Balligāve were famous centers of Jain religion and they attracted faithful. <sup>25</sup> The Jaina monasteries were centers of education. <sup>26</sup>

The period under study is an interesting one from the point of view of the emergence of Jaina intellectuals in Karnataka. Ācārya Samantabhadra in the Kadamba times, Jaṭasimhanandī, Śrīvardhadeva and Kaviparameṣṭī during the early Cālukya period were outstanding Jaina scholars and theologians and they employed Sanskrit in their compositions.

Samantabhadra <sup>27</sup> established *Vanavāsi-gaccha* and Banavāsi or Vanavāsi was not only the capital of the Kadambas, but also a famous Jaina center. In Jaina literary tradition and history, Samantabhadra has been considered as the first Sanskrit poet and the first composer of Jaina-*stotra* form of religious literature. He was also a great philosopher. He has praised all the 24 Thirthankaras in his *stotra* composition, which has literary beauty as well as philosophical vision. Jaṭasimhanandī <sup>28</sup> lived during the Cālukya period and belonged to Koppaḷa in Raichur district. His work is *Vārāṅgacarita* in Sanskrit. This is Jaina-*purāṇa-kavya*. Its impact has been noticed by the scholars on *Ādipurana* of Jinasena. Srivardhadeva, <sup>29</sup> a Sanskrit poet who lived in the 7th C. E. wrote *Cūdāmaṇi* which is not extant. Kaviparameṣṭī <sup>30</sup> was another Sanskrit writer, but unfortunately no work of his is available. Ravikirthi's Āihole *prasasthi* in Sanskrit is a unique literary piece composed by a Jaina scholar. It has been considered as *Khanda-kavya* in *Vaidharbhi* style. He has claimed fame equal to Kāḷidāsa and Bharani and to some extent it is true. <sup>31</sup> In this way Jainism revealed its identity through *purāṇa-kavya* and *darśana* medium in Sanskrit. For the first time in the history of Karnataka Jainism, '*carita*' type works came into existence.

Thus early Kadambas and early Cālukya periods which cover 4th to 8th C. E. was a significant period in the history of Jainism. Firstly, Jainism was patronized by both the dynasties. Secondly, apart from saints and teachers, army

commanders contributed to its growth and in this regard the name of Ravikirti stands out remarkably. Thirdly, cave and structured Jaina monuments appeared. *Pattada-basadis*, and *Kanna-Jinālayas* were in many respects were unique. Fourthly, Yāpaniyas enjoyed popularity both under the Kadambas and the early Cālukyas. Lastly, Jaina writers of this period used Sanskrit as a medium of religious expression and '*Purana-kavyas*' and '*Caritas*' made their appearance more in the Jaina-intellectual heritage. ♣

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## THE RĀṢṬRAKŪṬAS AND JAINISM

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After vanquishing the Cālukyas of Badāmi (Vātāpi), the Rāṣṭrakūṭas founded their great kingdom, vaster than any before their times, which included most of *Dakṣiṇapatha*. It was the greatest of India's imperial dynasties. According to Suleman (C. E.. 851), the famous Arab traveler, the Rāṣṭrakūṭa kingdom was so enormous that it was considered as one of the four major kingdoms in the world. The Rāṣṭrakūṭa era thus had ushered in the golden age of Jaina renaissance in all walks of life.

The powerful Dantidurga had conquered the shaky Cālukyas. In his campaign of northern India, he seized Avanti and assumed the imperial title of *Rājaparamēśvara* in C. E. 753. He was succeeded by his nephew Krishna-I (C.E. 756-72) who sealed the fate of the Cālukyas and began the commission of Ellora temple. Reputed Jaina logician Bhaṭṭa-Akalaṅkadeva was a contemporary to these two monarchs. According to Peterson, Akalaṅkadeva and his brother Niśkalaṅka were the sons of Subhatunga *alias* Krishnarāja, the Rāṣṭrakūṭa emperor. Akalaṅka has been regarded as a great dialectician and the founder of medieval school of logic. The Malliṣṣeṇa-Praśasti of Śravaṇabeḷgoḷa mentions Akalaṅkadeva as a prestigious dialectic disputant at the court of Sahasatunga Dantidurga. It states that there was no other grandeur king like Krisnarāja on earth and no other erudite scholar like Akalaṅka. He remained a popular poet and his works are highly venerated. He confuted the Buddhists at the court of Himaśitala in Kānci in C.E. 788. It is also believed that he studied at Śravaṇabeḷgoḷa and became a monk at Maleyūr, which is also known as Kanakagiri in modern Mysore district..

Akalaṅkadeva has a number of works to his credit, prominent among them being: *Tattvā-ratna-rāja-vārtika* (a commentary on *Tattvārtha-sutra* of Umasvami), *Siddhiviniścaya*, *Laghivastravi*, *Astaśati* (the earliest commentary on the *Āptamimāmsa* (*Devāgama-stotra*) of Samantabhadradeva and other works on Jaina epistemology and logic.

According to Professor and historian Jyoti Prasad Jain, successive rulers - Govinda-II (C.E. 777), Śrivalabha ( C. E. 779-793), Govinda-III (C. E. 793-814) and his son Amoghavarṣa (C. E. 815-877) followed their aggressive policy for further consolidation of their reign into a powerful kingdom whose boundaries had spread as far as Kerala and Kānci in the south, Māḷwa in the north, almost entire Gujrat and parts of Rājāsthan and in the east, their suzerainty over Vengi Cālukyas was complete. A.S. Atlekar, an authority on the history of Rāṣṭrakūṭas, has observed that the Jainas formed one third of the total population of this southern region, and they were represented by all sections of the society - rulers and traders; farmers and labors; soldiers and scholars; artists and administrators. Atlekar also has opined that the contribution of the Rāṣṭrakūṭas in the field of education is most noteworthy. There were numerous Jain

institutions being accredited as educational centers, which were often had a Jain *basadi* connected for religious precepts and practices as part of the curriculum. They were ancient schools of learning comparable to that of the present universities.

Subhatuṅga Indra, father of Dantidurga, governor of Lata, commissioned Subhatunga-Vasati, a Jaina temple in Vātagrāmapura (Vāṭana-gara, Vāḍner in Nāsik district of Mahārāṣṭra), which has the modern name of Vāṇi village near Dindori. "In the small range of Candor hills located at about eight kms north of Nāsik, there are a series of caves known as Cambharlen caves which were used by the Jaina ascetics as their habitat. There was an educational institution attached to the place. Professor Jyoti Prasad Jain has compared this institution to that of the modern university. According to him, the Vātgram university was possibly established by the Pañcastūpānvaya ascetics who were later came to be known as Senagana in Decan. In the fifth century C. E., one of the famous scholars of the group, Guṇanandi traveled from Vāraṇāsi to Pahadpur in Bengal where his disciples established a famous center called Batgohāli. In the sixth C.E., another scholar - Rṣabhanandi traveled to the south. {His pupil} Śrisena [had as pupil] Candrasenācārya who lived in the first part of the eighth C.E. [and] anticipating the expansion of the Rāṣṭrakūa empire, he founded the Vātgram University in Candor hills." [Jinamañjari, Vol.9, No.1, April 1994] The University flourished for about 150 years. Ācārya Nayanandi who composed *Sudarśana Carite* in C. E. 1042 refers to the University and this reference, according to Jyoti Prasad Jain, "suggests that Nayanandi himself had visited and seen this institution and wrote in praise of what had been not only heard but seen." "The University of Vātgram, in its time and its place, surely stands in the ranks of Taxila, Nalanda and Vikramśil institutions of [earlier] India."

The traditional canonical and primordial Prākṛit text *Ṣaṭkhandāgama* (Six-Sectioned Canon) is one of the oldest aphoristic post-canonical work in the Jaina system belonging to Digambara tradition. Saint Dharasena transmitted it to his two disciples -- Puṣpadanta and Bhūtābali, who committed the Āgamic knowledge to writing during the Mahāvira Era 614-683, which corresponds to C. E. 87-156. The first section was composed by Puṣpadanta and the other five sections were composed by Bhūtābali.

Of the many voluminous commentaries known to have been written on the *Ṣaṭkhandāgama*, only *Dhavaḷa* of Virasena (C. E. 743-820) has become well known. The composition is said to have begun in the year C. E. 792 and completed on the 8th of October C. E. 816. [Jinamañjari, Vol.18, No.2 October 1998]

Professor Jyoti Prasad Jain has observed that Virasena (circa C. E. 710-790) was possibly of royal descent being an illegitimate son of Mori (Maurya) king Dhavaḷappadeva of Citogadh in Rājāsthān. He was at Vātgram university and he was sent to study Jain *siddhānta* under Elācārya, one of the great scholars of canonical works of the times, at Citrakūṭpur (Cittor). Returning to Vātgram institution where Rector Ācārya Āryanandi had initiated the studies on canonical works such as the *Ṣaṭkhandāgama*, Virasena - who had become proficient in Āgamas - undertook the gigantic commentary work. Jayasena was his colleague and Daśaraṭaguru, Śrīpāla, Vinayasena, Padmasena, Devasena and

Jinasena-II were the leading disciples at the Vātgram University. The launching of this voluminous commentary of 72,000 verses on the *Ṣaṭkhandāgama* took place during the reign of Jagattunga-Govinda-III. Under Virasena the work was completed by only 20,000 verses, but it did cover an important section of the vast lore of Jaina scripture. As Virasena had commenced it during the times of Govinda-III, who had the title of *Tribhuvana-Dhavaḷa*, he christened the work as *Dhavaḷa*.

The period of Amōghavarśa is considered as the Augustan age of Jaina literature. Mahavirācārya, a skilled mathematician and court-poet states in his *Gaṇita-sāra-samgraha* that the subjects under the rule of Amōghavarśa were happy and the land yielded plenty of grain, 'may the kingdom of Amoghavarśa, the follower of Jainism', ever increase far and wide.

Jinasena-I belonged to *Punnāta-sangha*, an ancient Jaina congregation in Karnataka. He wrote his *epic Harivamśa-purāṇa* and completed it in C. E.. 784. It is one of the early Jaina creative works in Sanskrit that inspired the later Jaina writers to compose in Sanskrit, in addition to Prākṛit.

Jinasena-II, versatile in Prākṛit and Sanskrit, and scholar pupil of Virasena, and a grand disciple of Āryanandi, wrote *Pārśvābhyudaya-kāvya*, much earlier in C. E.. 782. He continued the commentary on the *Ṣaṭkhandāgama* which his teacher Virasena had it left incomplete. He completed it in C. E. . 837-38 composing 40,000 verses to Viraasena's 20,000 verses. He named it *Jaya-Dhavaḷa* after his royal disciple Nṛpatuṅga Āmoghavarśa who had the title of *Atiśaya-Dhavaḷa*.

By far the most widely and the most influential of his works is *Ādipurāṇa*. Dexterous Jinasena started composing *Ādipurāṇa*, but when the work had progressed to 10,380 verses, he passed away.

Ācārya Guṇabhadra, poet-scholar and pupil of Jinasena-II, continued, in all earnestness, the incomplete work of *Ādipurāṇa*. He composed 1,620 *ślōkas* to the first part - known as *Purvapurāṇa* - of *Ādipurāṇa*. The combined verses of the two parts is called *Mahāpurāṇa*. Guṇabhadra composed another 9,500 verses to the second part of *Mahāpurāṇa* and called it as *Uttarapurāṇa*. Thus, *Mahāpurāṇa* containing 20,000 verses, is a significant *Maha-kāvya* which has been the source for all Kannada Jaina *Purāṇas*. The *Ātāmanu-śāsana* is another philosophical work of Guṇabhadra, who was also a preceptor to Kṛṣṇa-II, son of Amōghavarśa. Jinasena-II's greatest gifts were poetry and commentary in both of which he displayed such remarkable sensibility that makes it difficult to judge in which he excelled better.

*Ādipurāṇa* is relevant to contemporary times, steeped in material acquisitions and blind to the voice of the spirit.

Grammarians Pālyakīrti Śākaṭāyana, also a court poet of Amōghavarśa, wrote his famous grammar *Śākaṭāyana* along with auto commentary *Amōgha-Vṛtti*, named after his king. This work is a vivid example of the Jaina school of grammar.

Śrīvijaya was another Jaina author and poet-laureate in the court of Amōghavarśa. At the instance of the king, he also composed *Kavirājamārga*, a treatise on Indian poetics, Śrīvijaya heralded a new era of practically opening the flood gate for a rich harvest of Kannada literature in all genre. In the context



of Karnataka, *Kavirājamārga* was the first on many fronts like grammar, poetics and prosody, geographical boundary of Karnataka and its people; and dialects of Kannada language.

Śrīvijaya also wrote *Candraprabhapurāṇa* - the first Jaina *purāṇa* in Kannada language, and *Raghuvamśapurāṇa* - earliest poem in Kannada on the theme of Rāmāyaṇa - based on the material from Kaviparameṣṭi's *Vāgartha Samgraha* (c. 8th C. E.), a biography in Sanskrit of 63 great men of Jaina mythology.

Poet Asaga (C. 9th C. E.), a contemporary of Śrīvijaya, was another noted Jaina genius of the times. According to the statement of Jayakṛti's *Candōnuśāsana* (C. E. 935) - a Sanskrit work dealing with Kannada metres - Asaga has composed five Kannada *kavyas* of which *Kumāra-sambhava* was most celebrated.

Ugrāditya (C. E. 770-840), a pupil of Śrinandi and a confrere of Lalitakṛti composed *Kalyāṇa-kāraka* - a medical work - at Ramagiri, the modern Rāmakoṇḍa in Viśākapatṇam district. He visited the court of Amōghavarśa to deliver discourse on meatless diet and vegetarianism for health and spiritual progress.

ṆṛpatuṅgaAmōghavarśa, referred as Jaina Asoka of the Rāśtrakūta empire, was a pupil of exalted Jinasena-II. He was a faithful follower of Jainism. "The king Amōghavarśa remembered himself to have been purified that day when the luster of the gems was heightened in consequence of his diadem becoming reddish by the dust-pollen of Jainasena's foot-lotuses appearing in the stream of water-like lustre flowing from the collection of the brilliant rays of his nails" [*Uttarapurāṇa*].

Amōghavarśa was a child of 14 years when he ascended the throne of an imperial dynasty. Having grown and nurtured in the learned Jaina *maṭha*, he was sensitive and sagacious, but pious, possessing an independent spirit. He had appointed Guṇabhadra as the preceptor for his son Krishna-II. He originated the ritual of the Jaina monasteries at Banavāsi. The *Gaṇita-sāra-samgraha* of Ācārya Mahāvira graphically describes king's initiation to Jainism. The king himself had authored *Prasṇōttara-ratna-mālikā* in Sanskrit.

Amoghavarśa shines like a polar star on the firmament of the Rāśtrakūta kingdom. He had a long innings of over three score and more years, sufficient to irk his son Krishna-II. The prince could not wait any more to succeed to the throne, lost his patience and came out openly claiming his legitimate right to the throne. For an aged father this was too much to swallow. Paradoxically, for the over grown and long awaited son, this was the question of now or never. Thus, peculiar situation of the prince revolting against the crown would have been fatal but for the timely intervention of Bankeya of Cellakētana family - a Jaina dynasty - who stood firm by the king like Olympus. Bankeya alias Bankarāja, with his political wisdom tactfully handled the aggravated and complex situation; and bridged the gulf and saved the prestige of both the king and the prince. Bankeya, Duke of Banavāsi, was amply rewarded by the overwhelmed emperor who showered bounties. The modern Bankāpura town in Dharwar district was named after him. The emperor formally renounced the throne and spent time in practicing Jain tenets. Later, Lokāṭe alias Lokāditya, son of Bankeya, was made

governor of that province. It was at this time, Guṇabhadra completed the last cantos of *Maāpurāṇa*. at Bankāpura in the year C. E. 897.

Jaina scholars continued to flourish in the Rāṣṭrakūta period. Māṇikyanandin composed *Parikṣāmukha* on which a commentary called *Pramēya-kamalamārtaṇḍa* was written by Prabhācandra, who also wrote another commentary on Akalaṅka's *Laghiya-straya*, called *Nyāyakumudi-Candrodaya*. Later, Indranandi (C.E. 930) - preceptor of famous Kannada Poet Ponna (C. E. 965) - produced *Samayabhūṣana*, *Śrtāvātāra*, *Nitisāra* (which records some of the orthodox and heterodox Jaina schools and sects) and *Jvālinikalpa*.

During the reign of Krishna-III (C. E. 938-968), the last recognized emperor of the dynasty, Jainism reached greater heights expanding on all fronts. Sōmadevasuri was the distinguished scholar of the age. He was a monk disciple of Nēmadēva of Deva-sangha, a cohort of Mūlasangha, the original congregation. He composed *Yaśas-tilaka* in C. E. 959-60, the date synchronizing with Krishna-III's victorious camp at Mēlpāṭi. Krishna repulsing the Pāṇḍyas, the Simhaḷa, the Auca and the Cērama, had camped at Mēlpāṭi. Vāgarāja alias Baddega, elder son of Arikesari-II - a Rāṣṭrakūta feudatory, and king of Vēmulaṅga - a Cālukya branch had patronized the *Yaśas-tilaka*, an unmatched classic of its type. It can be compared with the *Kādambari* or *Tilak-Maṅjari*. Sōmadevasuri also authored another important work, *Niti-Vākyāmrta* which is on par with *Artha-śāstra* of Kautilya.

Prākṛit literature also flourished under the patronage of Rāṣṭrakūta monarchs. Svayambhū and his son Tribhuvana-Svayambhū composed major Prākṛit works. Akālavarṣa wrote two works - *Pauma-Cariu* (Sk. *Padma-Carita*) and *Riṭṭha-Nemi-Cariu* (*Harivamśa purāṇa*), which he could write upto 82 chapters. Later, Tribhuvana-Svayambhū completed the remaining last eight chapters. *Svayambhū-Candas*, another work of Svayambhū, deals with various metres employed in Prākṛit and Apabhramśa *kavyas*.

*Mahākavi* Puṣpadanta who flourished during the reign of Krishna-III has written three *kāvyas*: *Tisaṭṭhi-Mahāpurisa-Guṇālankāru* (Sk. *Triṣastimāhāpuruṣa-Guṇālāṅkāra*), *Jasa-Hara-Cariu* (Sk. *Yaśodhara-Carita*) and *Nāgakumāra-Cariu*. The first one is an epic which deals with the lives of Tirthankaras, Cakravartis, Baladevas, Vasudeva and Prati-Vasudevas. *Jasa-Hara-Cariu* deals with most popular Jaina narrative theme of king Yaśodhara and his queen Amrtamati. The last work extols the merit of *Śruta-Paṅcami*.

Nemicandra-Siddhānta-Cakravarti, abbot of Śravaṇabelagoḷa monastery and preceptor of Cāmundaṛāya, gives the very quintessence of Jaina philosophy in *Gommata-sāra* which contains two books, *Jivakāṇḍa* and *Karmakāṇḍa*. The work is based on both *Ṣaṭkhandāgama* and its commentary, *Dhavaḷa*. His other works, *Dravya-sangraha* deals with the *jiva* and *ajiva* concepts. The *gāhās* (Sk. *gāthas*) reflect an extraordinary grip over Prākṛit language.

During the Rāṣṭrakūta period Kannada language and literature received greater impetus. The earliest extant Kannada work, *Ārādhana-Karṇāṭa-Tikā*, also known as *Vaddārādhāne* was authored by a great Jaina saint called Bhrājiṣṇu. (circa C. E. 800). It is a commentary on the Prākṛit work *Ārādhāna* of saint scholar Śivakoṭi. *Ārādhana-Karṇāṭa-Tikā* contains 19 short stories, each glorifying the virtues and special features of Jaina monkhood and nunhood.

Kannada Poets Pampa, Ponna and Ranna are considered as '*Jina-samaya-dipakas*' and '*ratnatrayas*.' Pampa (C. E. 941) had his laureateship in the court of Arikesari-II, King of Vemulavāda branch of Cālukyas - a feudatory of the Rāṣṭrakūtas. Pampa and Ranna started their carrier as soldiers and ended up as great epic writers of the age.

Pampa, the greatest of Kannada poets, has composed two epics in *campu* style, immortalizing Kannada language. In *Vikramārjuna Vijaya*, he has compared his patron king Arikesari, with that of Arjuna of *Mahābhārat*. He has abridged the story of Rśabha in 16 cantos in his *Ādipurāṇa*, borrowing the theme from Jainasena's work of the same name.

Ponna, another celebrity of the epoch making age, was a poet laureate in the court of Krishna-III who conferred on him the title of '*kavi-cakravarti*' (king of poets). He has written *Bhuuanaika Rāmābhhyudaya* - a *laukika kāvya* and *Śantipurāṇa*, an *agamika kāvya*. Emperor Krishna and two Jaina brothers - Mallapa and Punnamayya from a family of warriors were his patrons. Ponna was a direct disciple of Indranandi, a Jaina patriarch in Manyākhēṭa.

Cāmuṇḍarāya, one of the greatest patrons of Jainism, took up the cause of his faith towards the last decade of his life. Till then, he spent most of his time on the battle field, participating in a number of successful wars in favor of his over-lords, the Gaṅgas and the Rāṣṭrakūtas. He befriended Ranna, a famous literature of his times, and translated, in an abridged form, the entire *Mahāpurāṇa* of Jinasena and Guṇabhadra. He completed *Triṣasti-Lakṣaṇa-Mahāpurāṇa*, also known as *Cāmuṇḍarāyapurāṇa* in C. E. 978. He has also written *Cāritrasāra* in Sanskrit, and *Vira-Mārtāṇḍa* in Kannada, which is not extant.

The history of Jainism of Rāṣṭrakūta period will not be complete without a reference to the Gaṅgas, who ably and faithfully assisted their overlords. Though they had crossed swords initially, they soon realized the importance of moving together to foster the greater interest of the state. They had a common faith to serve. Because of their joint efforts, Jainism attained the status of a state religion. With their marriage alliances, men and women of both the houses liberally patronized Jaina temples and monasteries throughout the kingdom. In the hours of political crisis they stood by each other, even at the cost of their precious lives. Mahāmaṇḍalēśvara Butuga, his sons, daughters and four wives all extended maximum support to the glory of *Jinadharma* by constructing Jaina temples at different places like Annigere, Puligere (Laksmesvara), Naregal, Koppaḷa, Hungunda, Kogaḷi and Śravaṇabelgoḷa.

Subhatunga Indra, father of Dantidurga had commissioned a *Jinalaya* in Vadner in Nasik district of Mahārāṣṭra and Amōghavarṣa, who granted a village and lands for the Jaina temple commissioned by Bankeya in C. E. 860 at Konnur in Dharwar district. He also made a grant of land for the Nāgulasādi whose pontiff was ācārya Nāganandi. The king also founded a *basadi* at Candanapuri in Nasik district. In C. E. 902, noble Biṭṭayya commissioned a *basadi* at Bandaḷike in Shimoga district, and Lōkaṭeyarasa, governor of Banavāsi under emperor Krishna-II, made gift to the temple. In C. E. 915, Indra-III donated two villages to it. Feudatory Prithvirāja founded a Jinendra *bhauana* at Savadatti in Belgaum district during the rule of Krishna-II. In C. E. 925, Nāgyya

commissioned a Jain temple at Asundi in Gadag district and the chief abbot of Dhora-Jinalaya of Bankāpura diocese was also administering this *basadi*.

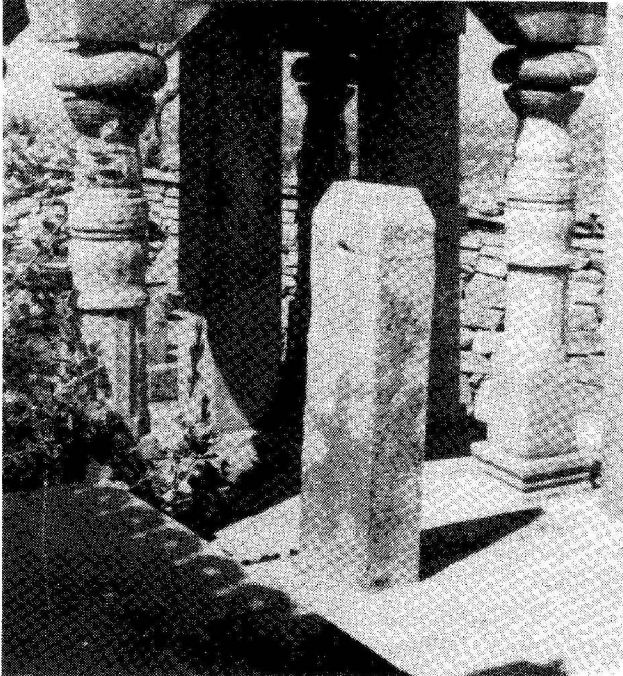
*Mahasāmanta Śrīvijaya* caused a Jain temple at Mānyapura in Bangalore district and prince Raṇāvāloka Sauca Kambadeva donated Pērvvadiyūr village in C. E. 802. *Vijaya-uasati Jinālaya* at Talakāḍu was famous and it had a grant of Vadanaguppe village received by Vardhamāna Guru. In C. E. 813, Jagattunga-Govinda-III gifted Jālamaṅgala town to the Jain temple in Sāligrāma. Śamkaragaṅḍa caused Jain temples at Koppaḷa and in Andhra country.

Jainism continued to be a paramount religion of the Rāṣṭrakūta empire with the flag of Ahimsa fluttering atop Jain places of worship at Malkhēḍ, Lakṣmeśvar, Hombuja, Śravaṇabelgoḷa and a number of places in Andhra, Mahārāṣṭra, Tamiḷnāḍu and Gaṅgavāḍi. Mārasimha accepted *sallekhanā* at Bankāpura and died in C. E. 974. Indra-IV, the last emperor of Rāṣṭrakūta dynasty also ended his life at Śravaṇabelgoḷa by *sallekhana* in C. E. 982. ♣

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Nīśidhi of Rāṣṭrakūta Indra-IV, C.E. 982, Śravaṇabelgoḷa



## JAINISM UNDER CĀLUKYAS OF KAĪYĀNA

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The age of imperial Cālukya rule was a period of intense political, cultural, literary and socio-religious activities in Karnataka. They extended the empire of the Rāṣṭrakūtas that they inherited, covering the border areas of the present day states of Andhra Pradesh, Mahārāṣṭra, and the north-eastern belt. The long and active rule of the members of Cālukya dynasty between 973 and 1186 C.E., had made significant contribution. Numerically speaking the largest number of inscriptions are of the Cālukya monarchs. Tailappa-II, his sons, grand sons and the successive rulers expanded the kingdom in all directions, establishing political stability. In fact, Karnataka witnessed highest number of Dukes and governors during this eon.

From Tailapa downwards upto *mallikāmōda* Jagadēkamalla Jayasimha, all the early monarchs were Jains, according to available inscriptions. "(Jainism) covered many parts of Karnataka and exercised such a powerful influence among its inhabitants that it enjoyed for sometime the privilege of almost universal doctrine. During the sway of the Gaṅgas and the Rāṣṭrakūtas in particular, until the advent of Later Cālukyas, Jainism played the conspicuous role of a state religion and contributed immensely to political history as well as cultural dimensions of Karnataka, particularly its literary eminence and architectural grandeur" [*A History of Karnataka*, p. 301].

The above observation is vouched by a number of contemporary charters. The Cālukya dynasty was highly indebted to a particular Jaina family of the noble lady Attimabbe. Her father Mallapa, her uncle Punnamayya, her husband Nāgadēva and her son Annigadēva - were the illustrious generals in the army of Tailapa. They fought bravely and in the process Nāgadēva and Punnamayya lost their lives on the battle field, the latter on the banks of river Caveri, on the extreme south. Gundamayya and Abhavamalla, brothers of Attimabbe also joined the army and enhanced the glory of the family. Dallapa, father-in-law of Attimabbe, was the chief minister, chief of army and chief of the royal records. Thus, an entire family assisted the kingdom for generations.

Nāgamayya, supremo of Puṅganūr in Veṅgideśa gave away gifts and encouraged Jainism. His sons, Mallapa and Punnamayya were devout Jains, noted scholars and connoisseurs of art and literature. When Jinacandra - preceptor of their family and ascetic of great fame passed away, Mallapa and his brother commissioned poet Ponna (C.E.965) to author *Śāntipurāṇa*, biography of Tirthankara, for the merit of monk Jinacandra.

Attimabbe strictly adhered to the principles enunciated in the gospel of Jina. She helped the scholars, creative writers, singers - both vocal (*gayaka*) and instrumental (*vadaka*), story tellers, reciters, dancers, actors, soldiers the destitute and orphans. She founded an amazing figure of 1501 Jaina temples and distributed 1500 images of Jinas, 1500 gold coated glittering lamps, 1500 festoon, 1500 gong and bells to ring while worshipping the god and 1500 *mandāsanas*,

(wooden chests for placing) *Jina-pratimas*. She got 1000 copies of *Śāntipurāṇa* re-copied on palm-leaf and distributed freely to the householders. She also patronized Ranna (C.E.993) a major poet of the period who composed *Ajitapurāṇa*, biography of Ajitanātha Tirthankara. Thus she earned the title of '*Dāna-Cintāmaṇi-Attimabbe*' from the Cālukya emperor.

Tailapa (C.E. 973-97) was the lay votary of the adept Jinacandra-muni and his son Satyāśraya Irvabedaṅga (C.E. 997-1008) was a lay pupil of Vimalacandra paṇḍitadēva. Uninterrupted assistance continued during the reign of these two emperors, father and son, who evinced personal interest. After usurping the Rāṣṭrakūta kingdom and establishing his own dynasty, Tailapa and his son continued Maḷkhēd as their residence and Jaina officers, who were under the hegemony of their predecessor's rule, in different cadre and hierarchy were continued to serve the new monarchy. Surprisingly most of the crucial and consequential bureaucracy had Jainas. Besides, the Cālukyas had emerged to the Imperial status with the support of Jaina community and Jaina friars. Śāntivarma, one of the governors of Tailapa, founded a Jina sanctuary at Saundatti and dedicated it to Bāhubali Bhattāraka, in C.E. 980. At Mulgunda, Kereyamma a subordinate, erected a monolith *mānastambha* in front of Jaina shrine, in C.E. 977. King Tailapa, while camping at Rodda, near Pāvagada, in C.E. 992, granted land, completely exempted from all taxes, to the *basadis* of Kogaḷi and the endowment was entrusted to Ganadhara Bhattāraka, the diocese.

Tailapā honored Ranna, poet-laureate and polyhistorian, with the title of '*ofkai-cakravarti*' (poet-emperor) and presented him with '*Madanavātāra*' a parasol of rarity. Till then such a unique distinction was awarded only to Puṇiseya Maruḷadēva - the Ganga prince - son of Butuga and son-in-law of Krishna-III, again, all the three of them being Jainas.

Ranna (C. 950-1010 C.E) a versifier of eminence was more than a match to any lyricist of the Cālukya dynasty. He started as a soldier in the army of the Gaṅgas, rose to high rank by the favor of Cāmuṇḍarāya, shifted his allegiance to Cālukyas. He has been credited with two poems - *Paraśurāma Carite* and *Cakrēśvara Carite*, which are not extant. Of the surviving works - *Ajitapurāṇa* (C.E. 993) and *Sāhasa-Bhima-Vijaya* olim *Gadāyuddha* are considered as the best poems of this time.

King Satyāśraya, educated under Jaina pontiff, profusely showered favors on Jaina community. During his period, Jainism held its sway over the elite and the common folk alike. A post-obitum slab was set up at Aṅgadi, for the memory of his Jaina teacher in C.E.990. He endowed Brahma-Jinalaya with *Cakravarti-datti* and a golden *kaḷaśa*, at Lakkuṇḍi. It was caused by the celebrated Attimabbe as her 1501th Jaina temple that she alone had commissioned, in the year C.E. 1107-08. Ranna has authored an epigraph, his last work with which he has bid good bye to his magic wand of creative genius.

Satyāśraya's daughter Mahādēvi was the queen consort of Iriva-Noḷambadhiraṅga-Ghaṭeyaṅkakāra, a dedicated Jaina, who had endowed the Jaina house of worship at Maravoḷal. Satyāśraya had expressed his deference to the venerable Jaina nun Nāyibbarasi-abbegaḷ, *Jaina-dharma-samuddharaṇe*, a savior of Jaina faith. During his reign, Rācaṭūri Jogasāmi had caused a Jina image and a house of prayer at Rāghava Puram in Andhra.



A pillar at Cilūr in Hydrabad district in Andhra records a grant of land made by *Daṇḍanāyaka* Padmanabhaiah, a general of Vikramāditya-V, to the Aṅṅal-Atiśaya-Pārśvadēva of *Indrada* Jinalaya attached (*prati-baddha*) to the Antara-*Vasadi* of Cilakuru. Aṅṅal is a Dravidian word, equivalent to Sanskrit *Arhat Atśaya* implies an extraordinary glory phenomena of the image of Pārśva. The nomen Indra-Jinalaya clearly suggests that the Jaina shrine was a creation by the Rāṣṭrakūta emperor Indra-II or Indra-III.

After Vikramāditya-V, (C. E. 1008-14), Ayyana-II (C. E. 1014-16) also generously contributed to the upkeep of Jaina *basadis*. Jainism blossomed to its best during the government of Jagadēkamalla Jayasimha (C. E. 1015-42). He had two typical Jaina cognomen of *Mallikamōda*, delectable like Jasmine, and *Vādirāja* Jagadekamalla, a pupil of Jaina ācārya. He founded a Jaina shrine at Maski in Raichur district and was named as Jagadekamalla-Jinālaya.

One of the earliest inscriptions of the period of Jayasimha, dated C.E.1015 is from Koḍakapi, a famous Jaina center where Nemiseṭṭi of Nunnavamśa commissioned a Jaina shrine. Jayasimha founded another Jaina temple dedicated to Śāntinātha Jina at Balligāve and the grants he had made were again renewed by Vikramāditya-VI in C.E. 1068, at the time of his elder brother's coronation. Āyca Gāvunḍa, for the merit of his spouse Kancikabbe, caused a *basadi* at Hosur in Gadag district, in C. E. 1028. Jaina temple and cloister of Jaina monks at Marola of Hungund taluk in Bijapur district thrived in this time with a number of Jaina ascetics actively preaching the tenets of their creed; gifts of land to the Jaina temple is recorded in an inscription of C.E. 1028.

Sōmaladēvi, daughter of Jayasimha and Akkadevi, sister of Jayasimha favored Jainism. Aggalayya was a famous Jaina physician of the kingdom. He had the titles of *Vaidya-ratnākara*, an ocean of medicine, and *Pranācārya*, master of the (human) soul, and he was the royal physician. At the request of Aggalayya, wizard of *Ayurveda sāsra*, Jagadēkamalla made a gift to two Jaina temples of Buddhasena-Jinalaya at Muccananapaḷḷi and Vaidyaratnākara-Jinalaya at Ikkuriki in Nalgonda district of Andhra.. Jayasimha who certainly professed Jainism gave an added impetus to the cause of Nirgrantha creed.

Trailokyamalla (C.E.1042-68) continued backing Jainism. Akkadevi gifted land to a Jinalaya at Arasibidi (Vikramapura) for the maintenance of the establishment and to its monks and nuns, in C.E. 1047. Grants were given to another Jinalaya in C.E. 1044, and to Balligāve *basadi* in C. E. 1048. Baladeva, minister for war and peace, gave an estate to Nayasena-I, a Jaina monk, as trustee for the supply of food to the Jaina-*āyatana* at Mulgund in C.E. 1053. Lakśma-nrpa, Duke of Banavāsi-12,000, granted estates to the Jaina temple at Aṅṅigere, which was later renewed by general Rācidēva. About a dozen lithic records establish that Trailokyamalla was more auspicious to Jaina church. During this period, Śridharadēva authored *Jātakatilaka*, a work on astrology.

During the period of Bhuvanaikamalla (C.E.1068-75) all the conditions were propitious to a smooth sailing for Jainism. Lakśma-nrpa again continued to help it to bloom without let at Aṅṅigere, Puligere and other holy places.

Tribhuvanamalla - who had Vikramāditya-VI as his first name - succeeded Bhuvanaikamalla, and alone ruled for over half a century (C.E.1076-1126). That was the best of prosperous years for Jaina community. Never before or after,

Jaina society flourished without hindrance for such a long period under one particular king. The only parallel example would be of Amōghavarṣa. Like him, Vikramāditya was also born and bred, and educated in a Jaina atmosphere, molded in the Jaina crucible. Scores of charters speak of his and his vassals who made gifts and gave endowments to the Jaina sanctuaries and monasteries. Hundreds of new *basadis* were commissioned and many more renovated.

Enthusiastic Jaina pious votaries expended their wealth on *basadis*, tanks, reservoirs, channels, feeding houses and digging wells. In their frenzy for glory, Jains had built too many temples - constructed north to south and east to west, marking an effective penetration of Jaina activities in Cālukyan territory. Perhaps at a later stage they realized that their ancestors had spent too much of wealth and energy on places of prayer.

The Cālukya rulers gave a distinct character to Jaina art and architecture. The temples and caves of this period are in fact a precursor to a distinct Jaina style that was translated into a more elaborate, impressive and integrated style during the later periods of the Hoysaḷas, where it reached its zenith in the decorative element.

The Yāpaniya *sangha* flourished during these years. It followed the middle path of bridging the gulf between the two extremes - Digamabara and Śvētāmbara traditions - within the orbit of Jaina philosophy and code of conduct. This *sangha* had started its chapter in Karnataka at Kalyāṇa in Bidar district and by fifth century it had assumed the position of receiving royal reception from the Early Kadambas. It grew from strength to strength upto the period of Kalacuris and Cālukyas. The period between C. E. 980 and 1180 was the golden age of Yāpaniya *sangha*; that was the best of time, and the year after 1184 C.E was the worst of time.

The Yāpaniyas transmitted a very rich Nirgrantha cultural tradition exercising their sway for over eight hundred years in Karnataka. Like their predecessors, the Cālukyas widened unstilted patronage to Jainism..

Towards the closing decades of the Cālukyas, things did not move well with Jainism, desperately struggling against hostile forces. It was hardly able to establish structures of the size and splendor of the Gaṅgas and the Rāṣtrakūtas, and even that of the Cālukya period upto C.E. 1184. They could at best safeguard their cultural inheritance through restoration of the disintegrated structures. ♣

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## THE HOYSAĻAS AND JAINISM

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Resurgence of Viraśavas and their open encounter brought hard times for Jainas, particularly in the region of north Karnataka, which resulted in the inevitable conversion of Jainas enmasse. Those who could afford to resist the proselytization began slowly to move away to hospitable places and to seek the favor of other kings in distant regions. They also moved further north to Kolhāpur and Sāngli region in Maharāṣṭra, and southwards to old Mysore and Tuḷunādu region. Albeit, this set back was duly compensated by the Hoysaḷas who patronized Jainism.

The name of the dynasty is traced back to Saḷa who was a pupil of sage Sudattācārya belonging to the Jain monastery at Aṅgaḍi. There is an incidence for the source of the family name Poysaḷa/Hoysaḷa. It is believed that Saḷa under the order of his preceptor - "poy Saḷa," smothered a lion with Kunca (dagger). The very derivation of the phrase needs reinterpretation. The phrase is a Kannada compound word consisting of two free morphemes, Poy + Saḷa. The initial letter p, a bilabial aspirant, in the phrase was changed to h- in medieval times. Thus, Saḷa becomes known as Poysaḷa, following the incidence, and eventually Hoysaḷa.

The incidence is a symbolic expression of an historical event. The word *poy* carries a suggested meaning, as smothering of tiger which stands for the act of obliterating the Coḷa rulers who were the enemies. The tiger is the symbolic representation of the Coḷas destroying Jaina seats and the creed as a whole. Thus the meaning of the phrase '*poysaḷa*' is 'strike (the) Coḷas' whose royal insignia was tiger. The command of sage Sudatta to his warrior class disciple Saḷa was to raise his arms against the Coḷas. The mutation of the initial letters S- and C- is an established phonetic factor, and hence Saḷa and Coḷa are cognates.

The incident with its symbolic expression of an historical event is fortified by two facts: firstly, it gave the dynasty its name, and secondly, most of the Hoysaḷa monarchs were Jainas. The latter fact is attested by their constant and significant royal cognomen, '*samyaktva-bhūṣaṇa*' - ornament of the faith in the teachings of the Jina. Besides, Vāsantikādēvi alias Padmāvatiḍāvi - Jaina *yakṣi* was the family deity of the Hoysaḷa dynasty.

The Hoysaḷas took off from Aṅgaḍi *olim* Sosevūr in Cikkamagalur district. Of the ten lithic inscriptions from Aṅgaḍi, nine are of Jaina origin. A good number of *basadis* also existed, along with a Jaina monastery.

The Hoysaḷas, with Haḷēbidu, (Dōrasamudra) as their nucleus, started as feudatory rulers of the imperial Cāḷukyas, and gradually founded independent kingdom. Like the Gaṅgas, the Hoysaḷa dynasty which owed its origin to a Jaina saint, chose to nurture and follow the faith, as far as possible, and favored the Jaina church to bloom without permit. As a consequence, the Jainas managed to keep both their tradition and their community intact and revive its early opulence

and might. Vinayāditya (C. E. 1050) - one of the earliest Hoysā rulers - laid strong foundation for the sustenance of Jainism.

Of course, there were many more Jaina luminaries, both men and women, who perpetuated the cause of Jaina church. Jainism reached its apogee in the epoch making era of Bittideva alias Viṣṇuvarhana. Pleased by Gaṅgarāja's accomplishments, Biṭṭivardhana granted the village Parama which was in turn made over to the Jaina temple. Boppa, Ēcirāja, Pōcikabbe, Lakṣmi and others - all of Gaṅgarāja's house - made very many grants and gifts to the subsistence and sway of Jainism.

A careful study of the epigraphic and literary sources divulge that Hoysālas followed the traditions of the early Karnataka monarchs who had set the precedent of selecting their royal teachers from famous Jain centers. A distinct and distinguished factor of this eon is that many of the ministers, generals, treasurers and other officials at the helm of the state affairs were devout Jains. Bharata, Boppa, Gaṅgarāja, Mariyāne, Puṇisimayya, Viṣṇu - etc were famous generals who actively advanced the cause of Jainism by either founding or repairing Jain temples. Undisputedly the greatest of all the generals was Gaṅgarāja, who was equal only to Mārasimha, Būtuga and Cāmuṇḍarāya and second to none. His victories on the battle field were many. His endowments to the cause of his faith were numerous. Myriads of ruined Jaina temples were built again. Many ways in which Gaṅgarāja made his unbounded gifts caused the Gaṅgavāḍi region shine once again like Jinavāḍi of golden days.

Hullarāja, the Hoysā minister - treasurer, heralded a golden chapter for the sustenance of Jainism which continued to prosper for centuries. He commissioned the huge Bhaṇḍāra *basadi* at Śravaṇabelgoḷa. He continued his work of rebuilding dilapidated *basadis* at Kelleṅgere, Bankāpura, Koppaḷa and other places which had passed into political limbo. Thus he enhanced the status of Jainism.

A conspicuous characteristic factor of this complex age is followers of different faiths and creeds living under a common roof. Members of one and the same family following separate religion but yet living under the same ceiling was common in this period. Husband and wife belonging to diverse caste or sect did not divorce but made a happy couple and a harmonious living. The royal couple with divergent faiths, Viṣṇu and queen Śāntaladevi, had set a model to the kingdom in this respect. Her mother was a staunch Jaina and father was a Śaiva.

Viṣṇuvarhana had several queen consorts, but foremost of them being Śāntaladēvi - *samyaktva-cūḍāmaṇi* ('crest jewel of perfect faith in the teachings of the Jina). Being an ardent follower of *Jinadharmā*, she contributed to the flourishing state of *sāadvādamata*. She founded Jaina shrines at Śravaṇabelgoḷa and other places. Epigraphs of her times have eulogized her commitment to Jainism and acclaimed her many acts of merit. Prabhācandra Siddhāntadēva, scholar teacher and patriarch of Jaina diocese, was her preceptor. This crowning glory of the Hoysā kingdom undertook *sallekhanā* at Śivagaṅge - a Jaina place of pilgrim - in the year C. E. 1131. On hearing the sad news of the death of her daughter, her mother Mācikabbe was greatly disturbed, and immediately rushed to Śravaṇabelgoḷa, to be initiated to *sallekhanā*. Mārasingayya, her husband and father of Śāntale, who had embraced by this time the Jaina faith of his wife also undertook *sallekhanā*.

An epigraph at Śravaṇabeḷgoḷa has framed her picture with silver lining of extolling her virtues in the following words:

Śāntaladēvi was a rampart to the Jaina faith, delighting in the narration of stories related to Jainism, taking pleasure in gifts of food, shelter, medicine and learning, pure in Jaina faith, kind to the blessed, having the head purified by the fragrant water of Jina.

After the celebrated *dānacintāmani* Attimabbe, it is the illustrious Śāntale who has been the cream of Jaina culture in the history of Karnataka.

Ācaladēvi alias Āciyakka, was consort of Candramouli, a Śaiva minister. In matters of religion, women had freedom is something commendable. She was a disciple of Nayakirtideva. Having her faith in the glorious Jina, caused to be made a fine temple for the Pārśvanātha at Śravaṇabeḷgoḷa King Vira-Ballāja granted a village for the maintenance of the temple.

After Vira Ballāja, Jainism witnessed a general trend of more encouragement offered to Vaiṣṇavas and Śaivas.

One of the important phenomena of the Hoysaḷa times was liberal patronization of Jaina literature by the cultured aristocracy. The period is noteworthy for the rich crop of Kannada literary works, secular as well as religious. Mallikārjuna, Janna and Keśirāja belonged to a Jaina family of scholar authors, holding many distinguished titles. They adorned the court of Hoysaḷas and were credited with the compositions of academic excellence.

Mallikārjuna compiled *Sūktishudhārṇva* an anthology of several hundred stanzas selected from many early classics grouped them under 18 categories. This work contains some rare verses from unknown sources. Thus he is the first editor of old Kannada classics, and the earliest author to quote stanzas from inscriptions. His son, Janna of the Hoysaḷa court is decidedly the best writer of the Hoysaāa kingdom. He has authored three long epigraphs of historical importance, all are of non-Jaina nature. His *Anantanāthapurāṇa* is a long poem in *campu* style, narrating the biography of the 14th Tirthankara. But his master piece is decidedly *Yaśodhara carite*, based on Vādirāja's Sanskrit work with the same title. In recognition of his substantial contribution to the religious dogmas and philosophy of the Jaina school of thought, king Ballāja-II had honored him with the title of '*kaucakravarti*' (poet emperor),

Keśirāja, cousin of Janna, wrote *Śabdamaṇi-Darpaṇa*, a masterly treatise on grammar, based on *Śabdasmṛti*. of Nāgavarma. Rājāditya is credited with a number of mathematical works and is the second Jaina writer to take up writing on that subject after Mahāvīrācārya. Jagaddaḷa Somanātha translated *Kalyāṇa-Kāraka*, a Sanskrit work of Ugrāditya.

Many monks and nuns of eminence flourished in the kingdom at various Jaina monasteries - Śravaṇabeḷgoḷa, Muḷgunda, Kanakagiri-Tirtha, Hombuja, Lakkunḍi, Bankāpura, Anṇigere, Puligere, and Koppaḷa. Prabhācandra, Māghaṇandi, Mēghacandra, Nayakirti, Śubhacandra, Śrīpāla Traividyaḍēva and other renowned ācāryas adorned the period with their spiritual counsel. Under their guidance, many Jaina seats were recovered and revived. Many new Jinālayas were commissioned in a number of centers and the old ones were renovated. Hoysaḷa kings and their feudal tenants founded Jaina shrines and

endowed them with generous grants. *Akkana basadi* and *Savati-gandhāvarāṇa-basadi* at Śrtavanḅelgoḷa, Jina Pārśva temple at Mattāvara, magnificent Śāntinātha *basadi* at Haḷebidu, Maiduvoḷala-Tirtha on the hills at Mandalagiri near Tumkur, *Trikūta-Pārśsa-Jinalaya* at Yellādahaḷḷi and the temples at Taṇḍaga, Heggere, Niṭṭūru, Karḍāḷu and Tailaṅgere deserve a special mention.

### Conclusion

Jainism received immense impetus and thrived amidst revivalist movements. Despite their sectarian preferences, the Hoysaḷa rulers, on the whole, adopted the deliberate policy of tolerance towards all religions. They favored Jaina institutions, bestowed lavish grants and gifts on Jaina shrines. Perhaps it would be appropriate to consider that the period of Hoysaḷas was the last stronghold of Jaina Church in Karnataka. Even though Jainism continued to be fairly influential during the Vijayanagara period also, it was no match to the extensive royal condescension that Jainism enjoyed under the monarchs from the Gaṅgas to the Hoysaḷas. The decline of Jaina faith was irreversible and its strength became mainly restricted to certain pockets such as the Tuḷuva country. ♣

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## JAINISM UNDER KALACURIS AND THE SĒUᅆAS

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The predominant Cālukya kingdom which held its sway from C.E. 973-74 to C.E. 1150 and also for another three decades with a small break, almost unabated, suffered a jolt from inside and a revolt from outside. Taila-III was defeated and captured by Prolarāja, king of Warangal. Ceasing the opportunity, Bijjala alias Bijjana - a subordinate and related to the imperial family matrimonially - usurped the throne in C.E. 1156 and established himself at Aᅇᅇigeri, a Jaina seat, as his capital.

It is said, and wisely so, that history repeats itself. What the Duke Bijjana did was a rehearsal of what Tailapa had done to the Rāᅇᅇrakūtas earlier in C.E. 973-74. Army General Rēcaᅇa, who had the other two aliases of Rēcarasa and Rēcaprabhu, was of surpassing excellence of this period. A passionate Jaina, he developed the domination of Jaina sway during the period. He was the son of Nāgambikā and Nāirāiyaᅇa, and husband of Gowri. He had inherited the wisdom and prowess of his great grand fathers - Dallappa and Mallapa of Attimabbe, who had helped Cālukya king Tailapa-II to usurp the Rāᅇᅇrakūta throne in C.E. 973-74.

Army General Rēcaᅇa, who had the other two aliases of Rēcarasa and Rēcaprabhu, was of surpassing excellence of this period. When the Cālukya monarchy was tottering to its fall, he guided and ably assisted Bijjala. Thus, the Kalacuris emerged all of a sudden, like a bolt from the blue, under the rebellious chief Bijjala alias Bijjana, giving a severe blow to his Cālukya overlords. Contemporary charters applaud his key role in initiating Bijjala. Rēcaᅇa, the army general and the Duke of Nāgarakhaᅇᅇa, who had a number of titles but *Vasudhaika-bāᅇdhava* (the only kinsman of the world) was popular, became the real architect of the Kalacuri sovereignty.

Bijjala declared himself as an independent ruler initially from Aᅇᅇigeri and later from Maᅇᅇaᅇavēᅇhe, and finally to Kalyāᅇa as his capital; all these places being the pivot of Jaina church.

Historians differ about the affiliation of Kalacuri sovereigns. Whether they were, in the context of their existence in Karnataka, Jains or Śaivas, or the disciples of Kalamukha sect is a million dollar question. According to Viraśaiva and Jaina literary sources, Bijjala was born at Inᅇalēᅇvara - a Jaina centre; was a Jain; and a grandson of Vikramāditya-VI from maternal side.

During his rule king Bijjala commissioned Jaina edifice at *Cipparagī-tirtha*, a Jaina pilgrimage place. An ancient Jaina house of prayer at Māᅇakavate in Solapur district, Maharāᅇᅇra was renovated. To this Pārᅇva temple, his queen consort Rambhādevi made endowment in C.E. 1160. In the following year, Bijjala gave gifts to Māᅇikya Bhaᅇᅇāraka Jinālaya at Kannaᅇᅇe olim Bāᅇānagara, for renovation and painting.

Kalideviᅇᅇᅇ installed *catur-vimᅇi* Tirthankara image, and commissioned a cathedral at Mantagī in Hanagal taluk. The donee was Nāᅇacandra Bhaᅇᅇāraka. Arasigavuᅇᅇi and Nāᅇagāvuᅇᅇa gave grants and gift of land in C.E. 1168 to the

choultry attached to the Jaina monastery and Rṣabha *basadi* at Goṭṭigaḍi village, which is situated in Rāṇibennur taluk, Hāveri district.

The Jain centres at Aḍaki in Gadag district and Nadi-Haraḷahaḷli were thriving well, along with the traditional centres like Śravaṇabeḷgoḷ, Hombuja and Lakkunḍi. The *basadi* at Kandalagāv in South Solapur district was enriched with many donations. The Jain temple at Karaḍikal in Lingasāgur taluk, Raicur district also was flourishing. This temple at Karaḍikal was later converted into a Hindu temple of Virabhadra.

Jaina Rēcaṇa, who had a number of titles but *Vasudhaika-bāndhava* (the only kinsman of the world) was popular, developed the domination of Jaina sway with his illustrious career in politics and socioreligious matter.

Rēcaṇa's attachment to religion and devotion to righteousness were exemplary. He founded Śāntinātha *basadi* at Lakkunḍi in Gadag district, *sahasrakūta basadi* at Arasikere in Hassan district and a Jināgāra at Jinanaāthapura in the outskirts of Śravaṇabeḷgoḷa. He patronized poet Ācaṇa who authored *Vardhamanapurāṇa*, a *campū* classic in 16 cantos.

Boppadeva, minister of Rēcaṇa, a great philanthropist as a steadfast Jaina, commissioned Śāntinātha *basadi* at Bāndhavapura which was his residence and a popular Jain centre owing to two Jain sages - Bhānukirti Siddhānta and his pupil Nayakirtibrati. Śankara, a governor, commissioned a magnificent *ratnatraya* temple in C.E. 1178 at his headquarters Māgadi in Śikāripura taluk, Shimoga district. At this shrine, Rēcaṇa, Boppa and Śankara formed an assembly and endowed it with many more grants, free of imposts.

Rēcaṇa had developed the domination of Jaina sway during the Kalacuri period with an illustrious career in politics, administration and socioreligious affairs. However, he wisely shifted his allegiance - when all the six princes and successors of Bijjaḷa failed to raise to the great expectation - to the Hoysaḷa monarchy that had originated under the influence of Jaina saint Ācārya Sudatta. Rēcaṇa became Hoysaḷa minister and chief of State Accounts. Thus, the Kalacuri rule culminated as quickly as it rose to power.

The Cāḷukyas could not consolidate their political power due to powerful and hostile attacks on all fronts by the Sēuṇas in the north, the Hoysaḷas in the south, and the Kākatiyas in the east. They were obliterated from political scene.

The Sēuṇas, who were initially subordinate chiefs under the Rāṣṭrakūtas, proved their prowess and political awareness when they ceased the opportune in taking full advantage of the incompetence of the Cāḷukyas towards the end of 12th century. Singhaṇa-II completed the conquest which Bhillama-V had commenced in C.E. 1186.

The Sēuṇa established their authority in the northern region, up to the river Tungabhadra. From south of Tungabhadra river to river Caveri, their campaign was unsuccessful as they faced more powerful Hoysaḷas in the area. Thus, the vast empire of the Cāḷukyas, which had spread from the river Narmada in the north to the river Caveri in the south, was divided between the Sēuṇas and the Hoysaḷas, with river Tungabhadra being the line of control.

Like the origin of the Gaṅgas and the Hoysaḷas, the fountainhead of the Sēuṇas is connected with Jaina tradition. The records of their origin is preserved in the *Nāsikakalpa* of inaprabhasūri. It narrates that when saint Divaṇa (Sk.

Dviyāna) burnt Bāravai (Dvārāvati), the Yādava dynasty was on the point of being exterminated. The sage respectfully rescued the pregnant wife of the Yādava *ḷṣatriya* Vajrakumāra from the flames. She came and lived under the refuge of Candraprabhasvāmin, 8th Tirthankara. She gave birth to a son in the Kuntivihāra and the baby was named Daḍhapahara (Dṛḍhaprahāra). When he came of age, he grew to be a mighty warrior, able, single handed to fight a hundred thousand combatants.. In that city the Yādava dynasty took root once more and with great respect they repaired the temple of Candraprabhasvāmin. [*Indian Antiquary*, Vol. XII, p. 124]. Svayambhū (c. 8th cent. C.E.), a Prakrit author of Jaina faith, has mentioned Sēuṇa country in his epic *Paumācarīa*. He states that the river Bhimārathi is the ambrosia that flows in the Sēuṇadēśa.

Nearly this account agrees with a similar epigraphic record of Dēvalāi. It is possible that the author of this charter had an access to Jaina source. Though this legend looks like a later fabrication, it has an element of history whether the nomen Sēuṇa is a variant of *Savaṇa*, a Jaina friar, needs consideration. Daḍhapahara, with the vouchsafement of Candraprabhasvāmi founded Candrādityapura as his state house. Of the Sēuṇa monarchs, Sēuṇadēva alias Sēuṇacandra-III, a devout Jaina, extended more condescension to Jaina church. Anjanēri epigraph opens with obeisance to the five supreme divinity of the Arhats, the Siddhas, the Ācāryas, the Upādhyāyas and the Sarvasādhus, a typical Jaina formula. Sēuṇacandra endowed Candraprabha *basadi* with a grant of two shops for its sustenance.

A grant of land and money was endowed in C.E. 1220 to the Pārśva temple founded by Nāgasiriyavve at Kandagal in Hungund taluk, Bijapur. She was a nun disciple of Sakalacandra Bhaṭṭāraka of Mūlasangha, Kāṇura-gaṇa, during the reign of Yādava Singhaṇa. Bāyideva a general of Singhaṇa, re-endowed the Goṅkajinalaya at Tērdāl, and also gave fresh grants of 36 *mattar* land.

A mutilated charter discovered inside the fort of Koppaḷa (C.E. 1244) records the grant of lands to the Jaina temple. Another epigraph of Sorab number 149, states that Singhaṇa *daṇḍādhipati*, who had the title of Jaina-*cūḍāmaṇi* ( an head jewel of Jaina faith) combating bravely attained the abode of gods.

One of the extraordinary persons of distinction during this period was Bāciseṭṭi. He was all in all in the Sēuṇa kingdom. He was holding the highest rank of prime-ministership. In addition, he was holding some other portfolios - General of the army, *Rājasrēṣṭhi* (president of the state chamber of commerce), *bāhattara-niyōgādhi-pati* (chief of staff ). He also was commander of the governors of the Karnataka region.

Bāciseṭṭi was dauntless and daring in repulsing the Hoysaḷa king. It is worth pondering, regarding the identification of *Singhaṇa-dandanāyaka* mentioned in the Sorab charter no. 149. This illustrious person who laid down his life on the battle ground may be identified with Bāciseṭṭi, as the temporal term and the common title of Jaina-*cūḍāmaṇi* equation sound reasonable.

Bāciseṭṭi and his consort Candalādevi had an illustrious daughter, Rājaladevi, who, like her parents, was a fervent devotee of Śāntinātha Jina. She endowed lands for the renovation of Śrīvijaya Jinalaya at the capital Puligere in C.E. 1247. Padmasena Bhaṭṭāraka of Pogarigaccha cohort of Jaina monks and nuns of the original congregation, was the chief abbot of the local diocese.

Sāgaradatta, an affluent trader from Ayōdyā, and a legendary figure of honor for the merchant community, on his sojourn to the southern Jaina holy pilgrim centers had founded the Śrivijaya Jinalaya at Puligere *olim* Lakṣmēśvar.

Altruism continued to the next generation also in the family of notable Bāciseṭṭi. His adopted son Pāyiseṭṭi, solemnizing the auspicious occasion of concluding a Jaina religious rite in the premises of the temple, commissioned a *caityālāya* at Kalkeri. Pāyiseṭṭi walked into the hall of fame stepping the footprints of his father, under the direction and advise of Kamalāsena Bhaṭṭāraka, a pupil of Dharmasena Traividyaēva of Mūlasaṅgha, Sēna-gaṇa.

Āḍūr in Hāveri district was a nerve center of Jainism for over a period of thousand years, from the time of Bādāmi Cālukyas. Recently seven more epigraphs of the period of Singhaṇa-II, and Rāmādeva have come to light, confirming its prominence in the history of Jainism. Bāgvve - lady pupil of Siriṇandi Bhaṭṭāraka of *Sūrastha-gaṇa*, and a spouse of Paḍeuāḷa Caṭṭayya of Bankāṇūra - died in C.E. 1247 by the rite of *sallekhanā* at the Āḍūr Jaina temple. At the same center, *yatis* like Kumārasena-muni, Mādhavacandraēva, Anantakirtiyati, Muniśvarayati and Devendrayati also performed penance.

A number of *niśidhi* inscriptions of this age have recorded the names of many Jaina ascetics and their followers who extended benevolence to the flourishing state of Jainism. A lady devotee had founded a *basadi* dedicated to Śāntinātha at Piriya Siggali. During the period of Kannara, *mahāpradhānas*, *manneyakāras*, *hitturkāras* made land gifts. Sarvadhāra-Nāyaka, an officer of Kannara, endowed a part of the income accrued on certain customs to Anantanātha *caityālāya* which was earlier commissioned by Pāyiseṭṭi at Kalkeri. Pārśva temple at Agarkhēḍ *olim* Kheḍa continues to enjoy grants at this time.

Kūcirāja was another prominent officer of king Mahādeva. He was a dedicated Jain, and for the merit of his consort Laxmi, he commissioned Pārśva *basadi* and endowed the chapel with a grant of land. "A fragmentary record from Laxmeśvara mentions some *basadis* like the *caturmukha*, [and the ones named after the patrons like Malliseṭṭi, Jinnojana and Goggiya.] It also mentions the Jaina teachers Śrinandibrati, Jayakirtiyati, Padmanandi, Nemicandra and Vijayacandraēva. This line of teachers belonged to Mūlasaṅgha, Sūrasthagaṇa and Cītrakūṭānvaya. It is well known that from the very early days, Laxmeśvara was a famous Jaina center and the record referred to here shows that it continued to be so in the Sēuṇa period also" [Srinivasa Ritti:1973:258].

Bhairavadēvarsa, a grantee of high rank, and others donated endowments to the worship and offerings to Lord Pārśva, the presiding deity of the temple at Mannera Masalavāda in Harapanahalli taluk, Bellary district. Sāḷuva Tikkaṃa, reputed general of the Sēuṇa king Rāmācandra, restored and purified the *basadi*. Vinayacandraēva, the *donne*, was a pupil of Nemicandra, pontiff of Mūlasaṅgha Dēsigaṇa and *pustaka gaḅcha*.

During the period of Sēuṇas, Jainism had popular support, and many fiefs and officers of the monarchy were devout Jains. ♣

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Rāṣṭrakūta fort with Jina Pārśva figure at the entrance, Maḷkhēḍ.



## JAINISM DURING VIJAYANAGARA PERIOD

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Jainism had played sheet-anchor and conspicuous role of a state religion during the sway of the Gaṅgas, the Early Kadambas, the Rāṣṭrakūtas, the Cālukyas of Bādāmi and Kalyāṇa and the Hoysaḷas. Although the Jaina influence during the Vijayanagara period was much less on the ruling family, the contribution of Jainism to the political history and cultural dimension of Karnataka continued.

A delicate perception will reveal that Jaina church was not allowed to exercise powerful influence as it effectively did for over a millenium. The reign of Vijayanagara kingdom was a testing period for the non-Brahmanical sects. Buddhism had disappeared from the subcontinent, but the fortunes of Jainism as non-Vedic *śramaṇa* tradition was sustained. How it was able to survive and prosper during this era is interesting.

Going through available faithful contemporary epigraphic sources, Jainism was convulsed under the fanatic fury of the period. This is realized if we keenly observe into the status, career and performance of Jaina church during this epoch making age. It should be remembered that the Jainas, by this time had exhausted all their avenues and were reduced to a state of minority from its premier position. The militant aggression of the Śaivas under the leadership of Ādayya, Viruparasa and Goggayya, Jaina society had liquidated by *lakhs* of its votaries proselytizing to Virāśaivism and losing its numerical strength. Jainas were superseded by the Saivaites and the Śrivaishnavas got the opportunity during the Vijayanagara period.

Minor disputes were taking place frequently at different places in the kingdom. After circa 12th century, only some Śaivas and Virāśaivas were aggressive on the Jaina church. Now it was Srivaishnavas turn.

### ***Dispute Resolution: Jainas Receive No Redress***

At the very beginning of Vijayanagara rule, there was an attack on the properties of the Jaina community. A charter of Tirthahalli No. 197 of C.E. 1363, records an encroachment on cultivable land which was the property of Heddūrnāḍ Taḍatāla Pārśvanātha *basadi*. The dispute was resolved in a meeting held in the presence of *Mahāpradhāna* Nagaṇṇa. Jaina leader Mallappa and some other leaders of Jaina *sangha* participated in the meeting held at the townhall of Maleyarājya capital. It did not bring an end of the dispute. A constant feud and a simmering discontent between the Jainas and Śrivaishnavas was lurking in the dark. They were waiting for an opportunity to strike which erupted to the surface at Kalleha olim Kalya town near Bangalore, in C.E. 1368. A dispute between the *bhavyas* - the Jainas and the *bhaktas* - the Śrivaishnavas (followers of Rāmānujācārya) came into play over the traditional rights and privileges in respect of Jaina religious performance. The use of five great musical instruments

and the auspicious vase (holy water pot) by the Jainas was the point of issue involved in the dispute. It assumed serious proportions to warrant the interference of the sovereign. Śrivaishnavas were in majority and had harassed the handful Jainas. Hence, in an appeal to the king seeking justice, the Jainas of all the *nāḍus* including Āneyagondi, Hosapaṭṭaṇa, Penugoṇḍe and the city of Kalleha under the leadership Basuvisetti (*sangha-nayaka*) petitioned to Bukkarāya about the injustice done to them by the Śrivaishnavas.

The incident had socio-religious dimension and involved serious repercussions. So king Bukkarāya spared no time to resolve the issue by convening a public meeting of the representatives of the Jainas and the Hindu community of Śrivaishnavas. Jaina community was represented by Basuvisetti and Tatayya of Tirumale was represented by the other party. A royal charter of rights vested by the followers of both the religions was proclaimed. The quintessence of the judgment, as recorded in the charter, runs as follows:

The Vaiṣṇavas and the Jainas are one body; they must not be viewed as different. Tatayya, by consent of the Jainas of the whole kingdom, will, out of the money levied at the rate of one *hana* (coin of a particular denomination) a year for every Jain house, will appoint the bodyguards. At the holy place Beḷgoḷa, twenty servants as a bodyguard for the god will be made and the remainder of the money will be used for the white wash of the dilapidated Jaina shrines.

Tributes galore Bukkarāya that he brought about a happy reconciliation between the aggrieved parties. For a superficial look, the terms of the judgment appears to be a verdict in favor of the minorities and the worried lot in the state. But perspicacity will expose the clever manipulation of the royal charter, which in the final analysis has let down the victims rights. Jaina community pays to the aggressor who was appointed to safeguard their rights and interests.

It is deplorable that a failed scrutiny and critical investigation of the charter of judgment has been glorified. In fact, the justice was one sided and, therefore, not an impartial judgment. For Jainas, justice was delayed and the ruling was like falling from the fray to the fire. Jainas had to pay for the body guard, the Vaiṣṇavas need not pay anything but easily got the authority of appointing the bodyguards! This clearly suggests that the status of Vaiṣṇavas had exalted and the position of Jainas had weakened considerably.

Similar incidents occurred elsewhere in the state. Huccappadeva stamped a *linga* on the pillars of the Vijaya Pārśva temple of Halebidu. Vijayappa, a devout Jaina, erased that *linga*. The incident caused a flare up. The Jaina leaders petitioned to the *Mahāmahattu* of Halebidu. After due consideration with others the following judgment was awarded:

Having first caused *vibhuti* (ashes) and *viḷya* (betel-leaf) to be offered according to Śaiva mode of worship, the Jainas may perform the worship, decorations, illuminations, ablutions and other Jaina ceremonies of this Vijaya Pārśva.

Again Jainas were denied of their rights and religious freedom relegated to a subordinate status, as was done in the judgment by Bukkarāya.

Of the time of Devaraya-I, a record from Lakśmeśvara dated C.E. 1412 refers to a dispute between Hēmadēvācārya of *Śankha basadi* at Puligere and

Śivarāmāyā of Hindu Somadeva temple. It was regarding the land claimed on behalf of both the temples. The matter was referred to Mahāpradhāna Nāgaṇṇa-*daṇḍanāvaka*. Learned judges were appointed and they obtained in writing the promise of the parties that they would abide by the decision. After a scrutiny of documents and ascertaining the fact from the local people, they settled the dispute in favor of Jaina chapel. Again a controversy in C.E. 1538 between Jainas of the same *basadi* and the Brāhmanas of the same temple came to the surface in C.E. 1538. The dispute was regarding the use of certain traditional honors misappropriated by the Jainas for their deity. In this case, without any hesitation or hearing, the Jainas confessed voluntarily and regretting for their action, they gave a *Jaya-patra* to the other party. The Jainas thus erred but immediately amended.

Under Krishnadevarāya the great, the celebrated Kopaṇa-*tlrtha* was a Jaina pilgrimage site which had been assigned by the monarch to treasurer Timmapayya for his *nāvak* ship. But in this time or before, one of the famous Jaina shrines at the place had been converted into a Śaivate temple. This fact is confirmed on the basis of a charter dated C.E. 1521. It states that the treasurer Timmappayya is said to have granted the village Hiriyā-Sindogi to Koppaṇa Cennakeśva temple, which was till then a Jaina *basadi*.

A statistical analysis based on inscriptional evidence reveals that upto the beginning of Vijayanagara empire, the number of Śaiva temples were more. Next was the number of Jaina *basadis* and the next in the order was that of Vaiṣṇava temples, which in the Vijayanagara times, gradually over took in number. The Vaiṣṇavas never hesitated to requisition the Jaina places of worship.

Though, often and on, struck by hostile groups, it is a heartening phenomenon to note that Jaina settlements and community at large, survived and retained overall stature, vigor and vitality. It thrived against adversities and usurpation. In spite of many Jaina shrines, sanctuaries and monasteries being requisitioned by the Śaivas, Śrivaishnavas and Virashaivas, still there were a large number of them, enough and to spare!

Thus it is seen that the beleaguered Jaina community was favored to some extent by the first Sangama dynasty of Vijayanagara who practically gave unstinted protection to its sustenance. After Sangama branch, Jaina church was neatly cornered and neglected by the later dynasty of Vijayanagara. This gradual decline reflects what was happening to Jaina church throughout the empire with the exception of Śravaṇabelgoḷa, Hombuja and the Tuḷuva region.

### ***Jainism Thrives Amidst Adversity***

Jainism was still enjoying its popularity and thriving amidst adversity in the Vijayanagara kingdom. In the hours of crisis Jainism stuck to its noble ideals to the best of its capabilities. Its architectural monuments manifested throughout the kingdom in the shape of Jinālayas; Jaina literature registered tremendous advance in content and quality, and enjoyed its legitimate privileged position as feudatories and minor subordinates facilitated the cause of Jainism.

Some Jaina places of worship and *mana-stambhas* were built during this regime. Irugappa-Voḍeya, son of General Vaicaya alias Baicappa, was the prominent Jain. He was a minister, pious but powerful. He granted the village



of Mahendramaṅgalam in the division of Māvandūr to the Jaina temple in C.E. 1362, and the gift was made for the merit of king Bukkarāya, son of Harihara. And at the instance of his preceptor Puśpasēnācārya, he caused the *mandapa* in the same sanctuary in C.E. 1387-88 [E.I. VII. pp. 115-116]. During the reign of Bukka-I, he also commissioned a Jaina cathedral at Hampi in C.E. 1367. He also commissioned one more *basadi* in C.E. 1385 in the time of Harihara-II. Another Jaina *mandira* was caused by him at Anegondi. While he was governing at Bārakūr, he made grants to the *Gurugaḷa-basadi* at Mūdabidri and renewed the endowment in C.E. 1388 to Candranātha temple at Haṭṭiyaṅgaḍi. *Immaḍ*-Bukka was the brother of Irugappa. He was a minister under Harihara-II. He commissioned a *caityālaya* at Kandanavrōlu (Kurnool) in Andhra and installed the Kunthu Tirthankara image in C.E. 1395.

The role played by the members of Irugappa family deserves special mention in the history of Jainism of the period. Baicappa alias Baicaya-daṇṇāyaka, minister under Bukka-I and Harihara-II, had four sons - Goparasa, Mangappa, Irugappa-I and *Immaḍi* Bukka. Only the last two played efficacious role in state affairs and in Jaina religious activities. Irugappa-II was a nephew of Irugappa-I. A good number of inscriptions spanning over a period of three decades, from C.E. 1367 to C.E. 1403 panegyricize the prominent role of Irugappa-I.

In the capital of Vijayanagara, Devarāya-II commissioned a *caityagāra* of Arhat Pārśva in C.E. 1426. During his administration, a magnificent Jaina pagoda, *Tribhuvana-cūḍāmaṇi-mahācaityas*, on the analogy of Bhavya-cūḍāmaṇi of Hullarāja - the Hoysaḷa minister cum treasurer - at Śravaṇabeḷgoḷa, was constructed in the at Mūdabidiri in C.E. 1430. Later in C.E. 1451, an impressive and monumental pillared hall was added to it.

The lady votary Maṅgāyī with the cognomen of *Samyaktva-cūḍāmaṇi* and *rāyapātra-cūḍāmaṇi* was a dancer in the court of Vijayanagara king Devaraya-I (C.E. 140-16). She commissioned the Tribhuvana-Cūḍāmaṇi-Jinālaya olim Māṅgāyī *basadi* at Śravaṇabeḷgoḷa. Gummaṭhaṇṇa, a house holder pupil of Hiriya (senior) Ayya of Gerusoppe, renovated this *basadi* as well as resurrected other four temples at Śravaṇabeḷgoḷa.

At Māṅgāyī *basadi*, there were three Jaina images of Śānti, Pārśva and Vardhamāna Mahāvira. The Pārśva image was shifted to Danasala in the premises of Akkana *basadi* at the same place. Of the three images, the above mentioned Arhat Pārśva image was caused by Śrīkaraṇada Bamacaya, General of king Devarāya-I. The Śānti image was caused by Bhimādevi, disciple of Pontiff Panditācāya and queen consort of Devaraya-I.

During the time of King Devarāya-II, his queen consort Nāgaladēvi commissioned *mānastambha* for Tribhuvana-cūḍāmaṇi ('ornament of the three world') *basadi* at Mudubidire. King's two daughters, Lakṣmī and Paṇḍitadevi gifted endowments to this temple for making food provision for ascetics.

Krishnadevarāya (C. E. 1509-29) and Acyuta Rāya (C. E. 1529-42) extended greater support to the enrichment of Hombuja-kṣetra and royal benevolence showered in abundance on the Jaina monastery. Jaina friars of eminence including abhinava-vādi-Vidyānanda, Viśālakirti, Dēvendrakirti, Vardhamāna intensified and elevated the honor and position of Jaina church.

### ***Jaina Architectural Pattern***

From the architectural point of view these Jaina shrines of Vijayanagara period are noted for their super structure which are of the shape of a stepped pyramid, the doorways having a pot-bellied *yakṣa* at the bottom of the jambs on either side. The walls are bald and devoid of the visual friezes of sculptures that adorn the walls. Instead of the Jinas as auspicious tutelary figure, *gajalakṣmi* (goddess of fortune) with two elephants on either side, is found on the lintel of the doorway. The creation of two colossal monolithic images of awe-inspiring Gommata at Kārkaḷa and at Veṅur; *Caturmukha basadi* at Kārkaḷa, and a huge *mānastambha* at Hiriyāṅgaḍi are the highlights of Jaina architectural aesthetics of the period.

An architectural piece exhibit in the museum of Kamalapur near Hampi, contains only three niches with the relieves of Jinas, including Pārśva in the last (bottom) one which is evidently a mutilated part that belonged to *caturvimsatīka-tirtha*. This is a reliable proof for the existence of a Pārśvanātha Jinālaya in the vicinity of Hampi. By its style, it appears to be of late 13th century, in which case Hampi was already a Jaina center before it officially became the capital city of the kingdom. It is worth pondering to note that there were, out of the eight, seven Jaina temples very near the royal residence at Hampi, and belong to the early phase of Vijayanagara temple architecture.

### ***Jaina Literature During the Period***

Taking a bird's eye view of Jaina literature during the period, it is affluent enough to compensate the decline in other fields. Keśavavarni (C.E. 1359) wrote commentaries on Gommatasāra and Śrāvakācāra, primordial texts of Jaina canon. Abhinava Śrutamuni (C.E. 1365) and Yaśahkīrti (C. 1500 C.E.) wrote explications on traditional Sanskrit works. Ratnakaraṅḍaka of Ayatavarma (C. 1400 C.E.), Paramāgamasāra of Kalyāṅakīrti (C.E. 1439), Dvādaśānuprēkṣe of Vijayanna (C.E. 1448) are purely religious in nature advocating the virtues to emulate by the laity.

The cream of Jaina literature was once again restored by better authors like Madhura (C.E.1385), Bhāskara (C.E. 1424) of Penugonda, Terakaṅāmbi Bommarasa (C.E.1485), Ādiyappa (C.E.1460), Sāḷva (C.E.1460), Kōṭiṣvara (C.E.1500) of Tuḷunādu, Maṅgarasa (C.E.1508), Devappa (C.E.1540), Padmakavi (C.E.1528), Ratnākaraṅḍakī (C.E.1550), Nemaṅṇa (C.E.1559) and Doḍḍaṅka (C.E. 1578).

Following is the concise and comprehensive introduction of the above poets and their literary achievements:

**Madhura**, patronized by ministers of King Harihara-II and Devarāya-I, has authored an epigraph of poetic excellence and a Jaina *purāṇa* on the life of Dharmanātha, the 15th Tirthankara, Śatpadi, verse of six lines, and sāṅgatya, verse of four lines, both meant to be sung, were the most popular metre employed by the poets of this age. Maṅgarasa, Sāḷva, Bhāskara and Bommarasa have successfully exploited the possibility of śatpadi metre in their narrative poems on the Jaina theme. The stories of Jivandhara, Sanatkumāra, Nāgakumāra - the popular Jaina legendary heroes who despised riches and took to a religious life form the theme.

**Mangarasa**, born in a *ksatriya* family, was a prolific writer and has authored five poems, experimenting both *satpadi* and *sāngatya* metres that easily fit in for *Desikāvya*s. *Nēmi Jinēśa-sangati* olim *Hariuamśa* is a longer poem with nearly seven thousand verses. Mangarasa is facile in his narrative style.

**Sālva** is a better poet of the period. He has attempted different varieties of *satpadi* meter in the same work. *Neminātha-carite*, his long poem is popularly known as *Sālva-Bhārata*, since the work also deals with the popular theme of Bharata along with the story of Neminātha, the 22nd Tirthankara. Critics have hailed his poetic ability in rendering home his theme with winsome and cheerful verses. He was patronized by the Sālvas, a minor dynasty.

**Ratnākaravarṇi** was the best and greatest of all the poets of this era; second only to Pampa and Kumāravāsa. He has authored three *Śatakas*, a centum, poem containing one hundred stanzas each, one Epic of ten thousand stanzas, and about three hundred songs in praise of god and his infinite compassion. *Trilōkasāra* is an account of Jaina cosmogony, *Ratnakara-Śataka* and *Aparājitaśataka* treat philosophy, morals and renunciation, *Bharatēśa-Vaibhava* gives the story of emperor Bharata, and *Aṇṇana-pāda* deals with songs of the saint. His verses and songs are still current among the Jains.

**Vidyānanda**, who had the cognomen of *abhinavavādi* (new debater) was a crest jewel of perfect faith, covered the period with glory. He was revered everywhere, from the emperor to the common subject. B.A. Saletore has explained the achievements accomplished by Vidyānanda: one of the greatest scholars of the sixteenth century... won distinction in about C.E. 1530 ... he performed great works of merit. His work in the field of learning was equally great and lasting. No Jaina *guru* in the Vijayanagara age had a more glorious list of achievements than Vidyānanda... It is remarkable that [he] should have mastered tenets of Christianity, and met and defeated an expounder of that faith in a viceregal city of Vijayanagara. With him we come to the climax in the history of Jaina theology and oratory.

His significant contribution to put the Jaina faith at the top has been vividly recorded in the contemporary inscriptions. As he was worshipped by kings Krishnadevarāya and Acyutarāya, his considerable success were equally impressive at the various provincial and imperial courts. ♣

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## JAINISM DURING THE WODEYARS OF MYSORE

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Despite many vicissitudes, development of Jainism during the Wodeyars period presents an interesting picture. For nearly five and a half centuries Wodeyar family ruled the Kingdom of Mysore, their first capital being Śrīraṅgapaṭṇa and later in the year C.E. 1800 moved to Mysore city during the rule of Krishnarāja Wodeyar-III. In fact there were twenty-five rulers beginning from Yadurāja to Jayacāmajendra Wodeyar (C. E.1939-1948).<sup>1</sup> It is important to note in this context that the Wodeyars maintained a close affinity with the Jaina Brahmanas whose influence in the royal court was consistent until the end of the reign of Krishnaraja Wodeyar-III (C.E. 1799-1868). Jain Poet Devacandra (circa. C.E. 1770) who has been acclaimed by some as the first scholar to write a compendium of Jain history, legends and chronology. The work is *Rājāvaḷi-Kathāsāra*.<sup>2</sup> [Jinamañjari, Vol.9, No.1, April 1994.] He attributes the origin of the Wodeyar kingdom to the Hoysala descents - Timmarāja, Devarāja and Śāntarāja.

The development of Jainism and its progress during the Wodeyar times may be studied categorized under these sub-texts, namely - Wodeyars Patronage to Jainism, Jaina Officials and Scholars, Śravaṇabelgoḷa and the Wodeyars and Reflections of European Writers on Jaina Socio-religious life.

### Wodeyars Patronage to Jainism

It is believed that Śravaṇabelgoḷa functioned in full swing during the period of Raja Wodeyar (C. E.1578-1617). He was very much influenced in his meatless food habits by his Jaina officials and the same practice was put in practice in the royal court also. He also was said to have made land grants to Jina Ādinātha *basadi* at Śrīraṅgapaṭṇa and caused an enclosure to the *basadi* at Kanakagiri at Maleyūr *ksetra* in Mysore district. Maleyūr was an important religious center of the Jains having a *maṭha* which had been founded and presided by Ācārya Akaḷaṅka.

Cāmarāja Wodeyar (C.E. 1617-1637) who succeeded Raja Wodeyar to the throne of Mysore followed the benevolent policy of his predecessors towards Jainism. Within a short period after Rāja Wodeyar, Śravaṇabelgoḷa suffered a setback, and the improvements came, as known from inscription dated C.E. 1632 on Indragiri hill. It throws light on the dilapidated financial position of the Jain *maṭha* and the subsequent grants of villages made by Cāmarāja Wodeyar.

Cāmarāja Wodeyar used to take delight in listening to the recitation of some Jaina works like *Bharateśa-Vaibhava*, *Harivamśa Purāṇa* and *Sanathkuamāra Carita*. The king personally was interested in rejuvenating the religious activities of the *maṭha* at Śravaṇabelgoḷa, which, in less than a decade after the demise of Raja Wodeyar, had gone to wreck and ruin. Even the lands belonging to the *basadis* had also been mortgaged. Furthermore, Bḥṭṭākara Cārukirti Paṇḍitācārya had left the *maṭha* to its own fate. Details of this fact are

narrated in an inscription on the Indragiri hill at Śravaṇabelgoḷa. From the contents of the inscription it is clear that the king took special interest in saving the shrine from total dissolution. When the king made it known that the kingdom would take care of the property mortgage of the shrine, the mortgagor voluntarily released the deed without further encumbrance. Then the Bhaṭṭāraka was called back from Ballatakupura and was re-entrusted with the charge of the shrine. Officially, mortgaged lands were redeemed in the presence of the king at Śravaṇabelgoḷa. The king even issued injunction curtailing the rights of the priests of the respective *basadis* to have jurisdiction over the lands. The rights were then entrusted to the Bhaṭṭāraka.

**Dodda Devarāja Wodeyar** (C.E. 1659-1672) renewed all kinds of grants made by his predecessors, and also made grant of money and Madane village for the upkeep of the holy center.

**Cikkadevarjāa Wodeyar** (C.E. 1672-1704) was said to have possessed special inclination to Jainism. Jainism had made a deep impression on him, particularly during the early part of his reign. Before ascending the throne, he had been to Śravaṇabelgoḷa, and had made gifts to provide daily of food to the ascetics.

References to the regular religious discussions on philosophy of the Hindus like Mimāṃsa, Śaiva, Vaiṣṇava, and of Jain religion held at his court have been found in the literary works. His predilection to Jainism may be gauged from the fact that he greatly respected the Jaina goal and absolute sanctify of life. On account of this, the king was believed to have even banned animal sacrifice in the name of religion, and the Hindu devotees were advised to offer coconut at the temple altar, instead of animal sacrifice. He also took keen interest in saving the *maṭha* at Śravaṇabelgoḷa, from total dissolution. The existing situation at Śravaṇabelgoḷa is well explained by Poet Cidānanda, author of *Munivamśābhuyudaya*, who appears to have been an advisor to the king at the court. Vimālācārya alias Cārukirti Paṇḍitācārya, who faced apprehensions by the non-Jaina sectarian groups, under utter distress, leaves Śravaṇabelgoḷa and establishes himself at Somawārpēt. The Pontifical seat at the place becomes vacant after the death of Vimālācārya Cārukirti Paṇḍitācārya at Somawārpēt in Coorg. Then Cikkadevarāja Wodeyar confers the pontifical seat to Cidānanda kavi.

The inclination of Cikkadevarāja Wodeyar toward Jainism and liberal religious policy is generally attributed to the following factors. His mother Amritammaṇṇi was the daughter of Cennarāja, the Jain chieftain, who, under the influence of Jaṅgamas had become a Viraśaiva. Nevertheless, she had imparted her inherited Jain heritage to Cikkadevarāja. Another factor is his intimacy and association with Viśālakṣa Paṇḍita during the early life when he had spent time at Yaḷaṇḍūre near Mysore. The Prince Cikkadevarāja had developed an intimacy with the local Jaina Brāhmaṇa - Viśālakṣa Paṇḍita, who had foretold by his astrological calculations that the prince would succeed the throne. At this juncture, there was an understanding between the two: Viśālakṣa Paṇḍita would be appointed his Premiere should the Prince succeeded to the throne. In the ensuing years, Cikkadevarāja was confined at Haṅgala for 6 years (C.E. 1607-1673). Viśālakṣa Paṇḍita not only maintained association with the Prince, but

also followed him to captivity. Once Cikkadevarāja asserted his right over the throne, he appointed Viśālakṣa Paṇḍita as his Prime Minister.

The Jaina Viśālakṣa Paṇḍita had been referred to as the foremost minister of king Cikkadevarāja Wodeyar. He was well known for his intelligence and extraordinary virtues. It is believed that his enemies with sectarian grudges plotted a conspiracy to bring about his death, as religious strife and factions were not uncommon during those days.

Cikkadevarāja Wodeyar was tolerant, liberal and socially progressive. On one occasion there arose a situation when the Jaina community of Hassan town was confronted by a section of the non-Jaina zealots, who prevented the Jain religious procession to pass through the streets. The leader of the Jaina community of Hassan by name Puttaiah took the matter to Cikkadevarāja Wodeyar. The king after having studied the situation, issued *nirūpa* (declaration) which meant that the Jainas could exercise their religious freedom to take out their public procession. The declaration also condemned the actions of the non-Jaina religious fanatic group. From thereupon, Jaina festivals and processions every where in the kingdom were celebrated without hindrance.

Cikkaṇṇa Paṇḍita, author of *Vaidya Nighaṇṭu* (Medical Lexicon), was attached to the court of Cikkadevarāja Wodeyar.

**Kantirava Narasarāja Wodeyar-II** (C.E.1704-1713) continued the liberal policy towards Jainism. According to Devacandra, he undertook repairs of *basadis* around Mysore, including the one on Kanakagiri hill at Maleyūr.

**Dodda Krishnarāja Wodeyar** (C.E. 1713-1731) had provisions made to provide the necessary support to meet the requirements of the holy center. He granted many villages like Āranahaḷḷi, Hōsahaḷḷi, Uttanahaḷḷi, Jinnanahaḷḷi, Rācanahaḷḷi, Vastigrāma, Kabbāḷu etc., as *sarvamānya*. These villages were granted so as to enable the Bhaṭṭāraka to conduct religious festivals and also, for the daily worship of Gommata. The village of Kabbāḷe was specially granted for maintaining the *danasāle* (cattle shed) situated near Cikkadevarāja kaḷyaṇi (pond).

**Kāsa Cāmarāja Wodeyar-IX's** (C.E. 1776-1796) queen Devammāji made gifts to Jains. Its reference is found in a few inscriptions found on the *pūja* vessels preserved in the Śāntinātha temple at Mysore.

**Krishnaraja Wodeyar-III** (C.E. 1796-1868) issued *sannads* confirming the formal grants of villages to Śravaṇabeḷgoḷa shrines made by Dodda Krishnaraja Wodeyar. These grants were renewed by Dewan Pornaiah when Krishnaraja Wodeyar-III was a minor. Jaina Kumāra Heggde of Dharmastala in South Canara district had personal application to the king about the *sannads* and in this connection, he was stated to have come to Mysore with the *sannads* originally issued by Dodda Krishnarāja Wodeyar. The original *sannads* confirmed the grant of village Kabbāḷu for the maintenance of the *maṭha* as well as other charitable purpose. Later, the king issued another *sannad* in C. E.1830 which reconfirmed the grant of villages mentioned above for the repairs and other expenses of *basadis* at Śravaṇabeḷgoḷa.

The *pūja* vessel inscriptions at Śāntinātha temple in Mysore refer that Krishnarāja Wodeyar-III (C. E. 1799-1868) made grant of 300 *varaha* for the maintenance of this *basadi*. Krishnarāja was also stated to have performed - in accordance with the Jaina system - the *Mruthyunjaya*, *Kalikuṇḍa*, *Siddhacakra*, *Ganadharavalaya*, *Pañca-cakra arādhana*, and *Ugrasānti* ceremonies at the palace. It is also significant to note these ceremonies were done over five days, and Poet Devachandra was the performing priest.

An inscription dated C. E. 1829 refers to the renovation of a *basadi* at Kelasūru and the installation of an image of Candraprabha Tirthankara. Krishnaraja Wodeyar III also encouraged many Jaina scholars and as many as ten Jaina physicians were stated to have been attached to the royal court. The most prominent among them was Sūri Paṇḍita, honored with the title *Vaidya Raja*

It should be noted here that Cāmarāja Nagar which bore the ancient name of Arikūṭāra town in the south of Mysore city was the birth place of Cāmarāja Wodeyar. Krishnarāja Wodeyar-III changed the name of Arikūṭāra to Cāmarāja Nagar, in the memory of his father. At that time, he was stated to have taken keen interest in the perpetual performance of the *pūjas* in 23 *basadis* which existed around Arikūṭāra. There was the Jaina scholars family at Arikūṭāra (Cāmarāja Nagar). It was Sūri Paṇḍita, his son Bommarasa, and his son Lakshmi Paṇḍita. All these scholars enjoyed liberal patronage under Krishnarāja Wodeyar-III. All these scholars enjoyed liberal patronage under Krishnarāja Wodeyar-III. The king also made, following his predecessors, pilgrimage to the Jaina shrines Mudabidre, Kārkaḷa, Veṅūr in Canara district and as well as to Śravaṇabelgoḷa.

The walls of *maṭha* at Śravaṇabelgoḷa are decorated with paintings illustrating scenes from the lives of the Tirthankaras. The panel to the right of the middle cell also represents the Dasara *Darbar* of Krishnarāja Wodeyar-III seated on the throne. The paintings stand as evidence of the close association of Pontiff Cārukirti Paṇḍitācārya with the rulers of Mysore. It should be noted that special *pūjas* in the *basadis* of Śravaṇabelgoḷa were arranged on this occasion in honor of Wodeyar king, and the practice is being continued to this day.

After the fire destroyed the Śāntiśwara *basadi* in the palace campus, Jains were actually excluded from the royal palace. However, the king Krishnarāja Wodeyar-IV made land allotment for the purpose of erecting new *basadi* outside of the palace campus. The present structure of Śāntiśwara *basadi* at Mysore clearly reveals that the materials of the demolished *basadi* had been used to raise the new structure. The consecration ceremony was held on the 30th August 1897. The palace honors were presented on the ceremonial occasion, the king Krishnarāja Wodeyar-IV attending the consecration ceremony.

### **Jain Officials and Scholars**

The brief historical examination points out to the fact that there prevailed to a considerable Jaina influence in the Wodeyar royal court. Competent and able

Jains had held positions of importance as ministers and officials in the kingdom, and a few eminent scholars were in the royal court.

**Ministers Śāntiah and Dodda Śāntiah.** Padmarasa in *Bujabali Carita* and Devacandra in *Rajāvāli Kathāsāra* make reference to the Jaina minister Śāntiah. He was the minister of Rāja Wodeyar. Minister Śāntiah, according to Devacandra, was said to have saved princess Mahādēvi of Bettadapura. She was the mother of kijing Rāja Wodeyar.

Following the death of Śāntiah, his son Dodda Śāntiah became the minister of Rāja Wodeyar. During the period, the king was stated to have caused the construction of the *prakara* around the *basadi* on the Kanakagiri in Maleyūr, and made land grants on the occasion. The Kanakagiri deity was the family god of Dodda Śāntiah.

Dodda Śāntiah was stated to have commanded a small troop to Śravaṇabelgoḷa to maintain law and order on the occasion of *mahāmastakābhiśeka*, once in twelve year event of the grand anointment ceremony to the monolithic statue of Bāhubali. In absence of no further details about him, it is evident that Dodda Śāntiah must have had active role in the military ventures which Rāja Wodeyar had under taken in order to assert his position over the kingdom of Mysore.

**Viśālākṣa Paṇḍita** was the Prime Minister of Cikkadevarāja Wodeyar. He held the position from C. E. 1673 to 1686. During this period, he caused a *basadi* dedicated Jina Mahāvira at Śriraṅapatna, Wodeyar older capital. According to Devacandra, this new *basadi* was built near the existing Ādinātha *basadi*. This *basadi* was stated to have survived for nearly one hundred years. But, no trace of this *basadi* exists today.

Viśālākṣa Paṇḍita like his predecessors was stated to have renovated the dilapidated *basadis* in the kingdom, and also presented a *ratha* (chariot) to Śravaṇabelgoḷa *maṭha*. The most significant part of his religious work was that he performed the *mahāmastakābhiśeka* ceremony at Śravaṇabelgoḷa. His act of piety created a deep imprint on the Jaina community of the time, and he was bestowed with the title '*Jaina kula rathna bhuṣana*'. In recognition of his services to the kingdom and people, the king granted him Echaganahalli village near Mysore. The charter of this grant, engraved on a stone that was placed on the four boundaries of that village, also confirms the hereditary rights of the village to Viśālākṣa Paṇḍita, his sons, grand sons and descendants.

Viśālākṣa Paṇḍita was the last in the list of Jaina ministers in the history of Southern Jaina Karnataka.

**Śrikānta Puttaiah** was a prominent personality of the Jaina community who lived during the period which covered the reign of Cikkadevarāja Wodeyar ( C.E.1672-1704) and Krishnarāja Wodeyar-I (C.E.1713-1731). He hailed from Hassan and wielded considerable influence in the royal court, especially during the reign of Cikkadevarāja. He was said to have been the *sangha nāyaka* (leader of the community) of the Jains, probably of Hassan area. According to Poet Anantakavi - author of *Gommateśvara Carite* - Puttaiah was stated to have caused the *mānastambha* in front of Pārśvanātha *basadi*, a *prakara* around the *basadis*



and their repairs on Candragiri hill at Śravaṇabeḷgoḷa. He was stated to have followed monastic practices in the later period of his life. He attained *samādi maraṇa* at holy Jain center, Mūdabidre in South Canara.

**Cidānanda Kavi.** The *Munivamsābhayudaya* composed by him offers valuable information about the prevalence of the Jaina influence in the court of king Cikkadevarāja Wodeyar. The work reveals that the Poet was not merely a literary giant of the time, but also was the chief political advisor of the king. His knowledge of politics and philosophy mastered through the famous work *Nitivyākyamrita* of Jaina Ācārya Sōmadēvasūri served Mysore kingdom very well. Poet Cidānanda, who was also well trained in philosophical matters and administration, was named by Cikkadevarāja Wodeyar to the Pontifical seat of Śravaṇabeḷgoḷa when the position became vacant on account of the death of the previous Pontiff, Vimālācārya Cārukirti Paṇḍitācārya at Somawārpet in Coorg.

**Aṇṇaiiah Seṭṭi** was a prominent figure among the officials of the kingdom. Cikkadevarāja Wodeyar sent him as a member of the Delegation of Mysore kingdom to the court of Aurangzeb at Delhi. As a delegate he accompanied Karaṇika Lingarāja. Later, he was appointed as the Chief Mint Officer of Mysore kingdom. Then the king Cikkadevarāja was stated to have made the land grants to the *basadi* at Maleyūr at the instance of Aṇṇaiiah Seṭṭi.

Being a pious Jain, Aṇṇaiiah Seṭṭi utilized his wealth and position for the cause of Jainism. He commissioned *kalyāṇa* at Śravaṇabeḷgoḷa and named after the king. He also caused renovation of many *basadis* around Mysore.

**Kāḷliiah Seṭṭi** was the celebrated royal merchant during the reign of Cikkadevarāja Wodeyar and he had established himself at Śrīraṅgapatna. From *Rajāvalīkatha* it is clear that he commissioned the *silamaya maṭha* at Śravaṇabeḷgoḷa.

**Bijikere Śāntarāja Paṇḍita** was a prominent member of the Jaina community and a Jain activist who strove hard for the cause of Jainism during the period of Krishnarāja Wodeyar-III. He approached the British Resident Officer at Śrīraṅgapatna for the renovation project of Ādinātha *basadi* at the place. Towards the project cost, Rs.500 was sanctioned by the British officer and the additional amount required was raised from the Jaina residents of Sāligrāma, a town situated west of Śrīraṅgapatna at about 80 kms. This activity indicates that the Jaina residents of Sāligrāma, who in most part, had settled down there owing to political, social and religious disadvantages at Śrīraṅgapatna. Bijikerre - which lies between the principal route of Śrīraṅgapatna, Mysore and Sāligrāma - from where the Jain activist Śāntarāja Paṇḍita resided, was a famous Jain center known from the times of Cengāḷva and Kongāḷva rulers.

**Devacandra** was a prominent scholar hailing from Maleyūr in Mysore district. He was gifted with unquestionable literary skill. He composed many works - *Rāmakathāvatāra*, *Sumeru Śaṭaka*, *Bhaktisāra*, *Śaṭakatraya*, *Śāstrasāra*, *Laghuvṛtti*, *Pravacana Siddhānta*, *Dravyasamgraha*, *Dvadaśānuprekṣe*, *Dhayanāsāmṛājya*, *Adhyātmavicāra* and *Rājāvalīkathāsāra*.

The *Rājavalīkathāsāra* is the most popular composition which contains the most valuable historical material. Devachandra was stated to have assisted Col. Mackenzie to record many prevalent oral traditions, collect inscriptions and other useful historical material.

Col. Mackenzie went to Mysore after the fall of Tippu Sultan. He was to collect material and study the existing conditions in Mysore kingdom. On recognizing the rich knowledge of Devachandra, he requested him to accompany him while on tour in Mysore. He even requested him to provide him with the documents of all the Jaina customs and traditions. Further more, he was stated to have even invited him to Calcutta. Perhaps, Mackenzie intended to avail of the knowledge of Devachandra to compile the history of the Jains under the auspices of the Asiatic Society of Bengal. However, it is apparent that Devachandra was inspired by Col. Mackenzie to write *Rājavalīkathāsāra* and submit it to Krishnarāja Wodeyar-III.

The *Rājavalīkathāsāra* is a historical compendium of the Jaina Political and Socio-religious events relating to the history of Mysore up to the middle of the 19th century. The validity of this work cannot be questioned as its contents are further substantiated from the inscriptions and other literary evidence.

### ***Śravaṇabelgoḷa and The Wodeyars***

The benevolent Wodeyar rulers of Mysore extended their benefactions to Śravaṇabelgoḷa and in their times, they were the chief contributors to the survival and development of the *maṭha*. Śravaṇabelgoḷa is an ancient Jaina site beginning with the Maurya history in 4th B.C.E., and medieval history related to the dynasties of the Gaṅgas and the Rāstrakūṭas, and the *mahāmastakābhīṣeka* events.

The earliest reference to *mahāmastakābhīṣeka* is found in a lithical record dated C. E. 1398. Another inscription of C. E. 1500 also provides details about the payments made to different personalities on the eve of the ceremony. On the basis of these inscriptions it may be stated that the *mahāmastakābhīṣeka* ceremony was performed during that stated year. Details about the ceremonies performed during the early Wodeyars period are not available. Poet Pañcabāṇa in *Bujabali Carita* refers to the ceremony performed by Śāntavarṇi in C.E.1614. It is known that in the Rāja Wodeyar period, his minister Dodda Śāntaiah went to Śravaṇabelgoḷa with the army to facilitate the Bḥṭṭāraka Śāntavarṇi alias Cāarukirti Paṇḍitācārya to conduct the ceremony and to maintain peace and order.

The Wodeyar rulers have spared no pains either in the excellent upkeep of the glorious Jaina antiquities at Śravaṇabelgoḷa or in providing all facilities to pilgrims who throng to the place at the time of *mahāmastakābhīṣeka*. The palace honors sent by Krishnarāja Wodeyar-IV on the occasion of the *mahāmastakābhīṣeka* ceremonies in the years 1909, 1925 and in 1940 are recorded. His signature on Candragiri marks his pilgrimage to Śravaṇabelgoḷa.

The intimate relations between Jainas and the rulers of Mysore was well expressed by His Highness the Mahārāja Krishnarāja Wodeyar-IV who delivered inaugural speech on 14th March 1925 to The All India Jain Conference. "The land of Mysore symbolizes Gommata's spiritual empire, as Bhāratavarśa stands for the empire of his brother Bharata. Jainism has not only found a second birth place and home in Mysore, Jainism also, has repaid the debt. For Jainism, it did create our Kannada literature, inspired some of the noblest masterpieces of the literature

in its early history and learned Jainas have ever since continued to render service to it.”

Abbe J.A. Dubois, a Christian missionary who visited Mysore after the fall of Tippu Sultan also provides a vivid picture of the conditions that prevailed at Śravaṇabelgoḷa. He states that Europeans frequently visited the place. It was a great source of grief to the devotees to see this *puṇyastala* being defiled by a crowd of unbelieving visitors. And what was still worse, these inquisitive foreigners were often accompanied by their dogs and pariah servants. In one resting place they would cook a stew, in another they would roast a piece of beef. The Jains were infinitely disgusted by the smoke of this abominable style of cooking. At last, the Bhaṭṭāraka shocked by all this desecration fled from the unhallowed spot, and retired to some solitary place on the Malbar Coast. After three years of the voluntary exile, he returned to his former abode on the assurance that Europeans had ceased to visit the place, and the temple had been thoroughly purified.

The Jaina laity also continued its effort in taking up the cause of Jainism on Indragiri hill at Śravaṇabelgoḷa. Ceṇṇaṇṇa, a prominent *śrāvaka* of Siṃhanagaḍḍe (Narasimhampura) commissioned a simple structure *basadi* in C.E. 1673. It is situated to the west of the *tyāgada* Brahamadeva pillar. It is called Ceṇṇaṇṇa *basadi*. On the two pillars of its *mukha mantapā* there are two figures - a male and a female with folded hands - which apparently represent Ceṇṇaṇṇa and his wife. He also caused a pillared *mantapa* near the *basadi*. An inscription engraved near the *mantapa* states that Ceṇṇaṇṇa consecrated the image of Jina Ādinātha. However, at present Jina Candraprabha is there suggesting that due to some unknown reason the original image has been replaced.

The *caturvimsāti* Tirthankara *basadi* is only a small structure. A Marwādi inscription found here states that the images of 24 Tirthankaras were set up in C. E. 1648 by Cārukirti Paṇḍitācārya and the *śrāvakas*.

The Brahamadeva *basadi* is a small shrine at the foot of Indragiri. One Rangaiah and his younger brother Girigowda of Hirisāve erected this in about C. E. 1679. This *basadi* has an upper storey wherein which the image of Pārśwanātha is installed. According to the sources, J. K. D. Padmarājaiah of Śravaṇabelgoḷa built this portion of the *basadi* in C. E. 1896.

At Beḷlūr in Mandya district, Sakkare Seṭṭi caused the Vimalanātha Tirthankara *basadi* during the reign of Dodda Devaraja in C. E. 1680. The Anantanātha *basadi* at Saligrāma in Mysore district was rebuilt by Veerappa and his brother Timmappa in C. E. 1872. An inscription on the pedestal of the image assigns the antiquity of the image to twelfth century. Hōsa *basadi*, Nemiśwara *basadi*, Pārśwanātha *basadi* and Caturtha *basadi* were said to have been built during the later years of the 19th century.

### **Reflections of European Writers on Jaina Socio-religious life**

Due to fundamental doctrinal differences, the Jains and other Hindu communities almost live apart; and they hardly mixed with each other in relation to socio-religious ceremonies. This was noticed by Abbe. J.A. Dubbe, during his travels in Mysore: It is apparent that, in addition to their own festivals, the Jains also observed other great festivals like Ugādi, Sankrānti, Mahānavami and Gouri etc, as

they constituted either regional or seasonal festivals. However, while doing so the cultural system is being Jainized with in their socio-religious structure.

In its social structure, Jainism as a religion is not interwoven with the complex features of caste hierarchy, though segmentation within obviously exists. The *Purohita* (Brahmanas), *Bogāra*, *Pañcama* and *Caturta* are the main subdivisions, which prevail in this region. However, the European writers have also made references to the existence of some minor sects.

Buchanon and Col. Mackenzie refer to the existence of some Jaina segments like Jaina *Bañajiga*, Jaina *Sādaru*, and Jaina *Komaṭṭis*. In addition, other segments - like Jaina *Arasu*, Jaina *Cippiga*, and Jaina *Gowda* are also reported in the literary sources - to have existed in considerable number during this period.

In the census report of 1901, the *Sādars* have been included among the Jains. This caste is stated to have originally been the Jains, but later on a few of them embraced Vaishnavism. This caste, which originally a homogenous one, was split up into three sects, namely *Lingayat Sādar*, Jaina *Sādar* and non-*Lingayat Sādar*. The Jaina *Sādars* were a thriving sect in the kingdom of Mysore.

Francis Buchanan refers to three categories of *Bañajigas* namely the *Pañchama*, the Jaina and *Teliṅga Bañajinga*. Many of the Jainas were converted to *Veersaivism* during the time of *Basaveswara*, and their descendants during the later years are stated to have formed a separate group called Jaina *Bañajiga*.

Col. Mackenzie refers to a Jaina segment called *Seelavant Bañajiga*. He states that they observed strictly the Jaina social practices like *hōsavṛata*. It is stated that they did not even interdine with the other *Bañajigas*.

Among the *Arasu* community especially those who resided at *Bīlikere*, *Halebidū*, *Satyamaṅgala* and *Hōsakote* were called Jaina *Arasu*. The *Bīlikere Arasu* family is stated to have caused the erection of the colossus *Bāhubali* at *Gommatagiri* near Mysore. The descendants of the *Cengalva* ruler, *Mangarasa* who ruled from *Kalhalḷi*, also belonged to the Jaina *Arasu* segment. It is interesting to note that until the beginning of this century, the Jaina influence obviously prevailed in the family of *Devaraja Arasu*, the former Chief Minister of Karnataka. It is interesting to note that many *Gowda* families in the *Shimoga* region are still in possession of the images of *Tirthankaras*. In the annual *Pakṣa* ceremony which is widely practiced in that region, the custom of keeping the Jaina *yade* is still in vogue. The Jaina *Gowdas* and Jaina *Cippigas* who were completely eliminated from the Jaina social groups have been now initiated into Jainism.

This is by no means either a comprehensive or an exhaustive study of Jainism during the *Wodeyars* of Mysore. Amidst many great upheavals, and against great odds, the Jaina community could manage to sustain itself on account of the patronage extended by the benevolent rulers.

*Śravaṇabeḷgoḷa* continues to be the great spiritual center and it attracts the votaries from all over the country. The interest of this holy center was safe guarded by the rulers. The patronage that Jainism received under the successive rulers of Mysore as well as the historical role it played in developing the Karnataka culture - in the sense Jaina Karnataka has made its permanent mark. ♣

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Ancient Jaina temple ruins at Yaḍrāmi village, Gulbarga



## JAINISM UNDER MINOR DYNASTIES OF KARNATAKA Later Gaṅgas Maṇḍaḷi-1000, Sāntaras and Raṭṭas of Saundatti.

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There exists a scope for further research to probe the work of minor dynasties in the propagation of Jainism. The present paper makes an attempt to briefly sketch the growth of Jainism in the territories ruled by the minor dynasties of Karnataka.

These three dynasties were the feudatories mainly of the Rāṣṭrakūtas, Cāḷukyās and Hoysaḷas, though some of their rulers may also be traced to the Vijayanagara period. They mainly ruled from 9th or 10th Century to 12th or 13th Century. The first two of the dynasties were concentrated in the present Shimoga district and the Raṭṭas of Saundatti ruled in the modern district of Belgaum in northern Karnataka.

### Later Gaṅgas: Maṇḍaḷi-1000

After the main line Gaṅgas had lost their political power, the Later Gaṅgas began their rule from C. E. 936 to 1218 in Maṇḍaḷi-1000. It was a small principality comprising the present day Shimoga and Bhadrāvati taluks and parts of Sīkāripura, Honnaḷi, Cannagiri, Narasimharājapura, Tarikere, Tirthahaḷḷi, Sāgar, Soraba and Hosanagara taluks. The Maṇḍaḷi Gaṅgas though had limited resources they played a significant role in the religious and social life of the people of Maṇḍaḷi. They were vassals of Rāṣṭrakūtas, Cāḷukyās of Kaḷyāṇa and later of Kalachuris.

The rule of the Later Gaṅgas was a period of Jain ascendancy in Karnataka Jainism. This religion was patronised by the ruling kings of major dynasties such as the Rāṣṭrakūtas, Later Cāḷukyās and Hoysaḷas. As a result Jainism naturally became popular with the masses. A large number of Jain *basadis* and monuments were constructed all over the land and many rulers and many officials and commoners made liberal grants to them.

Maṇḍaḷi king Brammadēva gave a grant in C.E. 1054 to Maṇḍaḷi - *tirthada-basadi* which was caused in C. E. 350 by Daḍiga and Mādhava of the main branch of the Gaṅgas. As a crown prince, he renovated this *basadi*, located at Eḍedore-70, and named it *Paṭṭada-basadi* or the crown *basadi*. He endowed it with land to ensure its smooth running. His wife Gaṅga-mahādevi was a devout Jain and also the king and their four sons. The first son Mārasimha succeeded his father. He gave lands in the village Ārdravaḷḷi to the *Pattada-basadi* in C. E. 1065. Again in C.E. 1070, along with his younger brother Nanniya Gaṅga made land gift in Siriyū to this temple. After succeeding his brother, Nanniya Gaṅga gave grant of shop-tax and customs dues to the *basadi* commissioned by one of his officers named Nokkayya, who was a senior Perggade. Nanniya Gaṅga was succeeded by his younger brother Kali-Gaṅga-II who made grant of land to the crown temple. His younger brother Bhujabala Gaṅga Permāḍidēva also gave grants to this *basadi*, for temple rituals and offering food to the ascetics. He also commissioned a *Jinālaya* in C.E. 1112 at Kuruḷi-tirtha.

Nanniya Gaṅga Permāḍidēva-II succeeded his father Bhujabala Gaṅga. He made a grant to goddess Padmāvati, for he was blessed with a son. The grant comprised of five *panas* from the villages. He converted the wooden structured *Pattada-basadi* into a stone structure. Being credited with commissioning of twenty-five *basadis*, he has been hailed as a prolific builder of *caityālayas*. He also made gift of lands as well as custom dues of Basadihaḷḷi for their maintenance. His son Gaṅga Permāḍidēva-III commissioned a *caityālaya* at Kuntalapura and made gift of a village to his preceptor Prabhācandra-Siddhāntidēva for worship, food offering and upkeep of the temple.

Equally, officials and commoners were engaged in erecting Jain religious places and allotting them with grants. Senior officer Nokkayya commissioned a *basadi*. From epigraphic evidence, it is known that Nanniya-Gaṅga-Permāḍidēva-III had a friend, Siddige Seṭṭi who was an ardent Jain. One Kaliyūra Malli Seṭṭi who wanted to cause a *basadi* at Kuruḷi-tirtha purchased land from Heggade Candimayya and the *basadi* was handed over to the Jain preceptor Bālacandradēva in presence of Ganga Permāḍidēva-III. Inspired by this, one Sirimaya Seṭṭi and his sons also gave their *gaudike* lands in Haḷḷavūru to the same preceptor, in the presence of the same king. Thus, the Maṇḍaḷi society was surcharged with devotion to Jainism and even the commoners were inspired to give grants to Jain temples and gurus.

The popular religious fervor towards Jainism which is seen percolating from the ruling elite to the commoner may be due to the propagation of the faith undertaken by a band of religious preceptors. The epigraphic records of the times are replete with the names, scholarship and greatness of a long line of Jain preceptors, revered by kings, officials as well as the laypeople. The records speak of Prabhācandra-Siddhāntidēva, his disciple and successor Māgha-Nandi-Siddhāntadēva, who was the preceptor of king Mārasimha. Prabhācandra-Siddhāntidēva-II, disciple and successor of Māgha-Nandi-Siddhāntadēva, was the preceptor of Kali-Gaṅga-II and Bhujabhala-Gaṅga Permāḍidēva. Other known preceptors were Anantaviryā-Siddhāntadēva, Mūnicandra-Siddhāntadēva (colleague of Prabhācandra-Siddhāntadēva) and preceptor Anantaviryā-muni, who was the teacher of Śrutakīrti. Mādhava-Candradēva and Budha-candra-panḍitadēva were contemporaries of Nanniya Gaṅga-Permāḍidēva-II.

Maṇḍaḷi-1000 was a bee hive of Jain activity which influenced the rulers and their subjects alike in religious matters, social life and customs of the period.

### ***Sāntaras of Sāntaḷige Sāyira***

The Sāntara name is found in the Śikāripura inscription dated C.E. 1149. Their legend is found narrated in *Jinadattarāya Carite* of Poet Padmanāha (C.E.1680). The genealogy which begins with 7th century is found in the records of *Pañcabasadi* and of Harkere *basadi*.

The Sāntaras ruled from 7th to 16th century; were effective rulers from C. E. 895 to C. E. 1194. Their kingdom was known as 'Sāntaḷige Sāyira' comprising Sāgara, Soraba, Tirthaḷḷi and Hōsanagara taluks in Shimoga district, and the neighborhood of Kalasa of Mūdigere taluk and neighborhood of Kigga of Koppa taluk of Chikkamagalur district. They were the vassals of Rāṣṭrakūtas, Cāḷukyas, Hoysaḷas and Vijayanagara.

Vikrama Sāntara ruled from C.E. 895 to C.E. 935, and Vira Sāntaradēva-III ruled from C. E. 1157 to C. E. 1194. The Sāntara main line at Pombucha was divided, the rival branch as a feudatory of the Hoysaḷas was ruled from its capital Hōsagunda, a place about 40 kms north of Pombucha, and the main line remained as feudatory of Kalacuris. The division weakened the Sāntara dynasty and was eventually driven out of Sāntaḷige. The main branch moved its capital to Kaḷasa in Mudagere taluk in C.E.1290 and thence forward came to be known as Kaḷasa kings. Later, their capital was shifted to other places like Kaḷasa, Honnāḷi, Sētu and Hosagunda.

The Sāntaras were ardent Jains from the beginning to the last. Jainism took root in the principality with the Jain patriarch Jinadatta settling at Paṭṭi-Pombuchchapura being the capital. From there the message of Jainism spread all over the principality. By eighth C.E. the work of spreading Jainism all over the principality was completed and by 9th C.E., Jainism became more powerful.

Vikrama Sāntara was an ardent Jain and in C.E. 898, he commissioned a *basadi* in stone on the hillock near the capital. He also made land grants to it and handed to Mōni-Siddhānti-Bhaṭṭara of Kundakundānvaya. Pāḷiyakka, wife of Vikrama Sāntara, also caused a *basadi* in stone, and her mother became a mendicant and observed *sallekhanā* in that temple. Trilōkyamalla-Vira-Sāntara commissioned Bhujabhala-Sāntara Jinālaya in C. E. 1065 at the capital. Tailapa-II gave lands to *Tirthadabasadi* which was commissioned by Nokkayya Seṭṭi to mark coronation of the king. Tribhuvanamalla Sāntara who ruled from C. E.1090 to C.E. 1130 consecrated a Jina image in a *basadi*, in C. E. 1103.

The Sāntara queens were ardent Jains and were a source of inspiration to kings and the princes. Many queens, independent of their men folk made grants to *basadis*; in some cases joined hands with their men to make larger and more effective grants. Trailōkyamalla-Vira-Sāntara's wife Cāgaladēvi caused a *makaratorana* in front of Nokkiyabbe *basadi*, in later half of the 11th C. E. When Biraladēvi, the mother of Nanni Sāntara-II ( C. E.1027-35) died, her elder sister Caṭṭaladevi brought him up. She caused *Pañca-basadi* in the capital. When Nanni Sāntara-II came to age, he gave some villages to that *basadi*, and the custody was given to preceptor Ācārya-Kamaḷabhadra-dēva. Vikrama Sāntara-IV (C.E. 1147--56), his sister Pampā-dēvi and her daughter Bācala-dēvi together extended the *Pañcabasadi* and gave it a grant and a *vr̥tti*, in the custody of Ācārya Vāsupūjya-Siddhāatadēva. Pampaādēvi was a Jain scholar who had studied Jinasena's *Mahāpūrāṇa*.

Pegaḍe Puḷiyanna, the minister of Vikrama Sāntara, gave lands and gardens to the temple built by his king and his consort. Vira Sāntara's minister Nakuḷarasa who was described as the *garuḍa* of Biruga Sāntara and his *raṇaraṅga-ksetrapāla* were ardent Jains and disciples of Puśpasēna-muni.

The popularity of Jainism in the Maṇḍaḷi was to a great extent the result of the missionary work of Jain preceptors of Sāntaḷige Sāsira. The epigraphs of the period give a fairly long list of names of Jain preceptors who were well versed in Jain philosophy and also in other subjects which were popular at that time. Many of them were authors, and some of them were preceptors of the kings, their queens and ministers. Ayyadēvar was the author of *Tatvārtha-sūtra*, Anantaviryabhaṭṭāraka was the author of *Vr̥tti* and *Akaḷaṅka-sūtra*, Sreyāmsadēva had become famous as *Vaidyagaja-kēsari*, Sumati-bhaṭṭāraka was an *eka-*



*sandhi* (who grasped and committed to memory what ever was recited), Vādirāja-dēva had mastered logic so well that he became famous as *Śattarka-malla*, *Jagadeka-malla*, Ajitasena had the titles *Śabdacaturmukha*, *Tārkika-cakravarti*; and Vāidibha-simha was famous for his erudition, exposition and debate. Among the Jain preceptors of the time mention may be made of Kanakasena-bhaṭṭāraka who was the guru of Rāya-Rācamalla-dēva, Vijaya-bhaṭṭāraka who was the guru of Rakkasa-Gaṅga-Permmāḍi, Caṭṭala-dēvi, Bira-dēva and Nanni Sāntara. Ajitasena-Paṇḍita-dēva was the guru of Pampādēvi, Śrīvallabhavikrama Sāntara and Bācaladēvi. The service rendered by these Jain preceptors to Jainism was so great that the Sāntaras became famous as champions of Jainism, surpassing their over lords in making the faith popular among the masses.

### **Raṭṭas of Saundatti**

The earliest epigraph dated C. E. 875 - found in the Ankeṣvara temple - of Saundatti provides information on the Raṭṭa genealogy. It refers to Rāṣṭrakūta rule of king Krishna-II and gives an account of the Raṭṭa dynasty at Saundatti founded by Meḍara and the successive rulers.

The Raṭṭas were rulers of a small principality of Koonḍi or Kuhunḍi-3000 which extended over the present taluks of Pārasgad, Gokāk, Hukkeri, Rāybāg, Chikkodi, Sampgaon, Mudhol and Jamkhandi of Belguam and Bijapur districts. They were probably a local Reddy tribe or caste. They were heralded as rulers of the territory in public by *trivaḷi* (musical instruments), *sindūra* (elephant) was the crest, and *suvarṇa-garuḍa-dhvaja* (golden garuda) was the flag.

Raṭṭas were the feudatories of Rāṣṭrakūtas, later those of Cālukyas of Kalyāṇa and then those of Kalachuris. They became independent after the fall of Kalacuris in C.E. 1165. They ruled from the last quarter of the 10th C. E to the middle of 13th - C.E 980 to C. E. 1237 and were overthrown by the Yādavas of Dēvagiri. King Kārtavīrya-I fixed the boundaries of the kingdom and was called *mūrusāviraḍayya* (lord of 300) which gives an idea of the extent of his territory.

The period of the dynasty was the hey day of Jainism in Karnataka when a majority of major and minor dynasties patronized this religion. The Raṭṭas had Jain leanings from the beginning and have built many monuments in its honor. Sāntivarman caused a Jain temple at Saundatti and gave it a grant in C. E. 980 Meraḍa, father of Prithvirāma (C.E. 1050-96) was a Jain and Indrakirti-swamy was his guru. Sena-II who succeeded Prithvirāma gave a grant to a *basadi* at Saundatti. He also revived the grant of another *basadi*. His successor Kārtavīrya-III made a grant to Ādinātha *Jinālaya* in C.E. 1171 His successor Lakshmi-dēva-I who ruled in early 13th century commissioned a *basadi*. Kārtavīrya-IV gave a grant in C. E. 1201 to Ādinātha *basadi* at Rāybāg. His minister commissioned Raṭṭa Jinālaya dedicated to Śāntinātha at Belguam in C.E. 1204. It became famous as Kamala *basadi* in Belguam fort.

The work of popularizing Jainism was undertaken by Raṭṭa queens and also by many Jain preceptors. Raṭṭa ueens like Bhāgala-dēvi (w. Kārtavīrya-II), Padmala-dēvi (w. Kārtavīrya-III), Ēcala-dēvi (w. Kārtavīrya-IV) and Candaladēvi or Candrika or Candrikādēvi (w. Lakshmidēva-I) had taken active role in popularizing their Jaina faith. More importantly the Jaina preceptors played a prominent role in the spread of Jainism, beginning from the Raṭṭa rule. The contemporary epigraphs mention names such as Muḷlabhaṭṭāraka - a teacher

in the Kareya *gaṇa* of Mylāḷapatirtha. His disciple Guṇakīrti and his disciple Indrakīrti-swamy was the guru of Meraa, the father of Prithvirāma.

Jaina literary work was also impressive during the Raṭṭa period. Pārśva Paṇḍita composed *Pārśvanātha-Purāṇa* in C. E. 1222. Poets like Nēmicandra and Karṇapārya were patronized by the Saundatti kings.

Thus, the rulers of these three minor dynasties were influenced by their overlords not only in matters of administration and foreign policy but also in the matter of religious affiliations. It was natural for the vassals to be attracted towards their masters in all matters such as administration, court etiquette, foreign policy etc., and also in matters of religion. The work of a large band of Jain preceptors in spreading and popularizing Jainism among the rulers and the ruled alike went a long way in making that religion popular both with major and minor dynasties, and especially with the masses. The religious fervor kindled by them was fanned by women folks - in the royal circles and among the masses. All these factors led to make Jainism the religion of a large number of people in Karnataka.

The Raṭṭa Jaina monuments like *kamala basadi*, *trikūta basadi* and Ēksāmbi *Jinālaya* bear testimony to the Jaina architectural development. And the Jaina centers during the Raṭṭa times which flourished under the rulers were Hārūgēri, Rāyabāg, Kaḷḷōḷi, Tēradāḷa and Ēksāmbi. ♣

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## JAINISM UNDER MINOR DYNASTIES Gerūsoppa, Kongāļvas, Hāduvaļli and Cengāļvas

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The principalities of Gerūsoppa Hāduvaļi, Cengāļva and Kōngāļva are typical small kingdoms of early medieval India. Though feudatories of major dynasties, they enjoyed virtual independence at one stage or other and played a significant role in the history of Karnataka. Their small size did not matter, they committed themselves to good administration and all round development of their subjects. Their contribution to Indian culture in general and Jain culture in particular is praise worthy, as they commissioned and restored *basadis*, and adorned their courts with poets and scholars..

The most significant feature of their rule is their patronage to Jainism. Several preceptors preached and wrote treatises and commentaries on Jainism, very often producing several works on secular subjects such as medicine, ethics and fine arts. Being Jains, they set up a model on their religious toleration and accommodation.

Their downfall was some times abrupt due to internal and external factors. Gerūsoppa and Hāduvaļli fought each other for supremacy, and the intercine wars between Cengāļvas and Kōngāļvas led to their fall. When the Mysore rulers unceremoniously annexed Cengāļvas and Ikkēri occupied Hāduvaļli, it was not only a death blow to the ruling families but also to Jainism. Buchanan describes the Ikkēri Hāduvaļli conflict as a clash between Śaiva and Jain faiths which finally destroyed Hāduvaļli. Veerja, the last Cengāļva king had embraced Virasaivism, which had not only replaced Jainism in the royal courts and households but it also replaced the Jain deities in the *basadis* which were converted into non-Jaina temples. Jainism thus was on wane and lost its glory after the collapse of these medieval Jain kingdoms.

### *Gerūsoppa*

It was an important medieval kingdom in Tuļunādu. It comprised of eastern and northeast portions of South Canara and the southern portion of North Canara districts. Gerūsoppa which is referred as Kśemapura in inscriptions was its capital. It was adjacent to the principality of Hāduvaļli, and the history of the two families overlap at many points. Dr. Gururaja Bhat points out that Nagire or Gerūsoppa "must have been the center of the original Tuļunādu."<sup>1</sup> The rulers of this principality were said to have belonged to the family of the Saļuvas. They also claim that they belonged to *Sōmavamśa* and *kāśyapa gōthra*.

The early history of the principality like many other in India is shrouded in obscurity. According to two Mūdabidre inscriptions which give the genealogy of the Nagire chiefs, Nāranānka was its founder. Their rule started in the twelfth C.E. and by thirteenth, they had entrenched themselves in power. The inscriptions mention the early rulers like Hōnna, Kāma, Maṅga, Keśvarāja, Sangama etc.<sup>2</sup>

The political history of the dynasty becomes clear from Haivarasa in the fourteenth C.E. He was undoubtedly the greatest of the early rulers. His kingdom extended over a wide area comprising Hāduvaḷḷi, Nagire, Hōnnāvāra, Candāvāra and Gokaṛṇa.<sup>3</sup> After his rule, the kingdom was divided with two distinct capitals - one at Nagire and another at Hāduvaḷḷi. The Hāduvaḷḷi chiefs were descendants of Sangirāya, the son-in-law of Haivarasa,<sup>4</sup> and by virtue of the *aḷiḷya-santāna*, he became the ruler of Hāduvaḷḷi.<sup>5</sup> Keśavadēva who came to power by C.E. 1422 engaged himself in incessant war with Hāduvaḷḷi chiefs. He was succeeded by Sangama. The Gerusoppa chiefs by this time had become powerful enough to question the acts of the imperial officers.<sup>6</sup> Sangama or Sangirāya was succeeded by Bhairava. He performed *pañca-kaḷyāna* in the *hōsabasadi* of Mūdabidre and had its roof covered with copper plates and made grants for the daily services of the deity.<sup>7</sup> He was succeeded by Immadi Bhairaveśvara-II. The next ruler was Mallirāya who had the title of Arirāyāgajagadaberuṇḍa.<sup>8</sup>

There was a civil war between Bhairava-II and Mallirāya in the middle of the fifteenth C.E. which led to the division of the Gerūsoppa kingdom between two camps. Mallirāya emerged victorious and Bhairav-II might have died in the war.<sup>9</sup> Mallirāya's successor was Devarasa Odeya, who faced the attacks of Sultan of Bidar. The strong army of the Sultan was repulsed back in a fierce battle by the generals of Devarasa.<sup>10</sup> The victorious king bore the titles like the lord of the three *rājyas*, the destroyer of the enemies, etc.<sup>11</sup> The culmination of his power reached in the year 1494 C.E. when it seems to have been given the additional imperial epithets of *maharājadhīrāja* and *rājapameśwara* which testifies to his independent position.<sup>12</sup> He also made an attempt to annex parts of Goa, but did not succeed in his attempt.<sup>13</sup> Devarasa's successor Bhairavendra performed the *mahāmastkābhiseka* of Gommata<sup>14</sup> His successor Immadi Devarāya Odeya was referred as Lord of Nagire, Haiva, Tuḷu, Kinkana and other.<sup>15</sup> He also led invasion on Goa.<sup>16</sup> His successor Kriśnadevarāja was also a great warrior. Inscriptions praise him as Lord of Nagire, *kaḷigaḷa mukhada kai*, *Saluva*, *vibhāndha*, *ripukaḷa sūrekara*.<sup>17</sup> He defeated Gururāya Odeya ruler of Hāduvaḷḷi in a battle near Nagire. He was also referred as Lord of Nagire, Tuḷu, Konkaṇa and other *rājyas*.<sup>18</sup>

There was an interesting turn in the history of Gerūsoppa at this stage. Cennabhairādēvi who succeeded to the throne of Gerūsoppa combined in her the dual ruling authority of Hāduvaḷḷi and Nagire. Inscriptions refer to her as the queen of Nagire, Haiva, Tuḷu and Konkaṇa rājya<sup>19</sup> She ruled from Hāduvaḷḷi and was a patron of Jainism. She made liberal grants to several *basadis*. and *maḷhas*. The Sāntisvara *basadi* at Gerūsoppa was caused to be made by her.<sup>20</sup> The Vijayanagara rulers sought her help to import horse through the ports of Bhatkal and Honnāvāra which were under her jurisdiction.<sup>21</sup> Her reign (1533-98 C.E.) was the longest and the most eventful in the history of Gerūsoppa. During her time, Gerusoppa's fame spread to Europe and other countries. The Portuguese had trade relations with queen Cennabhairādēvi.

The Ikkēri kings who had become powerful by this time decided to conquer Gerūsoppa. Venkatappa Nāyaka-I invaded Gerūsoppa and destroyed the capital. It was absorbed in the Ikkēri kingdom in the sixteenth C.E.

The Gerūsoppa rulers were brave warriors and great conquerors. They were feared by Governors of Vijayanagara Empire. Their sovereignty was

recognized over a wide region. The Vijayanagara rulers sought her help in political and commercial matters. Agriculture and trade flourished during this period and Tulunādu witnessed an age of prosperity.

Gerusoppa played a significant role in the political, commercial and religious life of Tuḷunādu. An inscription describes Gerūsoppa as India's city "with glittering towers with Jaina *caityās*, king's residences, abode of yogis, lines of merchant houses, with crowds of generous men devoted to acts of merit, congregations of gurus and *yatis*, bands of poets and scholars and innumerable *bhavyās*."<sup>22</sup>

The Gerūsoppa rulers were great patrons of Kannada literature, and the celebrated poet Sāḷva who lived during the reign of Devarāya Odeya wrote *Sāḷva Bhārata*, *Rasaratnākara*, *Śārada Vilāsa*, *Vaidya Sāngatya* and other works.<sup>23</sup> Another famous poet and scholar - Abhinava Vādi Vidyānanda lived in the court of Krishnadevarasa. He was the author of *Kāvyaśāra*. He defeated many scholars and theologians in religious discourses at various courts of contemporary rulers.<sup>24</sup> Ādiyappa, Pāyaṇa were other noted writers of this kingdom.

Gerūsoppa was a great cultural center in the medieval period, and the rulers were great devotees of Jainism. Poet Sāḷva describes them as *ratnatraya ārādhakas*, *Jinadharmā dvaja śhāpanācāryas* and *Hiraṇya caityālāya śhāpanācāryas*. They commissioned many *basadis*. King Bhairva under the instruction of his preceptor Virasenācārya got the second storey of Tribhavana *tilaka cūḍāmaṇi basadi* roofed with copper plates. His queen Nāgaladevi commissioned the erection of the *mānastambha* in front of the *basadi*. His daughters Laxmidevi and Paṭṭadadevi provided for the daily food and special gifts to Jaina monks. The *caturmukha basadi* of Gerūsoppa is an example of a glorious architectural tradition. *Ratnātraya basadi* is another marvelous structure. A *mānastambha* in front of this *basadi* contains five pillars, and it is one of the best *mānastambhas* of Karnataka. Queen Cennabhairadevi got installed the idols of Candranātha, Anantanātha and Pārśvanātha Jinas in the Hire-Pārśva *basadi*. Most of these *basadis* were destroyed by the Portuguese. ♣

### **Kongāḷvas**

The Kongāḷva royal family ruled over Arakalagūdu in Hassan district and Coorg region in Medieval period. They were feudatories of Coḷas and Hoysaḷas. The family appears in the eleventh century founded by Manija who exhibited exemplary bravery in a battle against the Cengāḷvas. Coḷa king Rājarāja-I who was impressed by the courage and the prowess of the heroic Manija instructed his son Rājendra Coḷa to grant Manija the village of Mallavi and the title of *ksatriya śikhāmaṇi* Kongāḷva.<sup>25</sup> Thus, Manija was entrusted with the administration of Yeḷusavira-*sime* in north Coorg. He was also made *dandanāyaka* over Gaṅga and Veṅgi *maṇḍaḷas*.

Manija was succeeded by Baḍiva Kongāḷva (1020-21 C.E.).<sup>26</sup> The next ruler of the family was Rājendra Kongāḷva, who was a very prominent king.<sup>27</sup> He fought on the side of the Coḷa's against the Hoysaḷas and defeated Nrupakama in the battle. He was followed by Rājendra-I and Rājendra-II as rulers of the dynasty. At this juncture, the Kongāḷvas had started to use the titles of the Imperial Coḷas. Rājendra Prithvi Kongāḷva (1079-1085 C.E.) called himself Tribhuvanamalla Coḷa Kongāḷva.<sup>28</sup> He also had the Cālukya title to please the

powerful Cālukya's of Karnataka. But, the threat came from the Cengāļvas who conducted several raids on the territory. He repulsed the Cengāļva attack and extended his domain. He gave grants to several *basadis* and temples,<sup>29</sup> and commissioned Doddamalladēva temple.

Vira Coļa Kongāļva came to power after Rājendra Prithvi Kongāļva. His preceptor was Jain monk, *Candra Siddhānta*, who was given a gift of a village for the purpose of constructing a *basadi*.<sup>30</sup> Thereafter there appears a gap in the history of the family for about a period of fifty years. The next prominent ruler was Viraduddhamalla Kongāļva (1171-77 C.E.).<sup>31</sup>

In their ambition and design of expansion that resulted in the intercaste wars with the Cengāļvas, who were powerful traditional rivals in the western parts of Mysore, the Kongāļva kingdom had become weakened. At this juncture, Hoysaļas overran the Kongāļva principality in the last part of the twelfth century and in 1390 C.E. it was absorbed by Vijayanagara empire. The Kongāļva line disappears from history from this period. The line became the victim of the disastrous attacks of the Hoysaļas and finally of the Vijayanaga. Thus, the Kongāļvas ruled for over three centuries. ca. 1000 to 1400 C.E.

The Kongāļvas had the titles like *pūrva śeela surya*, *Coļa kula għauratta*, *suryavamsa cūdāmaņi*, etc. They were great soldiers and brave generals and were also able administrators. Following their Jaina religiosity, they patronized the Jaina faith. Muļļūr in Coorg district was a prominent Jain center at the time. At Muļļūr, there were many famous Jaina preceptors - famous scholar Guņasena Paņḍita of *Nandisangha Thivurigaņa* and *Prabhācandra Siddhāntadēva*. The Kongāļva rulers had commissioned *basadis* there and at other places. Rājādirāja-I caused *Sāntinātha basadi* and Rājādirāja-II caused *Candranātha basadi*. The Kongāļva queens also took keen interest and played role in the Jaina religious activities. Pociabbarasi caused the construction of *Pārśva basadi*.<sup>32</sup> These *basadis* reflect both the Kongāļva's religiosity of their faith and their artistic aesthetics. ♣

### **Hāduvaļļi**

It was an important medieval principality situated in the northern coast of Karnataka, and about 18 kms. from Bhaṭkaļa. Hāduvaļļi was known as *Sangitapura* and presently it is called *Haḍoļi*. The rulers of the principality were a collateral branch of the Nagire Sāļuva family which split at the time of Haiva (C.E. 1392) into two branches: Hāduvaļļ and Gerūsoppe.<sup>33</sup> Thus they were Sāļuvas belonging to lunar race.<sup>34</sup> Sangirāya, the first important ruler, was the son of Haivarasa. He has been described in inscriptions as *kaligāla mukhadakai*, *kātaka surekara*, *kaditaleyamalla*, *ekāngavira*, etc.<sup>35</sup> Though he was called *mahāmandleśvara*, the above mentioned titles indicate the virtual political independence of the king. Sangirāya ruled for about forty years (1408-1449 C.E.) and ably repulsed the attacks of the Vijayanagara Governor at Honnāvara.<sup>36</sup> He was a great patron of his Jaina faith, and of literature and arts.

Unfortunately, this period witnessed a perpetual conflict between the Gerūsoppa and Hāduvaļļi chiefs. The Gerūsoppa rulers tried to impose their authority and desired to be recognized as sovereigns demanding the subordination of Hāduvaļļi.

Indagarasa, son of Sangirāya, came to power, and like his father, he was a strong supporter of the Jaina faith. He was succeeded by Sangirāya-II, who ruled upto 1471 C.E. The next ruler was Indagarasa-II (Indra-II) had a long reign of thirty six years. Inscriptions praise him for his valor and patronage to Jainism.<sup>37</sup> There were many Kannada poets in his court.

Gururāya Odeya was the next ruler, from 1527- 1533 C.E. He has been referred as *mahāmandleśvara* - feudatory of Acutarāya - and king of Hāduvaḷḷi.<sup>38</sup> He invaded Nagire kingdom - Gerūsoppa - but was repulsed by the powerful opponents.

Devarāya or Devarasa Odeya came to power and reigned from 1533 to 1542 C.E. He was succeeded by his niece Cennādevi, who has been referred in inscriptions as the queen of Vijayanagara Emperor Sadāsiva Mahārāya<sup>39</sup> She was also the niece of Krishnadevrāya Odeya of Gerūsoppa

Cennādevi was succeeded by her younger sister Cennābhairādevi of Gerūsoppa. She ruled Hāduvaḷḷi until 1553 C.E., and then as the Lord of Hāduvaḷḷi and Nagire, after the death of her uncle Krishnadevrāya Odeya. Cennābhairādevi was an illustrious queen who contributed to the all round progress of her kingdom.<sup>40</sup>

Hāduvaḷḷi chiefs had strong Jaina religiosity and at the initiation of the Pontiffs of Sangitapura, they founded many religious institutions and endowed them liberally. They caused several *basadis* and renovated many not only in their kingdom but even in other parts of Tuḷunādu.<sup>41</sup>

Sangitapura had many reputed Jain preceptors. Śrutakirti who belonged to the line of Pontiffs at Śravaṇabelagoḷa came to this kingdom and founded a pontifical seat in the eleventh century. It had many great teachers including Akaḷanka and Bhaṭṭakaḷanka who commanded universal respect not only on the west coast but in other parts of the country. ♣

### **Cengāḷvas**

The Cengāḷvas were also medieval rulers and their kingdom was comprised of Coorg district and western Mysore. Their original home was confined to Hunsur taluk in Mysore district and the surrounding areas. Derret points out that their kingdom was bound north to south from rivers Hemāvati to Cāveri; east to west from river Cāveri to Coorg.<sup>42</sup>

The Cengāḷvas claimed that they belonged to lunar race and Yādava *kula*. Their inscriptions state that they came from Dwāravati. Vikrama Cengāḷva who came from north with five hundred families settled in this place and established a principality. He commissioned the capital with a fort at Bettadapura.

Sometime in 1004 C.E., the Cengāḷva king was confronted in the battle of Panasōge against the Coḷa king, and the defeat of the Cengāḷva led to the occupation of their Kudumalainādu area by the Coḷas.<sup>43</sup> Very soon they were submitted to the Coḷas and become their feudatory. Nanni Cengāḷva thus added the prenomem - Rājendra Coḷa - to his name. He was a powerful ruler who extended his kingdom as well as developed matrimonial relations with the Periyapatna Chiefs.<sup>44</sup>

The next prominent Cengāḷava ruler was Māceyarasa or Modeyarasa. He was a great warrior and bore the title *nigalankamalla*.<sup>45</sup> He was succeeded by Devamahādeva Cengāḷva who ruled from 1091- 1095 C.E. His successor was

Odeyāditya Cengāḷva who bore the name of his Coḷa master Kulotunga Coḷa (1070-1122 C.E.).<sup>46</sup>

Coming to the twelfth century, Cengāḷvas had to bear the brunt of Hoysaḷa attacks on their territory. Hoysaḷa Viśnuvardhana humbled the Cengāḷva rulers.<sup>47</sup> Later, they rallied soon and survived the frequent raids of the Hoysaḷas. Narasimha-I, the Hoysaḷa king, declared a war on Cengāḷva king who was killed in the fierce battle and carried away their horses, elephants and a vast booty.<sup>48</sup> King Narasimha's General Bokumayya further suppressed the Cengāḷvas and the Kongāḷvas and also the Coḷas and the Kerala Chiefs. Another Hoysaḷa General, Govinda inflicted humiliating defeats on the Cengāḷvas.<sup>49</sup> In order to avoid such frequent attacks by the Hoysaḷas, the Cengāḷvas shifted their capital from Bettadapura to Palpare in Coorg district.<sup>50</sup> In the course of time, Hoysaḷas appear to have established matrimonial relationship with the Cengāḷvas,<sup>51</sup> and due to this relationship, Mahādeva Cengāḷva rushed to the help of Baḷḷāḷa-II whose kingdom had faced the threat of a civil war. Later, Baḷḷāḷa-II led another attack on the Cengāḷva king Mahādeva,<sup>52</sup> who was killed in the battle.

The next Cengāḷva king Penumavira tried to reconquer his territories from the Hoysaḷas with the help of the Kodava leaders. He was not only repulsed by the Hoysaḷas but they dealt him with heavy losses.<sup>53</sup>

The Cengāḷvas moved yet to another capital. In the middle of the thirteenth century, Somadeva and Boppadeva ruled together from Śrirangapatna.<sup>54</sup> The then Hoysaḷa king, Someśvara accepted the Cengāḷvas as feudatories and entrusted them with the administration of Śrirangapatna.<sup>55</sup> Thereafter followed a period of cordial relationship between the Hoysaḷas and the Cengāḷvas. In the sixteenth century, the Cengāḷvas appear to have become independent rulers - Nanja and Mahādeva ruling jointly from 1503-1525 C.E.<sup>57</sup> After the disappearance of the Hoysaḷas, the Cengāḷvas became the feudatories of Vijayanagara empire.<sup>58</sup> Nanja Cengāḷva founded a new capital Nanjarāḷapatna, named after himself, on the banks of river Cāveri.<sup>59</sup>

The next Cengāḷva ruler, Nanjunda not only rebuilt Periyapatna,<sup>60</sup> but also was a great patron of literature. His son Śrikanṭha had titles like *rajādhirāja* and *parameśvara*.<sup>61</sup> His son Virarāja (1560-1585 C.E.), a strong ruler, gave his daughter in marriage to Rāmarājiah, son of Tirumala of Aravidu dynasty.<sup>62</sup> The next Cengāḷva ruler, Periyarājrudrāṅga (1585-1625 C.E.) strengthened the capital Periyapatna by commissioning a fort in stone.<sup>63</sup> After Krishnarāja, the Cengāḷva genealogy is not clear.

The names of Nanjunda, Mallarāja and Virarāja (1619-1644 C.E.)<sup>64</sup> -- the last Cengāḷva -- appear in their history. Virarāja was related to the Hāveri kings of Kodagu. He was defeated by Kanṭirava Wodeyar of Mysore for not paying the annual tribute.<sup>65</sup> Being humiliated with the defeat, he killed all the members of his family and himself. And that is the end of the Cengāḷvas.

The Cengāḷvas ruled over a vast area for about six centuries, and their rule was under constant attack by the Hoysaḷas. Besides, their clashes with the Kongāḷvas weakened them. From their religiosity, they were great patrons of Jainism and they were great patrons of literature. In their courts, poet Nanjunda wrote *Kumārārāma Sāṅghṭya*; Rāmarudradevappa wrote *Rāmavijaya*; Rāma wrote *Gītārāghava*, Mangarasa composed *Supāsāstra*, *Samyaktva Kaumudhini*

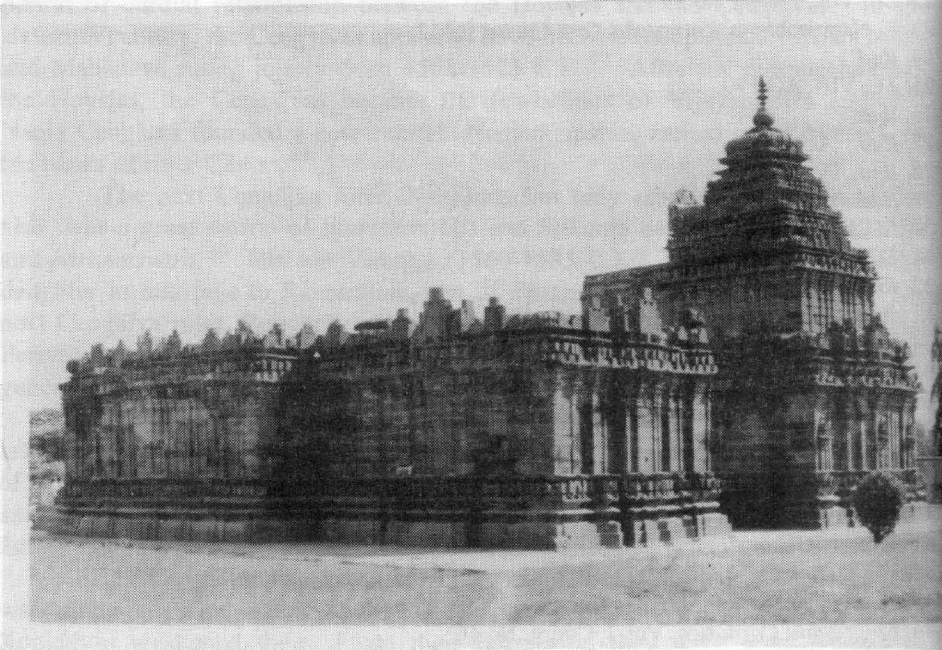


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Jain temple at Lakkunḍi, C.E.1007 by Attimabbe



## ART ASPECTS OF NĪSIDHI MEMORIALS

Dr. Shrinivas V. Padigar, Dharwar

Voluntary termination of life by prescribed procedures constitutes a unique feature of Jaina philosophical, spiritual and ritual tradition. Known variously as *sallēkhanā*, *samādhimaraṇa*, *arāadhanāvichhi*, its object is to liberate the soul. The procedure itself is of the nature of inviting death in order to put Death to death. Hundreds of commemorative records found particularly in Jaina centers of Karnataka like Śravaṇabelgoḷa, Koppaḷa, Huṃcha, Muḷugunda, etc. testify that the Jainas - saints, nuns, laymen and laywomen alike - willingly accepted and practiced this vow in abundant numbers through the centuries. Often such records are found on natural rock-hills, boulders, stone columns and stone tablets, the later two specially carved and erected as commemoratives. The records identify the self-mortified by name. These memorials, called *nīsidhis*, form an interesting class in Jaina art.

Although the term *nīsidhi* has not been satisfactorily explained, in the inscriptions of Karnataka and in Kannada literature, it has been consistently employed to denote a memorial of an ardent Jaina saint or adherent who breathed last by the prescribed ritual procedure. Rarely does one find a *nīsidhi* set up for a votary who died of other reasons, as for instance a heroic death in a battle.

The stone seats or beds in Maṅkulam caves near Madurai and elsewhere in Tamilnādu, with 2nd - 1st B.C.E. Tamil Brāmhī inscriptions mentioning Jaina saints and donors are to be regarded perhaps as the earliest surviving instances of *nīsidhis*. In Karnataka too, Jaina saints put to use natural caves and caverns for *samādhimaraṇa* rite. Painted or inscribed records mentioning Jaina saints, found in natural caves and caverns in places like Koppaḷa and Bādāmi are pointers to this. *Nīsidhis* were inscribed or set up by a relative or, in the case of saints, a disciple.

The early *nīsidhi* examples in Karnataka, records were engraved on live rocks or boulders associated with the self-mortified. Sometimes foot-prints of the saints were carved on rocks along with an inscription recording the name of the deceased. But before long, a distinct tradition of carving out a relief sculpture - usually above the record - was commenced. Even small shrines were erected as *nīsidhis*. Being associated with the Faith as memorials, *nīsidhis* acquired the attribute of symbolic sculptural jargon conforming to that theme. From the art point of view, principal *nīsidhi* types may be considered as follows: Rock-hill/boulder, Stone tablet and Columns.

### Rock-hill/Boulder Nīsidhis

Basically this type comprises of two sub-types: (a) Foot-print *nīsidhis* on rockbeds and (b) *nīsidhis* with relief-sculpture on rock cliffs.

Foot-print *nīsidhis* on rockbeds were meant to commemorate Jaina saints. A good example is the foot-print of saint Śrīdēva found on Ckikkbettṭa rock hill at Śravaṇabelgoḷa. On the same hill foot-print memorials are found also near Cāmuṇḍarāya *basadi*, Candraprabha *basadi*, Iruve Brahmādēva *basadi* and

Kañchinadoṇe. Saint Lakshmisenaḍēva's foot-prints are noticed on a boulder near Siddharaguṇḍu, Phālkiguṇḍu at Koppaḷa. In details of delineation of foot-prints certain variations may be noticed. Some are engraved just in outline; some appear to emerge from the rock bed since the surrounding part of foot-prints is scooped out; others are ornately set within a bloomed lotus (Fig.2). Certain foot-prints accommodate a four petaled flower on them (Fig.1).

*Nisidhi* reliefs on rock-cliffs are found at places like Śravaṇabeḷgoḷa, Koppaḷa, Muḷugunda, etc. where huge boulders abound. At times, a single rock-cliff may provide surface for relief *nisidhi* records of one or more individuals. The boulder called Siddharaguṇḍu, located near *akhaṇḍabāgilu* on Doddabeṭṭa at Śravaṇabeḷgoḷa accommodates on it about half-a-dozen *nisidhi* memorials. In the upper part of the boulder are carved horizontal rows of saints who sit in a monotonous cross-legged posture (Settar, 1986, pl.xl). At the centre of the top row is the figure of a seated nude *tirthankara* on a throne, sheltered by triple-umbrellas and flanked on either side by a fly-whisk. Settar feels that the elaborate depiction is intended not only to commemorate saint Dharmabhūṣaṇaḍēva but also to honor the whole monastic order of the *mūlasaṅgha* and *Balātkāraṅgaṇa*. This is an unusual type from the point of view of *nisidhi* art.

The most interesting *nisidhi* relief on the Siddharaguṇḍu is at the right end of the lower half of the boulder. It depicts a seated figure of Bāhubali, flanked by an aspirant and a saint who face towards Bāhubali at the centre (Fig.3). The aspirant is nude and holds the *arādhana*-text in his left hand while the saint, whose crossed leg is held by a *yōgapaṭṭa*, has his right hand raised in the gesture of praise. Bāhubali is sheltered by *chhatratraya* and flanked by fly-whisks. Above the relief the sun and the moon are engraved. This is the only known example in the whole galaxy of *nisidhi* memorials to show Bāhubali in place of Jina Tirthaṅkara. It is the *nisidhi* of some saint whose name is obliterated. The deceased saint was obviously an ardent worshipper of Bāhubali and the artist was apparently impressed by the overwhelming presence of the huge Gommatā monolith on the summit of Doddabeṭṭa.

In *nisidhi* reliefs depiction of seated Jina-tirthankara is very frequent. However, a Jina under *chhatratraya*, standing in *kāyōtsarga* posture on a *padmapiṭha* replaced the seated Jina in certain unusual cases. In fact, an example of this can be seen on the Siddharaguṇḍu itself. There are specimens of this type on Candramabaṇḍe at Koppaḷa also (Fig.4).

An example of a two-tier relief depiction in *nisidhi* memorial is noticeable on the boulder portion between the Siddharaguṇḍu and the Bāhubali temple at Śravaṇabeḷgoḷa. Here, in the upper part is the relief of Jina-tirthankara seated under *chhatratraya*, and flanked on either side by a cauri-bearing attendant. Below this, in a separate panel, an aspirant couple is depicted being initiated by a saint. Between the couple and the saint is placed a *ṭhavaṇekōl* (cross-legged stand to support the *ārādhana* texts). The aspirants are seated in cross-legged posture with their hands in *namaskāramdrā* (gesture of salutation). They have their garments and ornaments. The saint-teacher, however, sits nude, cross-legged with *yōgapaṭṭa*, raising his right hand in the gesture of exposition. A *piñchha*-broom is by his side. Two-tiered *nisidhi* depiction are common particularly on memorial tablets.

### Stone Tablet *Nisidhis*

This category is by far the most favored ones. It consists of well dressed stone slab with a semi-circular or angular top. In appearance it resembles a donator inscribed stone slab or sometimes a herostone. However, a closer observation reveals the difference. Single-tiered, two-tiered and three-tiered relief depiction are noticeable. In single-tiered portrayal, a Jina-tirthankara is shown in the centre, seated under *charratraya* on a *simhāsana* (lion-throne) flanked on one side by a nude ascetic with a *ṭhavaṇekōl*-stand before him, and on another side by the aspirant who may be a male or female, facing the Jina figure. The moon and the sun are also depicted almost invariably. Certain examples depict only the Jina and the devotee (Fig.5).

In the two tier depiction, the upper panel conforms to the above description with certain variations in detail - such as the introduction of *cauri*-bearing attendants flanking the Jina, pillar, *sikhara* etc. However in the lower panel the aspirant or aspirants are receiving instructions from the teacher-saint, facing each other. A book placed on *ṭhavaṇekōl* separates them. A *nisidhi* tablet from Bāḷūr, now in KRI at Dharwar furnishes a good example of this type. (KRI Acc.No.34; Settar, 1990, p.258, Fig.82). In certain interesting cases (KRI Acc.No.36), the *ṭhavaṇekōl* supports a book with a four-petaled flower marked prominently on it (13th century); while the upper panel contains only a seated Jina flanked by fly-whisks. It commemorates the death by vow of a lady during the reign of Yādava king Kannara. Similar examples are noticed at Sāsuvēhalli (Nagarajaiah, 1999(b); Fig.48 and 49) also. At times the aspirant couple are shown simultaneously undertaking the vow.

The three-tier depiction differs from the above only in having an intermediate panel which portrays the aspirant - whether male or female seated with hands in *namaskāramuadrā* in a *vimāna*, being carried by *cauri*-bearing *apsaras*. (Settar, 1990, p. 260, Fig.83; KRI, Acc.No.35). A fine specimen of this type comes from Tavanandi fort and is now preserved in the Government Museum at Shimoga (Fig.7). Here, the uppermost part of the tablet is decorated with stylized *makarātōraṇa* culminating in *kirtimukha*. Below this there are three separate horizontal panels. The lowermost panel prominently depicts a *ṭhavaṇekōl* with *ārādhana*-text on it. To its right is a lady seated frontal with her hands in *namaskāramuadrā*, while to its left is a nude saint seated cross-legged and raising his right hand in the gesture of praising or exposition. The central panel portrays a lady seated in a *vimāna* with hands in *namaskāramuadrā*. The *vimāna* is being carried by lady *cauri*-bearers. In the upper panel a Jina is seated, flanked by fly-whisks. On his right the lady is depicted in *namaskāramuadrā* while on his left the saint in the attitude of exposition holding a manuscript in his left hand is shown. The example belongs to c. 15th-16th century.

In certain earlier examples from Koppaḷa, *nisidhis* not conforming to the above types are noticed. Heavy and rectangular in section, they accommodate inscriptions recording the memorial without much sculptural detail. The upper part assumes the form of a *sālākāra* (wagon-vault roof type) temple with a *caityakūḍu* in front containing miniature seated Jina.

### *Nisidhis* Columns

They form a class by themselves. The best examples are found in Śravaṇabeḷgoḷa. Unlike the *mānastambhas* which are free standing, the column type *nisidhis* are set

up either in *basadis* or in specially built pavilions (*mantapas*). Noteworthy *nisidhi* columns are those of saint Mallisena in the hall of Pārśvanātha *basadi* and of saints Paṇḍitārya and Śrītamuni in Siddhara *basadi*. Mallisena's *nisidhi* column is cubical in form and artistically and technically an excellent piece. A long record is carefully inscribed on it in beautiful Kannada script by Gangacāri, a distinguished artist of the 12th C.E.. On the northern face there are two relief figures: Ādinātha Jina in *paryaṅkāśana* under *chhatratraya*, seated on throne; beside him is saint Mallisena, in profile seated cross-legged with *yōgapaṭṭa* on a stool, holding an *ārādhana* book in his right hand. Between him and the Jina is a *ṭhavaṅekol* and *kalaśa*. The other three sides of the cubical also have reliefs: the east and west sides have Jinas in *paryaṅkāśana* on *padmaṭiṭha*, sheltered by *chhatratraya* and flanked by fly-whisks; the south side depicts seated Ādinātha flanked by *cauri*-bearing standing attendants. The top part of the column is crowned by a re-entrant cornered cupola with floral decorations, recalling the *śikharas* of Hoysaḷa temples.

The Siddhara *basadi* on Doddabetta at Śravaṇabelgoḷa accommodates two *nisidhi* columns in its porch. Of these, Paṇḍitārya's *nisidhi*, carved in the 14th century, stands on a *kapōta-bandha adhiṣṭhāna*. Its upper part is in the form of a two-tiered tower of Drāviḍa type crowned by a cupola. The lower tier of the tower contains reliefs depicting the saintly initiator and the initiated, flanked on either side by individuals in *namaskāramudrā* (who may be the patrons), while the upper tier contains seated Jina flanked by fly-whisks. Śrītamuni's *nisidhi* column, carved during the 16th century, is also a noteworthy specimen.

The memorial pavilions at Śravaṇabelgoḷa shelter assemblages of *nisidhi* columns; one column of Rāṣṭrakūta Indra-IV (982 C.E.) is cubical with an inverted lotus; northern face has a seated Jina. The emphasis is on engraving the text portion rather than plastic details. (Settar, 1986, p.217, and pl.xiv.)

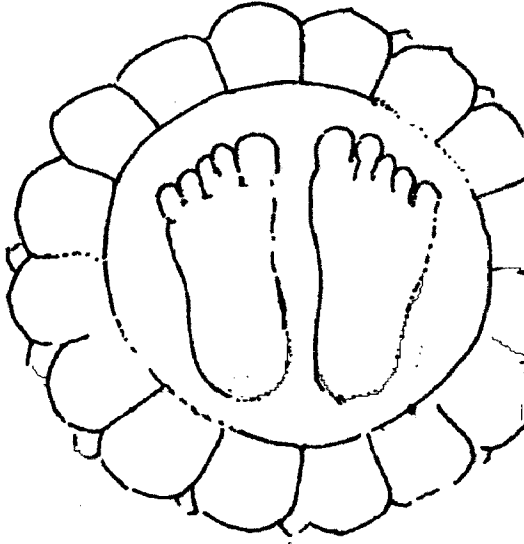
The Lakshmiati's *nisidhi-mantapa* contains *nisidhi* columns carved during 1113-1121 C.E. Meghacandra-traividyaḍēva's *nisidhi* cubical rests on an inverted lotus pedestal. Its four faces carry reliefs of seated Jina carved in a simple and crude fashion. Lakshmiati's *nisidhi* accommodates a two-tier composition, but the *ṭhavaṅekol* is absent in the lower panel. The *nisidhi* columns of Bēcaṇa and Dēmati also follow two-tier depiction. The *ṭhavaṅekol* in each is highly exaggerated. The *nisidhi* columns in *Pocikabbe-manmapa* (1120-1123 C.E.) are artistically better executed than those in *Lakshmiati mantapa*. *Nisidhi* columns of Prabhacandra-Siddhāntadēva (Fig.9) and Nayakirtidēva (Fig.10 & 11) are noteworthy for the tower details supported by them. Prabhacandra Siddhāntadēva *nisidhis* crowning part is in the form of a three-tiered tower, carved on all the four sides. The lower tier has the figure of seated Jina, flanked by a saint with *ārādhana* text on one side and another saint with hands in *añjal-mudrā* on the other side. In the middle tier there is a seated Jina at the centre, flanked on either side by a Jina in *kāyōtsargamudrā* (Settar, 1986, pl.xxi). The top tier enshrined three seated Jinas. The column was the work of Dāsōja, son of Rāmōja (1145 C.E.) It may be reckoned among the best artistic products of Hoysaḷa times.

The foregoing account of the *nisidhi* memorials affords scope for certain observations which may be enumerated as follows.

\* The foot-prints probably symbolize the liberated saintly soul which attained *siddhatva*. The foot-prints are only shadows which indicate that this noble soul once existed in this world providing an emulate example for others to follow.



1. Engraved foot-print on rock-bed of small hill, Sravanabelagola.  
The four-petaled flower symbolizes *panchparamexhthis*.



2. Footprint of Pontiff Bhadrabahu set in a full-bloomed *padma*, small hill Sravanabelagola.



3. *Nishidhi* of St. '... Kirtideva' depicting seated Bahubali in place of Jina. Siddha boulder on big hill, Sravanabelagola.



4. *Nishidhi* relief on Candra boulder, Koppala. Jina in *Kayotsarga*, The teacher, *thavanekol*, and an aspirant couple in *namaskara* pose.

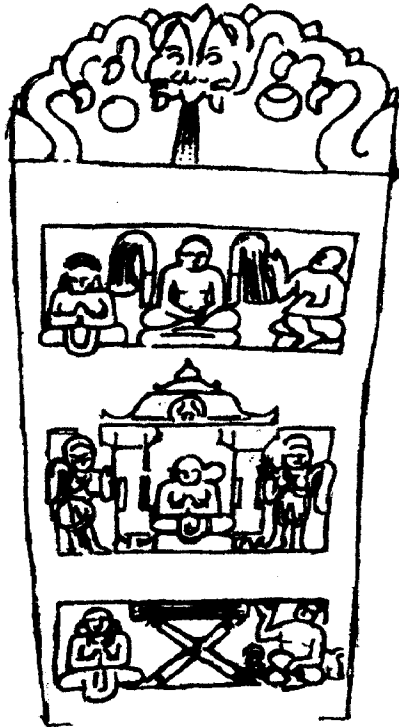


5. Relief on *Nishidhi* (single-tier type) table Sasuvehalli.

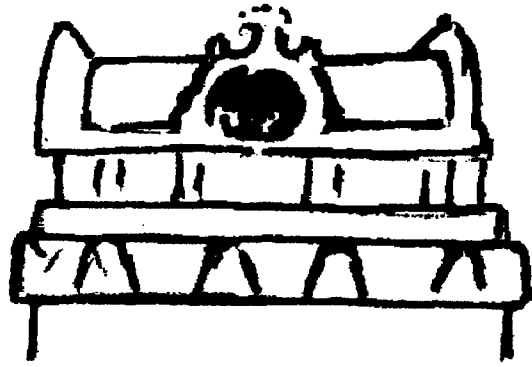




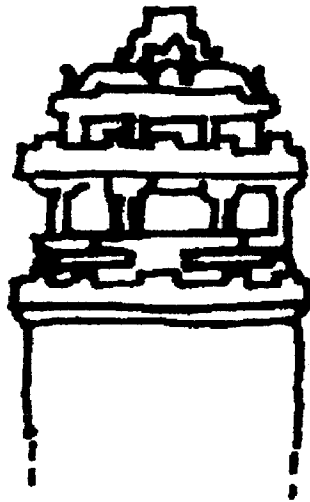
6. Relief showing St. Mallisena pursuing *aradhana* on column type *nisidhi*, Parsva *basadi*, Sravanabelagola. Carved by Gangacari, 12th C.E.



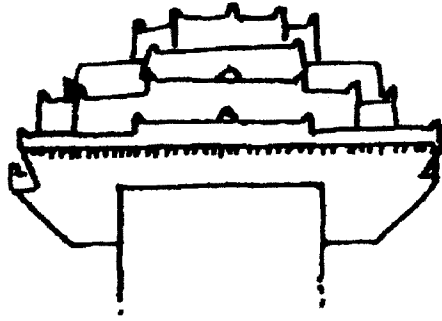
7. *Nishidhi* tablet with 3-tier depiction, Tavanandi Fort (c.15-16th C.E.) #1304 Shimoga Museum.



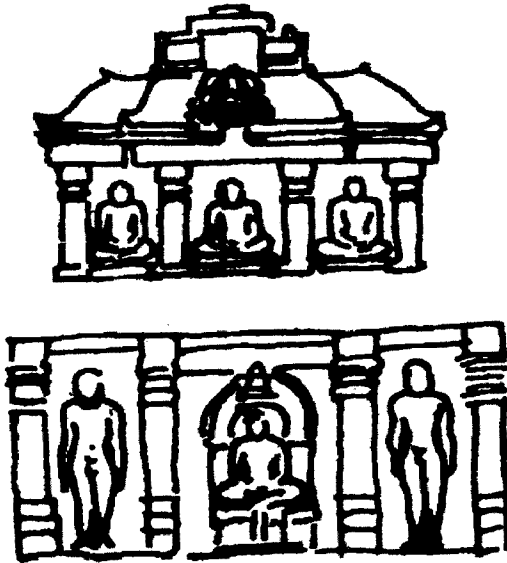
8. Top portion of *nisidhi* carved in the form of *salakara* (wagon-vault roof) *basadi*, Koppala. Commemorates death of St. Trikalayogisvara in 997 C.E.



9. Upper portion of column type *nisidhi* of Prabhacandra-Siddhantadeva, Sravanabelagola. Carved in the form of storyteller with relief figures of Jinas, mid-12th C.E.



10. Upper portion of column type *nisidhi* of Nayakirtideva, Sravanabelagola, c.1176 C.E.



11. Detail of the above with seated and standing Jinas in the *caitya* arranged in 3-tier tower, recalling the concept of *Nandisvara-dvipa*, c.1176 C.E.

The four-petaled flower sometimes shown on foot-prints stands for the *padma-mandala* symbolizing the *pañca-paramēś̥his*.

\* The tiered relief compositions on *niśidhis* follow a synoptic narrative scheme of the votary's ascent to the higher plane from the lower. The lower panel in each case refers to the process of initiation into and the practice of the vow. The guidance of saint-teacher was inevitable for the aspirant to enter into the vow of *sallēkhanā*. Thus his place in narrative scheme is defined. He often has one hand in the gesture of exposition, holding the *ārādhana* text in the other. The exaggerated size of the *thavanekōl* is noteworthy for it implies emphasis. It is the very embodiment of the firmness of the *Jinaśāsana* (*bhadramastu jinaśāsanaṅya*). The Jina in whose presence the votary is shown in the upper panel symbolizes the *samavasaraṇa* mood. He delivers his silent sermon on *Jinaśāsana* in the Assembly Hall created by the gods. Hence the artist through this delineation seems to imply that the votary is enjoying the bliss of the sermon of the Jina in *samavasaraṇa* in the heavenly abode. The recurrence of statements like *svargāgramanēridar*, *indralōka:ke-sandar* etc in *niśidhi* records also support the above interpretation. In three-tier depiction, the central panel shows the votary being carried in a *vimāna* by *apsaras*, thereby implying that he or she is ascending to the heavens to reach the *samavasaraṇa* plane having successfully completed the *sallēkhanā* rite. The sun and the moon apparently symbolize the state achieved by the votary which is one of eternity.

In the case of certain *niśidhi* columns treated with elaborate multi-tiered details (eg. Prabhācandra Siddhātadēva *niśidhi* at Śravaṇabeḷgoḷa) there is scope to believe that the artist intended to depict *Nandiśvaradvipa*, the eighth continent which resembles heaven and which is a rejoicing land where the gods are intent on worshipping the Jinas in the fifty-two *śāśvata-caityālayas*. ♣

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## CLOISTERS OF JAINA FRIARS IN KARNATAKA

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The nature and contribution of the Jaina monasteries in Karnataka, functioning for over a millennium has remained largely unexamined. Such a study would require a monograph in itself. Certain significant socio-historical and socio-religious issues which revolve around the basic question of just how *Nirgrantha* faith has been able to survive and prosper upto the present day will be examined here. Definite nature, characters and the scope of the cloisters of Jaina monks are not fully known due to the paucity of details, and, whatever available is employed to reconstruct its visage and scope.

Some of the places of Jaina *maṭhas* which were once in the geographical territories of Karnataka are now situated in Andhra Pradesh and Mahārāṣṭra. Konakonda, Rāyadurga, Kulpak, Penukoṇḍa and Ratnagiri - important flourishing seats of Jaina monastery are in Andhra Pradesh, and Kolhāpur and Nandēḍ are in Mahārāṣṭra.

*Maṭhas*, as the monasteries are popularly referred, were the main centers of learning. "Jaina monasteries continued to be public schools and universities for the greater part of India" [Havell: 156]. Such major *śramaṇa* seats had developed at a number of places in all directions of Karnataka. The *śramaṇa* movement opened its ranks to members of any age group or caste, even to women. This uncurbed line of thinking took the form of greater popularity among the common people. It reaped the fruits of material benefits, and gained easy access to the machinery of political power.

The relationship of the palace, the royal house of the ruling dynasty, and the Jaina monastery was so cordial that the endowments to the Jaina *maṭhas* and mendicant community were free from annual customs and duties. Hundreds of inscriptions repeatedly speak of such tax-free gifts to Jaina sanctuaries and cloisters of monks and nuns.

It is interesting and worth contemplating to note the subjects taught in the Jaina convent, recorded in *Ārādhana Karṇāta Tika* by Bhrajiṣṇu (C. 800 C.E.), an important commentator and author of his age. It is a lucid commentary on *Ārādhana*, a Jaina text of canonical tradition, authored by Śivakoti alias Śivarya or Śivajja. (C. 2nd cent C.E.) written in Apabhraṁśa. According to his list, the curriculum of advanced studies was so wide as to include Veda, Vyākaraṇa, Dharmaśāstra, Jyotiśa, Mimāmsa, Candasa, Nataka, Nyaya, Nighaṇṭu, Sāmudrika, śva-gajaśāstra, sāhitya and Smritis; one of the four Āgamas, grammar, a code of Hindu law, astronomy, discussion on the art of poetry, prosody, drama, code of conduct, lexicography, palmistry, veterinary science, ancient legendary, literature and mythology. Bhrajiṣṇu had the first hand knowledge of the cloisters of monks that existed during the Rāṣṭrakūta period, himself being a pupil who studied and stayed in a monastery at Maḷkhēḍ. Specialists were available on all these subjects and some of the senior professors were equally competent to teach on more than

one subject. It may be noted that the syllabus was not restricted to the Jaina topics only or the religious texts.

Śravaṇbeḷgoḷa, Koppaḷa, Hombuja and Muḷgunda monasteries served for centuries as the primary location from which teachings of Jina and Jaina tradition were disseminated. Jaina pontiffs and preceptors were sound scholars on varied subjects including religious and secular. Their mastery over canonical knowledge was proverbial. Jaina monks and nuns were felicitous in three R's - reading, (W)riting and (a)rithmetics. House of ascetics also accommodated the willing Jaina men and women householders to get trained in various sciences and allied discipline. In the region of Tamilnādu and Kerala, Jaina monasteries are called *Paḷli*, *Paḷi*, and these terms occur frequently in the inscriptions, clearly denoting Jaina complex and resting place of Jaina ascetics.

Endowments were made for the maintenance of both the teachers and the students. Feeding the students engaged in studies was a meritorious act of charity. *Maṭhas* were also acting as residential institutions making provision for imparting knowledge. An uptodate library, containing manuscripts on all the allied subjects, was well maintained in all the monasteries and the Jaina shrines.

Ayyapadeva, on the request of his two Jaina consorts, Nāgiyabbe and Heleyabbe, granted for the two Jaina shrines of the Baragūr Mūlasthāna, land (specified) to Vimalamati-bhaṭara, who in C.E. 920 was the chief of abbatial monk of the *maṭha* at Penjūru. There were two Jaina temples, and the nearby Amarapura was also a known Jaina seat in the area of Sireṇāḍu.

Major monasteries had more powers and responsibility of managing their huge property, in cash and kind while minor *maṭhas* administered as subordinate to them. *Maṇḍlācāryas* were the chief of abbots of a wider diocese and stood at the head of the monastic organization. Many sanctuaries would be under the direct control of such major *maṭhas* or chief pontiff. Maleyūr (Kanakagiri), Are-Tippūr, Kambadahalli were attached to the major *maṭha* at Śravaṇbeḷgoḷa, and Hōmbūja *maṭha* comprised of Vārāṅga, Kundādri, Maḷkhēḍ, Sōnda and Delhi *maṭhas*.

There are no vestiges left behind of the existence of the disocese at many places except the authentic epigraphic and literary evidence to reconstruct the past history. "Jaina was really a popular religion in the Kadamba Empire and that there were many people who were worshippers of Jinendra" [Moraes, G.M: 35]: "Jaina *maṭhas* were established in all parts of Karnataka. The inscriptions speak at length about the Jaina monastery at Kuppattūr and give a short genealogy of the *gurus*. We learn from the records that queen Mājaladevi patronized this institution. At Bāṇdhavapura there was another famous *maṭha*. The flourishing city of Belgaum also contained a representative Jaina population and there existed a Jaina monastery." [Moraes: 252-53].

The town Kogaḷi was an important centre of Jaina activity for over centuries. Particularly during the time of Durvinita, king of the early Gaṅga dynasty, endearing to the Jainas as the prestigious establishment of their faith with the famous king himself commissioning the first and earliest *sarvatobhadra olim caturmukha caitālaya*. It was established that the *sthanaguru*, chief of the local *pañcamāṭha* at Kogaḷi was its patriarch. Gaṇadaradēva bhaṭṭāraka was the local chief of all the abbots in C.E. 992 and Indrakirtimunindra was the *sthanadhipati* in C.E. 1055. The former was honored by Taillapa-II (C.E.974-98) and the latter by Trailōkyamalladēva (C.E.1042-68). Jaina *maṭha* at Jambukhandi was

established in C. 9th Cent. C.E., and also a *gaṇa*, cohort of Jaina monks and nuns, was named after the place..

A rapid increase in the number of Jaina temples also made the emergence of Jaina *maṭhas* inevitable. Thus, *maṭhas* had separate functions to carryout, including the administration of Jaina church. A well-regulated hierarchy of Jaina church officers effectively regulated both the Jaina shrines and the Jaina community. Bhaṭṭārakas or the chief pontiff stood at the head of the monastic organization, simultaneously attending to the act of initiating the novices into the order and receiving gift of land, villages and jewelry or cash as a custodian, for the maintenance of temples and charity houses.

The spread of Jainism and the dissemination of Jaina ideals received sufficient impetus on the advent of Ācārya Kundakunda, pioneer in almost all the genealogies of southern Jaina tradition. He is known from a number of lithic records as a connoisseur of exceptional accomplishments. Some of the medieval *gaṇa* and *gacchas*, cohorts of the *Mūlasangha*, original congregation, had their origin from the place where that particular house of ascetics once existed.

Growth and survival of Jaina church has had its wax and wane. Drawing upon the literary and epigraphic evidence of specific periods and locations, it is known that Jaina community sailed safe till the late medieval period. The period of Jaina ascendancy was fast drawing to its zenith, when the Rāṣṭrakūta throne was occupied by Amoghavarṣa-I (C.E. 814-75). He had grown in the *bon uiuant*, good companion of eminent Jainas *de novo*, from the beginning. He was educated in Jaina monastery at Mānyakheta under the command of the adept Jinasenācārya, the then Pope of the Jaina church in the kingdom. Obviously, he cultivated a religious temperament. Amoghavarṣa-I, who had Nṛpatunga as his first name, did not give up his association with Jaina monastery, and would frequently retreat from his court to spend time in the company of Jaina ascetics. Consequence to this Jaina influence, he also authored a small catechism in Sanskrit entitled *Praśnottara-ratna-mālikā*.

Jains have constituted a small religious minority of Indian society only after the Vijayanagara period. Till then, from fourth century C.E., onwards upto the end of the Kalyāṇa Cālukya period, Jains were on par with any contemporary major religion. During and after the Vijayanagara period, their numerical strength deteriorated gradually to 0.41% of the total Indian population. In Karnataka also numerically Jains are a small segment. Fascist aggression dominated the scene, smoke billowed from the sanctuaries, monasteries and the houses of Jaina community. Skirmishes continued between Jainas and heaps of sobs and bitter memories linger long in the backyard of history of Jaina Church. As a result of all this catastrophe, the number of Jaina monastery also dwindled to a single digit from its strength of three digits.

An alphabetical list of places where Jaina monasteries flourished in the medieval period is given at the end of this paper, based on epigraphic evidences. Some of the Jaina monasteries, like very many Jaina temples, were requisitioned by non-Jaina sects in the post-medieval period, particularly during the reign of Vijayanagara empire. *Mahāvamsā* (33.78), a Bauddha text, states that the Jaina monastery of Anurādhapura was annihilated in the reign of Vattagāmaṇi (B.C. 29-17) of Ceylon. Cloisters of Jaina friars had already existed in the last centuries of

B.C. E., and perhaps, houses of Jaina ascetics had come into existence during the life time of Mahāvira.

Sondā (Svādi, Sode: North Canara, Sirsi taluk), was the seat of a Jaina *maṭha*, which was patronized by Arasappa Nāyaka-II, who had Sondā as his capital, in the late sixteenth century. Like all other monasteries, Sondā *maṭha* also owned copper plate records and a large number of palm leaf manuscripts. Prof. K.G. Kundanagār has edited and published the text of copper plates [*Jaya Karnāṭaka* of 1925-26]. But most of Jaina manuscripts are lost. Sondā *maṭha* had the other aliases of Akalaṅka *maṭha* and Bhaṭṭākalaṅka *maṭha*. Prof. K.G. Kundanagār, being misled by the similarity of Bhaṭṭākalaṅka's name, tried to notice a tradition attributing the foundation of Sondā *maṭha* to the early period of circa fourth century C.E. But it is certain that the Jaina monastery at Sondā was, in temporal terms, a post-medieval *maṭha*, the Akalaṅka, the Jaina preceptor mentioned in the inscription, belonged to the Hāduvaḷḷi line of Jaina monastic order. Devacandra, author of *Rājauḷi-kathe*, states that Bhaṭṭākalaṅka, author of *Karnāṭaka Bhāṣābhūṣaṇa* (grammar of Kannada language written in Sanskrit) studied all the sciences at Svādi *olim* Sondā *maṭha*.

Philanthropic and resourceful individuals joined hands with monasteries in furthering this noble task. Perhaps the medium of instruction was the language of the region. In the Jaina monasteries of Karnataka, in addition to Kannada, Prākṛit and Sanskrit languages and literature were taught and cultivated. It looks that Sanskrit scored over other languages. Kannada language was taking big strides, thanks to the Jaina *ācāryas* and writers who were keen in making it competent vehicle of expression of Jaina religious as well as secular themes and compositions.

"The Jaina monasteries also rendered valuable services to the cause of education in Karnataka. Epigraphic sources frequently refer to the donation of lands and villages for imparting education in the early medieval age. The gifts were known as the *vidyā-dāna* or gifts of learning. Thus, the Jaina monasteries in Karnataka were living institutions for learning, where pupils were taught the various branches of knowledge. The academic pursuits of the Jaina teachers contributed to the development of Jaina literature. The Jaina literature of the 9th and the 10th centuries owed its creation and development to various Jaina monasteries in Karnataka."

"Moreover, the Jaina monasteries appeared to be the pioneers in the work of charity. Elaborate provisions were made for the maintenance of charity houses, which are attached to the Jaina *maṭhas*. In 683 C.E., Cālukya king Vinayāditya gave the gift of a village for maintaining the charity house attached to the Saṅkha Jinendra temple at Lakṣmesvara in the Dharwar district. Similar grants of land and village were made by other kings of the same dynasty in the 8th century. Guṇacandra Paṇḍitadēva of the Kundakundānvaya and *Desiga-gaṇa* received an endowment of a tank for the same purposes in the 10th century. Thus, they served as a means of rendering relief to the poor." [Singh, R.B.P.: 1975: 133-34].

"The *Mūlasaṅgha*, a dominant ecclesiastical institution, was established by Mahāvira, and Indrabhuti Gautama (Pk. Indabui Goyama) was the first to hold its pontifical chair. Once again the adept Ācārya Kundakunda, one of the greatest of patriarchs, founded Jaina monasteries at different places in Karnataka, consolidated all the splinter groups that had branched off from the original congregation,



cluding the Yāpaniya-sangha, and made Mūlasangha, the original congregation, a vincible force in the south. Thus Mūlasangha maintained its hold for more than a millennium." [Nagarajiah, Hampa: 1999-B: 76-77].

Some of the Jaina seers did not live in Utopia. They did, to an extent participate in worldly affairs and allowed the unavoidable injury, in the larger interest of the state and its subjects, thus striking a via media between the boundaries of *ahimsa*, non-violence, and *himsa*, injury. Involvement of the Jaina abbey in the political fortunes of Karnataka echoes true in the instances of Simhanandin, Suddattācārya and Jinasenācārya. Jaina church, primarily advocating the *summum bonum* of non-injury, does not rule out the inevitable warfare, is a tested case of religious doctrine coming to terms with socio-political reality. Some the steadfast supporters of the Jaina faith in Karnataka were military men who were not excoriated for participating in many battles; *a fortiori*, all the more, they were honored with titles. The fact is that Jaina church has made a marginal and reasonable provision for practicing their profession to its adherents, as is crystal clear by the commandments laid down by Simhanandin, a famous Jaina priory, for his protégé. In short, Jaina cloistral rules have been *sui generis*, singular, as a code of morals playing a distinctly softening and peaceful role in the making of Indian culture.

**Epitome:** The position of Jaina monastery in Karnataka was unique. They taught their followers that noble rank requires honorable conduct. Thus, they molded the art of living and method of working, emphasizing the wisdom that there is no substitute to hard work and honesty. Persons who were trained in the Jaina priory were easily accepted and highly respected in the society. As a matter of policy, those who studied in the Jaina convent did a lot more for the public, without fear or favor. Thus, Jaina monasteries were the house of scholars where both monks and lay votaries shaped themselves to become famed in different spheres of their choice. They provided a forum for religious, spiritual, educational and social activities. Each and every Jaina *maṭha* was a *ghaṭikāsthāna*, a college. ♣

**Epigraphic Based List of Jaina Cloisters** *In the parenthesis taluk follows district*  
Adaki (Sedam, Gulbarga). Adur. (Hāngal, Hāveri). Aihole ( Bijapur). Annigere (Dharwar, Navalgund). Angadi (Sosevūr, Cikkamagalur). Aṣuṇḍi (Rāṇibannur, Hāveri). Balligave ( Shimoga). Banāḷike or Bāndhavapura (Shimoga). Bankāpura (shiggave, Dharwar). Banvāsi (North Canara). Bankūr (Gulbarga). Annikere (Shimoga). Belguam or Beḷagavi or Veṇupura. Candragutti (Sorab, Shimoga). Cikka Hanasoge (Mysore). Cikka Māgadi ( Shimoga). Ētagiri or Ēdgir (Gulbarga). Gerusoppa (North Canara) Gaḍi-Kesvār (Gulbarga). Hampi (Bellary). Hāduvaḷḷi (North canara). Halsi or Palāsika ( Belguam). Hanasoge or Hanasoge (Mysore). Hombuja (Shimoga). Hosur or Ele-Posavur (Gadag). Haṇsi-Ḥadagali (Gulbarga). Ingaḷagi (Gulbarga). Jamkhsḍi (Bijapur). Kalleha or Kalya (Bangalore). Kalukere (Sindur, Bijapur). Kāḷyaṇa (Bidar). Kambadahalli (Mandya). Kārkala (South Caanara). Koṇṇura (Dharwar). Kellengere (Hassan). Kittur or Kirtipura (Mysore). Kogaḷi (Bellary). Koṇḍlakoṇḍa (Anantapur in Andhra). Koppaḷ or Kupaṇa. Kulagāṇa (Chmarajanagar). Kuppaṭur (Shimoga). Lakkuṇḍi (Gadag). Maṇḍdali (Shimoga). Maṇṇe ( Bangalore). Mannera Mosalavāda Harapanahalli, Bellary). Maḷkhedḍ (gulbarga). Malyeyur or

Kanakagiri ( Mysore). Maroḷa (Hungund, Bijapur). Mudabidre (South Canara). Muḷgunda (gadag). Muḷḷur or Madakeri (Coorg). Nalluru (South canara). Nviluru (Dharwar). Narasimha rajapura or Simhaanagadde (Chikkamagaalur). Nelavatti or Nymati (Shimoga). Noṇamaṅgala or Jaymangala (Kolar). Nāndeḷ (now in Maharashtra) Nandi-Bevur ( Bellary). Nandagiri or Nandi Hills (Kolar). Naregal (Gadag). Niralhi (Hāveri). Puligere or Laxmeśvara, Penukonda (Now in Andhra) Poṭṭaḷakere or Paṭancheru (Now in Andhra). Rāmgiri (Viśākapatnam in Andhra). Rāybhāg (Belguam. Ratnaagiri (Now in Andhra). Eoṇ (Gadag). Saundatti (Belguam). Seḍam (Gulbarga). Sode or Sopnda or Swādi (North Canara). Śivagange (Bangalore). Śravaṇabelagoḷa (Hassan). Talakāḍu or Talavanapura (Mysore). Terdāl (Belguam). Tippuru or Aretippur (Mandya. Varāṅga (South Canara). Varuṇa (Mysore). ♣

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## PROSELYTISM OF JAINA SHRINES IN POST-MEDIEVAL KARNATAKA

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In the olden days, when the king was all in all, any shift in his faith meant a mass conversion of his kith and kin and other faithful followers. Sanctuaries and cloisters are requisitioned by the followers of other religion, and similarly the deities were co-opted while the ancient architectural remains are preserved and worshipped by new names. The subject therefore may be appropriately started with five statements:

"As elsewhere, South India also witnessed an active build up of Jaina institutions in the early medieval period. The Jainas were widespread and almost every village had a considerable Jaina population as is attested by the ruins and other extant remains." [Ghosh, A, (ed): *An Encyclopaedia of Indian Archeology*:1989:301]

"In spite of the profusion of Jaina monuments, there is definite evidence to show that certain Jaina establishments suffered at the hands of the Śaivites and Vaiṣṇavites. The Sonabhaṅḍar caves at Rājgir [in Bihar] were requisitioned by the votaries of Viṣṇu in the eighth century and the Jaina monastery at Paharpur [in present Bangladesh] was converted into a Buddhist *vihāra* by Dharmapala" [*ibid.*, p. 163]

"The sectarian rancor and animosity played not an insignificant part in converting Jaina establishments or shrines into corresponding Brahmanical and Buddhist norms and forms in subsequent years when Jainism became a spent up force in Bengal." [S.C. Mukherji: Cultural Heritage of Bengal in Relation to Jainism in *Jain Journal*, Vol. XXXII, No.2, October 1997]

"The Lingāyats were particularly hostile towards the Jains, and wherever they could, they appropriated their temples as well as those of the orthodox Hindus." [Henry Cousens: *The Cālukyan Architecture*: 1926: 13]

"It is interesting to note how Jaina images are being honored unwittingly by the followers of the other creeds to this day. In the village Kalkuṇi, a few miles from Sirsi, I found a fragment of the Jaina image of a Tirthankara with the triple umbrella being adored as Guru Murti by an orthodox family of Brahmanas." [Desai, P.B.: JSI: 1957: 133 f.n. no.1]

Before editing inscriptions in original form and language, and write a brief note on the subject matter of the epigraph, the methodology followed is to record the name of the place where the inscription was found. A slab or pillar of Jaina inscription may be found inside or outside the non-Jaina place of worship. Such details provide some clue to the incidents that might have occurred before either shifting the inscription or renovating the same old Jaina temple with required alteration to suit the taste of those who have appropriated the shrine.

To guess and assess the situation and other similar circumstances under which the present day non-Jaina places of worship still possess the Jaina relics. is a big undertaking. Furthermore, it may be noted that some of the Jaina epigraphs are found on the slab used in non-Jaina structure as a part ceiling, wall, pillar, *gopuram*, compound, tank, or reservoir. An example is the tenth C.E. Jaina epigraph being used for the steps on the bank of the river. It registers the death of Māriabbe, spouse of Māramayya and mother of Aṣṭopavāsiṛṣi, Būtayya and Attayya [EC.III (R) No. 211 C. 10th cent. Tāyūr (Mysore Dt, Nanjangud Tk) P. 300]

One can not but surmise, on the basis temples, if not all, are either converted or restructured into non-Jaina holy places of worship. In the process of careful remodeling of Jaina temples into non-Jaina temples, Jaina relics and vestiges are retained to speak of the conversion, from Jaina to non-Jaina temples.

Though this paper is based on only a sample survey at random, a thorough, systematic and meticulous study without bias would yield more conclusive and authentic evidence on this topic. The study would facilitate the reconstruction of the position of religions in the early history of Karnataka.

Conversion of Jaina sanctuaries and Buddhist *vihāras* into Hindu shrines was a common affair in Andradeṣa. A good number of Buddhist *stūpas* were converted into Hindu places of worship at Cēbrōlu, Bidāpura and Bezvāḍa. It is said that Adi-Śankarācārya and his followers demolished Buddhist and Jaina holy centers, including monasteries, sanctuaries and libraries, systematically and ruthlessly at various places including the region of Nāgārjuna Koṇḍa. At Kambadur, which is situated 82 kms from Anantapur, Hindu Mallikārjuna temple has Jaina inscriptions, and a Jaina panel on the northern wall indicate that this temple was originally Jaina temple, and later it was appropriated by Śaivites. [Jain Monuments in Anantapur in *Jain Journal*, Vol. XXXII, No.3, January 1998.]

Henry Cousens has observed this fact in his book, *The Cālukyan Architecture* [1926: p.13]: Rāmagiri-Rāmatirtham flowered into an influential centre of Nirgrantha faith and learning under the patronage of Viṣṇuvarhdhana-IV (C.E. 771-806). The Rāṣṭrakūta king Govinda-III (C.E. 793-814) had once retired to the banks of the Tungabhadra and fixed his camp at the Rāmesvara-Tirtha when Viṣṇuvarhdhana-IV and his successor Vijayaditya-II (C.E. 808) of Vengi were ruling. Prince Amoghavarṣa-I was then a tiny tot of six years old. Trikalayōgin Siddhāntadēva muni, preceptor of the king stayed here to observe austurities. Ugrāditya, a celebrated Jaina pontiff and author of *Kaḷyānakāraka*, a treatise on medicine, completed his work at the same Rāmagiri Jaina monastery. At present the place is in the custody of non-Jains.

In Tamiḷnādu, conversion of Jaina edifices maybe corroborated with archaeological evidence in the form of epigraphs, sculptures and architectural vestiges. A couple of them are found in the district of Kanyākumāri. Citarāl, also known as Tiruchchāraṇattumalai, whose natural cavern with two rows of sculptures of Jinās and the goddess Ambika on the overhanging rock as well as inside the natural cave of the ninth C. E., was converted in thirteenth C.E. as Hindu Bhagavati shrine. The Hindu Natarāja temple at Nāgercoil was a Jain shrine from about the eight through sixteenth C.E. It was appropriated by the Non-Jainas probably in C.E. 1588 with the installation of the images of serpent deities such as Ādiseśa and his consort Nāga. Similarly, the Jaina natural cavern at

Calagumalai in Citambaranar district has been converted this cave into Hindu temple of Aiyyanār sometime in the twelfth C.E. Thus, the Jaina archaeological and architectural evidence bear testimony to the fact of Jain shrines were appropriated by the non-Jainas in Tamiḷnādu. [*Jain Journal*, Vol. XXVIII, No.4, April 1994].

Proselytism of Jaina shrines in Karnataka occurred, particularly after C.E. 1184. [*SII*. XV. No. 56, C.E. 1184, Tālikote (Bijapur Dt, Muddebihal Tk)]. Till then except for rare and stray incidents, people of all castes and creed, sects and sub-sects happily lived together. Then Adayya, Virupayya, Goggarasa and their followers took cudgel against Jaina saints, temples and the residences of its followers to the extent of brutally killing them. This has been widely and graphically recorded in the inscriptions, sculpture and literary works. Some *kāvya*s have clearly mentioned even the numerical figures of Jaina temples that the followers of their faith were successful in destroying 1500 Jaina temples. Conceding the element of exaggeration in such statements made by over enthusiastic author it is certain that a huge number of Jaina temples were demolished in religious clashes.

When a group of fanatics armed with lethal weapons attacked them, majority of the fear stricken Jains took to mass conversion. Lakhs of Jains in Karnataka inevitably embraced Virasaivism. This enmasse exodus of Jains to Virasaivism happened from the last decade of twelfth century onwards and in the 13th and 14th centuries. Regarding the dilapidated Jaina shrines in the process, something had to be done. When hundreds of *basadis* were uncared for, non-Jains preferred to appropriate those still in good condition. Therefore, they requisitioned Jaina temples wherever was convenient, by retaining the whole building and structure as it was, but by replacing the Jaina idols with the figures of their faith. Those Jaina images either they were immersed in the nearby tank, reservoir or well, or placed outside the temple or village or used for some others purpose.

The study therefore will present historical records of the appropriation of Jaina shrines in Karnataka, based on geographical reference of each district.

**Bellary:** The modern Rāmalingēśvara temple at Kuḍitini and Mailāralingēśvara temple at Bāgaḷi were basically Jaina sanctuaries. At Hoḷagundi in Hadagali taluk, Jaina Mallinātha shrine of C.E.1167 has become Hindu Somanātha temple, but epigraphs and sculptural details speak of its Jaina origin. At Śīragēri in Siraguppa taluk, Pārśva temple has been converted into non-Jaina Virabhadra temple. But, the tutelary deity remains to be a Jina. On the *vimāna* of all the three sides of *garbha-griha*, Jina Pārśva in *kāvōtsarga* figures prominently. Siddheśvara temple at Kurugoḍ was originally a Jaina shrine in granite, founded in C. 12th C.E. during the rule of the Sindas of Kurugoḍ. Dr. C.S. Patil has recorded all the architectural details of the temple and says that the Jina figure on the projecting *lalāta* block has been chiseled out, but however the triple umbrella is preserved [Temples of Raichur and Bellary Districts: 1992: 163].

An inscription on a broken slab lying near the Anjaneyasvami temple in Kuruvatti in Harapanahaḷi taluk opens with a Jaina invocatory verse. *Mahāmandalēśvara* Saṅkaradēva, a Duke under Cāḷukya Vikramāditya-VI made over gift of land to Jaina sanctuary.

**Belguam:** J.F. Fleet has recorded some instances of conversion of Jaina monuments: "Inscription number V is from a stone slab let into the wall of an old Jain temple, now, as in the case with almost all the Jain temples of these parts, converted into a Linga shrine - at Kalhoḷi, the ancient Kalpoḷe, Gokāk taluk."

**Bidar:** Two inscriptions engraved respectively on the right and left niches in the *mantapa* of the Mahādeva temple at Gorata refer to the images of the Jaina deities which were dedicated by the disciples of Tribhuvanāsēna Siddhāntadēva and Munisuvrata Siddhāntadēva. It is obvious that the present Mahādeva temple was formerly a Jaina *basadi* and the Jaina images on the door-jamb support this. Of the names of the preceptors, it is probably to the former's death that epigraph number 767 (also from the same place) makes reference. The date of the latter record is C.E. 1130. (Arie 1962-63, No. B-762-763, 'Intro', p 35, parah-4]

**Bijapur** At Basavana Bāgevāḍi, Anjaneya temple was basically Jaina sanctuary, and it still possess all the early traits of Jaina *basadi*. The indisputable proofs of its original Jain shrine are the preserved image of Jina in the *lalātabimba*-tutelary figure and images of Jaina *yakṣa-yakṣi*.

At Guṇḍa-Karjagi in Muddebihāl taluk, the Hanumantadēvara *gudi* contains a charter recording the names of Jaina deities of Aparājitatdēvi, Kubēra etc. [SII. XV. No. 591. C. 12th cent]. At Kalkēri in Sindagi taluk, Anantanātha Tirthankara *basadi* was commissioned around circa 12th C.E. by *mahāpradhāna* Malla, Bāca and his son Pāyiseṭṭi. Later in the year C.E. 1244, *settiguttas*, the *mummuridaṇḍas* and the 200 *maha-janas* of Kalkēri - at the initiation of Jain pontiff Kamalasēna muni - they donated a land and a vacant site to perpetuate the daily *pūja* in the temple. The donation was made during the rule of Yādava olim Sēuṇa king Singhaṇa [SII. Vol. E. No.202. C.E. 1244].

This inscription is now found in the Viraśaiva temple - Mallayana *gudi*. Either the Jaina temple has been converted into a Hindu temple or the inscription slab must have been shifted, brought and kept in the corridor. If the latter is the case, why did the Jaina epigraph was accommodated in the visa-vis a non-Jaina house of worship is a question worth pondering.

At Hirē-Singanagutti in Hungund taluk, stone set up near Ísvara temple mentions in unmistakable terms that the famous Jaina friar, Bālacandradēva of *desiga-gaṇa pustaka gaccha* flourished during the reign of Cālukya emperor Tribhuvanamalla Vikramāditya-VI (C. E. 1076 1126. On the basis of internal and external evidences available, the date of this inscription can be fixed as C.E. 1080 [SII. XI-iu. No. 209. pp. 262

**Cāmarājanagar:** At Mukkaḍihalli, a hoary Jaina place of worship with the images of Kūṣmaṇḍini and Padmāvati intact has been converted into a Māriguḍi, abode of a village deity.

**Dāvaṇagere:** At Udri and Erehalli in Honnāli taluk, present Hindu temples were originally Jain temples.

**Dharwar:** At Sōmāpura in Nargund taluk, an inscription dated C.E. 1074 on a slab built into the front wall of Basavaṇṇa temple states that when

*mahāmaṇḍaleśvara* Mārasimha - the Śilāhāra king was governing Kūṇḍi-3000 and Miriñje-3000 (Miraj) region - caused a Jaina *basadi* and made a grant of land to construct a feeding house for Jaina monks.

At Nadiharḷahaḷḷi in Ranebennur taluk, a Jaina inscription dated C.E. 1168 on a slab set up in the Sōmēśvara *gudi* registers the commissioning of Rṣabha Jinālaya by Arasiḡāvunḍi and Nāga-gāvunḍa ( country sheriff) and a grant of land made for feeding the Jaina monks and nuns. At Aṇṇigeri in Navalgund taluk - a capital of Beḷvola country and the place of Abbaṇabbe, mother of Kannada Poet Pampa (C.E. 941) - was a venerable stronghold of Jaina faith. An epigraph dated C. 751 C.E., engraved on a pillar set up in front of the Banaśankari non-Jaina temple, speaks of the erection of a Jaina shrine by Kaliyamma, the headman of Jebuḷageri, an extension of Aṇṇigeri [BKI.I-i. No. 5] Akin to this, another epigraph on a slab set up in front of the Purvada Virappa temple, contains an allusion to a group of *pañcabasadi*, five Jaina temples and another Jaina temple named Permāḍi [Arsie 1928-29, App-E. No. 207. C.E. 1184]. Evidently, the two temples where these two lithic records are found, were Jaina temples from the early period upto the 13th C.E. and conversion has taken place only after 14th C.E.. At Koṇṇūr a Jaina shrine commissioned in 860 C.E. by Bankeya during the time of Amoghavarṣa has been converted into Parameśvara temple. This Jaina temple had once enjoyed endowment of the emperor.

**Gadag:** At Gadag proper, a Jaina inscription (C. 12th C.E.) found on the pillar in the southern *gopura* of the famous Viranarāyana temple states that Mahādeva, a follower of Jaina faith and a *maha-pradhāna* (chief-minister) of Ekkalabhūpāla of the town Uddhare (Udri in Shimoga district) renovated the Jinālaya. Seated Jina-Pārśva image and some other Jaina edifice are found in the compound of this temple. Prof. M.H. Haridas, a research scholar, has rightly observed that up to the end of 12th century a Jaina temple existed at this place.

At Hōsūr, a slab containing a Jaina inscription dated C.E. 1028, is fixed to the ceiling of a Saiva temple. In the same place, a Jaina church and Yāpaniya monastery are converted into Viraśaiva temples. At Jakkali village in Rōṇ taluk, an inscription on a stone leaning against the front wall of Kalamēśvara *gudi*, though badly damaged, refers to the rule of the Cāḷukya king Vikramāditya-VI. It registers a gift of land to a Jaina church in the year C.E. 1117, the details of which are completely lost.

**Gulbarga:** At Tēṅgaḷi Jain temple founded by Yāpaniya monks has been changed into Pāṇḍuranga temple. Once a huge Jaina shrine situated outside Jevargi town has been appropriated by others and has been adapted into god Hanuman temple., which still bears the Jaina vestiges of Rāṣṭrakūta period, with the tutelary figure of Jina being intact. At Bankur, which was a nerve center of Jainism, there were more than three Jaina temples and a cloister of monks. One of these *caityālayas* has been reorganized as Hindu Rameśvara temple. It is fairly a big sanctuary consisting of a separate subsidiary shrine for goddess Padmāvāṭidevī, preserved even to this day, losing its original features. There is a small shrine above the main sanctuary with steps leading to it. A side entrance to the temple as well as the sanctum of the presiding deity of door-frames bear Jina icons.

Apart from the above places, in a number of small and big townships of this district Jaina temples have been remodeled into non-Jaina temples. Of the three known Jaina temples at Sulepeṭe, one is modified into Virabhadra and another to Śambhu-Lingeśvara temples, the first one still has preserved figures of Jaina deities. In the outskirts of Pēṭ-Śīrūr, in the same district, Neminātha temple has been now appropriated by the local Harijans. The basic plan of this tenth century Jinālaya is simple and consists of three components namely a square sanctum, adjoined by an *ardhamantapa* and a *sabhamandapa* (*navaranga*). Five ornate jambs of the *gūḍhamandapa* door-frame are intact but the decorative details are not clearly visible since it is slightly worn out and covered with coating of color painting. Gajalakṣmi is found tutelary figure at the centre as an auspicious figure. But up above the tutelary figure is found the Jina figure in bas relief. The Neminātha image - capped with triple umbrella and chipped-off middle portion of the left arm - is placed on the floor. Other minute details of the sculpture are blurred because of the deep blue painting, the two *cauri* bearers are visible. On the back of the image is shown a pillow like cushion and standing lions on either side, above it composite fantastic animal with its mouth wide open, and above it are the *cāmaradharas*. An image of goddess Ambikādevī alias Kūṣmāṇḍini is placed between the shrine-cell and *sabhamantapa*. Ambikādevī, female elemental spirit and acolyte divinity attending upon Jina Neminātha, in early posture with one leg flexed and placed on the seat and the other gracefully folded from the seat, is seen resulting in *ardhapadmāsana* or *laliāsana* posture. Of the two hands, front portion of right hand is broken, left hand has covered the back of her son sitting on her lap. A portion of the neck is also broken. Ambikā's hair style is typically of Rāṣṭrakūta period. The four columns in the middle hall are moderately ornamented, but their formal components and decoration betray typical Rāṣṭrakūta style. Local devotees worship Neminātha in the name of god Buddha.

At Yelavaṭṭi, a Jaina shrine commissioned in C. 5th cent. C.E., perhaps the oldest of Jaina temples built of stone, has been converted into a Śiva temple. At Hire-Aṇaji, was once Neminātha *basadi* has been converted to modern Virabhadra temple. At Inṅaḷagi in Citapur taluk, a venerable Jaina temple founded in C.E. 1095 by Jākaḷadēvi, queen consort of Cālukya king Vikramaditya-VI continues to exist except that the image of Jina in the sanctum has been very conveniently replaced by Śivalinga.

**Hassan:** The district has a good number of Jaina shrines being converted into non-Jaina temples. In Hassan proper, Virupākṣa temple was basically a Jaina chapel. In spite of many alterations, the present temple has the seal of Jina images.

At Haḷēbiḍu, capital of the Hoysaḷas, Beṇṇeguḍḍa Bhūteśvara temple still has retained the original Jaina traits. At Puṣpagiri village near Haḷēbiḍu, Mallikārjuna temple and Virabhadra temple on the small hillock were originally Jaina temples. At Hoḷenarasipura and Aṅkanāthapura door-frames in the Srivaiṣṇava and Aṅkanātheśvara temples contain Jaina records. At Muttatti Poysala Jinalaya - a Jaina shrine of royal status - has been appropriated as Mādhava temple. At Gōrūr, Vāsudeva temple and Anjanēyaguḍi at Kumbhenahaḷli were originally Jaina temples. At Doddagaḍḍa-haḷli a dilapidated archaic temple dedicated to Tirthankara has been requisitioned as a Śiva temple.



**Hāveri:** The proper Hāveri near the bus-terminus has present Virabhadra temple, which was a Jain temple as c. 13th C.E. record found on the beam states that Mādarasa had the foot prints of a deity in this Jina *basadi*. A triple Jain temple at Naregal commissioned by Padmabharasi - consort of Gaṅga king Būṭuga in C.E. 950, is converted into Nārayaṇa and Sōmēśvara temple.

**Mandya:** At Hatna village in Nāgamaṅgala taluk, Pārśva *basadi* has become Virabhadrasvāmi temple. The image of Arhat Pārśva set up on the pedestal has been replaced with the idol of non-Jaina deity Virabhadra.

At Kyātanahaḷḷi in Pāṇḍavapura taluk, Kōḍaṅḍrāma temple [Vide EC. Vol. VI (R) Pandavapura 15 C.E. 1175. p. 113] has an inscription found in the top portion of the slab built into the roof of the Sōmanāyaki shrine [EC. IX (R) No. 106. C.E. 1136]. It is broken and lost. It refers to the reign of Hoysaḷa king Viṣṇuvardhana. It records genealogy of *mahāpradhāna* Immadi-daṇḍanāyaka Biṭṭimayya. He was the son of Ciṅṅarāja and Candare, and grand son of Udayāditya and Sāntiyakka. The king looked after him like his own son, celebrated his thread ceremony, got him married to the daughter of his commander-in-chief, and bestowed upon him the office of *sarvādhi-kāri*. Biṭṭimayya, a devout Jaina by faith, commissioned a Jaina pagoda at Dorasamudra, the capital, and he made a gift of a village to his preceptor Śrīpāla Traividyaḍeva - whose pontifical genealogy is also recounted, for the worship and offerings.

During the rule of Ballāḷa-II, his subordinate Yeṛeyaṇa made a grant of land to the Koḍehāla *basadi*, on November 16 of 1175. At Bāḷe-Attikuppe in Pāṇḍavapura taluk, a fragmentary record is found engraved on a pillar before the Mārigudi. It contains an eulogy of Nayakirti Siddhānta Cakravarti, a Jaina ascetic of C. 12th C. E. [EC. VI (R) No. 245. P. 320].

**Mysore:** At Honnūru in Periyapatna taluk, Srirangasvāmi temple was a Jinalaya with the *mūlanāyaka* Jina, except for bearing the *nama* (lines) on the forehead. It was appropriated by Vaiśṇavas. At Mudahaḷḷi a village in Nanjangud taluk, a pillar fixed to the north outer wall of lord Cennakēśava temple bears a Jaina inscription of circa 12th cent. [EC. Vol. III (R) Nj. 200. p. 293]. Varahasvāmi temple at Yelandur was a Jina Parsva *basadi*.

**Shimoga:** Rāmēśvara temples of Harakere and Taṭṭekere near Shimoga have undergone a lot of changes after their conversion. Ramesvara temple was a *paṭṭa-Jinalaya* of Maṅḍaḷi-Thousand rulers of Later Gaṅgas, during 11th century. Bhujabala Gaṅga Permmādi Barmadēva *et all* had made grants of land in the year C.E. 1065. The near by Taṭṭekere village has a small Rāmēśvara *gudi*, which originally was a Jaina temple founded by Nokkayya, a minister. At Purulegrāma a Jaina temple by name Gaṅga-Jinalaya built in 11th century has been converted into ViraSōmēśvara temple. An inscription on the pedestal of the Linga contains information about Jaina *basadi* and its chief pontiff Nemicandra-bhaṭṭārakadēva.

Mallikārjuna Śivalaya at Soundatti and Bhavānīśankara temple at Hubli, Hanumantana *gudi* at Muttige, and Cenna-Basavaṅṅa temple at Cikka-Māgadi were all originally Jaina temples.

An aged Melgudi Jaina sanctuary in Hallur, dated C. 880 C.E., of the Rāṣṭrakūta period, now enshrines a Śivalinga and Nandi: "A fragment of the

original stele bearing a Jina is lying inside the hall. The images of Pārśvanatha on the facade of the *gūḍhamandapa* have been deliberately mutilated; this may have been during the Virāśaiṅva uprising when many Jaina temples in northern Karnataka were forcibly converted into Saivite temples” [Soundara Rajan, K V.: EITA (eds), Meister and Dhaky, M.A.: 1986: 147]

By the way, Aṅṅigeri, Puligere, Muḷgund and Gadag of this tract were cardinal centers of Jaina faith upto the 13th C.E., and were continuously under the administration of Jaina rulers. Epigraphic and architectural discoveries of the past six decades have revealed the existence of a large number of Jaina edifice in this track of about 60 kms.

### **Literary Evidence**

Brahmaśiṅva (C. 1175 C.E.) is the first and earliest poet to refer to the conversion of Jaina temples and proselytism. He has mentioned about the appropriation of Jaina houses of worship at Kolhāpur and Puligere. Poet Devacandra also reflects identical statements in his work *Rajāvaḷi Kathāsāra* and has provided data on the destruction of some Jaina temples. He has recorded that Hoysāḷa king Biṅṅideva changed his name to Viṅṅuvarḷhana under the influence of Ramānujācārya and converted Jaina house holders and places of worship into Viṅṅ sect, including Celuvarāyā temple at Mēlukote (Mandya district), originally a Jaina shrine. Devacandra does not mince matters and states that Śāṅkarācārya uprooted the Jaina idol of Jaina temple at Śringeri and installed an idol of Sarasvati. Historians have also corroborated the statement with evidence. A Jaina temple exists to this day by the side of this. Sarasvati temple is also converted to a larger extent. A huge *mānastambha* - which is bereaved of all Jaina traces - in front Sarasvati shrine also provides the clue substantiating the statement of Devacandra.

Devacandra cites two more such examples: One, the image of Mallinātha Tirthankara being replaced by Śivalinga on the Beṅṅadapura hill (Mysore district) and christened as god Malleśvara Two, a Jaina temple being converted into a Virasaiva place of worship at Talkad (Mysore district). In chapter ten, Devacandra gives an account of the Muslim king of Delhi, who converted Jaina shrines into Muslim mosques. Devacandra cites particular incident of the Jaina caves at Candradrona hill being requisitioned by the *fakirs*. Another Jaina author, Candrasāgara Varṅi alias Brahmaṅāṅka, a contemporary of Devacandra, is also vociferous and highly vocal about this fact.

Parallel examples are very many, with another about 38 temples of Jaina faith being appropriated by the non-Jaina sects. Analogues conditions prevail in the neighbouring states of Andradeśa, Tamilnādu, Kerala and Maharāṅṅra.

### **Epitome**

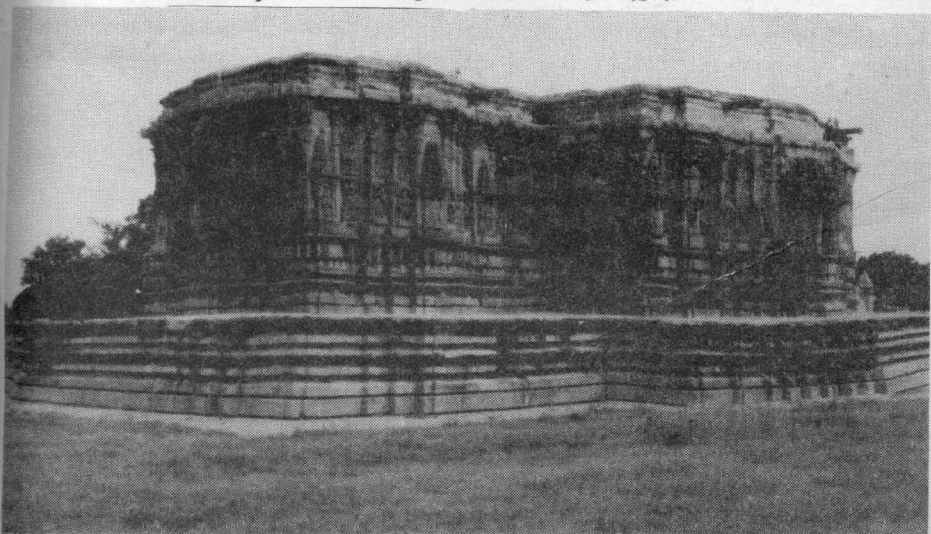
1. Most of the Jaina shrines are converted into Āṅjanēyā (Hanumanta) temples.
2. Numerically, after Āṅjanēyā temples, number of conversion to Virabhadra and Rāmēśvara temples are noted.
3. Even though the tutelary figure Jina either seated or standing is erased in many temples, yet it is preserved in some shrines.
4. Original monuments of Jaina edifice are some how preserved along the replaced ones, in some places. Such Jaina vestiges contain the images of Jina and other Jaina deities, either mutilated or intact, and with lithic records.

5. Annihilation of Jaina temples cannot always be attributed to the act of non-Jaina hostile sects because, an element of natural devastation has to be considered.
6. Appropriation of Jaina temples does not always mean an act of vengeance. Giving margin for such nemesis, we should consider a very large number of unprotected Jaina chapels, lying vacant for centuries. Hence, those who were willing to save the old architectural remains volunteered to requisition the holy places of worship of their choice. Hence, appropriation of holy places cannot be generalized as an act of retribution. ♣

Jina Supārśva image in the pond at Tippūru in Mandya disytrict



Jain temple at Jinanāthapura, near Śravaṇabelgoḷa



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