

Apropos of Vikramaditya – VI And Jainism

DR. NAGARAJAIAH, HAMP
(Former Professor, Bangalore University)

KARNATAKA JAINA MAHILA OKKUTA
Gandhinagar, Tumkur

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Publisher's Note

A profound religious tradition is deeprooted in Dharmasthala, a famous pilgrimage centre in India. A rich cultural tradition, interwoven with communal harmony, basic hallmark of Dharmasthala, has over centuries continued to inspire millions.

After the venerable Sri D. Manjayya Heggade, it was Sri. Ratnavarma Heggade who was the guiding light for many years. After the untimely demise of Sri Ratnavarma Heggade, Sri Veerendra Heggade, worthy son of a worthy father, succeeded as Dharmadhikari of Dharmasthala. The clarity of his thought and the depth of his knowledge, sharpened by wide reading and scholarly analysis has helped him to spread beacons of light around the world over the years.

Srimati Ratnamma Heggade, consort of later Sri Ratnavarma Heggade and mother of Rajarshi Dr. D. Veerendra Heggade and other four children, is a remarkable lady of virtues. For decades, she has shaped and guided her children to propagate loving-kindness, compassion and to shed the fetters of greed, hate and delusion, The pearls of wisdom that Smt Ratnamma Heggade has set forth so lucidly in her 'Letters to Daughter' reflect her vision of life so penetrating that it has inspired many readers to lead a happy life. She has been so generous to extend food and shelter to the poor and destitute.

A State level committee of women was constituted in 1998, to felicitate Srimati Ratnamma Heggade. 'Ratnashri' a felicitation volume of reference value, and 'Matrushri', a

souvenir consisting of articles narrating the life-time achievements of Srimati Ratnamma Heggade, were published and presented to her at a glittering and colourful function at the Chowdayya Memorial Hall in Bangalore on 29th January 1999.

This monograph on – ‘Apropos of Vikramaditya - VI and Jainism’, is also published by the ‘Jaina Mahila Okkuta’. Dr. Hampa Nagarajaiah, Director, Institute of Jaina Studies, is an eminent author of several books on varied subjects. Having travelled widely, carrying the message of non-violence, he has presented papers at the International Congress, and delivered endowment lectures at various Universities. We are grateful to him for having so willingly permitted us to him for having so willingly permitted us to publish this monograph. In fact it is our added pleasure that we will be publishing another book authored by his wife Dr. Kamala Hampana, recipient of ‘Danacintamani Attimabbe Award’ of the Government of Karnataka. Our thanks are also due to Sri S. Jithendra Kumar, but for whom the felicitation volume, the Souvenir and this monograph could not have been so neatly published.

We are also indebted to Sri M. Nagaraju and his staff of Pragati Graphics, Bangalore, for the elegant execution of DTP and Printing work of this monograph

Shanta Sanmati Kumar
President
Karnataka Jaina Mahila Okkuta

Apropos of Vikramaditya - VI and Jainism

Author's Note

It was during the year 1995 that I was requested by the Director of Prasārāṅga of Karnatak University, Dharwar, to give three special lectures on - 'The Cālukyās of Kalyāṇa and Jainism'. While I was collecting the basic data from the inscriptions of that period, I was astonished to note that much material was available on the subject. Equally surprising was the fact that, inspite of such vast paraphernalia on the flourishing state of Jaina church during the reign of Cālukyās, not even four pages of it has been recorded so far in the books dealing on the same subject.

In the mean while, it so happened that I had to present a paper at the National seminar on Jainism, organised by Birla Archaeological cultural Institute, Salarjung Museum, and Usmania University, Hyderabad, in February 99. I selected - 'Apropos of Vikramāditya -VI and Jainism' – as the topic for my paper. I had the pleasure and profit of reading more than 500 epigraphs of the period between C.E. 1076 and 1126, to prepare this paper.

Jainism enjoyed the status of a state religion in Karnataka before the period of the Cālukyās of Kalyāṇa. An appraisal, based on the material of the epigraphs of the royal patronage extended to the sustenance of the Nirgrantha faith under the Gangas, the Kadambas of Banavāsi, the Cālukyās of Bādāmi and the Rāṣṭrakūṭas of Malkhed will confirm it.

Inspired by the early royal dynasties, Cālukyās of Kalyāṇa

also extended their liberal patronage to Jainism. Āhavamalla Tailapa - 11 (973 -97), his son Satyaśraya Irivabedanga (997-1008), Daśavarma, Vikramāditya - V, Ayyāṇadeva, Akkādevi, Jagadekamalla Jayasimha (1015-42), Trailokyamalla Someśvara-1 (1042-68), Bhuvanaikamalla Someśvara-II (1068-76)-all the kings paved the way for the glory of *Syādvāda mata*. It reached its apogee during the reign of Vikramāditya-VI (1076-112). The period of Someśvara-111 (1127-37), Tailapa -III, Jagadekamalla-III (1137-49), Tailapa-IV (1149-62), Jagadekamalla-IV (1163-83) and Someśvara-IV (184-89), also witnessed and encouraged the cause of Jainadharma.

A number of charters of this period provide details of Jaina preceptors. The Cālukya kings and their consorts, ministers, generals and other feudatories were lay votaries of Jaina friars. Lot of information is available, in the inscriptions of the Cālukyās, to reconstruct the hagiography of some Jaina monks and nuns. Construction and renovation of Jaina shrines during the reign of the Cālukyās reached zenith. Not only kings and queens, but also the hierarchy of administrators, including the traders and laics of Jaina community, openly advocated the movement of building Jaina sanctuaries, and monasteries. Lithic records are full of such details, along with a detailed record of the encumbrance free gifts to the perpetual maintenance of the basadis that existed in thousands.

There were also some major and minor Jaina dynasties who were the vassals of the Cālukyās. Their active participation and contribution to the Jaina society is outstanding. So far, historians have concentrated more on the contribution of other dynasties to the spread of Jainism in Karnataka; but, the contribution of the (Kalyāṇa) Cālukyās was a desideratum. This monograph aims at filling the gap with authentic data available

in the inscriptions. If the status of Jainism during the period of other Cālukya kings is also taken into consideration, along the present period of Vikramāditya-VI, one can envisage the depth and dimension of it.

I deem it as my special privilege to thank all the members of the 'Jaina women state committee' which was primarily organised to felicitate srimati. Ratnamma Heggade, wife of Late Sri. Ratnavarma Heggade and mother of Rājarṣi Dr. D. Veerendra Heggade, Dharmādhikari of Dharmasthala, for having so generously accepted to publish this monograph. I profusely thank Sri S. Jithendra kumar, who has been kind enough to go through the proof and evince keen interest in its production aspect. I remember with gratitude all the assistance extended by Sri D. Surendra kumar, Dr. Kamala Hampana and Smt. Shanta Sanmatikumar, and the printers of this monograph.

20.05.1999
Bangalore.

Hampa. Nagarajaiah



THIS MONOGRAPH IS DEDICATED

to

MATRUSRI RATHNAMMA HEGGADE

of

Dharmasthala

who has rendered yeomen service

to

mankind

and

championed the cause of women

for the past fifty years



Mathrushri Ratnamma Heggade

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Abbreviations

AP	: Andhra Pradesh
APGES	: Andhra Pradesh Government Epigraphical Series
APGRE	: Andhra Pradesh Government Report of Epigraphy
APP	: Appendix
ARIE	: Annual Reports on Indian Epigraphy
ARSIE	: Annual Reports on South Indian Epigraphy
Bij	: Bijapur District
BLR	: Benjamin Lewis Rice Edition
Cent	: century
Cn	: Cennarāyapaṭṇa
Dh	: Dharwar District
dt	: District
EA	: Epigraphia Andhrica Volumes
EC (R)	: Epigraphia Carnatika (Revised) volumes
EI	: Epigraphia Indica Volumes
Gul	: Gulbarga District
HI	: Honnāḷi taluk
Hn	: Hassan District
IA	: Indian Antiquary Volumes
IAP	: Inscriptions of Andhra Pradesh volumes
ibid	: ibidem, in the same place
Intro	: Introduction
JBBRAS	: Journal of the Bombay Branch of Royal Asiatic Society
JSI	: Jainism in South India (Desai P.B.)
KIAP	: Kannada Inscriptions of Andhra Pradesh, 1961
KI	: Karnataka Inscriptions Volumes
KJS	: Kalburgi Jilleya Śāsanagaḷu (ed. Gogi, H)
MAR	: Mysore Archaeological Reports

MN	: Mahabubnagar District
Ng	: Nalgonḍa District
Nr	: Nagar i.e. modern Hosa-Nagara taluk
P, pp	: page, pages
Pk	: Prakrit
SB	: Śravaṇabeḷagoḷa
SEAP	: Select Epigraphs of Andhra Pradesh
SII	: South Indian Inscriptions Volumes
SK	: Sanskrit
Sk	: Shikaripur taluk
Sh	: Shimoga District
STS	: Surapura Taluku Śāsanagaḷu (Gogi, H)
Tk	: Taluk
TI	: Tirthahaḷḷi taluk
Wg	: Warangal District

Apropos of Vikramāditya-VI and Jainism

Preamble

1.1 After the fall of Rāṣṭrakūṭas and the diaspora of the Gaṅgas, the Cālukyās, who crushed and succeeded them, eventually took lead and continued uninterrupted pro-Jaina rule: "From inscriptions we understand that Jagadekamalla was a Jaina and had the Jaina *biruda mallikāmoda*. It is to be noted that all his predecessors, from Tailapa downwards were Jains; during the last ten years of his life (A.D. 1032-1042), Jayasimha was staying in and around Poṭṭalakere (identified with the modern Paṭancheru near Hyderabad in A.P.), with his queens spending time with Śaiva teachers and encouraging Śaivism."¹

1.2 The Cālukya king Tailapa-II (973-97), and his son Satyāśraya Iṛivabeḍaṅga (997-1008), were highly indebted to a particular Jaina family of the noble lady Attimabbe.² Dallapa, his son Nāgadeva and his son Aṅṅigadeva; Mallapa and his sons; Punnamayya, the younger brother of Mallapa – were the illustrious generals in the army of Tailapa. They fought bravely, and in the process Nāgadeva, husband of Attimabbe, daughter of Mallapa and Punnamayya, younger uncle of Attimabbe, lost their lives on the battle field, the latter on the banks of river Kāveri.³

1.3 Tailapa was the lay votary of Jinacandramuni, the Jaina monk, and Śatyāśraya was a lay pupil of Vimalacandra Paṇḍitadeva.⁴ Daśavarma, his sons Vikramāditya-V (1008-14), Ayyaṅadeva (1014-15) and Jagadekamalla Jayasimha (1016-

42), his son Trailokyamalla Someśvara-I (1042-68), and his eldest son Bhuvanaikamalla Someśvara-II (1068-76), were very favourable to Jainism.⁵ A good number of epigraphs establish the ascendancy, power, prestige and popularity of the Nirgrantha church during this period.

2.1 Perhaps, it is only of the unusually long period of Vikki's reign that highest number of inscriptions are found, not only of the Kalyāṇa Cālukya kings, but also of the rule of any other king so far. There are a few kings, who also ruled for an equally long period but, the epigraphs of the reign of Vikki are unequalled.

2.2 During the comparatively long administration of Vikramāditya-VI (1076-1126), spontaneous royal patronage was extended to Jainism, perhaps to an even greater degree than all his predecessors, for an extended period.⁶ His feudatories, consorts, princes, ministers, generals, merchants – all generously supported Jaina monasteries, the friars and nuns. Lithic records of this period have registered the fact that a good number of new Jaina temples were built, and the old ones were renovated, enjoying a large amount of endowments.

2.3 The scope of this monograph is limited only to the inscriptional evidences of the reign of Vikki, which record the high degree of lay-involvement, in enabling Jainism to preserve and prosper during this period between 1076 and 1126. Vikramāditya was even greater than Amoghavarṣa-I (814-78), the Rāṣtrakūṭa emperor, who had Nṛpatunga as his first name, in might, patronage and wisdom. Amoghavarṣa, a devout Jaina, lived a full life and ruled for equally a long period of over three score and more years. The adept Virasena and Jinasena, teacher and pupil, who were both connoisseur of canonical knowledge, wrote and completed the Dhavalā Tīkā (C.E. 816) during the reign of Amoghavarṣa, because of which he got the cognomen of *Atiśaya Dhavala*. Similarly, a

feat of religio-historical importance achieved in the reign of Vikki was the re-copying of the above Dhavalā Tikā, after a gap of 297 years.

3.1 The Cālukya emperor Vikramāditya must have imbibed the love and developed the attachment of the Jaina faith from his mother's side. It is suggested that he was the son of a Gaṅga princess, who was one of the consorts of Trailokyamalla, who had Someśvara-I as his first name and Āhavamalla as his surname. Inscriptions have recorded the name of Bācaladevi as the mother of Vikki⁷. Bilhana also has stated that Vācaladevi was the mother of prince Vikrama⁸.

3.2 The very fact that Vikki, in the beginning, was first placed in charge of the Gaṅgavādi-96,000, go to approve his Gaṅga affiliation. Besides, only he had all the titles of the Gaṅga dynasty, also go to confirm his relationship to Gaṅga genealogy. In fact, he is introduced in the earliest of his inscriptions, in addition to his many complimentary titles, with the full set of royal *birudas* of the Gaṅgas found in their records.⁹ For e.g., the Shiggaon charter, one of the earliest of epigraphs to mention the name of Vikramāditya, introduces him with the usual titles of the Gaṅga dynasty; other relevant details will follow in the subsequent discussions.

3.3 In reality, the earliest of the inscriptions to mention the name of Vikramānkadeva, along with all his official *birudas*, are two, and interestingly both are of the same date.¹⁰ These two charters introduce Vikramādityadeva with all the Gaṅga epithets, such as the boon lord of Kuvālāpura, lord of the fort Nandagiri, having the crest of a lusty elephant, obtainer of a boon from Padmāvātidevī, the attendant goddess of Arhat Pāraśva, the 23rd Tirthankara, the Gaṅga-Cupid, a head-jewel in the crown of subordinate chiefs, the Gaṅga in Truth, the Cālukya Gaṅga Permmāṇaḍi Vikramādityadeva, as governing the Gaṅgavādi, numerically labelled as 96000, and Banavāsi-12000 provinces.

3.4 The two inscriptions do not directly refer to Jainism, except that the Shiggaon charter has an indirect suggestion that Bankāpura town was a place of five maṭhas (*pañca-maṭha-sthāna*) viz., Jaina, Śaiva, Bauddha, Vaiṣṇava and Viprakula [*ibid*, line : 29], and that Lacchaladevi, queen consort of Hariga, a Kadamba king [*ibid*., pp. 22-23], has been compared to Dānacintāmaṇi Attimabbe, a noble lady of distinguished Jaina family, the members of which laid a strong foundation for the Cālukya kingdom¹¹. This has led the epigraphists to speculate that the prince is of the Gaṅga origin : “The Chālukya prince Vikramāditya, who was a Gaṅga on the mother’s side and adopts all the Gaṅga titles, was in Balligāve, ruling Gaṅgavādi, as well as apparently the Banavāsi, Sāntaḷige and Noḷmbavādi provinces, under his father, called Āhavamalla and Trailokyamalla.”¹²

3.5 Perhaps, historians are right in their conjecture, but yet the matter is open to further investigation. Whatever be the affiliation of his mother to a Jaina family, the fact that he spent his early formative period in the company of Jaina subordinates and in the Jaina environment, is well illustrated by supportive inscriptional records. An epigraph, of almost of the same period, has registered that the prince, with the *birudas* of the Gaṅgas, was ruling the southern provinces of his kingdom, along with the Sāntaḷige-Thousand.¹³

3.6 The Sāntaḷige-1000 and Maṇḍali-1000 were the two adjacent and co-eval principalities. The Sāntaras who ruled Sāntaḷige-Thousand division, from seventh to sixteenth cent. with Hombuja as their capital, were Jainas *ab initio*. Similarly the Gaṅgas, who ruled Mandali-Thousand division, from fourth to fourteenth cent., were also Jainas *ab origine* to *ad finem*. Mahāmaṇḍaleśvara Vikramādityadeva spent most of his time during C.E. 1055 and 1076, the two decades before succeeding to the throne, at Banavāsi, Talavanapura, Maṇḍali, Hombuja, Bandalike, Balligāve and other places which were

also known as Jaina settlements and Jaina pilgrimage centres. The period he spent as mahāmaṇḍaleśvara was also a *kumārakāla*, the days of youth i.e. when he was a prince, during which he built a Cālukya Gaṅga Permāṇaḍi Jinālaya, a Jaina temple at Baḷligāve, then his residence, named after him¹⁴.

4.1 The Jaina charters are full of praise for his religious activities, for his efforts towards the propagation of Jaina faith. His services for the cause of Jainism were of the magnitude of the Gaṅgas for the spread of the faith. Ajitasena was the *dejure* head of the Jaina Church. It may be argued with cogency that Vikki had closer and constant contacts with Jaina ascetics and monasteries.

4.2 The following details furnish an exhaustive and comprehensive information about the status of Jaina church during the reign of Vikramāditya. Without repeating the statement - 'When Vikramāditya was ruling' *etcétera* at the beginning of each of the inscription's discussion, only the information pertaining to Jainism will be furnished.

4.3 A much damaged inscription, of the period of Tribhuvanamalla Permmāḍideva, is dated śaka 968 equivalent to C.E. 1044,¹⁵ but the charter seems to have wrongly recorded the date, since the date falls during the first year of the reign of Trailokyamalla Someśvara-I (1043-68), father of Vikramāditya-VI. Therefore, it is not possible to account for the imperial titles applied to the prince Vikramāditya, who was at that period of 1044-45, neither an heir apparent (*yuvarāja*) nor a mahāmaṇḍaleśvara. Besides, the contents of the epigraph are also of a later period of about C.E.1090.

4.4 Albeit, keeping in view that the date of this lithic record is debatable, the contents of it may be noted. The record contains some praise worthy virtues and achievements of an illustrious Jaina family. It mentions in particular Cāmuṇḍa gāvūṇḍa, Joma gāvūṇḍa and Jakkeyabbe, the

worshippers of the holy feet of *Arhat*, protectors of Jina dharma, reciters of the greater philosophical hymn, who would take delight in the head-anointment ceremony of the Jina, who spread the glory of the teachings of Jina. Joga gāvunḍa happily caused a well in the premises of the temple. Though a Jaina by faith, he also gave a gift to the god of Beleṛa Jogeśvara-Mūlasthāna and Boḷeśvara, attached to the *Matha* of Paṭṭakeṛe, free of all imposts. This is an ideal example of the religious harmony and catholicity that prevailed in the kingdom.

5.1 One of the momentous charters of the period of Cālukyas also comes from the same area that is referred in the previous paragraph¹⁶. It is a *pakka* Jaina inscription composed by poet Śāntinātha, a Jaina author and officer. C.E. 1068 was a transitory period in the history of Cālukya dynasty, when Someśvara-II, who had the cognomen of Bhuvanaikamalladeva [1068-76], ascended the throne. The present lithic record was composed on the auspicious occasion of coronation of Someśvara-II, the eldest son of Trailokyamalladeva and elder brother of Vikramāditya-VI. It records, that all the brothers were present and all of them made over certain gifts (specified) to the Jaina temples at Baḷligāve, which were constructed earlier by their elders; all the brothers giving endowments only to the Jaina temples is also significant.

5.2 Bhuvanikamalladeva Someśvara-II, on the day of his coronation itself, as a political move, made Lakṣmaṇṛipa *alias* Lakṣmarasa a loyal lieutenant of Trailokyamalla, his father, the mahāmaṇḍaleśvara of the Banavāsi division, and shifted his immediate brother Vikramāditya, who had earned the good will of all the subordinates there. In the succeeding year, Bhuvanaikamalla, appointed Brahmakṣatra Bhuvanaikavīra-Udayadityādeva, the mahāmaṇḍaleśvara of Gaṅgavāḍi-96000 and Śantalige-Thousand principalities, with all the titles of the Ganga dynasty¹⁷.

Early Period

6.1 Vikramāditya was officially crowned as the emperor of Cālukya kingdom in the beginning of C.E. 1076¹⁸. To commemorate the unique and propitious event, of the coronation ceremony of Tribhuvanamalla Permmāḍi Vikramāditya, as the emperor of Cālukya empire, *perggade Śrīdharavarmadeva* and *perggade Kīrtivarmadeva*, two of the sub-ordinates, renovated and restored the *Antara basadi*, a Jaina temple at Cilakūr¹⁹. This shows how jubilent the Jaina community was on the succession of Vikki to the throne. *Antara Vasadi* of Cilakūru attached to Indra Jinālaya, with its presiding god being Atīśaya Pārśvadeva, was a temple of Rāṣṭrakūṭa period, because grants of lands were made over to this Antara Vasadi in C.E. 1012, when Vikramāditya-V was ruling.²⁰

6.2 When Tribhuvanamalladeva's kingdom was extending on all sides, dweller at his lotus feet, entitled to the band of five chief instruments, Mahāmaṇḍaleśvara Nanni Sāntara *alias* Govindaradeva was ruling Śāntaḷige-Thousand, under the shadow of his sole umbrella (*eka-chatra-chāye*). He was more popular as Goggiga, a shortened nomen of his first name Govindaradeva. He had a number of *birudas* including chief lord of northern Madhura, boon - lord of Paṭṭi-Pombuccapura, ornament of the great Ugra-vamṣa by the boon obtained from the goddess Padmāvatidevī.²¹

6.3 Govindaradeva, who had Nanni Sāntara as his surname, having completed the *tūlāpuruṣa mahā-dāna* and *hiranya-garbha*, highest gifts, having the monkey-flag and the lion-crest, a worshipper of the feet of Jina, the Sāntara-sun mahāmaṇḍaleśvara, was a devout Jaina. Nanni-Sāntaradeva,

for the repair of the *basadi*, for the food of the band of *ṛṣis* and for the worship, gave villages (specified).

6.4 Adorned with the gems of good qualities, Caṭṭaladevi, crown-queen of Kāḍuveṭṭi, a ruler of Toṇḍenāḍ-Forty Eight Thousand and lord of Kanci, felt like erecting a memorial for the merit of her departed parents, younger sister and brother. She undertook the task of *Pañca vasadi*, five *basadis* [in Kannaḍa *basadi* and *basti* (from Sk. *vasati*) means a Jaina temple]. Pronouncing the name of Śrīvijaya bhaṭṭāraka, her preceptor, at an auspicious moment, laid the foundation stone in the principal spot of the Pañcavasadi, an ornament of the earth [*urvītilakam*]. Śrīvijayadeva-bhaṭṭāraka, was given to severe penance, esteemed for his proficience in all the *sāstras* and *āgamas*.²²

6.5 *Pañca Kūṭa Vasadi* jinamandira was the foremost in the world as if to view with both the horizon and the sky. The unequalled Jinālaya, witnessing the great festivals in which filled the hearts of all people with merit and freed them from sins, while the temple shone every day with great ceremonies of worship. The *jinendrālaya*, which was founded by Caṭṭaladevi, was like a huge ship for the monks, who sought to cross over the ocean of family cares of terrestrial interests, and reach the island of *nirvāṇa* (release from bondage) in its midst, filled with the gems of unequalled virtues.²³ The *pañcabasadi olim* pañcakūṭa basadi, consists of five *garbhagrihas* in one complex, all the five *garbhagrihas* are in a row, with a common antarāla and a *sabhāmaṇḍapa*. This is one of the earliest pañcakūṭa Jaina temples in Karnataka.

6.6 The celebrated Caṭṭaladevi also set up, like the mast, a *māna-stambha*, a characteristic Jaina pillar of eminence, before the Pañcakūṭa basadi, making gifts to all. Ever bestowing food, shelter, medicine and learning, Caṭṭaladevi, the theme of praise, shines in the world of women

celebraties. That Rohiṇi, Ceṭini, Sītā, Revatā and Prabhāvati are of unspotted virtue we hear, but that she is so we see Caṭṭaladevi. By constructing new tanks, wells, basadis, temples of all the four castes (*catussamaya*), watershed, sacred bathing place, feeding houses (*satra*), grove and other well-known works of merit, Caṭṭaladevi gained renown. She endowed food to many lines of monks, gold to Brāhmanas and raiment to others, as if suggesting, 'Who else is greater in bestowing gifts!'

6.7 For the renovation of *Pañca vasadi*, for the gifts of food to the community of ascetics and for the worship without let, the four princes and brothers of Sāntaligenād being present, washing the feet of the pontiff Kamalabhadradeva, gave villages and lands (specified). These endowments of the king, princes and Caṭṭaladevi, were free from all varieties of taxes (list given), along with the boundaries marked.²⁴

6.8 Caṭṭaladevi has been compared to a tree. Its root the king of the serpents, its stem the sky, its tip the apogee; the peaks of the silver mountain its berries, its leaves the points of the compass, its buds the constellations, the white lotus its blossom, its fruit the moon, watered by the milk ocean-was the tree of Caṭṭaladevi's fame. She, after laving the feet of Kamalabhadra paṇḍitadeva, disciple of Śrīvijaya paṇḍitadeva, appointing those of thier congregation the chiefs, made, once again several grants of villages for the perpetual maintenance of Pañcakūṭa Jinamandira, which exists to this day in good condition.²⁵ [Nagarajaiah, Hampa : *Sāntararu - Ondu Adhyayana* : 1997-A : 132 - 36]

6.9 A rare incident of historical significance also occurred in the same period. Nanni Sāntara *alias* Govindaradeva or Goggiga, was a close associate of Vikramāditya, when the latter was governing the Gangavādi-96,000, with his residence at Banavāsi, and the other main places being Balligāve,

Bandaḷike and Pombuccapura, in his younger days as a mahāmaṇḍaleśvara; vide para number 3.6 in this monograph. After being crowned as the emperor also, Vikramāditya, continued to cherish the friendship of Govindaradeva. Coming to meet him half-way, and giving him half the seat on his metal throne, the emperor (*cakravartti*) Vikramāditya, placed the valiant Nanni-Sāntara by his side. This is one of the unique occasions of an emperor honouring a sub-ordinate on equal terms. With the liberal support of the emperor to the rulers of Sāntaḷigenāḍ, Jainism reached its zenith during this period.²⁶

7.1 When, the great general and minister, the daṇḍanāyaka Barmmadevarasa protecting and enjoying the Banavase-Twelve Thousand, the Sāntaḷige - Thousand and the 18 *agraharās*, was in the royal city Baḷḷigāve:-

Jinanāthasvāmi his god, his own guru Guṇabhadrabratindra, his mother Jakkabbe, Soma his father, his younger brother Mechi, Bhāgabbe his wife, his father-in-law Kalideva, was Singa an ordinary man? He was a great benefactor, in union with *dharmma*. Singa *alias* Pratikantḥa Siṅgayya, having commenced a discourse relating stories of works of merit, made petition to his ruler, saying- 'obtain from Ballavarasa a village (bāḍa) and give it to the *Permmāḍi-basadi*'. Where upon the daṇḍanāyaka Barmmadeva, having represented the whole of the circumstances to his own lord, Tribhuvanamalladeva, in C.E. 1077, for the services of the god of the *Cālukya Gāṅga Permmāḍi Jinālaya*, which he had made in the royal city of Beḷḷigāve, when he was a prince (Kumārakāla).

For the worship and anointing, for the offerings, and food or *ṛsis*, as well as for repairs of the *basadi* and new works, with pouring of water and all the ceremonies, he gave the village of Manevane in the Jiddulge-Seventy of the Banavase- Twelve Thousand *kampana* to Rāmasenapaṇḍita,

of the Śrī Mūla sangha, Sena gaṇa and Pōgari gaccha, in C.E.1077. Rāmasenapaṇḍita, the donee and a pupil of Mahāsenabrati, was in grammar Pūjyapāda, in logic Akalaṅkadeva, in poetry Samantabhadra. The friar Mahāsenabrati, was confrere of the ascetic Gūṇabhadradeva, whose lay votary Cāṇḍarāya wrote the inscription.²⁷ Cālukya Gaṅga Permmāḍi Jinālaya built by Vikramāditya VI, continued to be popular in twelfth century also with its new nomen, called Hemmāḍiya basadi [E.C. VII-i, Sk.123, A.D.1159, Baḷligave, p.230, lines: 77-78].

7.2 An inscription, written in Sanskrit and Kannada languages, records, the death [*deham-vihāya-svayam*] of Śrīnandī paṇḍitadeva of Sūrastha gaṇa, by the rite of *sallekhanā* observed for one month at *Ane-sejjeya basadi* at Purikaranagara in 1077, and the death of Bhāskaranandī Paṇḍita, the elder confrere of the former, in 1078. Both the Jaina pontiffs were worshipped by the kings in such way that the feet of the ascetics were shining bright, with the rays of precious stone fixed in the crown of the kings (*sakala-nṛpati-makuṭa taṭaghatita maṇi-gaṇa-kiraṇa masruṇita*).²⁸ Purikaranagara olim Puligere is the modern Lakṣmeśvara in Śirahatti tk.

7.3 Another charter of the same period records the grant given to the Śāntinātha Jina temple, commissioned earlier at Hungund between C.E. 961 and 973 by Mārasimaha (961-74), son of Būṭuga-II (935-61), who had the cognomen of *Gaṅga-cūdāmaṇi*, the head-jewel of the Gaṅga dynasty. The epigraph provides additional information about Mārasimaha that he had caused a Śāntināthadeva temple at Hungund. In the Beḷvoḷa-300 was included Kisukāḍu 70 and it comprised of Hungund 30. Mārasimha was governing Gaṅgavāḍi-96000, Kisukāḍu-70, Purigere-300 and Beḷvoḷa-300.²⁹

Śravaṇabeḷgoḷa inscription clearly states that Mārasimha

erected *Mānaṣṭambhas* and founded *Basadis* at different places.³⁰ Purigere was the capital of Puligere-300. Anṅigere the residence of Beḷvoḷa-300. Hungund was an important town in Kisukāḍu; Mārasimha had built a Jinālaya at Purigere and Anṅigere also. [Nagarajaiah, Hampa: A History of the Early Ganga monarchy and Jainism : 1999]

7.4 Another epigraph of the same period, in temporal terms, twice mentions the name of *Ghaṭāntakiya basadi*, which was to the north of the town Morab, and a *Dānaśale*, a free feeding house attached to the same *basadi*.³¹ The cognomen *Ghaṭāntaki* has a special connotation in the context of Jaina pantheon; in brief, *Ghaṭāntaki* is another name of Padmāvati-devi, a Jina-Śāsanadevi.³² Dānacintāmani Attimabbe, who caused 1501 Jaina temples also had the *biruda* *Ghaṭāntaki* and some of the temples, she built were named after her as the *Ghaṭāntaki-basadi*.³³ Attimabbe had built a *Ghaṭāntaki basadi* at Morab is mentioned in another inscription.³⁴

7.5 An inscription on the slab below a tamarind tree, to the south west of the village, records that Baladeva, chief of the generals (*daṇḍanāthāgrāṇi*) of (Trailokyamalla Vīr Noḷamba Pallava Permmāḍi) Jayasimhadeva, the heir apparent and younger brother of the emperor, was a devout Jaina. Jinanātha was Baladeva's lord and god, the celebrated Māghaṇandi bratipati his preceptor and obtainer of boon from the goddess Padmāvati. With these and all other titles, the great minister and *daṇḍanāyaka* Bāladevayya was ruling and in enjoyment of Banavase-12000, and the 18 agrahāras.³⁵

8.1 A much mutilated lithic record of this period, which refers to the reign of Tribhuvanamalladeva, registers certain grants of land to the temple, after laving the feet of the donee, Bāḷacandradeva of Desiga gaṇa Postaka gaccha, a cohort of Jaina friars and nuns³⁶. The village Hiresingana-

gutti was included in the Kariviḍi (the modern Karāḍi) – Thirty sub-division. The pontiff Bālacandradeva may be the same ascetic, identical with the preceptor of Nāgacandra [1044-1100], the court-poet of Vikramāditya and an author of two Jaina classics, Mallināthapurāṇa and Rāmacandracaritam *olim* Pampa Rāmāyaṇam.³⁷

8.2 The distinguished Jaina laic of charitable disposition, Biṇeya-Bammiseṭṭi built and endowed (land specified) an ĀdiBrahma Jinālaya *olim* *Brahma Jinālaya* and constructed a *satra*, a building where food and alms were given away to mendicants. There was an additional *akṣṛima* jinendrāgāra and bhojana-sāle, a feeding-house at Isūr, the same place³⁸; the thousand-Brāhamaṇas of the agrahāra also gifted land to the Jinālayas (the other details of the charter are effaced).

8.3 Nālikabbe, a pious lady votary, erected *Caṭṭa Jinālaya* in memory of her (departed) husband at *Koṇḍakundeyatirtha*, and for the service and maintenance of the same *basadi* Joyimayyarasa, a mahāmaṇḍaleśvara made a grant of thirty *mattars* of land, a flower garden an oil-mill and eight house-sites.³⁹ Incidentally, it may be noted that this place is recognised as the birth place of the renowned Jaina apostle Koṇḍakunda ācārya, author of several Prakrit works. There are two Koṇḍakunde villages, the smaller one is called Kīriya-Koṇḍakunde.

A record of the same year registers the death of Pamigāvunḍi wife of Nāgagāvunḍa of Hebbāgi, a lay disciple of Narendrasena bhāṭṭāraka [SII.XV. 623. 1081. Soraṭūr (Gadag dt) p. 404]. The Jaina ascetic Narendrasena also figures in another inscription [SII. XX. 53. 1081. Lakṣmeśvar. p. 66], the details of which needs an in *extenso* discussion.

9.1 A record refers itself, in prose and verse, to the reign of Tribhuvanamalla Vikramāditya-VI. His younger brother Jayasimhadeva-III, the *yuvarāja*, the heir-apparent,

was at the time *governing* the ‘two Three-Hundreds’, namely Beḷvola-300 and Puligeṛe-300, and the Banavāse-12,000, the Śāntaḷige-Thousand and also the Kaṇḍūr-Thousand.⁴⁰ One of his subordinate barons, the mahāsāmantādhipati Eṛemayya (Eṛakapa, Eṛega-are his other *aliases*), a high minister, steward of the royal house-hold and general, was administering the Puligeṛe-300. Doṇa, younger brother of Eṛemayya, also held an high office in the government. Doṇa assaigned a grant for the Jaina cult in *Purikara olim* Puligeṛe, the modern Lakṣmeśvar in Gadag dist. Doṇa, the donor, entrusted the grants to the trusteeship of Narendrasena-II, the then pontiffical head of the Jaina Maṭha at Puligeṛe. Narendrasena-II was the senior disciple of Nayasena Sūri, who in turn was the senior disciple of Narendrasena-I, Of the senagaṇa, a cohort of the friars and nuns in the Mūla Sangha, the original congregation of the Jaina sect.

9.2 The charter further introduces a distinguished family of pious Jains, with the details of over five generations. Of the last members of this vast pedigree, Ādinātha, Śānti and Pārśva also made some grants to the Jaina monastery of Puligeṛe, which continued to be a flourishing centre of Jaina settlement during the period of Vikki.⁴¹

9.3 Jayakesinṛipa of Sagara *olim Maṇalera* family, a feudatory and lord of the capital city Purikara (Puligeṛe), the best of towns (*pura-vara*), and a famous Jaina settlement⁴², was governing as a *rāṣṭrika* or bhojaka over Puligeṛe-300 (*tri-śataka*). The five-Hundred members, headed by Śānti-seṭṭi *alias* Santaṇṇa and Bammi-seṭṭi, made a gift of land, after purchasing it from the Brāhamaṇas, with the money which had accumulated with interest, granted formerly to taḷara Nāgavarman, a subordinate of Vāvaṇaṇṛipati, to Lakkaṇaseṭṭi, father of Śāntiseṭṭi, for the benefit of drawing water by picotta (*eta*) from the well called *Rāṭaṇada-bāvi*. Indranandibratīśa, the chief prophet at that time, was the guru of Śāntiseṭṭi.

Neminātha, elder brother of Śantisēṭṭi, to the merit of his grand father, donated certain land (specified) to the maintenance of picotta for the public.⁴³

End of Eleventh Century

10.1 Mahāmaṇḍaleśvara Beta-II *alias* Betarasa, the third in the line of the Kākatiya ruler so far known, granted land and money to the Jaina temple, while Tribhuvanamalla was ruling the flourishing kingdom. The *basadi* called *Vīra-kamala-Jinālaya* was constructed by Meḍarasa of Ugravāḍi *viṣaya* and Polavāsa (Polasa) country a mahāmaṇḍaleśvara.⁴⁴ Meḍarasa possessed the qualities of Mādhava-Varma who had eight thousand elephants (*aṣṭau-danti-sahaśrāṇi*), ten crores of horses (*daśa-kotyantuvājīnām*), and endless crowds of foot-soldiers.

10.2 Beta-II, lord of Anumakoṇḍapura, entitled for the five sounds, a mahāmaṇḍleśvara and a feudal subordinate, made the following gifts: the tank Maṇṇanakere in the village of Manmaddi, a small field of forty *mattars* to the south of it, 120 *mattars* of *bilvoḷa*, the tank of Śrī Ravicandra Paṇḍita, flower garden Viṭṭalakere, to the west of the *basadi*, ten *mattars* of black land to the south of it, forty house-sites, twelve *simgava-gadyānam*, payable to the *caitra-pavitra* festival of Jogusiddheśvara.⁴⁵ Meḍarasa *alias* Meḍarāja of Rāstrakūṭa dynasty also made gift of land in his territory to *Kadaḷālaya basadi*.⁴⁶

10.3 Mahāmaṇḍaleśvara Āhavamalla Permāṇaḍi donated cultivable lands to Kīrtivilāsa Śānti jinālaya. For the maintenance of the temple, for feeding the congregation of Jaina friars, wet land of two *mattars* below the tank and outside the fort of Candrakote, was made over ritualistically by pouring water on the gift and thus delivered it to the recipient Kaṇṇāḍeḍa siddhānta, after washing his feet.⁴⁷

10.4 An inscription incised on another fragment of a mutilated slab, records the gift of money, derived from taxes

made by Barmaṇa for the feeding of the *ṛsis* and *Ajjis* (sk. Āryikā), the monks and nuns of the Nirgrantha faith, attached to the Jaina temple called *goṇada Beḍaṅgi Jinālaya* of the capital city Arasiḍi *olim* Vikramapura.⁴⁸ Barmaṇa, the donor was a *sunka-verggaḍe* Mantara, a tax collecting officer under Barmadevarasa, Lord of the city of Bhogavati of the Sinda family. Guṇada-beḍaṅgi (handsome with virtues) was the cognomen of Akkādevi, sister of Vikramāditya-V and daughter of Daśavarma, who had Bhuvanaikamalla as his royal surname.⁴⁹

10.5 The Jaina temple at Arasiḍi was an old temple of tenth century; for the maintenance of this *basadi*, Akkādevi made a gift of land in 1047, while she was encamped at Gokāge (the modern Gokak town), which was entrusted to the abbot Nāgasena Paṇḍita of the Hogari gaccha in the Varasena gaṇa in Mūla sangha, the chief of the local Jaina diocese.⁵⁰

Because this (Neminatha) Jinālaya was connected with the Cālukya dynasty and enjoyed imperial status, it continued to receive grants, throughout the period of Cālukya rulers.⁵¹

11.1 The Cālukya emperor Tribhuvanamalladeva favoured the mahāmaṇḍaleśvara of Maṇḍali-Thousandnāḍ along with his cognomen, Tribhuvanamalla Gaṅga Permāḍideva, an ardent follower of Jainism, with all the rights as regards treasure trove and under ground stores, according to the rule of one third⁵². Nokkayya, a great minister and senior *perggaḍe* of Tribhuvanamalla Gaṅga Permāḍideva, erected Jaina temple, enlarged a tank, formed paddy field, established places for distribution of water and food. The *basadi* that Nokkayya built shone with the big tank like the heaven surrounded by the divine river. Nokkayya built, two *basadis*, one at Taṭṭekere and another at Nellavatti (the modern Nyāmati) in Honnāḷi Tk, for the merit of his two sons. Nokkayya, a laic of the exalted Prabhācandra Siddhāntadeva of the original congregation Krāṇur gaṇa and Meṣapāṣāṇa-

gaccha, a cohort of the Jaina frairs and nuns, made grants of land (specified) for the monasteries, to the local drummers and the potterer. [Nagarajaiah, Hampa.: The Later Gangas - Maṇḍali Thousand : 1999]

11.2 The perggade Nokkayya had acquired such great fame that the king granted him the royal insignia of two horns, a canopy, *cāmaras*, big drums, a unique umbrella called the *Meghadambara* and thus made him shine like a mine of glory.⁵³

The Vikrama Sāntara-II, who had Odduga *alias* Oḍḍamarasa as his first name (1077-87), mahāmaṇḍaleśvara of Sāntalige-Thousandnāḍ, made over tax-free revenue of certain villages in Kallūrnāḍ and Hombujanāḍ of Sāntalige-1000 division, to the worship and feeding the group of Jaina-saints at *Pañca-basadi* in the Hombuja town, also the residence of Sāntara kings.⁵⁴

The gift was entrusted after laving the feet, to Ajitasena- Paṇḍitadeva who had the surname of Vādībhasimha⁵⁵.

12.1 As mentioned earlier, in para numbers 10.4 and 10.5, Arasiḍiḍu *olim* Vikramapura [Bij dt, Hungund tk] was an established Jaina settlement from an early period of the Rāṣṭrakūṭas, where there were more than two basadis and the one with the cognomen of *Guṇada-bedangi-Jinālaya* was much known to the public. The temple of *Arhat* was again accorded grants in 1087.⁵⁶

12.2 While the victorious reign of the prosperous Tribhuvanamalladeva, the supreme king of great kings, the most venerable, the glory of the family of Satyāśraya, the ornment of the Cālukyās, was flourishing with perpetual increase, king Kārtavīrya, the fortunate mahāmaṇḍaleśvara, the feudatory was governing the Kuhuṇḍi-3000, with its residence at Saundatti.⁵⁷

King Kālasena of the Raṭṭa family had built a temple of

Jinendra at that place; and to that shrine king Sena-II, who was possessed of a mighty army, gave in his devotion 12 *nivartanas* of land as a grant to be respected by all.

12.3 Twenty-one of the years that bear the name of the *era* of the brave Vikrama having elapsed, in *śaka* 1019 (C.E. 1087), the brave Permmāḍideva, the Cālukya emperor, gave as a grant to be respected by all, 12 *nivartanas* of land in his own custody (*sṅvata*) in Kāreyabāgu village, to the temple of *Vira Permmāḍideva Jinālaya*, the Jinālaya of the brave Permmāḍideva.⁵⁸ Raṭṭa chief Sena-II and Kannakaira-II, also endowed the temple with other gift of lands (boundaries specified). The Jaina preceptor Kanakaprabha siddhāntadeva was the donee.⁵⁹

12.4 It is of socio-cultural and historical importance to note that there were two distinct Jinālayas in the very name of Vikramāditya. Of the two, the one under discussion, the *Vira-permmāḍideva Jinālaya* was at Saundatti, which was in the middle of the Cālukya empire, and the other one was at Baḷligāve, in the extreme south of the kingdom, built by Vikramāditya himself. Incidentally, it may be noted that Saundatti (Sk. Sugandhavarti) was a nerve centre of Nirgrantha church, and the nomen Saundatti itself has an etymology of Jaina origin. The place-name Saundatti is a variant of *savaṇa* [Pk. Savaṇa/Samaṇa, Sk. Śramaṇa, 'a Jaina monk'] *datti* ('endowment'), which means a place given to the Jaina monk(s) as an endowment. The present temple of Yellamma, a popular local deity was the paṭṭa *jinaḷaya*, a royal Jain temple of the Raṭṭas, during the period of the Rāṣṭrakūṭas, the Cālukyas, and the Hoysālas.

13.1 Mahāmaṇḍaleśvara Pallava Bhūmipāla, caused a Jinamandira to the west of the (existing) Candraprabha (*tārāgaṇādhīpa-prabha*) Jinālaya, at Pūṇḍūr (modern, Pūṇḍūr), the place of his residence, in C.E. 1087⁶⁰.

Pūṇḍūra Pallavarasa, the king of Pūṇḍūr, obtainer of a

boon from Padmāvatidevi the Jaina deity was also a lord of Kembu-kundūr. As an ideal Jaina householder, his recreation was giving the four fold charities of food, shelter, medicine and religious literature. The new Jinālaya that he caused, and named after him as Pallava Jinālaya was five storied, *sarvatobhadra jinālaya* which glittered like a *Surendra vimāna*, the charriot of the lord of the gods. Pallava-Bhūpala, a diamond of kings, granted one hundred mattars of cultivable estate at Iṭṭakallu village, fifty matters of land at Pūṇḍūru, one mattar wet-land, two gardens, two oil-mills, two shops, twelve houses, one *balla* (a measurement) food grains, hundred betel leaves to each basketfull of betel leaves, two *paṇas*, 16 areca-nut for each thousand unit, and one mattar paddy-field, all free of encumbrances to the Pallava-Jinālaya.⁶¹ The charter states that with the Jaina temples, the rich endowments, the monks, the excellent lay votaries, the Pūṇḍūr looked like another Kopaṇa *olim* Koppaḷa, [Nagarajaiah, Hampa.: Jaina Corpus of Koppaḷa inscriptions-X Rayed : 1999] an eminent holy pilgrimage centre for the Jains.⁶² Pūṇḍūra Pallavarasa the mahāmaṇḍaleśvara, made over these gifts to Kanakasena bhāṭṭāraka, his religious preceptor, after washing the feet.⁶³ The above details confirm that Pūṇḍūr was an important jaina establishment ; a jaina maṭha also existed here.

13.2 While Tribhuvanamalla, the eldest of the Pāṇḍava, the very Yudhiṣṭhira in truth, resplendent with infinite lustre, as being a sun in valour and his auspicious reign was current, the monks of the Balātkāragaṇa lineage of the original Jaina sect, was exceedingly lustrous in Kuḥuṇḍi-nādu. Some of the Jaina temples were constructed while he was young and a mahāmaṇḍaleśa.

Among such early *caitylāyas* one was at Saundatti, the other at Pratkanṭha Singha's place. Nidhiyama gāmuṇḍa, the chief of the *Hilleyaru race*, having had built in Koṇḍanūru,

a centre of the Balātkāra gaṇa saints, a beautiful shrine of Jina as being the crest-jewel of the lovely woman the earth. Nidhiga *alias* Nidhiyama joyfully set apart a portion, never to be interfered with, and gave free from all opposing claims, in the circle of Kūṇḍi *olim* Kuhuṇḍi and in the field of Hindādhi (the present Hindwādi in Belagaum) which was in his own *mānya* lands, two mattars of cultivated lands, twelve houses, one oil-mill and one garden. On the same day, i.e. in 1087, the fortunate mahāmaṇḍaleśvara, king Kanna *alias* Kannakaira-II came to do worship at the Jina shrine, laved the feet of Śrīdharadeva, gave (lands) for the *aṅgabhoga* and *raṅgabhoga* of the god, repairing whatever might become broken or torn or worn-out through the age. Jayakarṇa, the beloved son of the fortunate emperor, and Nidhiyama gāmuṇḍa gave free of all opposing claims to the Jaina temple, lands and houses.⁶⁴

13.3 The Thousand of the big-village (*mahāgrāma*) Piriya-Kereyūr (modern Hire-kerūr), were virtuous and like the royal swan in the lakes of *Arhanta* philosophy and other philosophies.⁶⁵

13.4 An inscription from Besūr (Sh. dt, Sāgar tk) of 1089 states that Jaina seats were undisturbed.

14.1 A Telugu inscription from Bekkallu states that Raviraḍḍi of the fourth-caste (*caturtha-kula*) was a pious Jaina. He had a son by name Camḍireḍḍi whose friend was Punnireḍḍi. Mallireḍḍi, son of Punnireḍḍi, established a Jina temple and a *Trikūṭa-basadi*, a triple shrine at Vrekkallu (Bekkallu). This Jina shrine was a combination of twenty-one shrines. Mallireḍḍi endowed the *basadi* with gifts.

14.2 Gomarasa, a māṇḍalika, constructed a *Jina-griha* and endowed it with a grant of paddy field, a flower garden, an oil-mill, which was entrusted and endowed to his preceptor Candrasena acārya.⁶⁸

14.3 A record of the reign of Tribhuvanamalla, highly

eulogises Gopanandi Paṇḍitadeva of Koṇḍakunda *anvaya*, Mūla-Saṃgha, Deśiga gaṇa and registers a grant of Rācanahaḷḷa, a brook and the Belgoḷa-12, by mahāmaṇḍaleśvara Tribhuvanamalla Eṛeyaṅga-Poyasaḷa for the repairs of the *basadis* of Kabbappu-tīrtha, i.e., Śravaṇabelagoḷa, for worship, gifts of food, dancing girls and attendants.⁶⁹

15.1 Jākaladevi, beloved queen of Vikramāditya-VI, and daughter of Tikka, renowned for her attainments in fine arts, was in charge of the administration of the village Ingulige *olim* Ingaḷagi (Gulbarga dt. Citāpur tk.). She was a zealous follower of Jainism “One day, a sculptor, having secured an audience with the queen, was exhibiting an image of the god Mahu-Māṇikya. At that moment, the king happened to come there. Moved by her unflinching devotion, he exhorted her to purchase the image from the artist and enshrine it in estate village. Accordingly, she erected a decent temple and installed the image there in. This typical anecdote, simple as it is, has profound significance. For it reveals, in conjunction with other similar instances, the psychological background for the mighty faith of Jainism that wielded influence over the rank and file of the people of Karnāṭaka during this period.”⁷⁰

15.2 The queen Jākaladevi accorded an endowment of land in C.E. 1094, for the maintenance of the *Jinageha* that she caused so affectionately at Ingūṇige, with the approval of the king and made over, with due ceremony of laving the feet, into the hands of Indrasena Bhaṭṭāraka who was to look after its management. She gifted 21 *mattars* of land, free of all imposts, a garden, a paddy field (all boundaries specified)⁷¹. It is suggested that the queen Jākaladevi and her father Tikka belonged to Telugu country⁷², rather than of the Kadamba stock⁷³.

15.3 “Doṇi in the Muṇḍargi Peṭhā was a conspicuous abode of the Jaina doctrine during the period of the 11th to

the 13th century A.D. This town whose ancient name was Dronāpura, was being administered by Lakshmi Mahādevi, the senior queen of Vikramāditya-VI, in A.D.1097. In that year a Jaina temple was constructed in this place by a merchant named Soviseṭṭi who made a gift of land for its maintenance in to the hands of the preceptor Cārukīriti-Paṇḍita. Besides the temple constructed by Soviseṭṭi, a few more Jaina temple must have existed in this place⁷⁴. Soviseṭṭi made the gift of two mattars of land and gardan, with the boundary marked, in the presence of the sixty *mahajanas* of the great agrahāra Dronāpura, headed by the Uroḍeya, cheif of the place, and the several seṭṭis, the traders of the place⁷⁵. The Dāyimayya, a lay follower of Muncandra Siddhāntadeva, has authored the concerned charter of 45 lines.

15.4 A slab from Ujjili containing two epigraphs, one in the front side and the other one on the reverse, refers to the *Baddi Jinālaya* in the fort of the capital city of Ujji-Voḷal⁷⁶. The Jaina temple named after Baddega-Amoghavarṣa (C.E. 936-39), the Rāṣtrakūṭa emperor as Baddi-Jinālaya where *cenna-Pārśvadeva*, the 23rd Tirthankara was the presiding god (mūla nāyaka). An early inscription records certain grants to this Jinālaya⁷⁷.

A later charter, on the very reverse of the same slab, of the period of Vikramādityadeva, registers the gift of a tank and the income derived from the tax *vaddarāvula* to the god Pārśvanātha of Baddi-Jinālaya by the great minister cum daṇḍanāyaka *bāhattara-niyoga-Śrikarāṇa* Bhānudevarasa with the consent of Saudhare Keśavyya-nāyaka after laving the feet of the Indrasena Paṇḍitadeva, the abbatial chief of the local diocese.⁷⁸ The gift of Bhānudeva who was also the army officer of kallakeḷagundāḍu, was for the ablution, lamp, frankincense, offering of fruits, eight types of worship, white washing, renovation and repairs.

Twelfth Century : First Decade

16.1 When Candaladevi, one of the senior queens of Vikramāditya, was governing the Alandenāḍu, Bibbarasa was the feudatory chief and the Lord of Kopaṇapura. Bibbarasa, obtainer of a boon from the Jaina deity Padmāvāṭidevi, was an ornament of Alande. Caudhare Rakkasayya, an officer under Bibbarasa, “being a staunch adherent of the Jaina faith, he zealously practiced its teachings. He was a lay disciple of the great teacher Bālacandra Siddhāntadeva. This teacher was a constituent of the Mūlasaṅgha, Desiga gaṇa, Pustaka gachcha and *Piriya samudāya* (senior section)⁷⁹.

Rakkasayya, a lay votary of the Arhanandi Beṭṭadadeva, known for four-fold charities prescribed for the Jaina house holder had an ideal spouse. Akkaṇabbe, consort of Rakkasayya, a jem of women, spent her days in worship, liberal grants. Śāntivarma *alias* Śānta, a worthy son of Rakkasayya and Akkaṇabbe, was a lay disciple of Bālacandradeva. Caudhare Rakkasayya and Malliyakka, his consort had caused a Jina Pārśvanātha temple of stone and reading-hall where an image of Arhat Śāntināthadeva was installed.⁸⁰

They donated, in 1098-99, twelve *mattars* land of black soil, a garden, an oil mill and ten houses (boundary stipulated) to the Pārśvanātha temple and to the Śāntināthadeva at the *paṭṭasāle* for conducting the ceremonial occasions of *abhiṣeka*, daily ablutions, *aṣṭavidhārcane*, eight-fold worship, and *jvadayā-aṣṭmi*, the eighth day of the light half in the month of Āsvayuja, the typical Jaina festivals, and also made provision for feeding the *ṛṣis* at Haḍaṅgile (the modern Huṇasi-Haḍagali). The inscribed tablet setup by the donor provides a long list of the pedigree of Jaina ascetics to which Bālacandra Siddhāntadeva belonged.⁸¹ Candaladevi *alias*

Candralekha was the daughter of Śilāhāra Mārasimha [QJMS.: XLV.p.9]

16.2 At Karjagi *olim* Sāyabbeya-Karanjige (Gul dt, Afazalpur tk), Paṭṭamahādevi Bhāgaladevi, crown queen of Pāṇḍya-Vamśa (clan), caused an excellent Jaina temple called *Ratna-traya-basadi*, a temple of three jewels. Bhāgaladevi endowed it with seventy *mattars* of land, a garden and an oil-mill and entrusted it to Vimalacandra Paṇḍitadeva in C.E. 1099.

17.1 An interesting non-Jaina inscription, from Belur tk (Hn dt.) of Śaka 1023 (C.E. 1100-01), has the usual Jaina invocatory Śloka of *Śrīmat-parama-gambhīra syādvādāmoghā-lāñcanam*, a quotation from Bhaṭṭa Akalanka ācārya's *Prāmāṇa Samgraha* (C.730 C.E), but the last word has been changed from Jina Śāsanam to Śivaśāsanam.⁸² The record states that mahāmandaleśvara Ballāḷa-Poysaladeva was on his way to Sosevūr *olim* Aṅgaḍi, an important seat of Jaina monastery.

18.1 A lithic record of this period, on the doorframe of a Jaina temple, contains some Sanskrit verses (ślokas) arranged in *cakra bandhas*, the lines of a wheel like circle with axle-box and spokes in *sarvatobhadra* style of composition; the verses are assigned to C. 1100 C.E.⁸³

18.2 To the worship of the Śāntinātha temple and for the food of *ṛsis*, certain land was made over to Bāhubali ācārya, a disciple of Indranandi-susamyami of *Hanasoge anvaya* in the Mūla sangha Desiya gaṇa Pustaka gaccha of Koṇḍakunda anvaya.⁸⁴ This Śāntinātha basadi was commissioned by Būṭayya alias Būṭuga who had the cognomen of Ganga Cudāmani.

18.3 Govindarasa, a raṇa-raṅga-Bhairava, was protecting the Banavase-Twelve Thousand and the Melpaṭṭe Vaḍḍa rāvaula, in peace and wisdom. His son Soma *alias* Sovarasa, whose wife was Somāmbikā, had two daughters Virāmbikā and Udayāmbikā, who caused a Jaina temple to be erected at

the old Amatekoppa village.⁸⁵ The epigraph has the following unique description of the temple:

**Kim Devendra-vimāna eṣa kimuta Śrī-Nāgarajāsrayah
kim Hemacala-Śaila ity-anudinam Śankam dadhanam jane
niṣṣeṣavanipala-mauḷi-vilasan Māṇikyā-malañ citambhāty
atyunnati maj = jinendrabhavanam tābhyam vinirmāpitam⁸⁶.**

18.4 An epigraph from (Basava) Kalyāna (Bidar dt) of C.E. 1100, registers the construction of Jaina temples at the capital city by several people including Dānacintāmaṇi Attimabbe, and subsequent maintenance by several other pious Jains of the time of Vikramādityadeva.⁸⁷

18.5 Three Jaina lay followers (*Śrābakas*) namely Tailuga, Govinda and Boppuga founded a *basadi* and a hall for charities (*Dāna Sāle*), when Sāntara king Oḍḍuga was governing the division of Sāntalige-Thousand⁸⁸. And this was the period when Malanakoppa also progressed as a efficacious Jaina seat.⁸⁹

19.1 Dhāraladevi, queen consort of Tribhuvanamalladeva, *jinapūjālate*, a creeper of the worship of Jina, endowed paddy-field under the tank (specified) and she delivered it by pouring water on the gift, in order to make it irrevocable, to the three recipients-Babbideva, the mahāpradhāna, Dhurimayya, the Śrīkaraṇa daṇḍanāyaka and Bhogimayya *alias* Bhogadeva daṇḍanāyaka. The gift was intended to facilitate the acts of observing religious obligation and to perform meritorious austerity in the local Jaina temple⁹⁰. With this gift of Dhāraladevi, three of the queen consorts of the emperor Vikramaditya-VI, have openly extended their devotion to Jainism, the other two queens being Jākaladevi⁹¹ and Candaladevi.⁹²

20.1 When Tribhuvanamalla was ruling from Mānyakeṛe, under his orders, one third of the endowment given earlier to the *Cenince basadi*, a Jain temple at

Tāṇḍipāmulamka in Kalavaceḍu-40, was deviated to the god Someśvara⁹³. This is an (unusual) example of readjusting the gifts given earlier. The fact of taking away 1/3 of the grant of the Jaina temple need not be interpreted as a case of king's disrespect or unfavourable attitude to the faith, because there are many more instances of his undiminishing support to the spread of *Anekāntamata*.

Second Decade

21.1 An epigraph, on a stone setup near the ruined Jaina temple out side the village, registers the installation of the Jaina image and the gifts of a mango grove, twenty mattars of *karamba* (uncultivated) land and other lands for the repairs of the Jinālaya, feeding of the ascetics; the donors are Biramaraddi, the daṇḍanāyaka of the capital Bhuvanagiri, two *karaṇams*, the village accountants of Bekkallu. Biramaraddi belonged to *viṭṭi-vamśa olim biṭṭa-kula* of the *raḍḍi-clan*. Punniraḍḍi of Nanganūru and Raviraḍḍi of Vellamapaṭṭa also granted some gifts to the above Jinālaya.⁹⁴

21.2 Another charter of the same period and from the same place as above, records that Malliraḍḍi of viṭṭi-kula and the lord of the Bekkallu, granted land (specified) for the worship of Manditadeva Jina, feeding of the Jaina friars and nuns; the donee was Guṇasena paramātma-dhyānadeva⁹⁵. Malliraḍḍi is eulogised as an ornament of the Jaina householder (*Śrāvakābharaṇa*), head-jewel of the right-faith, who had accomplished charity, worship, sterling character and fasting, the four virtues.

21.3 The trading community, the officials of the mint and others in the coinage, gave several gifts to the *Brahma Jinālaya* of Hiriya-(‘senior’)-Gobbūru(Raichūr dt.). At present this inscription is preserved in the Hyderabad Museum⁹⁶. This lithic record also contains rare imprecatory verses of the Jaina motif, which I have discussed elsewhere.⁹⁷ The temple is also referred to as *Nagara Jinālaya* which shows that it belonged to the corporation of the local traders. Gobbuūru was a freely endowed agrahāra.

21.4 A Brahma Jinālaya of the same period, but

different from the above mentioned temple, commissioned at Belavatti (Hāveri dt, Hānagal tk), flourished with munificent grants.⁹⁸

22.1 In the 35th year of Cālukya-Vikrama-kāla, i.e., C.E.III, Ketavve, Biṭṭideva, Bhujabala Gaṅga permmāḍi Bamma Gāvunḍa and the nāl-Prabhus country sheriffs, made a grant of land (specified) with six houses and one oil-mill to the Jinālaya. Ketavve, who caused the Jinagriha, was a lay disciple of Municandradeva who was a pupil of Kankanandi Traividya-deva, a confrere of Śubhacandradeva⁹⁹. Bogadeva, a *senabova*, a village accountant, and a lay votary of Kankanandi Traividya-deva composed this charter.¹⁰⁰

22.2 When the celebrated mahāmaṇḍaleśvara Tribhuvanamalla-Bhujabala Gaṅga Permmāḍideva, his crowned queen Ganga Mahādevi and their family of four sons, were in the Maṇḍali-Thousand in their residence of Eḍhalli, the mahāmaṇḍaleśvara's other half Bācaladevi, an accomplished musician and dancer, made a *caityālaya* of Pārśvanātha, an ornament to the Maṇḍalināḍ. In the 37th Cālukya-Vikrama year, the year Nadana i.e. C.E. 1113, the mahāmaṇḍaleśvara, his chief consort, perggade Bācaladevi, the four princes and all the ministers, in the presence of *nāḍ prabhus*, made a grant, free of all imposts, of Būdanageṛe, certain lands in Bannikeṛe, a garden, two oil-mills and certain customs dues in both these towns. The Lokkiguṇḍi *prabhu* Eṛakaṇṇa granted for the decorations of the god, one and a half *Lokki-gadyāṇa*, to increase by interest and some land. Grant to the stone mason Kāḷoja and for the dancing girls, was also made on the occasion. Śubhacandradevamunipa, a pupil of Maladhārdeva Yamina, and the chief abbot of the diocese of Bannikeṛe monastery, was the recipient of the endowments.¹⁰¹ [Nagarajaiah, Hampa : *Later Gangas - Maṇḍali Thousand* :1999]

23.1 Yet another lithic record of the same period

records a grant of land, made by mahāsāmantādhipati Kālidāsa daṇḍanāyaka to the temple of Jina Pārśvanātha constructed by Bijjasetṭi at Kannavuri (Kanūra). Arhaṇandi *Bettadadeva*, illustrious of the hill, of Koṇḍakunda *anvya* Desiga gaṇa Postuka gaccha Piriya samudāya, belonging to the spiritual lineage of Koṇḍakunda ācārya, stated to be the teacher (*guru*) of Bijjideva *alias* Bijjaṇa or Bijjasetṭi. Kālidāsa daṇḍanāyaka granted land with *tribhogābhyantara* (the king, the god, and Brāhmaṇa) to the Pārśvanātha temple, with the prior permission of Tribhuvanamalladeva.¹⁰²

24.1 The mahāmaṇḍaleśvara Ācarāja was the brother-in-law of Āycaṛāja, the perggade of Abbayagere and a worshipper of *Jinapati*. Ācarāja also protected the old *basadis* and other temples and respected all religions as his own.¹⁰³

24.2 Hermmāḍiarasa or Hemma *alias* Hermma Māndhātabhūpa, son-in-law of Ereyanaga-Hoysaḷa and the governor of Maṇḍalinād, made a Jina temple of the *Kārṇūrugana* of the *Meṣapāśāṇa-gaccha*. The lay disciple of Prabhācandra-Siddhāntadeva, celebrated Bhujabala Gaṅga-Hermmāḍi Barmmadeva and his Paṭṭa-mahādevi, were bees at the lotus feet of Pārśvajinendra. Having commissioned a *caityālaya* in Kuntalapura, to provide for the worship, for food to the four-fold congregation and four sects, for repairs of the temple, for making the Jinālaya the chief-station for all, assembling the chiefs and farmers of Yeḍadore Maṇḍalinād, and charging them to protect the work of merit, washing the feet of their family teacher Prabhācandra Siddhāntadeva, Hermmāḍideva made a grant of the village with all rights pertaining, free of all imposts.¹⁰⁴

25.1 A much damaged and undated epigraph refers to the Jaina pontiff Nayakīrti Siddhāntadeva and Padmanandi bhāṭṭāraka. When prince (*kumāra*) Tailapadeva was ruling, Mācarasa, Sankarasa and Muddarasa made certain grants to a Jina temple, the details of which are lost.¹⁰⁵

25.2 The charter says that *daṇḍanāyaka* Tikka Bhaṭṭa, a Śaiva-Brahmin of the *agrahāra* of the Bālgūḷi town, made a gift of the toll revenue at the rate of two *hāgas* on every load of merchandise, instead of one *hāga* as before, for feeding five Brāhmaṇas in the *satra* every day, the balance, if any, being utilised for the repairs of the tank. Besides this, a grant of two *paṇas* a small coin of silver or gold of certain weight, per month, for offerings in the *Brahma jinālaya* was made in the presence of Śivaśakti Paṇḍita.¹⁰⁶ The gift was made in to the hands of Śivamayya, when Tribhuvanamalla Pāṇḍyadeva, a mahāmaṇḍaleśvara, ruling over Noḷambavāḍi Thirty-two Thousand. There were other *Brahma Jinālayas* during the period under discussion, caused by different donors at various palces viz., Lakkunḍi¹⁰⁷ Isūr,¹⁰⁸ Kubṭūr¹⁰⁹, Beḷavatti¹¹⁰, Bādli¹¹¹, Seḍam¹¹², cikka-Handigola¹¹³, Jogi-Maṭṭige¹¹⁴ and Niḍugall¹¹⁵; I have discussed the cultural and religious background of the concept of *Brahma Jinālayas*, elsewhere.¹¹⁶

26.1 The beauty of the *Jina caityāvāsa*, constructed by Barmmiseṭṭi, is described at length, but much of the text is lost in the erased two lines. Following is the translation of the remaining portion; The *caityālaya* gave an impression to the onlookers, who were heartily describing, that it is a golden pitcher on the head of the goddess of the mother earth, the nectar of prosperity flowing in full, a platform to place the three jewels of Right belief, R^o-knowledge and R^o-conduct¹¹⁷.

26.2 Satyavākya Kongaṇivarmma Dharmma-mahārājādhirāja-paramēśvara, boon lord of Kuvalālapura, lord of Nandagiri, with other titles, Nanniya Gaṅga, eldest son of Bhujaballa Gaṅga and Gaṅga Mahādeavi, mahāmaṇḍaleśvara of Maṇḍali-Thousand, was ruling. Barmmiseṭṭi the governor of Kalambūru-nagara, erected the above *basadi*. The consort of Barmmiseṭṭi extended her whole hearted support to her husband to be more bounteous, in supporting the cause of

their faith and to fulfill the desires of the four fold congregation of the Jaina faith. For the perpetual maintenance of the *jinagriha*, for the daily worship, for feeding the *ṛṣis*, Barmmiseṭṭi, with the approval of Nanniya Ganga Permmāḍideva, made over land below *savaṇana keṛe*, the tank in the name of Jaina hermit (Sk. Śramaṇa : Pk. Savaṇa), consisting of several mattars, (specified), gardens, twelve house sites and an oil-mill. Altruistically spurred, Barmmiseṭṭi made over these gifts, after washing the feet of Śubhakīrtideva bhāṭṭaraka of the *Meṣapāṣāṇa gaccha*, free of all imposts.

27.1 At Anmakonḍa (Hanumakonḍa, Ammakunde, Anmakundā,) near Warangal, stands the small temple of Padmākṣi : ‘The rock close to which the temple stands, bears on a portion of its dressed surface sculptures of some Jaina images seated in a row the Padmākṣi temple was originally dedicated to the Jina goddess *kadalālaya* and that the pillar was setup there by the lady who built the *basadi*, Jaina temple. At present the Brāhamaṇas of Anmakonḍa, who have somehow got possession of the temple, worship the goddess in it under the name Padmākṣi, which they believe to be synonymous with Durgā. It is not clear how or when the ownership of the temple passed from the Jainas to the Brāhamaṇas”¹¹⁸. The details of one of the important inscriptions of Andhra Pradesh, in the context of Jainism, are worth pondering.

27.2 Anmakonḍa, the best of towns, was the capital of the Kākatiya kings and was included in the principality of Sabbi-One Thousand, which formed part of the Kalyāna Cālukya empire. Perggaḍe Beta, a minister of Tribhuvanamalla Prola (1117-56), Kākati king, Mailama *alias* Mailamāmbā wife of Beta, caused the famous *Kadalalāya basadi* on the top of the hill in 1117, and gifted six *mattars* of land below the tank, built and named after herself by her husband Betana *Perggaḍe*¹¹⁹.

Mahāmaṇḍaleśvara Meḷarasa of Ugravāḍi, a member of the family of Mādhavavarman, who possessed a fabulous army of eight thousand elephants, ten crores of horses and innumberable foot-soldiers. He granted land situated below the Kūcikerē tank, which belonged to Oramgallu, a town under the control of Meḷarasa at the time of grant. A *pāga* (*hāga*), the fourth part of a *paṇa* out of the grants, was to be paid to Boya-Padda, a temple sweeper, incidentally it may be noted that Beta had constructed ten temples, houses for gods, of his Jaina faith.¹²⁰ The gift was for the daily worship, incense, lights and oblations in the temple and for the food, and clothing of the priest.

28.1 A badly damaged epigraph registers a gift of land to the worship of Jinendra in the Jinālaya, free of all imposts with the boundaries marked; other details of the donor and donee are completely obliterated.¹²¹

29.1 An inscription, on the Candragiri hill of Śravaṇabeḷagoḷa, records the grant of the village Parama by Gaṅgarāja *alias* Gaṅgacamūpati, one of the greatest generals of the army of the Hoysaḷas, to his *guru* Śubhacandra Siddhāntadeva, after washing his feet, for the maintenance of a Jinālaya constructed by his mother Pocabbe and his wife Lakṣmī. It also states that Gaṅgarāja, the great minister and *daṇḍanāyaka*, renovated all the basadis of Gaṅgavāḍi and the enclosure built around *Gommaṭadeva* of Gaṅgavāḍi¹²².

The historical value of this inscription is enhanced by the fact, that it has recorded an unusual incident of the army of Vikramāditya-VI, which was made to flee from the camp at Kaṇṇegāḷa, notwithstanding the attack of the general Gaṅgarāja. Pleased at this, Hoysaḷa Viṣṇuvarḍhana requested the general, to ask anything which he would grant; the result was that the general asked for neither kingdom nor wealth, but, intent on the worship of *Arhat*, only asked for the

imperishable gift of the village Parama and in turn granted the same to provide for worship in the Jaina temples so lovingly erected by his mother.¹²³

30.1 An inscription from Lakkunḍi registers gift of the *dasavanda*, one-tenth (Sk. *daśabandha*) income from the smithy of god Bharateśvara, made by Ketoja and Gaṅga, to the god.¹²⁴

31.1 The Śankaraseṭṭi *basadi* at Piriya-Kaḍambūru, built earlier, continued to be popular; a grant of twelve mattars of land and a tank was made over to the god Pārissadeva *olim* Pārśvadeva, *mūlanāyaka* of this temple in A.D. 1119.¹²⁵

32.1 An inscription from Aihoḷe introduces a certain Keśvayaseṭṭi, son of Jempāryya and Jetiyakka, as a 'son' i.e., obedient of the Five -Hundred svāmins, the respectfull elders of the Ayyāvoḷe-Aihoḷe [Ayya (cf. Sk. Ārya. Pali. Ayya) + Poḷal ('a city') -, a prominent city]. Keśavayya constructed a *paṭṭa śāle* (hall) of wood, for the merit of his mother Jātikavve, who had become a nun, a *basadi* to the eastern side for the merit of his wife Sāvīyakka, another *basadi* on the western side for his own self, caused a well and installed the image of Lokapāla, and endowed house-sites and oil-mills for the worship of the deities.¹²⁶

33.1 A religio-historical important document comes from the charter of Kallu ru guḍḍa of C.E.1121-22, which has gloriously recorded the genealogy of the Gaṅga dynasty and of a pedigree of Jaina pontiff of Mūla Sangha, Krānūr gaṇa.¹²⁷ The celebrated Barmmadeva who had the family surname of Bhujabala Gaṅga Permmāḍideva, made the Arhat Pārśva Jinālaya, which his great fore fathers had established, the chief of all the *basadis* hitherto existing or in future to be established in Eḍatore-Seventy of the Mandali-Thousand, giving it the name of *paṭṭada basadi*, the crown-*basadi* or *royal chapel*, and endowed it with certain lands (specified).

His four sons also made a grant of certain lands at different places (specified). Finally, mahāmaṇḍaleśvara Nanniya Gaṅga Permmāḍideva, with all the titles of the Gangas, lay disciple of Prabhācandra-Siddhāntadeva, caused the *Paṭṭada tirthada basadi*, which his grand father had founded to be constructed of stone.

33.2 Again in C.E.1121-22, he erected for the promotion of his Jaina faith, the Kuraḷi and other basadis, altogether twenty five *caityālayas*, made grants of lands and the customs dues of *Basadiyahaḷḷi* a village of Jain temple. Nanniya Gaṅga Permmāḍideva and his Paṭṭa mahādevi, the crown-queen Kañcala-Devi, having made a vow to the goddess Padmāvātidevi, obtained Hermmāḍideva and granted a tribute of five *Paṇa* from the villages of the nāḍ, the principality, that he governed to continue as long as sun, moon and stars.¹²⁸

34.1 When Bammagāvuṇḍa and Cila gāvuṇḍa were administering Kāgenele-Twelve, the head-quarters Kāgenele was glittering with a cluster of Jain temples (*Jina-gehasamkulam*).¹²⁹

34.2 Śobhana gaṇḍa, a resort for the splendour of Kāgenele-Twelve, situated in Byāsapura (Bāsūr)-140 division, a *Kampana*, who obtained from the Cālukya emperor of Kuntala, i.e. Vikramāditya-VI, a royal honour of holding white umbrella (*Candra Koḍe*). Śovhanagaṇḍa and his spouse Mallikavve were lay votaries of Jainism. Mallikavve is described as the moon to the ocean of Jina dharmma. The later successors of this family liberally donated land, areca-nut garden and money to the worship of Śaiva god Angajeśvara.¹³⁰

35.1 A charter states that Mādhava-cakravartin acquired by the mercy of the Jaina goddess *Yakṣeśvari*, eight thousand elephants, ten crore horses and innumerable infantry. In the line

of that king was born Guṇḍarāja. Nāgarāja, minister of Guṇḍarāja had Jaina hermits as his preceptors, who belonged to Krānūr gaṇa Meṣapāṣāṇa gaccha. Nāgarāja *alias* Nāgadeva installed the image of Pārśvajineśvara, built a *caityālaya* and endowed it with some tanks with the permission of Meḍarāja, elder brother of Guṇḍarāja.¹³¹

35.2 Meḍarāja and Guṇḍarāja brothers made grant of land for the merit of their father; horse traders also made a gift of land and one pair of China silk cloth per horse to the god. The merchants of the place Sanagaram, who belonged to Vājikula, also made several grants. There were two Jinālayas at Govindapuram; the Pārśvajineśvara image was installed in the temple which was already in existence, and, in addition to that, another temple was caused. The genealogy of Jaina pontiffs also confirms the prominence of the place as a Jaina seat. A chronological list of the spiritual descendants like Bālacandra, Meghacandra bhāṭṭaraka, his disciple Meghacandra Siddhāntadeva, clearly confirms the existence of a *jaina Maṭha*, a monastery, at this famous Jaina settlement in medieval period.

35.3 The inscription is on a stone pillar, erected in the tank called as a *komaṭi ceruvu*, the nomen evidently suggesting that the tank (*ceruvu*) was built by the merchants who were the horse dealers. The Komaṭis are the Vaiśyas, who were the Jaina seṭṭis and were later branched off from the Jaina stalk and developed with a separate entity.¹³²

36.1 An epigraph from Aihole refers to the mountain (*Per-giriyān*) on which the temple is situated and to the Jaina ṛṣis of Mūla Sangha, the original congregation. It also mentions a certain Seṭṭi who must have gifted (lands) to the temple and for food to Jaina monks.¹³³

36.2 An inscription, now in the Museum of Bijapur, of this period, contains verses of Nāgacandra, the court poet of Vikramāditya.¹³⁴

36.3 The town Ponnnavartti, the modern Honnatti village was more scintillating with the reddish Jaina temples [*cem-basadiya tintiṇiyin aḷumbam sogayisugum*] and the lay votaries were striving to attain the *mokṣa* (svarggā-pavarggā-sādhakas).¹³⁵

37.1 A fairly long record of Teridāla, a sub-division of Kuhuṇḍi-3000, in Kuntala country, records that māṇḍalika Gonkadevarasa, the lord of Terdāḷa, belonging to the *Jimūtavāhana* clan, had the Gonka Jinālaya constructed in the midst of his residence and installed Nemi jinanātha. His immediate master was Kārtavīryadevarasa of the Saundatti Raṭṭa-family, who was a feudatory of Vikramāditya-VI. Himself devout Jaina, Kārtavīryadevarasa was physically present on the holy occasion of installing the image of Arhat (*jina-bimba*).¹³⁶

37.2 In the presence of Kārtavīryadevarasa, his mahāmaṇḍaleśvara, Gonkadevarasa māṇḍlika made a grant of land and garden for the worship and offerings of Neminātha Jina. The gifts were received by his preceptor Māghaṇandi Siddhāntadeva who was the chief abbot of the diocese of the *Rūpa-nārāyaṇa-basadi* at Kolhāpura. The epigraph contains an account of the ascetics of this genealogy. It is of historical value to note that the adept Māghaṇandi ācārya was also the preceptor of Nimbadeva sāmanta, a famous Jaina votary of this period.

37.3 The merchants of the town including the oil-mill owners, the potters, and the betel-leaf merchants, made liberal grants for the worship of eight kinds, for feeding the Jaina monks, for the repairs and for the *dāna śāle*, the house of charities¹³⁷. This Gonkadevarasa is different from Viragongkarasa-I and -II, the feudatories of Taila-III.¹³⁸ *Gonka* Jinālaya was one of the prestigious Jaina temples of this period.

Third Decade

38.1 A *mānastambha*, characteristic Jaina pillar of eminence, at Kolanupāka was erected by Svāmideva, a daṇḍadhīśa of Koḷlipāka-7000.¹³⁹ Daṇḍadhīśa Svāmideva *alias* Sāyimayya, protector of all the four faiths, a bee at the lotus feet of *Hari-Hara-Jina-Buddha*, caused the *Mānastambha* as a pillar of fame and victory. It manifested like a diamond pillar for supporting the woman earth. Kolanupāka *olim* Koḷlipāka, the modern Kulpak in Nalgonda district of Andhra Pradesh, was nerve centre of Jaina church for centuries, during the reign of the Rāṣṭrakūtas and the Cālukyas of Kalyāṇa.¹⁴⁰ In fact, it was known as a *tirtha* during the period of Cālukyas.¹⁴¹ It was accorded a specially favoured position during this period. An inscription of the time of Vikramāditya-VI has a reference to the famous Jaina stalwart, who governed Kollipaki-7000 and caused basadis.¹⁴²

38.2 It was here that one of the royal (crown) temples and an ornament of the Cālukya-kula existed and which was renowned as *Cālukya-kulatilaka basadi olim Ambara tilaka basadi*. It was also known as *Akkabasadi* or Ambikādevi temple because of the image of Ambikā the *jinaśāsanadevī* (Yakṣī) of Neminātha Tirthankara.¹⁴³ There were basadis at the Jaṭṭupura of Kollipake.¹⁴⁴ Mahāmaṇḍaleśvara Cālukya Gaṅga Permmādi Kumāra (crown prince) Someśvara-III, son of Vikramāditya, on the request of his minister-*daṇḍanāyaka* Sāyimayya, endowed the Ambikādevi of Ambara Tilaka *olim Cālukyakula-Tilaka*, temple par excellence for the *anga raṅga-bhoga*, a village named Pānupura and was entrusted to the perggade of the temple.¹⁴⁵ The inscription on the pillar near the tank, behind the Someśvara temple, contains twelve Kannada and seven Sanskrit verses, with the description of

Jaina monks of Kānūr gaṇa Meṣapāsaṇa gaccha. A Jaina *Maṭha*, cloister of monks, also flourished here for centuries.

39.1 A record dated Śaka 1047 (A.D. 1125), of the reign of Tribhuvanamalladeva, states that mahāsāmanta Bammadeva had the grant of land previously made by his uncle mahāsāmanta Mārtaṇḍayya, for the upkeep of a tank inscribed on stone. Bammarasa and his cousin Nākarasa, members of a prestigious Jaina family, were descended from Cāvunḍarāya, the nārgāvunḍa of Muguda-Thirty, situated in Mahārājavāḍiṇaḍu, a sub-division of Palasige-12,000.¹⁴⁶

39.2 Cāvunḍrāya had caused the acts of merit by building *basadi*, tank, well, an alms-shed for free distribution of water and buttermilk. Gojjayakka, spouse of Māratāṇḍayya, had the title of *Ghaṭāntaki*, a cognomen of Dānacintāmaṇi Attimabbe and *jina-śāsanadevate*, attendant goddess of the Jina.¹⁴⁷ Nākarasa, a banner of Jinadharmma, had constructed the Jain temples (*āyatanas*), distributed food, respected the four faiths as his own and lived like a bee in the lotus feet of Jina; so were Bammarasa and Mārtaṇḍayya. The record was composed by the poet Nāgārjuna-paṇḍita. This epigraph is a continuity of an early inscription¹⁴⁸, and there are two other charters providing additional information of this illustrious Jaina family.¹⁴⁹

40.1 A damaged inscription from the village Togarakuṇṭa, records the grant of one flower garden, two house sites (*nivesaṇa*), one oil-mill, twelve *mattars* of land and pasture-ground by the daṇḍanāyaka Komaṇayya and others to the *basadi* of Candraprabhadeva, the eighth Tīrthankara at Togarikuṇṭe in Kuḍiyape-40 sub-division for an oblation (*nivedya*), for conducting worship, for feeding the *rṣis*, for the repairs and white washing.¹⁵⁰ This gift was made for the merit of mahāmaṇḍaleśvara Kumāra-Tailapadeva, son of Vikramāditya and his wife Candaladevi.

41.1 A much damaged and broken slab in two parts,

mentions that mahāmaṇḍaleśvara Śankaradeva made a gift of land of black soil (twelve *mattars*), a garden, an oil-mill, a house site and certain other lands (specified) to a Jaina temple.¹⁵¹

42.1 Maṇigāra Kāḷiseṭṭi, a great trader of Tumboḷa caused a *Jinagriha* at Gangāpura and installed Cenna-Pārśva. An inscription on the slab opposite to Cenna-Keśavadevālaya at Gangāpura provides this information. Meghacandra-bhaṭṭāraka of Mūla-saṅgha, Kānūr gaṇa Meṣapāṣāṇa gaccha was the pontiff of this temple. The Five Hundred-Svamins of Aiyyaṇḍe, 36 Bīḍus, Mummuri-daṇḍas, the whole ubhayanānā-desis, all the faiths, the seṭṭis jointly endowed the temple.¹⁵³ It is possible that Bammiseṭṭi of Maṇakere installing once more the Cenna-Pārśva image caused by Kāḷiseṭṭi of Tumbola, after washing the feet of Meghacandra Siddhantadeva, and made several grants.

43.1 The Jaina temple at Tambūru, tall like a mansion, caused by mahāmaṇḍaleśvara Hākiballadeva, husband of Padmaladevi who was the elder sister of Jayakesi-II (1126-47), mahāmaṇḍaleśvara of Goa-Kadamba.¹⁵⁵ Jayakesi's crown-queen Maiḷaladevi was the daughter of the Cālukya sovereign Vikramāditya-VI. When Jayakesi was ruling Konkaṇa-900 and Palasige-1200, Hākiballadeva built the Jinālaya for the merit of his father Māvulideva, which was endowed with several gifts from his two ministers, Barmacayya and Rācamalla and the guild of merchants. This Jinālaya had the cognomen of '*Padmaladevi Jinālaya*', named after the sister of Jayakesi and wife of Hākiballadeva. The inscription has recorded the genealogy of the Sūrastha gaṇa line of teachers¹⁵⁷.

43.2 Maiḷadevi was the daughter of Vikramādityadeva-VI, from his wife Malayavatidevi. Maiḷaladevi and her husband Jayakesi-II had two sons, Permmāḍideva (1147-87)

and Vijayadeva, who caused a Jinālaya¹⁵⁹. With this information, it is learnt that Vikramādityadeva and three of his queens, along with his daughter and grand sons, have all extended their support for the sustenance of Jaina faith.

44.1 Āḍaki was another important seat of Jainism where Kopparasa *alias* Koppadeva daṇḍanātha, the lord of Āḍakki, caused a basadi for Arhat Pārśvadeva, which was named after him as *Koppa jinālaya*.¹⁶⁰ He also gave endowments of a garden, lands under the tank of Brahmadeva (*a jaina yakṣa*), and a shop for the special worship on the occasion of greater festivals like *jivadayaṣṭami* and *Nandiśvarāṣṭami*. The other merchants of the town gave certain gifts to the two basadis. The Cenna Pārśvadeva Jinālaya to the south of Āḍaki continued to be supported by a number of gifts.¹⁶¹

45.1 Bammiseṭṭi of the Virabaḷaṅjiga community, who had caused a Jina Pārśva basadi at Gangāpura, as referred earlier in Para number 42.1, had also commissioned another *basadi* at Gollathaguḍi, a village adjacent to Gangāpur, three kms away from Jaḍacherla (Andhra Pradesh) included as part of Kandūrṇaḍ *olim* Kandur-1000 region.¹⁶²

45.2 It is stated in an inscription from Baḷehaḷli that a certain Bammiseṭṭi constructed a *basadi* in Baḷeyahaḷli [AP:MN dt] and set up the image of Pārśvanātha therein and made certain gifts to Maladhārideva of Koṇḍakundānvaya Desiga gaṇa Postaka gaccha, while Jagadekamalla Boppadevarasa was governing Banavāsi-12,000, and registers other gifts to the Pārśva Jinālaya.¹⁶³ Bammiseṭṭi referred in the above para (45.1) may be identical with this pious Jaina lay votary. [Nagarajaiah, Hampa : *Jina Pārśva Temples of Karnataka* : 1999]

45.3 The slab containing the above inscription has been fixed into the shrine of the Baḷenahaḷli tank; it gives the

genealogy of Cālukya cakravarti Jagadekamalladeva-III (1137-49), grandson of Vikki. The place name Bālehalli, a Kannaḍa word, has been changed into Bādepalli, a Telugu form.

46.1 An inscription from Aihole mentions the name of Siddhānta-cakravarti (other details of the name are lost) belonging to Mūla Sangha Desi gaṇa Postaka gaccha, and Satisetti of Guṇḍa Perūru. It is quite likely, as the circumstantial external evidence supports, that the Setti mentioned in ARIE 1968-69. No.69 of 1123 (p.31. Aihole) may be identical with Satisetti of the present charter. The nature and the purpose of the gifts given by this donor are not known.¹⁶⁴

46.2 A fragment lying in the Banaśankari temple of Aṣuṇḍi [Belgaum dt, Parasgad tk.] of the period of Tribhuvanamalladeva, invokes the jinaśāsana, mentions the Two Hundred Mahājanas of Aṣuṇḍi, versed in the four Vedas and in the six tarkas. The rest of the portion of the (undated) charter is lost.¹⁶⁵

46.3 Vāsavacandra, lord of sages, whose intellect was well trained in the arguments of the great *syādvāda*, doctrine of qualified assertion, attained celebrity as *Bāla-Sarasvati*, younger goddess of learning, in the middle of the Cālukya capital; *Cālukya Katakā-madhye Bāla Sarasvatiriti prasiddham prāptaha* [EC.11(R) SB.79(69).12th cent. pp.55-60, lines:91-94].

This remains of a similar reference of the great saint Vādirāja, in the court of Cālukya emperor Jagadekamalla Jayasimhadeva II; 'In the victorious capital of the illustrious Cālukya emperor, which is the birth-place of Sarasvati, the drum of the victorious Vādirāja roams about making sharp sounds of his attainments' [*ibid*, SB.77 (67). 1129. pp.42-49, lines: 119-23]. The two instances cited go to confirm that the adroit Jaina friars continued to be respected in the courts of the Cālukya kings.

Epitome

47.1 The main aim of the present monograph is, not to interpret the fundamentals of Jaina Siddhānta (philosophy), but to focus the position held by the Jaina church during the conspicuously long reign of Vikki, from the historical genesis, and its functional role, wherever possible. His reign is most notable for political success and outstanding by the patronage extended to religious activities. It was a period of a leap forward in the history of Jainism. The other contemporary religions that also flourished along side Jaina creed, were not diametrically opposed philosophies, inspite of their dogmatic differences; infact, some of them were complimentary to each other.

47.2 Vikarmāditya's reign has been rendered memorable by the glorious all-round activities of the Nirgrantha church. As observed early in this monograph, the king was tolerent towards all sects, but he was particularly interested in Jinadharmma. He fostered the cause of Jainism so prominently that the marvellous period of the Gaṅgas had its second birth. He took a direct and active part in the spread of Jainism, extended royal umbrella and raised its status. He did not pay merely a lip sympathy to the *Nirgranthamata* is evident and proved beyond doubt by the reliable account of the contemporary charters which establish him as a lay votary of Jainism.

47.3 A good number of inscriptions prove to be sufficient evidence of the flourishing condition of Jainism under the aegis of Cālukyās of Kalyāna. But of all its kings, it is Vikramāditya who did his best, in quality and quantity, to establish the indigenous Jaina religion firm in Karṇāṭaka, and also elevate its position in his reign. As a consequence,

Jainism had an overwhelming influence in the royal court, and a hold over the country in that period.

48.1 The emperor had accorded royal patronage to the activities of the learned monks and nuns. Imperial support and popular backup provided an opportunity to Jaina seers to establish centres of learning, monasteries, *śṛtabhaṇḍāras*, storehouse of scriptures *olim* library of canonical literature, and basadis, where vigorous cultural activities were carried on to build up a solid organisation of Jaina laymen. Cālukya kingdom had become an abode of safety for Jaina monks, who were successful in mustering the respect of the palace and the allegiance of the most important section of the middle classes, the commercial sects.

48.2 The Jaina saints, the pontiffs and patriarchs, the friars and nuns, as depicted in the inscriptions of this period, are known for their celibacy, strict moral and physical discipline, zeal for study who went in search of a good teacher for the sake of obtaining better knowledge in the canonical literature.

48.3 Idol worship was firmly established among Jainas, as far back as second century B.C. In Karṇāṭaka, during the reign of Vikki also, the Jaina ascetics encouraged the laics to cause images and temples of Jaina. As such there were many *basadis* throughout the length and breadth of the Cālukya kingdom in this period. The pulse of exuberance in the Jaina community is transparent in a number of epigraphs.

48.4 There were many Jaina settlements, the old and the new, and a missionary zeal was vibrant. The available data illustrates that the women were better and more faithful custodians of Jaina tradition, rituals and culture. Majority of the gifts were done at the instance of the religious preceptors.

49.1 The discussion of Vikramaditya and Jainism, will not be complete without reference to the Jaina

generals, ministers, mahāmāṇḍalikas, the queens and other Jaina women and consorts of higher officials, major centres of Jaina settlement and the monks and nuns. But for want of space, an *in extenso* discussion is not possible.

50.1 To summarize, Jainism had many adherents and patrons and continued to be the religion of a strong minority throughout the reign of Vikramāditya-VI. His whole hearted support to Jainism is corroborated by several epigraphs, by copious references to Jaina preceptors, monasteries, centres of pilgrimage. The description of the society in general also gives a convincing impression that the religion of the *Arhats* was embraced by large and increasing numbers. Vikki laid a firm foundation for a prosperous career of *syādvāda mata*. He persisted to foster the cause of Jainism to which alone the Cālukya-House had owed its solid base *ab initio*.

Foot Notes

1. Venkataraya Sastry, V:in Nagaraja Rao, (ed)1983: 75-76
2. Kamala Hampana : Attimabbe and Chalukyas : 1995: pp 2-5 and 38-40
3. a) Ranna, Ajitapurāṇam (C.E. 993), canto-I, Verse-36
b) Nagarajaiah, Hampa : Kavivara Kāmadhenu : 1996:
4. The preceptor Vimalacandra Paṇḍitadeva died by the rite of *sallekhanā* in the year C.E.990 : EC (old). VI. Mūḍagere II. 990 Aṅgaḍi. p. 242
5. a) Sāntararu-Ondu Adhyana : 1997-A : pp. 119-24
b) Candrakode : 1997-B. pp. 203-228, 267-78, 420-469
c) many inscriptions have recorded the fact that Jainism flickered into greater brilliancy during their reign.
6. He ruled from 12.3.1076 [EC. VII-i (BLR) HI. 14. pp.372-73] to 16.12.1126 [Duggavaṭṭi charter of C.E. 1126]. But according to K.B. Museum inscription (Hyderabad), he ruled upto 4.11.1126 [Corpus of Inscriptions in the Telengana districts, part-iv, No. 21. C.E. 1127]. His son Bhūlokamalla Someśvara-III was crowned on 20-2-1127 [APGAS-iii, p. 17.1127]. The period of interregnum was ruled by Someśvara-III, as heir apparent, waiting only for an auspicious date to get enthroned.
7. SII. XI-ii. 150.1102, Gadag, pp. 185-87; SII.XX. 93 undated. Malaghāṇa (Bij dt, Sindagai tk) pp.117-20
8. Bilhaṇa : Vikramāṅkadeva Caritam; *sarga*-ii.
9. Of all the titles that adorned Vikki, it was Permmāḍi the *biruda* of Gangas, that was more frequently used, in addition to Tribhuvanamalla. An epigraph, while stating that he is the greatest of all the Cālukya kings, mentions his name with duly the *biruda* of Permmāḍinripa [KI. IV. 10. C.E. 1121. Hire-haḷḷi (Hāveri dt Byaḍagi tk)]
10. KI. I. 17. 1055. Shiggaon, pp. 22-23 and, SII. XX. 35. 1055. Kalkeri (Hāveri dt. Hāngal tk) pp. 38-39, both dated 25-12-1055.
11. Kamala Hampana, op. cit., 1995.

12. Rice, B.L. : EC. VII-i (1902): "Intro" p.13
13. EC. VII-i SK. 83. 1058. Aḍagaṇṭi-grāma (Sh. dt, Sk. tk) pp. 169-70
14. ibid; SK. 124. 1077. pp. 231-34; lines: 40-41
15. SII.XI-ii. 120. 1044 (?) Yeri-Byāteri (Gadag dt Roṇ tk) pp.136-138
16. EC. VII. SK. 136. 1068. Balligāve, pp 245-49, a charter composed by Śāntinatha, a Jaina author of eminence.
17. EC. VII-i. sk. 136. 1068.
18. ibid. Sk. 109 to 130 and 221.
19. ibid, Hl. 14. 12-3-1076, Kuruvagrāma. pp. 372-74
20. APGRE 1966, B-144, C.E.1076, K.B. Museum, Hyderabad
21. EA. II. pp. 50-55, Śaka 934 (A.D. 1012) ; Jawaharlal, G : 285-90
22. EC. Vol. VIII (BLR). Nr. 35. 1077. Hombuja (Sh.dt)
23. ibid; Nagarajaiah, Hampa : 1997-A
24. EC. VIII (old). Nr. 39. 1077. Hombuja (Sh. dt., Hosnagara tk)
25. ibid : Nr. 36. 1077. Hombuja
26. ibid; Nr. 40. 1077. Hombuja
&. ibid, Nr. 35. 1077
27. EC. VII-i, Sk. 124. 1077. Balligāve (Sh. dt., SK tk) pp. 231-34
28. SII.XX. 52. 1077-78. Lakśmeśvar. pp. 63-65
29. EI. XXXIV. 12. C.E. 972. pp. 59-62
30. EC. 11(R) 64 (59). 975. P. 23. lines : 107-08
31. SII.XI-i; 124. 1077. Morab (Dh. dt, Navalgund tk), pp. 143-44
32. Nagarajaiah, Hampa : 1996 : 18-19
33. SII.XI-i. 52. 1007, SII. XV. 128. 1174. pp. 161-63, EC. 111(R) 146. 1337.p. 266, SII. XI-i. 177. 1125. pp. 232-33; SII.XV. 629. 13th cent. p. 405 etc.
34. SII. Vol. XV. No. 530. C.E. 1059. pp. 359-60
35. EC. VII-i(old) Sk. 297. 1080. pp. 345-46
36. SII. XI-ii, 209. C.E. 1080. Hire-singanagutti (Bij dt, Hungund tk) pp. 262-63

37. Nagarajaiah, Hampa : Nāgacandra-Itivṛatta (1989) 1992
38. EC. VII-i. Sk 8. 1080. p. 124-26
39. SII. IX-i. 150. 1081. Konakoṇḍla (AP : Anantapur dt, Gooty tk) pp. 131-33
40. EI.XVI. 9-B. 108. Lakshmeśvara, pp. 58-66.
41. SII. XX. 53. 1081
42. Nāgarājaiah, Hampa : Śasanagaḷalli Eraḍu Vamsagaḷu : 1995 : 58-61
43. SII. XX. 55. A.D.-1082. Lakśmeśvara. pp. 67-69
44. EA. I. 10. 1082. Bāṇājipeṭ (AP : Wg dt, Narasampeṭe tk) pp. III-17
45. IAP : Wg dt. No. 14. 1082. pp. 26-30
46. EI. I. 9. 1082. Hanumakoṇḍa. p. 256
47. APGAS-III. Medak-3. Ng.39. 1084. Alladurgam (AP : Medak dt) pp. 45-46
48. SII.XI-ii, 179. 1085. Arasibiḍi (Bij dt, Hungund tk) p. 239; EI. xvii.pp. 121-22
49. EI.XV. 82, 1054
50. SII.XI-i, 80. 1047. p. 73
51. SII. XV. 47. 1151; ibid. No. 108. 1167. p. 138 etc
52. EC. VII-i Sh. 10 Taṭṭekere. pp. 19-21
53. ibid : pp. 20.21.
54. EC. VIII (1902).Nr. 40-B. 1087
55. Nagarajaiah, Hampa: 1997-A : 71
56. ARIE. 1928-29. App. E-39. 1087
57. SII. XX. 62. 1087. Sundatti (Balgaum dt). pp. 75-76
58. Fleet : JBBRAS.vol.x No. xxx (1974), pp. 195-98
59. SII. XX. 62 p. 76
60. APGAS-III. No. 58. 1087. Mahbubnagar dt. Gadwal tk. pp. 40-41
61. EI.XI-ii (1978) : pp. 81-86. 1087
62. Nagarajaiah, Hampa : Koppaḷa-śāsanagaḷu : 1998 : "Intro".
63. APGAS - II, Mahabubnagar-58-p 41
64. Fleet : JABBRAS, Vol.x-xxx. No. 8. 1087-88 and 1121. pp. 287-92

65. KI.IV. 32. 1088. Bāḷambīḍu. pp. 71-73
66. EC. VIII. Sāgara. 103. 1089 Besūr (Sh. dt, Sāgara tk)
67. IAP : Wg. 20 C. 1090 (undated). Bekkallu (AP : Wg dt, Janagaon tk) pp. 45-50
68. APGRE 1965. B-257. 1093. Kolanupāka-Kollipāke (AP : Ng dt) p. 53
69. EC. II(R). 568 (V cn 148). 1094. Haḷe-beḷgola (Hn dt, Cn tk) pp. 349-51
70. Desai, P.B.: 1957 :230
71. KJS: 1996: 115-118
72. Desai 231
73. Fleet : Bombay Gazette, Vol, I. part-ii, p. 448
74. Desai: 144; ARSIE 1927-28, APP-E No. 74, 1097
75. SII.XI-ii. 140. 1096-97. pp. 169-71
76. APGAS-II. MN. 60 and 61.
77. ibid : MN. 61. A.D. 966-67. Ujjili. p. 43
78. ibid : MN. 60 C.E. 1097. p. 42 ; KIAP (1961), Ng. 44
79. Desai 247
80. KJS : Citāpura-38. 1098099. Huṅsai-Haḍagali (Gul dt, Citapur tk). pp. 229-34
81. Desai : 252-59
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