

# Jainism in Andhra

As depicted in inscriptions

Dr. G. Jawaharlal





## EXPERTS' REPORT

"Jainism in Andhra" a doctoral thesis by Dr. Jawaharlal, attempts a comprehensive picture of Jainism in Andhra, chiefly based on epigraphical data. He has made full use of the available sources, for a fuller treatment of the growth, spread, and final decline of Jainism in Andhra. The treatment is analytical and informative. It is scholarly, well documented and provides a succinct picture of Jainism in Andhra which is highly commendable.

*Dr. T.V. Pathy*

In this Ph.D., thesis, "Jainism in Andhra", Dr. Jawaharlal, amply demonstrates his judicious handling of his chief source material i.e. epigraphs providing a connected and coherent history of Jainism in Andhra. It also amply shows his capacity to differ from earlier reputed scholars, basing his conclusions on sound logic and convincing arguments. The thesis contributes greatly to our understanding of Jainism in Andhra, in its various aspects.

*Prof. A.V. Narasimha Murthy*

# **JAINISM IN ANDHRA**

## **(AS DEPICTED IN INSCRIPTIONS)**

BY

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## PRAYER

1. Śrīmat parama gambhīra syādvādāmōgha lāṁchanam Jīyāt  
trailōkya nāthasya śāsanam Jina śāsanam ॥
2. Svasti samasta surāsura mastaka makuṭāṁśu Jāḷajala dhautaa-padam  
prastuta Jinēndra śāsanamastu chiram bhadramakhiḷa bhavyajanānam ॥
1. (May the doctrine of Lord Jina be Victorious, the doctrine which is the ordinance of the overlord of the three worlds and which bears the glorious and supremely profound Syadvada (theory of May-be) as its infalliable characteristic mark.
2. (Hail! May it confer prosperity on all its faithful followers the highly praised Ordinance of Lord Jina whose feet are washed by the water which is the assemblage of rays shooting from the diadems on the crests of all the gods and demons.)



This book

**JAINISM IN ANDHRA**

is dedicated to

**Shri R. Amolak Chand Sanghvee**  
Secretary, Akhil Bharatiya Suvarna Jain Seva Fund

for his munificence and perservice.

**Dr. G. Jawaharlal**





### **Publisher's Note**

The spread of Jainism in peninsular India is generally believed to have commenced sometime during the 3rd century B.C. It is also a popular belief that it entered Andhra through Karnataka. But some recent archaeological and epigraphical findings suggest that Jainism entered Andhra via Kalinga and that too much earlier than hitherto accepted dates. The Satavahanas of Kalinga were staunch followers of Jainism in the South.

The traditional texts also mention that Lord Mahavira spent a considerable time in the Kalinga country. Tradition also believes that Lord Sitalnatha lived in that area. All this asks for a continued and comprehensive research in various fields of ancient Indian history, as well as the publication of the research material and findings.

A step towards this goal is this well researched, documented and revealing work by Dr. G. Jawaharlal. It provides a wide canvas of the history of Jainism in Andhra Pradesh. Although strong archeological evidences show that Jainism remained a widely popular religion in Andhra for about twelve centuries, the present day Jains hardly made any efforts to trace back its history in the region. This fact adds to the value of the efforts done by the author.

The large number of places of archaeological importance to Jains and the heap of ancient literature available in the peninsular India requires a concerted effort of a variety of scholars from different fields for a prolonged period of time. The number of people and organisations involved in such work at present appears to be inadequate and calls for much doing, especially by the Jaina community.

We are thankful to Dr. G. Jawaharlal not only for giving this work to us for publication but also for his interest in the subject and the hard work he has put in. We hope he continues his studies and explores for the missing links in the history of Jainism in peninsular India.

We are thankful to Shri R. Amolak Chand Ji Singhvee of Hyderabad for inspiring us to take up this work for publication as well coordinating between us, the author and our joint publishers, R. Amolak Chand Singhvee, Secretary, Akhil Bharatiya Sri Suwarna Jain Seva Fund. We are sure this work will prove to be of great value to scholars and researchers. Its simple style and incorporation of historical information makes it interesting even for the lay reader.

**D.R. Mehta**

Secretary,  
Prakrit Bharati Academy



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## FOREWORD

Jainism, once confused with Buddhism in orientological circles, is one of the oldest and long-lasting religions not only of India, but of the whole world. And along with Vedic religion and due to the cordial relations it maintained with Vedicism, it continues to enjoy popularity even today. Though the tradition would have us believe in the existence of Twenty three Tirthankaras prior to the last Tirthankara Vardhamana Mahavira, there is now no doubt about the historicity of the twenty-third Tirthankara Parsvanatha, whose adorers Mahavira's parents were. It also goes without saying that the efforts of Vardhamana, spurred by the thought-ferment that characterised his age, culminating in the emergence of Buddhism resulted in the enlarged following, spatially and demographically speaking, throughout the length and breadth of the country. It originated in India and continues by and large, to be confined to India. The main reason for its limited following even in India is, its stress on strict adherence to its rigid discipline and hard practices which kept general masses away.

Although there is a wide divergence in traditions regarding the date of the introduction of Jainism in Andhradesa and some of the Jaina works would have us believe that Mahavira himself preached his doctrine in Kalinga which included the northern districts of Andhra Pradesh, there is no doubt left by the extant literary and archaeological evidence that Andhra was one of the earliest recipients of this religion, which was already well-entrenched before the establishment of the Maurya empire in the fourth century BC. And the well-supported tradition centering round Chandragupta Maurya and Jaina patriarch Bhadrabahu clearly shows the strength of the faith in the Deccan. The efforts of Ashoka's grandson and successor, Samprati, and the Mahameghavahana King Sada, whose quadruple record from Guntupalli is one of the most sensational recent epigraphical discoveries, turned it into a competitor for the Buddhism, which had a much wider appeal due to the unstinting patronage of Ashoka, the Satavahanas and local rulers like Kuberaka and no less to its less rigid and practical attitude to its disciplinary code. It continued with a comparatively

lesser strength but with undiminishing faith in its rigid moral and disciplinary code till about sixth century A.D. But with the decline in the fortunes of Buddhism and rise of the Eastern Chalukyas about mid-seventh century, the fortunes of Jainism underwent a favourable change mainly due to their lavish patronage as well as that of other ruling powers including the Rashtrakutas, Chalukyas of Vemulavada. Later Chalukyas of Kalyana, the Kakatiyas, the Polavasa and Nolamba Pallava chiefs, many of whom were devout Jainas while most of them were followers of Brahmanical faiths like Saivism and Vaishnavism besides observing age-old Vedic rites, but following the traditional religious catholicity, extended more often than not, lavish patronage faiths. And when this patronage to other came to be withdrawn after the Later Chalukyas, the Jainas also lost much of their influence and power in the Socety and the rise of antagonistic cults, especially the Virasaivism or the Lingayats added to their woes and the climax came with the Muslim invasion in the thirteen Century A.D. though, it must be added, they never ceased to exist completely as did the Buddhists.

The popularity and influence of Jainism in Andhra is reflected vividly in a number of monastic orders, atleast some of which came into existence due to local necessities, and contemporary inscriptions contain numerous references to several such orders and their sub-divisions connoted by the words like Sangha, gana, gachcha, anvaya, bali and Samudaya. Some of the most important orders prevalent in Andhradesa were Mula, Yapaniya, Dravida and Gauda or Gauli which had a number of sub-sects scattered all over Andhra Pradesh with fluctuations in their fortunes. As a result of the proliferating activities of Jaina laity, including rich traders and farmers aided substantially by the royal patronage, a large nuber of Jaina monuments were built in the nook and corner of Andhradesa, some of the more important of which resulted in the development of Kapparaopet, Guntupalli (also known as Jilakarragudem), Bodhan (traditionally regarded as the capital of Bahubali, son of the first Tirthankara, Rishabhanatha), Konakondla, Perur, Vijayawada, Ramatirtham, Danvulapadu, Pottalacheruvu, or Potlakere, Kollipaka, Anumakonda, Rayadurg, Aryavatam, Vemulavada, Pudur, Vardhamanapuram, Pedda Tumbalam, Amarapuram, Pata Sivaram, Chippagiri and Penukonda, to mention only few, into important Jaina centres of piligrimage in Andhra desa, to which people from far and near flocked to express their devotion to their espoused faiths. This proliferation of



pious activities received intellectual base in the well-known Jaina acharya like Kundakunda, Simhanandin, Ugraditya, Pampa, Jinavallabha, Ponna, Somadevasuri, Padmaprabha and a host of others who were connected with Andhradesa in some way or other. And these activities which contributed enormously to the great popularity of Jainism in its heyday in Andhra Pradesh, find vivid description in the inscriptions engraved on various objects, metallic and lithic.

The present work of Dr. G. Jawaharlal, which substantially represents his thesis approved by the Nagpur University for its Ph.D. degree in Ancient Indian History, Culture and Archeology, attempts a well-researched scientifically objective account of the vicissitudes of Jainism in Andhradesa which would hopefully be found interesting, and absorbing by interested readers. What is most interesting is he has incorporated over eighty Jaina epigraphs, published and unpublished, which are very important and contain very useful information on various aspects of Jainism in Andhradesa. I am sure the present work constitutes a very important book on the history of Jainism in general and in Andhra Pradesh and South India in Particular, and I am happy to recommend it to all serious students of early Indian cultural history.

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## PREFACE

Jainism in Andhra is not completely an untrodden field. Some sporadic attempts have already been made by scholars; but they are cursory and not comprehensive. Moreover, the data derived from epigraphs has been almost neglected in Andhra, though a number of Jaina inscriptions have come to light in recent years. Hence the present work has been built up mainly on epigraphical sources. Results of most recent investigations conducted by the department of Archaeology and Museums, Government of Andhra Pradesh, Hyderabad particularly in the field of Jaina epigraphs have been incorporated in this work.

The present dissertation has been divided into two parts. Part I has six chapters and one appendix. The opening chapter contains introductory remarks on the subject and its scope. A brief survey of sources is also attempted. Geographical position of Andhradesa and its political history have been dealt with briefly in Chapter II. From the time of the Eastern Chalukyas of Vengi to the emergence of the Kakatiyas, the Western and South-Western Andhra, i.e., the present Telangana and Rayalaseema, were divided among the imperial powers, like the Western Chalukyas, the Rashtrakutas, the Later Chalukyas, the Pallavas and the Cholas. Since they ruled over Andhra from outside, their political history has been completely omitted in this chapter. But their patronage of Jainism has been elucidated in the subsequent chapter. Chapter III deals with the origin and spread of Jainism/Jaina monastic orders and their proliferation into smaller units have been treated in Chapter IV. A brief account of the individual Jaina centres is given in chapter V. The decline and decadence of Jainism form the theme of Chapter VI. The activities of the brilliant preceptors and expositors of Jaina Law are adumbrated in the Appendix.

Part II contains exclusively the texts and summaries of eighty six Jaina records used as source material for this work. The name of its findspot has been included in the title of the inscription. The names of the taluk and district in which the findspot is situated are given within brackets just below the title. Information pertaining to the location of the inscription, dynasty to which it belongs or is assignable, the king to whose reign it belongs, the approximate date, language and the reference are also indicated. The texts and sometimes the summaries of inscriptions

have been copied faithfully from the sources where they were originally published. Though the gists of some records have already been published, their texts are given here for the first time. Some alterations have also been made, wherever necessary, in the purport as well as in the texts of published records. The texts of newly copied inscriptions have also been given. The abstracts are mainly intended to focus attention on the bearing of the inscription concerned on various aspects of Jainism as obtained in Andhra during the period of the present study.

It is my pleasant duty to acknowledge the debt of gratitude I owe to those who have helped me in various ways in the completion of my thesis. This work has been prepared under the supervision of my revered teacher Professor Ajay Mitra Shastri, Head of the Department of the Ancient Indian History, Culture and Archaeology, Nagpur University. He took pains to go through the entire work in its manuscript stage and made valuable suggestions on many points. In a word he was not only a genuine guide for my research but has also been a source of inspiration and encouragement to me. Words are indeed inadequate to express my indebtedness to him. I owe an incalculable debt to my Director, Dr.N.Ramesan, Department of Archaeology and Museums, Government of Andhra Pradesh, Hyderabad, who encouraged me to carry on my work by permitting me not only to make use of the source material of the department, published and unpublished, but also to visit all the Jaina vestiges in Andhra. It is difficult to express in a suitable form the debt of gratitude I owe to Dr. P.V.Parabrahma Shastri, Deputy Director (Epigraphy) (Rtd.) Department of Archaeology and museums, Govt. of Andhra Pradesh, Hyderabad, for sparing his valuable time whenever I approached him for advice. I am also thankful to Shri A.Hiriyannaiah, Senior Lecturer in English, Government Arts College, Anantapur, who has read my typescript with patience and suggested some improvements. I am very much indebted to many of my well wishers and colleagues without whose inspiring words and encouragements this work would never have been completed.

In the end, I am grateful to Shri R.Amolak Chand Singhvee, Secretary Akhil Bharatiya Suvarna Jain Seva Fund for publishing my thesis.

NELLORE

**G. JAWAHARLAL**

## LIST OF ABBREVIATIONS

APGAS	: Andhra Pradesh Government Archaeological Series.
APGES	: Andhra Pradesh Government Epigraphical Series.
APGRE	: Andhra Pradesh Government Reports on Epigraphy.
ARIE	: Annual Reports of Indian Epigraphy, 1946 onwards
ARSIE	: Annual Reports of South Indian Epigraphy, 1887 onwards
ASI, AR	: Archaeological Survey of India, Annual Reports.
ASR	: Archaeological Survey of India, Reports
ASWI	: Archaeological Survey of Western India
CHI	: Comprehensive History of India, Part II, Ed. by K.A.N. Sastri.
EHD	: The Early History of the Deccan, Ed. by Yazdani.
EA	: Epigraphia Andhrica
EC	: Epigraphia Carnatica
EI	: Epigraphia Indica
HAS	: Hyderabad Archaeological Series
HCIP	: The History and Culture of the Indian People.
IA	: Indian Antiquary
IHQ	: Indian Historical Quarterly.
JA	: Jaina Antiquary, Arrah.
JAHS	: Journal of the Andhra Historical Research Society.
JBRAS	: Journal of the Bombay Branch of the Royal Asiatic Society.

JBORS	: Journal of the Bihar and Orissa Research Society.
JIH	: Journal of Indian History.
JNSI	: Journal of the Numismatic Society of India.
JOR	: Journal of Oriental Research, Madras.
JRAS	: Journal of the Royal Asiatic Society
JSB	: Jaina Siddhanta Bhaskara, Arrah.
JUB	: Journal of the University of Bombay.
LR	: Local Records in the Government Oriental Manuscripts Library, Madras.
MAR	: Mysore Archaeological Reports.
MDJG	: Manikchand Digambara Jaina Granthamala, Bombay.
MER	: Madras Epigraphical Reports.
MJ	: Medieval Jainism by B.A.Saletore
Mn	: Mahaboobnagar
Ng	: Nalgonda
PHAI	: Political History of Ancient India by H.C. Rayachaudhuri.
PIHC	: Proceedings of the Indian History Congresss.
QJMS	: Quarterly Journal of the Mythic Society.
SBE	: Sacred Books of the East (Series).
SBJ	: Sacred Books of the Jainas (Series).
SII	: South Indian Inscriptions.



## **PART - I**





## **CHAPTER I - INTRODUCTION:**

- i. The importance of the Subject**
- ii. Sources**



## INTRODUCTION

The main purpose of this work is to present in detail the history of the beginning, growth and decline of Jainism in Andhra from the earliest historical times to A.D.1300. The survey ends with A.D.1300 as, by that time, the Kākātiya empire, having reached its zenith, lent its support to Hinduism which succeeded in bringing almost all the people of the land within its fold.

The present work as stated in the *preface*, is chiefly based on the information contained in the numerous lithic and copper-plate inscriptions hailing from the various districts of the present Āndhradeśa. The evidence of eighty six inscriptions has been thoroughly scrutinised in the preparation of this work. Some of them have, in fact, been recently discovered. The information derived from traditions and literature has also been utilised suitably, as and when it is supported by the recorded evidence.

### 1. The importance of the subject:

The Jainas constitute today a small community in Āndhra, but once they commanded great respect among the Āndhras. The reasons for this, may not at once be quite clear, unless we come to know something of the past history of Jainism in this area, especially the means through which the Jainas dominated the political and cultural life of the Andhras from the early times to the 14th century A.D.

Ancient relics, inscriptions and traditions indicate that many a ruling prince and eminent official of the state came under the influence of Jainism and fervently followed the path of the Jaina religion. Robert Sewell <sup>1</sup> was the first to report the existence of Jaina antiquities and remains in almost all the districts of Andhradeśa. Uptill now, these have not been properly noted and examined. Though the archaeological evidence is strong enough to show that Jainism held firm ground in Āndhra as a widely popular religion for twelve centuries or even more, this topic has not received adequate attention so far. The history of Buddhism in Āndhra is well studied and documented,

but very little is written about Jainism. Ramaswami Ayyangar, Saletore, Deo and Desai have written on the history of Jainism in the peninsular India <sup>2</sup>, but we do not get an adequate and comprehensive picture of the Jaina faith in Āndhra in their works. Seshagiri Rao, M.S. Sarma<sup>3</sup>, Ramesan<sup>4</sup>, Hanumanta Rao<sup>5</sup> and Gopalakrishna Murty<sup>6</sup>, who have discussed the history of Jainism in Āndhra have ignored some of the main monastic orders that characterised Jainism in Andhra. Gopalakrishna Murty's work makes no use of epigraphical material. In the light of the discovery of new Jaina records, their observations and conclusions need a fresh look. Saletore primarily traces the development of the Jaina culture in the medieval period, neglecting the earlier period. S.B.Deo's work has completely omitted the history of Jainism in Andhra. Desai mainly concentrates on the study of Jaina inscriptions in Tamilnāḍu and Karṇāṭaka and gives only a brief account of the vicissitudes of Jainism in Āndhra. Thus, the available books on Jainism do not adequately dwell upon its history in Andhra. In short, this subject has not so far received the attention it deserves.

## II. Sources:

Our sources are mainly epigraphical. They constitute our chief source for the study of the history of the Jaina religion in Andhra, because they are full of information on the patronage of the Jaina devotees who contributed to the diffusion of culture in Āndhra. The present work is based on the study of about eighty six records, some of them brought to light for the first time. The literary sources, which have been found to agree with the details contained in the epigraphs have been accepted and utilised in this work. The accounts from the *Kaifiyats* have also been taken into consideration as and when they synchronise with the recorded evidence. Since it is rightly observed by Woolley<sup>7</sup>, that it is never wise to reject traditions off-hand; in most cases they contain a modicum of truth, even if it be only a background for fiction, traditional accounts have also been incorporated in this work.

The value of epigraphic records as a source of history, more particularly religious history cannot be over-estimated. For they are mainly of religious import. At this stage it may not be wrong to recall Colebrooke's sensible observation<sup>8</sup>, that "in the scarcity of authentic materials for the ancient, and even the modern history of the Hindu race, importance is justly attached to all genuine monuments and especially inscriptions on stone and metal". Since the epigraphs are mostly in the form of grants of land, village, garden, etc. made by the ruling class as well as by pious devotees to religious institutions, we have taken them as the most important sources for details regarding the spread and decline of Jainism in Āndhradēśa. It has to be admitted, however, that due to paucity of information from the literary as well as epigraphical sources, a fully documented account of the history of Jaina faith in Āndhra is yet a desideratum.

Unlike other inscriptions, these Jaina epigraphs chiefly display other points of interest bearing on the progress and decay of Jainism in Āndhra. Further, the formulae of the Jaina inscriptions are of quite peculiar pattern. First comes the date, then follows the name of a revered teacher, next the mention of the school and its sub-division to which he belonged. Then the persons who made the grants are mentioned with their community. The description of the gifts forms the conclusion. The epigraphs have therefore, been classified not on dynastic basis but on descriptive basis here as under : 1) Memorial which refer to the death of either a teacher or a pious disciple, 2) Architectural which register the construction of a *basadi*, 3) Votive which record the gifts, 4) Iconographic which refer to the consecration of images and 5) Commendatory which emphasise the greatness of a place or a teacher and so on.

From a study of the Jaina records, it becomes apparent that the Votive records are more numerous than others. These records, which register gifts of land, villages, *customs-dues*<sup>9</sup> etc., for, Jaina monks and monasteries, are above thirty-five in number. They are generally meant for providing necessary materials for worship, for meeting the maintenance cost of Jaina monks and monasteries, for renovation of the *basadis*<sup>10</sup>, and for running charity houses<sup>11</sup> attached to the Jaina temples. Of the Votive or donative

records, the Musinikoṇḍa grant of Viṣṇuvardhana III<sup>12</sup> may be considered as a land-mark in the history of Jainism in Āndhra. It is the earliest record which speaks of the prosperous state of Jainism in Āndhra in the early 7th century A.D. It records the grant of the village of Muśinikoṇḍa in the Toṅka-Nāṭavāḍi *vishaya* to the venerable Kalibhadrāchārya, for the benefit of the *Nadumbi-Vasadi* at Bezvada (modern Vijayawāda), presumably built by Ayyanamahādēvi, queen of Kubja Viṣṇuvardhana (A.D. 624-641). This is the first recorded Jaina establishment in Andhra, though its traces are not found at Vijayawada at present.

The epigraphs, which are grouped under Memorial, are also valuable for the study of Jaina rituals and practices. The Sallēkhana or Sanyāsanā, the mode of death practised by the Jainas, is repeatedly referred to in about 15 inscriptions. They mainly indicate the popularity of this rite in Āndhra. The Jaina centres, like Dānavulapāḍu in the Cuddapah district, Bōdhan in the Nizamabad district, Chippagiri in the Kurnool district and Amarāpuram in the Anantapur district were considered to be sacred and faithful followers of Jaina faith proceeded there for terminating their lives according to religious injunctions.

That the temples were well established institutions in Āndhra can be inferred from about fourteen records which register gifts for the construction of and repairs to the Jaina temples. The Jaina *basadis* were not merely centres of religious worship but functioned as centres of learning and ran charity-houses. Among them the Guṇṭupalli Brāhmī inscription of Mahāmēghavāhana chief Sada<sup>13</sup> is, indeed unique, for, it not only establishes the Jaina affiliation of the caves on the hill, which were hitherto believed to be Buddhist caves, but also makes it clear that Jainism entered Āndhra some centuries before Christ. The *Haribhadriyavṛitti*<sup>14</sup> indicates that Vardhamāna Mahāvīra went to Kalinga, where his father's friend was ruling then, and preached Jainism. As we know, Kalinga then comprised the northern frontiers of the Āndhra country. It tempts us to believe that Jainism entered Āndhra via Kalinga as against the

popular assumption that it made its entry into Āndhra from Kaṇṇāṭaka. The discovery of the inscription at Guntupalli suggests that Jainism had already been enjoying popular support before the Mahāmeghavāhana king visited the Guntupalli caves and donated *maṇḍapa* there. Let us peep into the literary sources for knowing the time of advent of Jainism in Āndhra. The Bhadrabāhu tradition<sup>15</sup> shows that by that time (C. 300 B.C.) the Jaina *tīrthas* in the South had begun to attract the disciples even from the North. Perhaps, the flourishing state of Jainism in the South encouraged Bhadrabāhu to take his royal disciple, Chandragupta Maurya to the South. Secondly, the Ceylonese chronicle *Mahāvamsā*<sup>16</sup> records that Jainism was prevalent in Ceylon during the fourth century B.C. It is obvious that Jainism travelled there from North India through South India. All these references, though not confirmed by recorded evidence, lead us to conclude that Jainism in Āndhra, dates from pre-Mauryan times, its influence was felt in this land before the Aśōkan gospel of Buddhā reached them and the prevalence of its *ahimsa* doctrine, prepared the Āndhras and the Kalingas to welcome the Buddhist doctrine promulgated by Aśōka in these lands.

From the 7th century onwards, grants of land and villages to the Jaina establishments began to increase in number, which attests to the growing influence of Jainism in several parts of Āndhra. Since grants were made in favour of the Jaina teachers mainly by the kings, princes, nobles, merchants and high officials of the state, it is clear that Jainism received royal support as well as public support abundantly. It is also apparent from the records that the Chālukyas of Vēṅgī, the Rāshtrakūṭas, the later Chālukyas of Kalyāṇa and their vassals encouraged Jainism extending their munificent patronage lavishly. It is also interesting to note that the traditional accounts of the Kollur, Nandyal and Warrangal *Kaifiyats* are corroborated by the facts given by the epigraphs.

Lastly, the records throw light on the resources of the Jaina monasteries which emerged as land-owning institutions during early medieval times in Āndhra. Some

inscriptions contain information on the construction of a Jaina *basadi*. Thus an inscription from Amarāpuram (No. 62) states that the income from a certain grant was to be used for the reconstruction with stone foundation of the pinnacle or summit (*Upānādi-Stūpī- Paryāntam*) of the temple of *Brahma-Jinālaya* with the *mahāmaṇḍapa*, *bhadra-maṇḍapa*, *Lakshmīmaṇḍapa*, *gōpura parisūtra* (enclosure) *vandanamālā* (Festoons) *māna-stambha* and *mukha-maṇḍapa* <sup>17</sup>. They also throw a flood of light about the proliferation of the Jaina monastic orders, the great Jaina preceptors and their pedigrees.

To sum up, these epigraphs throw a flood of light on the various aspects of Jainism and the fluctuating vicissitudes that Jainism had to pass through in Āndhra. In fact, no other source can excel inscriptions in this respect.

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*Lakshmi maṇṭapamum gōpuramum parisūtramum Vandanamālayum*  
*mānastambhamum (makara) tōraṇamum tōraṇamum sāmpurnnavāhana....*



## **CHAPTER II - HISTORICAL BACKGROUND :**

- i. Position of Āndhra**
- ii. Political history of Āndhradēśa**



## HISTORICAL BACKGROUND

### i) Position of Āndhra :

The word Āndhra, used in this work, signifies both a tribal and a territorial name. It is of great interest to trace the references made to the Āndhras as a distinct ethnic group. The Āndhras as a people are mentioned for the first time in the *Aitareya Brāhmaṇa*<sup>1</sup> locating them in the neighbourhood of the Puṇḍas, Mutibas and Śābaras. This work was compiled before 500 B.C.<sup>2</sup> and it is also believed that the chapter in which the reference to the Āndhras occurs is of a comparatively later date. The epic literature knows them as the people of *Dakṣiṇāpatha*.<sup>3</sup> The Purāṇas speak of the *Āndhra Jātīyas*.<sup>4</sup> It is stated therein that they enjoyed the same political status as Kāmbhōjas, Yavānas, and Gandhāras in the North. Thus the Āndhras are an ancient race living in *Dakṣiṇāpatha* from at least the time of the *Brāhmaṇas*.

The history of the Āndhra region, based on epigraphic sources, begins only from the third century B.C. i.e. the time of the Mauryan emperor Aśoka. The Āndhras are mentioned in his Rock Edict XIII<sup>5</sup> containing the list of subordinate peoples that lived in the dominions of the king. After the strength of the Mauryan empire had waned, the people of Āndhradēsa appear to have assumed independence.<sup>6</sup> But the Āndhras as a powerful race are met with even during the days of Chāndragupta Maurya, Aśoka's grandfather. Megasthenes (300 B.C.) and the Greek Geographer Pliny (77 A.D.) refer to the Āndhras as a powerful tribe enjoying paramount sway over their land in the Deccan. The latter writer, Pliny, probably quoting from Megasthenes, the Seleucid ambassador in Chāndragupta's court, states<sup>7</sup> that the Andrae (i.e. Āndhras) possessed numerous villages, and thirty walled towns defended by moats and towers, and supplied their king with an immense army consisting of 100,000 infantry, 3,000 cavalry and 2,000 elephants. Thus the Āndhras must have felt the impact of Mauryan politics. Some even believe<sup>8</sup> that Aśoka had a southern province with its capital at *Suvarṇagiri* i.e.

Jonnagiri, in the Kurnool district and it was governed by an Āryaputra, probably a viceroy who was one of Aśoka's sons.

The location of the Āndhras may be deduced approximately from many other sources. The *Jātakas* speak of an *Andhapura* and Āndhra country<sup>9</sup> that stood on the banks of the Telivāha river. This river is identified by some with the Tel, a tributary of Mahānadī, flowing near the borders of the present Āndhra Pradesh.<sup>10</sup> But H.C. Raychaudhuri is inclined to identify the Telivāhā with the river Kṛishṇā.<sup>11</sup> The Buddhist sources mention the two Āndhra *Janapadas*, Aśmaka and Mūḷaka with Kaṇṇiga on the east coast.<sup>12</sup> Since Ptolemy's Maisōlia and Masalia<sup>13</sup> of the *Periplus* refer to the Āndhra country, the remark that Masalia (i.e. present Machilīpaṭṇam in Krishna district) extended far into the interior, shows that not only the sea-board of the Gōḍāvari and Kṛishṇā, but also a considerable area in the interior was included in the Āndhradēsa.

The earliest epigraphical reference to the Andhra country occurs in the Maidavōlu plates<sup>14</sup> of Pallava Śivaskāndavarman (3rd century A.D.). Here 'Dhannakaṭaka' is spoken of as the head quarters of the Pallava province of *Amdhāpatha* (i.e. Āndhrapatha). Now it is clear that Dhānyakaṭaka, the present Guntur District, was situated in Āndhrapatha, whereas the expansion of the Āndhras up to Mysore has been attested by the *Mahābhārata*.<sup>15</sup> The Purāṇas mention the Sātavāhanas as Āndhras. The *Brahmaṇḍa Purāṇa* speaks of the Āndhra country as adjoining Konkan and Kuṇṭala on the east in *Dakṣiṇāpatha*. Vātsyāyana, in his *Kāma-sūtra*, mentions the Āndhras as a distinct nation.<sup>16</sup> Varāhamihira (6th century A.D.) refers to Āndhra as a country<sup>17</sup> and mentions its king<sup>18</sup> and places it in the south-eastern division.<sup>19</sup> Yuan Chwang, the Chinese pilgrim, who visited this country in the first half of the 7th century, refers to it by the two names, Āndhra and Mah-Āndhra. The territory situated to the north of the Kṛishṇā river is called Āndhra and the land lying to the South of that river is named as Mah-Āndhra.<sup>20</sup> Daṇḍin in his *Dāśakumāracharita*, speaks of the Āndhra country as lying to the South-west of Kaṇṇiga and calls its capital Vēṅgī as *Āndhranagarī*.<sup>21</sup>

It is, therefore, clear that the country derived its name from the people, an instance with many parallels in Indian history.<sup>22</sup>

In the Śrīraṅgaṃ plates of Mummaḍi Nāyaka, dated 1358 A.D.<sup>23</sup> it is stated that the Triliṅga country is bounded in the North by Kanyākubja, on the west by Mahārāshṭra, on the east by Kaṭiṅga and on the South by Pāṇḍyaka. No doubt the description of the Āndhradēśa is reminiscent of the Imperial Āndhras, i.e. the Sātavahānas. With the advent of the Eastern Chāḷukyas into Āndhra, the name Āndhradēśa fell into disuse, for, they called their entire Āndhra kingdom by the name Vēṅgī. But their neighbouring dynasties of Cēdi<sup>24</sup>, Kuṇṭala<sup>25</sup> and Chōḷamaṇḍala<sup>26</sup> referred to the Eastern Chāḷukyas of Vēṅgī as *Āndhrapati*, the Lord of Āndhra. When Āndhra country was under Brahminical influence, Āndhradēśa, perhaps, acquired the name Triliṅgabhūmi<sup>27</sup> or Triliṅgadēśa meaning there by the land of three *liṅgas*. They are, in the South the Mallikhārjuna *liṅga* at Śrīśailam on the Kṛishṇā river in the Kurnool district, in the east Bhīmeśvara *liṅga* at Drākshārāma in the East Godavari district and in the north, Kālēśvara *liṅga* on the river Gōdāvarī in the Karimnagar district. Gopalachari<sup>28</sup> is perhaps right in stating that the Āndhradēśa is the territory bounded on the north by Kaṭiṅga, on the south by the southern part of the Nellore district and extending from the coast far into the main land in the west.

It is therefore clear that the Āndhras, who form an important section of the Indian people, must have had no small share in that common heritage of complex spirituality. Though the extent of the Āndhradēśa of our period is not easy of determination, we may hold that the land of the Āndhras of our period roughly corresponds to the twenty three Telugu-speaking districts of the present Andhra Pradesh.

## ii) Political history of Āndhradēśa:

Due to scanty information, the beginnings of the political history of the Andhra are shrouded in obscurity. However, from the establishment of the Sātavāhana hegemony, a

continuous history of the land is traceable. From the statements of Megasthenes and Pliny it is known that the Āndhras were then a powerful race and had numerous fortified towns, possessing huge armed forces consisting of infantry, cavalry, and elephants.<sup>29</sup> It, thus, indicates that the possessor of such a formidable army must have been a well-administered State with a centralised authority.

### Mauryas:

The Āndhras owed their allegiance to the Mauryas. Rock Edict XIII of Aśoka specifically states that the Āndhras were within the imperial domain of the Mauryas.<sup>30</sup> Samprati, the grandson and successor of Aśoka, was a great patron of Jainism. Suhastin was his preceptor.<sup>31</sup> He is known to have sent missionaries to Āndhra and Dramila to revive the fortunes of Jainism, which suffered under Aśoka and is hailed as Jaina-Aśoka.<sup>32</sup> After the discomfiture of the Mauryas, the people of Āndhradēśa appear to have assumed independence, for, a king named Kubēraka (=Kubēra) has been mentioned in two inscriptions discovered at Bhaṭṭiprōlu<sup>33</sup> which are assigned to the period immediately following that of Aśoka<sup>34</sup> (i.e. 200 B.C.). It is not, therefore, unlikely that king Kubēraka or Kubēra,<sup>35</sup> fought successfully with the weak successors of Aśoka and liberated the Āndhra country from the Mauryan yoke. Unfortunately we know nothing about this king and his successors. Epigraphy is completely silent about the Āndhra country for a long time after Kubēraka.

### Sātavāhanas :

Only about the middle of the first century of the Christian era, we find the Āndhra country occupied by kings belonging to the family, known to epigraphy, as the Sātavāhanas.<sup>36</sup> Though the Purāṇas call the Sātavāhanas as *Āndhrajaṭṭya*, no final word has been said about their original home till now. Some scholars have accepted Āndhra as the original home of the Sātavāhanas and others have rejected<sup>37</sup> it in favour of Paithan which they regard as the original home of the Sātavāhanas. Very recently, coins of Simuka



Sātavāhana have been found from the Jaina cave near the village Kapparaopet, Peddapalli taluk, Karimnagar district by P.V.P. Sastri. This latest discovery, besides already discovered coins of *Siri Sātavāhana*, the predecessor of Simuka, found at Koṇḍapūr in the Medak district,<sup>38</sup> forces us to revise our view on this question. Taking into consideration the discovery of the coins of Simuka Sātavāhana and Siri Sātavāhana, P.V.P. Sastri<sup>39</sup> has rightly observed that the early Sātavāhana rulers must have had their home in this part of Āndhra, comprising the modern districts of Medak and Karimnagar. It is also noteworthy in this context that extensive Sātavāhana sites at places like Peddabankuru, Dhulikatta and the present Kapparaopet in Karimnagar district have been recently discovered and thousands of Sātavāhana coins have been unearthed at these places. Besides, there is no unanimity among the periods of their rule. According to certain Purāṇas thirty of them ruled successively for about 450 years. According to another tradition the total number of Sātavāhana kings was around nineteen and they ruled for a little less than three centuries. Though the Purāṇas say that Simuka was the founder of the Sātavāhana dynasty, some scholars are inclined to believe, relying on the numismatic evidence, that Sātavāhana was the first ruler of the dynasty. But other scholars do not accept this view and place Sātavāhana much later. Simuka, being the establisher of the Sātavāhana suzerainty on firm grounds, ruled for 23 years and was succeeded by his brother Kṛishṇa I. During his reign of 18 years, he extended his rule in the west upto Nāsik. He was succeeded by Sātakarni I, the son of Sīmuka. He was a great conqueror and established his hegemony over Dakṣiṇāpatha. His titles *Apratihatachakra* and *Dakṣiṇāpathapati* clearly indicate his pomp and power. After performing *āśvamedha* and *rājasūya*, he attained the position of Sāmraṭ. One of his successors, Śātakarni II, had the longest reign in the annals of the Sātavāhana dynasty. After Śātakarni II, the fortunes of Sātavāhanas sank to a low ebb. His successor was Hāla, the celebrated compiler of the *Gāthāsapataśaī*. After Hāla, the Sātavāhana power was eclipsed, for some years, by the Śakas<sup>40</sup>.

The Jaina literature contains many references to the early Sātavāhana kings and their patronage of Jainism. The Jaina *Āvaśvaka-sūtra*<sup>41</sup> refers to a Śālivāhana of Pratiṣṭhāna (Paithan) as a devotee of Jina-dēva. Jinaprabhasūri, in his *Kalpaprādīpa*, records that there were fifty-two warriors in the court of Śālivāhana of Paithan and they built as many Jaina temples after their own names<sup>42</sup>. According to the *Prabhākaracharita*, Śīrī-Sātavāhana built a Jaina *īrtha*.<sup>43</sup> The *Kālakāchārya-kathānika*<sup>44</sup> informs us that Kālaka was the teacher of the Sātavāhana rulers of Paithan. Some Jaina works mention Śāktikumāra, son of Śālivāhana<sup>45</sup>. He is identified with Śāktīśrī, son of Śātakarni and Nāganikā<sup>46</sup>. The historicity of the above works is highly doubtful, but they clearly indicate how the Jaina writers cherished the memory of the liberal patronage they enjoyed at the hands of the Sātavāhana kings.

After half a century of great tribulation and obscure existence under the foreign yoke, the Sātavāhana power gained its earlier glory during the reign of Gautamīputra Śātakarni, the greatest member of the Sātavāhana dynasty. His exploits form the theme of the Nāsik *Prāśasti* of his mother Balāśrī<sup>47</sup>. He was a brave and great conqueror. His horses are said to have drunk the waters of the three oceans (*tisamuda-tōya-pīta-vāhana*). He defeated the Śakas, Yavanas, Pahlavas and Kshaharāṭas. He assumed honourous and pompous titles of *rājarāja* and *mahārāja* and extended his empire from sea for the first time. He was learned in the Vedic lore and claims to have enforced the *Varṇāśrama-dharma* strictly. He is the first known Sātavāhana king to bear a metronymic which is generally derived from three Vedic *gōtras* only viz., *Vasishṭa*, *Māthara*, and *Gautama*.<sup>48</sup>

The illustrious Gautamīputra bequeathed his empire to his son, Vāishṭīputra Puṣumāvi, whose reign touched the zenith of Sātavāhana monarchy. Presumably, in order to commemorate his conquests, Puṣumāvi II founded the town of *Navanagara* and assumed the title of *Navanagarasvāmin*. His successor Śīvaśrī came into conflict with the Śakas and it ended in the marriage between Śīvaśrī and the daughter of Rudradāman.<sup>49</sup> This

matrimonial alliance is commemorated by his silver coins, struck on the model of the Western Kshatrapā coinage. The last known powerful Sātavāhana king was Yajñaśrī. The ship with double mast coins, which are now attributed to Yajñaśrī, prove the attention paid by the Sātavāhanas to naval power, maritime trade and overseas colonisation. He was at first a follower of Brahmanical Hinduism, but later on appears to have inclined to Buddhism and patronised the famous Buddhist teacher Nāgārjuna.<sup>50</sup> His closing years were clouded by a disaster. The death of Yajñaśatakarni sealed the fate of the family. Hereafter its scions continued to rule in the different parts of the empire, but they were gradually extirpated by new powers, many of which once had owed allegiance to the Sātavāhanas. In Āndhra, the Krishna-Guntur region was swept away by the Śrīparvatīya Āndhras or Ikshvākus.

### **Ikshvākus :**

They were originally the feudatories of the Sātavāhanas. Whether they were a branch of the celebrated Ikshvāku family of Ayōdhyā cannot be deduced in the present state of our knowledge. Hitherto, the founder of the Ikshvāku dynasty, Chāntamūla, is known only from the records of his successors. But recently, a unique Brāhmi record of Chāntamūla himself has come to light for the first time. It registers the gift of an *āyakastambha* by a merchant guild to the Bahusrutīya sect in the 13th regnal year of Chāntamūla.<sup>51</sup> Three kings of this family are known so far. In the inscriptions of his son and grandson, he is said to have performed the *Aśvamēdha*, *Vājapēya*, *Agnishōma* and *Agnihōtra* sacrifices.<sup>52</sup> King Chāntamūla, therefore, could not have been a weak ruler, for, the *Āpastambhā Srauta-sūtra*<sup>53</sup> states that only the *sārvabhauma* kings could perform the *Aśvamēdha* sacrifice. The performance of these Vedic sacrifices seems to establish the fact that Chāntamūla defeated and ousted the Sātavāhanas from the eastern Deccan and established his own hegemony over it, introducing Brahmanism into his newly won territory. He was a staunch adherent of Hinduism, and is styled in the records of his successors, as *Mahāsēna-virūpāksha-Pati*.<sup>54</sup> A few of the Mahāsēna temples at Vijayapurī in the Guntur District must have been built by him.<sup>55</sup> He was a munificent king who is said to have been a giver of crores of gold, thousand of cows (or bullocks) and thousands of ploughs.<sup>56</sup>

The *Sāmrāt* Chāntamūla bequeathed his empire to his son and successor, Vīrapurushadatta. His reign, in fact, marked the glorious epoch in the history Āndhra Buddhism, for, his innumerable inscriptions have been found at the Buddhist sites of Nāgārjunakoṇḍa (Guntur district) and Jaggayyapēṭa (Krishna district). Moreover, all his records begin with an adoration to Lord Buddha. His queens, Rudradharabhaṭṭārika<sup>57</sup>, the Śaka princess of Ujjain, and Bāpiśiri<sup>58</sup> were the chief patrons of Buddhism. Different sects of Theravāda and Mahāsāṅghika schools had their establishments in the Kṛishṇā valley and Śrīparvata (i.e. Nāgārjunakoṇḍa) attracting pilgrims from even foreign countries.<sup>59</sup>

King Mātharīputra Vīrapuruṣadatta was succeeded by his son Ehuvala Chāntamūla, born of queen Vāsishṭhī Bhaṭṭidēvā. Here it is curious to note that the custom of naming a grandson after his grandfather was prevalent among the Ikshvākus. It has been noticed by Hirananda Sastri<sup>60</sup> that this custom is approved and sanctioned by Patanjali's Mahā Bhāṣya<sup>61</sup> where we have *tripurushānukamṇāmakṛtaṃ kuryāt. kaiyaṭa*; on this passage has *pitā tasya ye trayah Purushās tān=anukāyaty=abhidhatte*.<sup>62</sup> During his reign, Vijayapurī (i.e. Nāgārjunakoṇḍa) became a strong centre of Hinduism and many temples of Śiva and other gods were built.<sup>63</sup> Siva-śēpha, the Ābhīra general, is known to have built a temple and installed in it a wooden image of Aṣṭabhuja-Nārāyaṇa.<sup>64</sup> Thus Śrīparvata Vijayapurī (Nāgārjunakoṇḍa) became the meeting place of Buddhism as well as Hinduism. Since the Gurajāla epigraph<sup>65</sup> speaks of a king named Rudrapurushadatta of the Ikshvāku family, it is possible to suppose that Rudrapurushadatta was the successor of Ehuvala. During his reign, the Ikshvākus were extirpated by the Pallavas and lost hold in the Krishna-Guntur region about the end of the 3rd century A.D.

### Early Pallavas :

The original home of the Pallavas is still an unsettled problem.<sup>66</sup> B.S.L. Hanumanta Rao<sup>67</sup>, relying on the identification of Pallava *bogga* (Bhōgya=Province) with Pallavanāḍu

or Palanāḍu, in the present Guntur district, states that the Pallavas were originally of the Śrīparvata region itself. His theory seems to have stood the scrutiny of facts, as the earliest known records of the Pallavas, like the Manchikallu<sup>68</sup> and Mayidavōlu<sup>69</sup> are found in the same region. Moreover, their Prākṛit charters too, come from the Guntur, Prakasam and Nellore districts. Since the early Pallava kings like Simhavarman<sup>70</sup>, Sivaskandavarman<sup>71</sup>, Buddhavarman<sup>72</sup>, Kumāravishṇu<sup>73</sup> and Vishṇugōpa<sup>74</sup> are known to have held sway over Āndhra, south of the Kṛishṇā river, it appears that the Pallavas originally belonged to the Āndhra country and perhaps migrated to Kāñchī to establish their sway there, only after the occupation of Āndhra by the imperial Chāḷukyas in the 7th century A.D.

During the heyday of the Pallavas, the Ānandagōtra kings of Kāṇḍārapura flourished and seem to have ruled as the vassals of the Pallavas. Only two kings of the Ānanda family are known from their records. They are Attivarman of the Gōraṇṭla plates<sup>75</sup> and Dāmōdaravarman of the Maṭṭēpādu plates.<sup>76</sup> The king Attivarman was a devotee of Śambhu and performed 'many' Hiranyagarbhas, for, in his Gorantla record, he is described as *bhagavatō vakēśvarāḍhi vāsinas = tribhuvana-Kartuḥ Śambhōś = caraṇa-Kamala-rajah -Pavitrīkṛita* and also as *aparimēya-hiraṇya-garbha-prasavā*.<sup>77</sup> The successor of Attivarman, Dāmōdaravarman, was a Buddhist, for, in his inscription he is called as *Bhagavataḥ samayaksambuddhasysa pādānudhyāta*. Since we do not know of the successors of Dāmōdara-varman, the end of the Ānanda dynasty is wrapped up in obscurity.

North of the river Kṛishṇā, the Bṛhatphalāyānas came to power. No other king of this family, except Rājan Jayavarman of the Koṇḍamūdi grant<sup>78</sup> is as yet known either from inscriptions or other sources. Jayavarman's only known grant is said to have been issued in his 10th regnal year from the *Vijayaskandhā-vāra* (i.e. victorious camp) of Kuḍūra, the present Gūḍur near Machilipatnam in the Krishna district. D.C.Sircar<sup>79</sup> has rightly identified Kuḍūra with Koddoura, mentioned in the Geography of Ptolemy<sup>80</sup> as a place in

Maisōlia (i.e. Maśulīpaṭam or Machilīpatnam). The history of the Brāhatphalāyanās before and after the reign of Jayavarman is quite dark. At this stage we may surmise that the Brāhatphalāyanās probably acknowledged the suzerainty of the Ikshvākus. Towards the end of the third century A.D., Jayavarman appears to have declared his independence after shaking off the yoke of the Ikshvākus. Later they were subdued either by the Pallavas<sup>81</sup> or by the Śālāṅkāyanās<sup>82</sup> of Vēṅgī.

The Śālāṅkāyanās began to rule from Vēṅgī long before 350 A.D. H.C. Rayachaudhuri<sup>83</sup> rightly identified the Śālāṅkāyanās with the Salakenoi mentioned in the Geography of Ptolemy<sup>84</sup> (circa 140 A.D.) and Bengaouron, the premier city of the Salakenoi (i.e. Śālāṅkāyanās) with Vēṅgīpura, the present Pēda Vēgi in the West Godavari district. Their early history is shrouded in obscurity. Since they are mentioned by Ptolemy (circa 140 A.D.), we may suppose that they were ruling from Vēṅgi by that time. So far we know the following rulers of this dynasty: Dēvavarman<sup>85</sup>, Hastivarman, Nāṇdivarman I, Chaṇḍavarman, Nāṇdivarman II<sup>86</sup> and Skāṇḍavarman. In their records they call themselves as 'Bhāgavac-citrarathasvāmi-pād-ānudhyāta' i.e. favoured by the feet of Lord Śiva.<sup>87</sup> Their seals bear the figure of a bull (i.e. Nandin). The evidence of inscriptions as well as their seals possibly shows that the Śālāṅkāyanās embraced Śaivism. But Nandivarman II, in his records styles himself as *Parama-bhāgavata*. This epithet of Nandivarman II led some scholars like K.V. Lakshmana Rao to believe that the later Śālāṅkāyanās changed their Śaiva faith and became Vaishnavas.<sup>88</sup> Relying on the usage of the word Śiva-Bhāgavata by Patanjali, D.C. Sircar<sup>89</sup> holds that *Bhāgavata* did not necessarily mean in those days a worshipper of Viṣṇu and the followers of Śiva were also called Bhāgavatas. They are said to have won so many battles (*anēka-samar-āvāpta-vijaya*) and performed asvamedha sacrifice (*aśvamedhayājin*). The first stone inscription of the Śālāṅkāyanās in chaste Sanskrit has been found recently at Guntupalli.<sup>90</sup> It registers a donation to the Mahāvihāra during the time of Vijaya Nandivarman II (circa 400-430 A.D.) from Vijaya

Vēṅgīpura. It is also evident, for the first time that Śālaṅkāyaṇa rulers particularly Nandivarman II patronised Buddhist *Saṅghas*. The decline of the Śālaṅkāyaṇa family is not known. But very likely, they were overthrown by the Vishṇukunḍis.<sup>91</sup> The Western region of Āndhradēśa seems to have been conquered by the Vākātakas. All these dynasties were Brāhmanical and promoted Vedic learning.

### Vishṇukunḍins:

Of all the dynasties that ruled over Āndhra during the post-Sātavāhana period, the Vishṇukunḍis were the most powerful. The origin of the family of the Vishṇukunḍis is shrouded in mystery, like that of many other dynasties that ruled over Āndhra. Although ten records<sup>92</sup> of this family have come to light so far, the chronology and genealogy of this family are open to dispute. They put an end to the Pallava<sup>93</sup> and the Śālaṅkāyaṇa rule in the region and expanded into Telāṅgāna across the river Kṛṣṇā. The provenance of the records, so far known, would indicate that their dominion extended over the modern Visakhapatnam and the two Godavari, Krishna and Guntur districts. Still it is difficult to fix their capital city<sup>94</sup> exactly.

Mādhavavarman was the greatest of the Vishṇukunḍis, for, he is said to have performed several sacrifices such as agniṣṭoma, *Vājapēya*, *bahusuvarṇa-puṇḍarīka*, *aśvamēdha*, *rājasūya*, etc. It is stated in the Tummalagudem plates (set II)<sup>95</sup> that by his prowess and valour he siezed the royalty of the kings of other dynasties and married a Vākāṭaka princess, probably a daughter of Prithvī-shēna II, the last ruler of the main branch of the Vākāṭakas and extended his territory up to the river Rēva in the north. He was a successful conqueror and attained the position of a *sārvabhauma*. Now scholars take him as Madhavavarman II.<sup>96</sup> The successors of Mādhavavarman II, like Indrabhaṭṭāraka, Vikramēndra-bhaṭṭāraka, Gōvindavarman, and Mādhavavarman III etc. had to face foreign invasions as well as internal rebellions. The Pallava invasion of the 6th century A.D. mainly

as Madhavavarman II.<sup>96</sup> The successors of Mādhavavarman II, like Indrabhaṭṭāraka, Vikramēndra-bhaṭṭāraka, Gōvindavarman, and Mādhavavarman III etc. had to face foreign invasions as well as internal rebellions. The Pallava invasion of the 6th century A.D. mainly caused some disorders in the Vishṇukunḍi dominions. Seeing it, some of the nobles, like Prithivīmahārāja<sup>97</sup> declared independence and finally the dominions of the Vishṇukunḍis were subdued in A.D.616-617 by Pulakēśin II who established his younger brother Kubja Vishṇuvardhana on the throne of Vēṅgī.

The age of the Vishṇukunḍis is, indeed, a transitional period in the religious history of Āndhra. Buddhism, which was once dominant under the Śātavāhanas, became practically extinct by the end of the Vishṇukunḍi period. In the light of the two sets of the Tummalagudem plates,<sup>98</sup> which inform that Gōvindavarman and his chief queen *Paramabhaṭṭarika-Mahādēvi* and Vikramēndravarmā embraced Buddhism and patronised it, we could surmise that the Vishṇukunḍis treated all religions alike, though most of them were Śaivaites and followers of the Vedic religion.

### Eastern Chālukyas of Vēṅgī:

The establishment of the Eastern Chālukyan kingdom, which controlled the destinies of the Coastal Āndhra for about four centuries, in fact, marked the beginning of a new epoch in the history of the Āndhras. Kubja Vishṇuvardhana began to rule in Vēṅgī in A.D.624.<sup>99</sup> Though his inscriptions are not found, the records of his immediate successors leave no room for doubt that the whole coastal region extending from Vizagpatam as far as Mannēru in the South was under his sway.<sup>100</sup> But the western and south-western regions of Āndhra, corresponding respectively to the present Telāṅgāna and Rayalasima were divided between the imperial powers that ruled over the Deccan, particularly the Rāshtrakūṭas and the later Chālukyas of Kālyāṇa.



Vijayāditya III or Guṇaga Vijayāditya ascended the throne in A.D.848. During his long reign, the Eastern Chālukyan power reached its glory and the kingdom of Vēṅgī attained the widest extent which it was ever destined to. The information gleaned from the inscriptions clearly shows that the Eastern Chālukya army, under the leadership of Vijayāditya not only overran the Rāshtrakūṭa dominions but also penetrated into Dāhaḷa, which was situated between Ganges and Narmada.<sup>101</sup>

The death of Vijayāditya IV, which took place in the middle of the 10th century A.D. marks the beginning of a period of turmoil and internecine strife. The intrigues of the Rāshtrakūṭas accentuated the troubles and tended to produce a chronic state of anarchy in the kingdom. Due to weak successors and constant struggle for power, none could save the kingdom from the covetous eyes of their enemies. The later rulers of Vēṅgī, like Amma II (A.D.945-970) and Vimalāditya are known to have embraced Jainism and made grants to the Jaina basadis.

During the Eastern Chālukyan rule, Vēṅgī was reduced to a mere cock-pit of conflicting imperialistic ambitions. Many a time, the kings of Vēṅgī were subjected to much humiliation by the imperial powers. During this period many subordinate ruling families sprang up in different parts of Āndhradēśa. The Chālukyas of Vēmulaṅḍa, Kolanupāka and Piṭhāpūr, the kings of Velanāḍu, the Chōḍas of Pottapi, Koṇidēna and Nellore, the Haihayas of Palanāḍu and the Bāṇas of Hēmavaṭī were some of the important feudatory families. Very often, these families fought among themselves and at times joined the triumphant invading imperial powers.<sup>102</sup>

### **Kakatiyas:**

The power of the later Chālukyas of Kalyāṇa was on the decline and it finally disappeared when the Kakatiyas rose to prominence at Anumakoṇḍa and exercised sovereign power over

Āndhra from about A.D.1150-1323. As a result of the discovery of new inscriptions at Bayyaram and Śanigaram, information about a number of early Kākatiya rulers has become available. The Kazipet<sup>103</sup> and Padmākshī temple<sup>104</sup> inscriptions clearly show that the early Kākatiyas were the patrons of Jainism and Mailama, the wife of the Kākati Prōla II's minister, Beta, constructed *Kaḍalālaya basadi* on the hill at Anumakoṇḍa in the Warangal district. The Sanigaram record<sup>105</sup> informs us that the son of Kākati Beta's minister, Vaijarāja, renovated the Duddhamalla-*Jinālaya* there. It can thus be said plausibly that the 12th century A.D. which is the period of the early Kākatiyas, marks the glorious period of Jainism at Warangal. This epigraphic evidence synchronises with the information supplied by the Warangal *Kaifiyat*.<sup>106</sup> According to it, there was a hill called Hanumadgiri (the present Anumakoṇḍa) discovered by a person called *Ekāmbaranātha* (the muni with a single cloth), presumably a Jaina saint. He is also said to have established several deities in it - - Jaina and Hindu gods and goddesses. Since then Anumakoṇḍa continued to be a centre of the Jainas up to the time of Pratāparudra which is attested by the Jaina work *Jinendra-Kalyāṇa*, written by Appayyāchārya, a disciple of Pushpasēna in A.D. 1139.

The successful conquests of Kākati Rudra and Gaṇapatidēva brought most of the Telugu-speaking area under Kākatiyas and Ōrguallu, the present Warangal, became their capital. The political unity was secured and there were signs of the growth of Telugu literature. Meanwhile the Saivite movement recieved a fillip. The later Kākatiyas patronised Śaivism and persecution against Jainas was encouraged as is evidenced by a Telugu poem,<sup>107</sup> which clearly informs us how Gaṇapatidēva ill-treated the Jainas in Warangal when they were defeated in a disputation by Tikkana, the author of the Telugu *Mahābhārata* and later demolished the Jaina basadis.

The Kākatiya empire reached its zenith under Rudramadēvi and her grandson, Pratāparudra. In the time of the latter, the Muslim attacks on Warrangal began. Finally,

Pratāparudra became captive in 1323-1324 A.D. and the Muslim authority was established at Warangal. This brief survey of the political history of Āndhra of our period helps us to understand the political and incidentally the religious conditions against which Jainism in Andhra had to make its headway.

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59. B.S.L.Hanumantha Rao, *op.cit.* p.21.
60. *EI*, XX, p.6,n.2.
61. *Mahābhāshya*, I, i, 1.
62. D.C.Sircar, *op.cit.* p.35.
63. *EI*, XXXIV, pp.197-204.
64. M. Rama Rao, *Successors of Śātavāhanas*, *JIH XL*, pp.557-580.
65. *EI*, XXVI, pp.23 ff.
66. *EI*, XXXII, pp.85-89.
67. B.S.L.Hanumantha Rao, *op.cit.*, p.21.
68. Manchikallu inscription, *EI*, IV, p.86.
69. Mayidavōlu Inscription, *EI*, VI p.86.
70. British Museum plates of Chārudēvi, *EI*, VIII, pp.143-146.
71. Chandālūru plates, *ibid*, pp.233-236.
72. Uruvapalli grant, *IA*, V, pp.50-53.
73. B.V.Krishna Rao, *op.cit.*, pp.327-345.
74. Chejerla Inscription of Kāndara, *SII*, VI. No.594.
75. Gōrantla plates, *IA*, IX, p.102 f.
76. Mattēpādu plates, *EI*, XVII. P.3 2 f.
77. *Hiranyagarbha* is considered to be the second of the 16 *Mahādānas* or the great gifts. See for details:
  1. Ballālasēna's *Mahādānavrata* section of the *Dānasarga*.
  2. *Vratākhaṇḍa* of Hēmādri, Chapter, V.
  3. *Matsyapurāṇa*, chapter 247 ff.

78. The Koṇḍamūḍi grant, *EI*, VI, p.315.
79. D.C.Sircar, *op.cit.*, p.48.
80. *Geography of Ptolemy*, VII, i, 15.
81. *Comprehensive History of India*, II, p.336.
82. Majumdar and Altekar, *Vākāṭaka-Gupta Age*, p.99.
83. *Political History of Ancient India* (3rd Edn), p.341., n.1.
84. *Geography of Ptolemy*, VII, i, 79.
85. Dēvavarman's Ellōre grant, *EI*, IX, p.93.
86. Nandivarman's grants:
  1. The Kañṭēru plates, *JAHS*, V,p.21.
  2. The Kollair plates, *IA*, V, p.176.
  3. The Pedavēgi plates, *JAHS*, I, p.92.
87. D.C. Sircar, *op.cit.* p.84.
88. *JAHS*, V, p.25.
89. D.C.Sircar, *op.cit.*, p.84.
90. *Bharati* (Telugu Journal), August,1978, pp.29-31.
91. Chikkulla plates of Vikramēndravarman II (*APGES*. No.40 p.48) were issued from Lēṇḍalūra, the present Dendulūru, near Vēngī (i.e.PeddaVegi) which was the capital city of the Śālaṅkāyanas.
92. *Vishṇukunḍi records*:
  1. *Ipur copper plate I*, *EI*, XVII, No.20 pp.334 -37.
  2. *Ipur copper plate II*, *ibid*, No.21, pp.337-39.
  3. Ramatirtham copper plates, *ibid*, XII, pp.133-36.
  4. Chikkulla copper plates, *ibid*. IV, pp.193-98.
  5. Tuṇḍi copper plate *APGES*. No.8.
  - 6,7. Tummalagudem copper plates two sets: *EA*.II,pp4 ff
  8. Pulombur copper plate, *Bharati*, VII, No.8 & VIII, pp.302-315.



9. Khānapur copper plates, *EI* XXVII, No.49 pp.312/
10. Velpur stone inscription, *ARSIE*, 1937-38, No.350.
93. Velpur stone inscription, *ARSIE*, 1937-38, No.350.
94. K.Gopalachari, *op.cit*, ch.XVIII;  
He maintains that Vishṇukunḍis rose to prominence in the Śrīparvata region probably with Vēlpur (Guntur district) as their early capital.
95. Tummalagudem plates set II, *EA*, II, pp.4-20.
96. S.Sankaranarayanan, *The Vishṇukunḍins and their Times*, pp.45-56.
97. Pṛthvīmahārāja of the Rāmakāsyapa gōtra was ruling over western Kalinga from his capital *Pishtapura*, the present *Pithāpuram*, East Godavari district. He was the grandson of Raṇadurjaya and the son of Vikramēndra. Following records of this ruler have been found:
  1. Tāndivāḍa plates, *JOR* IX, pp.188-94
  2. Gollavalli grant, *EI*, XXXI, pp.221 ff.
98. *EA*, II, pp.4 ff.
99. N. Venkataramanayya, *The Eastern Chāḷukyas of Vēṅgī*, p.57.
100. *Ibid*, p.59.
101. *MER*, 1917, part II, para 37, *Dynastic History* II, p.763.
102. B.S.L. Hanumantha Rao, *op.cit*. P.23.
103. Kazipet Darga Inscription No.15, *Inscriptions of A.P. Warangal District*.
104. Padmakshi temple Inscription No.22, *ibid*
105. Śanigaram Inscription No.14, *Inscriptions of Andhra Pradesh, Karimnagar District*.
106. *LR*, XI, pp.133 ff.
107. *Studies in South Indian Jainism*, part II, pp.28-29.



### **CHAPTER III - ORIGIN AND SPREAD OF JAINISM:**

- i. Date of Advent in Āndhra**
- ii. Royal patronage**



## ORIGIN AND SPREAD OF JAINISM

Jainism is the religion of the Jainas who follow the path, practised and preached by the Jinas (lit. conquerors of self). It is a fully developed and well established religious and cultural system, purely indigenous to India. The characteristic feature of this religion is its claim to universality, which it holds mainly in opposition to Brāhmaṇism. Its main object is to lead all men to salvation, and to open its arms not only to the noblemen but also to the low-born Śūdra and even to the Mlēcchha.

According to Jaina tradition, this religion is eternal, having been revealed by twenty-four Tīrthaṅkaras (founders of the faith). As a matter of fact, it appears as an exaggeration, but perhaps it may be intended to suggest the hoary antiquity of the religion. The *Kalpa-sūtra*<sup>1</sup> (circa 300 B.C.) of Bhadrabāhu gives us the life of each Jina. The chief mission of the life of each Jina was perhaps to propogate right knowledge (*samyag Jñāna*), right faith (*samyag darśana*) and right conduct (*samyag charitra*) to the people steeped in ignorance about reality. Before going deeper, it may be asserted that Jainism is neither an off-shoot of Buddhism propounded by Lord Buddha as some of the oriental and occidental scholars once believed<sup>2</sup> nor is it a branch of Hinduism or Vaidika religion.<sup>3</sup> It was Dr. Jacobi who in A.D. 1879 ably proved that Jainism and Buddhism had, each, separate and independent existence for, the Canonical books of the Buddhists frequently mention the Jaina as a rival sect under their old name 'Nigantha'. In the seventh pillar edict of Aśoka<sup>4</sup> also there is mention of *nigaṇṭha* (knot-less or unfettered) who seem to be no other than the followers of Lord Mahāvīra.

It may not be out of place to say a few words about the antiquity of Jainism. As informed above, Jaina tradition traces the beginnings of the religion to a remote antiquity represented by a succession of 24 Tīrthaṅkaras. According to a few scholars some of the Jaina Tīrthaṅkaras are alluded to in the *Yajurvēda* (IX, 25: Here is mentioned Arishtaṇemi, the 22nd Tīrthaṅkara of the present *avasarpinī*). In the *Taittirīya-Āraṇyaka* (IV.17; V.4)

there is a reference to Arhat which means a Tīrthāṅkara. It also appears that there are references to Jaina saints and their doctrines in the *Mahābhārata*. For instance, the word *Kṣapaṇaka* occurs in Ādiparvam and Śāntiparvam ( CC XXXVIII, V.6). Similarly the word *śramaṇa* is found in the *Rāmāyana* (I, 14-22) and it is interpreted by the commentators as a 'Digambara Jaina'. The *Bādarāyaṇa-sūtra* (II,33) refers to *Syādvāda* which is one aspect of the Jaina philosophy. The word *tīrthāṅkara* is mentioned in the *Brahmāṇḍapurāṇa*, *Śiva-Purāṇa* and *Nāga-Purāṇa* as well. Some scholars, like R.K.Mukharji <sup>5</sup> even believe that the nude images discovered at Mahenjodaro are Jaina. From the sources cited above it is inferred that Jainism was related to the primitive philosophy of India and handed down from a hoary antiquity. While it is difficult to accept all these suggestions, there is no doubt that the history of Jainism definitely goes back to a few centuries before the last Tīrthāṅkara, i.e. Mahāvīra.

We need not go into a detailed exposition of the tenets and doctrines of Jainism. It should suffice to mention that as a religion it is a well-developed and comprehensive philosophical and religious system, comprising all the necessary branches such as metaphysics and ontology and psychology, logic and dialectics, ethics and ritual. In other words, it is a metaphysical realism, an ontological optimism, a spiritual idealism, a philosophical non-absolutism, an ethical puritanism and a psychological rationalism. <sup>6</sup> The most important characteristic features which gave Jainism a stamp of its own, were the extremity of tenderness shown towards animal life, i.e. *ahimsā* and the saint-worship, i.e. the worship of the Tīrthāṅkaras. It must be remembered that Jainism is not a revealed religion and claims no divine origin but was expounded by the Tīrthāṅkaras who had known and experienced the reality, realised the truth, practised the path and achieved the goal. Jainism thus with its theory of knowledge and causation, the philosophy of nonabsolutism (Anēkāntavāda) and the conditional mode of predication (sapta-bhaṅgī-nyāya) comprehends faith, belief, righteousness, piety and conviction, etc, and infuses a healthy spirit of sympathetic understanding, reconciliation, tolerance etc.

### Date of Advent in Andhra:

Although the literary sources are strong enough to show its early footing in Āndhra, no clear and contemporary evidence is forthcoming in respect of its date of diffusion in Āndhradēśa. The Jaina literature<sup>7</sup> contains many traditions about the early advent of Jainism into South India. The latest thrilling archaeological discoveries tend to support the Jaina literature.

The entry of Jainism in Āndhra can be ascribed to the 6th century B.C. if we are to rely on a tradition recorded in the *Haribhadraṭīya Vṛtti*<sup>8</sup> which states specifically that Mahāvīra himself preached his doctrine in the region of Kalinga. We are further informed therein that Mahāvīra left Śrāvastī, visited Hathaśisa; then he set out for Tōsali wherefrom he journeyed to Masoli. Scholars have agreed in saying that Kalinga comprised the northern districts of the present Āndhra Pradesh. Besides, it is generally believed that Mōsali of the Jaina literature is identical with Maisōlia of the classical writers. Maisōlia is located by them between the mouths of the rivers Gōdāvarī and Kṛishṇā and it was also contiguous with Kāṇṇa on the south-west.<sup>9</sup> Though not confirmed by any recorded evidence, this traditional account suggests that the beginnings of Jainism in Āndhra go back to the pre-Mauryan period and it might have crept into the Āndhra country from Kalinga. K.P.Jayaswal infers from the 14th line of the Hathigumphā inscription of Khāravēla that Mahāvīra actually preached his *Dharma* from the Kumāra Hill (or Udayagiri) in Kalinga.<sup>10</sup> Moreover, the Jina that was worshipped in Kalinga is believed to have been Śīṭalanātha, the 10th Tīrthankara. Some even believe that Śīṭalanātha was born at Bhadrapura which is identified with modern Bhādrachalam on the river Gōdāvarī in the East Godavari district.

The early migration of Jainism to South India in general is further confirmed by Bhadrabāhu-Chandragupta tradition which informs us that Chandragupta Maurya, during his last days, settled down at Śravaṇa Beḷagoḷa in the company of his preceptor Bhadrabāhu. Here it is possible to infer that the popularity enjoyed by Jainism in South India must have

attracted Bhadrabāhu to take his royal disciple Chandragupta to the South. The Ceylonese chronicle *Mahāvamsā*<sup>12</sup> records that Jainism was in existence in Ceylon during the 4th century B.C. Scholars are of opinion that Jainism should have gone there from its South Indian centres.<sup>13</sup> Another tradition states that Samprati, the grandson and successor of Aśoka, was a great patron of Jaina faith and he established Jaina monasteries even in the non-Aryan countries.<sup>14</sup> Suhastin was his preceptor.<sup>15</sup> We are further told in the same tradition that Samprati sent Jaina missionaries to all the Dravidian countries like Andhra and Dramila. As we all know from Rock Edict XIII of Aśoka, the Andhras were within the Mauryan empire and they were following Buddhism. It is quite reasonable to think that Samprati hailed as 'Jaina Aśoka', might have made special efforts to revive Jainism in Andhra which had suffered under Aśoka.

According to the Jaina tradition, the first Tīrthānkara, Ṛṣhabha had two sons, Bharata and Bāhubali. The Jainas held that it was from Bharata, that the country came to be known as Bhāratadēśa or Bhāratavarsha. We are further informed that Bāhubali established a kingdom with Podana as his capital. Podana has been rightly identified with Bodhan in the Nizamabad district of Andhradēśa, for Bodhan is an ancient place containing many Jaina antiquities. Thus the legends and traditions take back the advent of Jainism in to Andhradēśa to the Pre-Mauryan period or even earlier.

Now let us peep in to the archaeological sources. Previously the first and foremost land-mark of epigraphical discovery in regard to the advent of Jainism in Andhradēśa used to be traced from the famous Hathīgumpha inscription of Khāravēla,<sup>16</sup> for, it specifically mentions Khāravēla as *bhikshurāja* (king of monks). But the late S. GopalaKrishna Murthi<sup>17</sup> states that though Khāravela was a staunch Jaina, he does not appear to have encouraged Jaina monks to proceed to Andhra for missionary work. Hence we do not find any cave establishments of the Jainas in northern Andhra, contemporaneous with the caves of Khandagiri and Udayagiri. Further he seems to have suggested, relying on Nayasēna's story, that the diffusion of Jainism took place in the Ikshvāku period due to a Jaina king



who migrated from Āṅgadēśa to Bhaṭṭiprōlu (Guntur district).<sup>18</sup> The same version of migration is found in Harishēṇa's *Bṛīhatkathākōśa* written in about A.D.931. But the recent discovery of a Brāhmī inscription of a Mahāmēghavāhana king at Guṇṭupalli in the West Godavari District, puts the whole theory of Gopalakrishna Murti at rest. According to R. Subrahmanyam<sup>19</sup> the Mahāmēghavāhana ruler mentioned in this record is the same as the famous Khāravēla who is also styled Mahāmēghavāhana in his well known Hathīgumpha inscription. But as pointed out by D.C. Sircar<sup>20</sup> the inscription really belongs to a chief named Sada belonging to the Mahāmēghavāhana family and indicates the extension of the Mahāmēghavāhana rule in Andhra Pradesh. We will not be far from truth if we assume that, like Khāravēla, Sada also was a staunch follower of Jainism. If so, the Guṇṭupalli rock-out monasteries were originally of the Jains and not of the Buddhists as hitherto believed. Further, the provenance of Jaina vestiges in the villages surrounding Guntupalli such as Āśinagūḍem, Bainagūḍem, etc., establishes the Jaina affiliations of the caves on the hill. In this connection it may not be out of place to recall the remarks of V.A. Smith, that "in some cases, monuments which are really Jaina have been erroneously described as Buddhist".<sup>21</sup>

Now, it must be remembered that Jainism already enjoyed the privilege of a popular faith even before Sada occupied Āndhra and his writer Chūḷa-Gōma got a maṇḍapa erected there. It can also be inferred that the Mahāmēghavāhana chief, Sada did not either introduce or establish Jainism in Āndhra; but being a follower of Jaina law, he had a maṇḍapa built there, only to express his devotion towards Jainism. The discovery of the inscription of king Sada at Guṇṭupalli helps us only to conclude that the beginnings of Jainism in Āndhra should definitely date back to some centuries before Christ.

The thrilling discovery of the coins of Sātavāhana Simuka for the first time in a Jaina Cave near the village Kappāraopet in the Peddapalli taluk, Karimnagar district, has indeed revolutionised our view, particularly about the early history of Jainism into Āndhra. Dr.P.V.P. Sastri collected six coins of Simuka Sātavāhana from the hillock called

*Muṇḷaguṭṭa* (=hillock of the sages) on the right bank of the river Gōḍāvarī, near the village Kapparaopet in the Peddapalli taluk, in course of his epigraphical survey.<sup>22</sup> On the flat top of the *Muṇḷaguṭṭa*, there are four rock-cut beds similar to the Jaina caverns noticed in the districts of Madurai and Tinnevely.<sup>23</sup> No doubt, it was a retiring place for the ascetics of the Jaina faith. Relying on the discovery of six Simuka coins and some microliths, P.V.P.Sastri rightly concludes that the antiquity of the place goes back to the pre-historic period and continued to enjoy an important position up to the *Sātavāhana* period, if not later.<sup>24</sup> On examining the *Muṇḷaguṭṭa*, N.Ramesan has also observed<sup>25</sup> that its antiquity goes back to the early dim phases of the dawn of history.

It is now worth noting in this context that the discovery the Simuka *Sātavāhana* coins in a Jaina cave (i.e. *Muṇḷaguṭṭa*) testifies the information supplied by the Jaina literature and traditions. They all inform us that the early *Sātavāhanas* patronised Jainism.<sup>26</sup> If the king *Sātavāhana* mentioned in the later Jaina work, *Kalpaprādīpa* of Jinaprabhasūri, is identical with Simuka, then he must have been a patron of Jainism and built Jaina temples and *chaityas*.<sup>27</sup> The discovery of Simuka coins in a Jaina cave near Kapparaopet in Karimnagar district and the recent discovery of an inscription of king Sada of Kalinga at Guntupalli in West Godavari district lead us to believe that the Jaina tradition recorded in the *Haribhadraṭīya vṛitti*, which takes the origin of Jainism in *Āndhra* to the pre-Mauryan period, has some semblance of truth in it.

Further, it is not unlikely that the tenets of Jainism, particularly *ahimsā*, were familiar to the people of *Āndhra* and its influence was working in this area before the Aśōkan version of the gospel of Buddha reached them. Presumably the familiarity of this characteristic doctrine of non-violence prepared *Āndhras* to embrace Buddhism. Very likely, the early prevalence of Jainism in *Āndhra* must have paved the way for the popularity of Buddhism in this land in no time. Thus the above analysis leads us to agree with P.B.Desai<sup>28</sup> that the origin of Jainism in *Āndhradeśa* might be ascribed to as early a period as the 6th Century B.C. during the lifetime of Lord Mahāvīra himself. In short, the latest archaeological

discoveries tend to support the evidence of Jaina literature which takes back the advent of Jainism into Āndhradēśa to the pre-Mauryan period.

Though the introduction of Jainism in Āndhra is thus ascribable to the centuries before Christ, it seems to have passed through many vicissitudes of fortune. The literary sources like the *Dharmāmṛta*<sup>29</sup> of Nayasēna and the *Brhatkathākōśa*<sup>30</sup> of Harisena tempt us to believe that there was at first conflict between Buddhism and Jainism. The traditional accounts mentioned above, tell a different story. According to tradition, the death of Aśōka led to a favourable turn in the fortunes of Jainism, particularly in the South. Aśōka's grandson and successor was a champion of Jainism and sent missionaries to the lands of Āndhra and Dramila, for re-establishing Jainism there which had suffered under Aśōka. Samprati, being a disciple of Suhastin, is known as Jaina Aśōka.<sup>31</sup> The *Avāśyakaśūtra* refers to a Sālivāhana of Paithān as a devotee of Jinadēva.<sup>32</sup> Jinaprabhasūri in his *Kalpaprādīpa* records that in the Sātavāhana court at Pratishthāna there were fifty two warriors who built 52 Jaina temples after their own names. The *Kālakāchārya Kathānika* informs that the Jaina teacher Kālakāchārya was the guru of the Sātavāhanas. Further the caves at Kapparaopet (Karimnagar district) Guntupalli (West Godavari district) and Penchicalapadu (Cuddapah district) and remains of Jaina art and architecture belonging to different types are enough to show the prevalence of Jainism in Āndhra even before 7th century A.D.

It is only from the 7th century A.D. onwards that we have definite evidence of the wide spread influence of that religion. It does not mean that after Khāravēla and Sada, Jainism had lost its ground in Kalinga as well as in Āndhra up to 7th century A.D. As seen above, archaeological sources strongly suggest that Jainism had been firmly rooted in Āndhra before 7th century A.D. Epigraphic<sup>33</sup> and literary<sup>34</sup> sources show that Kundakunda lived on the hill near Konakondla in the Anantapur district. A damaged inscription from Konakondla<sup>35</sup> itself says that the place was renowned all over the world as the birthplace of the eminent teacher Kundakunda, the chief of the *Mūlasaṅgha*. He is said to have toured

all over the country and written 84 *pāhuḍas*. In the South, every line of teachers was proud of tracing its lineage to Kundakunda or *Kundakundānvaya*. Now scholars are agreed in placing Kundakunda in the early part of the 1st century A.D. Due to his reputation, Kundakunda must have had a large following and is known to have founded the Balatkāragāṇa and *Sarasvatī gacchha* or *Vakragacchha*.<sup>36</sup>

Further, Simhanandin is another great figure in the early history of Jainism in Āndhra. He is known to have participated in contemporary politics and his name is connected with the foundation of the Western Gaṅgas of Talkhād. Tradition further informs that Simhanandin trained two Ikshvāku princes, Dādiga and Mādhava, at Pērūr in the Cuddapah district, in the art of government. Then he enabled them to establishing the Gaṅga kingdom in A.D.350. This tradition is mentioned repeatedly in the 12th and 13th century records, Perur, the present Gaṅga perur in the Cuddapah district, was originally a Jaina centre. It would thus appear that these two early exponents of Jaina faith in Āndhra toured and propagated Jainism among the public. Their tours and disputations, indeed infused new blood and vigour into Jainism.

The early Jainas were mostly high-landers and preferred natural caves on the top of the hills, which were difficult of approach, for their stay. It is corroborated by the *Nandyal Kaifiyat*<sup>37</sup> which informs that Jainas arrived at Dommaranaandyāla, in the Cuddapah district, on the banks of the river Pinākinī (i.e. Pennār) and cleared the thick and inaccessible jungle and made their *Palli* (settlements). It further records that their faith was quite peculiar and they became masters of the arts and sciences, philosophy and literature. Hence the career of Jainism in Āndhra became less spectacular than that of Buddhism. In a word, their settlements were humble and most unostentatious. Dr.B.S.L.Hanummantha Rao<sup>38</sup> rightly observed that Jainism, for a long time, had an obscure existence for which the severe austerity of Jainism and the rigid conservatism of the Jaina *Āchāryas* were mainly responsible. Further, the simple and resigned life of hardship of the Jainas did not probably attract the people of the land for some time. Their rigid practice of nudity might have made them shun public life and hence preferred

Buddhism and consequently Jainism met with reverses in a major encounter with its rival sect, i.e. Buddhism, with the result, the Jaina centres were appropriated by the Buddhists who converted them into Buddhist *śrīrthas*. For example, the caves at Guntupalli, which were originally Jaina, were converted as Buddhist *śrīrtha* in the postŚātavāhana period.

But Jainism does not seem to have lost its hold on Āndhra, it had only an obscure existence, for, the available epigraphical as well as archaeological sources inform us that Jainism touched the nook and corner of Āndhradēśa by the end of the 12th century A.D. There is hardly any village in Āndhra that has not been touched by Jainism. Robert Sewell<sup>39</sup> clearly reports the existence of Jaina antiquities and remains in all the districts of Āndhradēśa which evidenced the fact that Jainism had a firm grounding in Āndhra for 12 centuries or more. Now, let us see how many ruling princes fervently followed the path of the Jaina law.

Gradually, a favourable turn took place in the history of Jainism. In the first century A.D. the Jaina *saṅgha* had been divided into the Śvētāmbaras and Digāmbaras. The rigidity in the rules was relaxed. The Jaina *Āchāryas* began to tolerate local practices. The rise of the Yāpanīyas encouraged the spread of Jainism. In true missionary zeal, the Yāpanīyas introduced into Jainism certain innovations and made compromises which attracted popular attention. In a word, what Mahāyānist had done for Buddhism for its wide spread, the Yāpanīyas did for Jainism. Then, the Jainas began to accept land and monetary grants from kings as well as lay worshippers, build temples, and alm-houses<sup>40</sup> which resulted in the increase in the popularity of Jainism. Moreover, the above change in the attitude of the Jaina *saṅgha* almost synchronised with the beginning of the decline of Buddhism in Andhra. It may not be wrong to assume that after the discomfiture of Buddhism, Jainism provided an alternative to all those who did not favour the Brahmanical religion.

The means of propaganda adopted by the Jainas, also seem to have helped them to win the sympathy and support of the people. The Jainas, being men of intellectual eminence, condemned other religions, even at the cost of truth, and tried to wean the people away

from them. Hence all the Jaina Śrāvakas were warned that giving alms to non-Jainas would be like feeding cobras on milk.<sup>41</sup> Secondly, the Jaina Ācharyas claimed occult powers like that of removing the evil eye, chasing the demons, etc., and Vidyās like the *Vaśīkaraṇavidyā*,<sup>42</sup> with the result, that the ignorant and the superstitious were attracted to and embraced Jainism. Since the Jaina Āchāryas were proficient in astrology, they became popular very easily with the common folk. Men like Vīrasēna, Jinasēna, Pampa, Ponna, Sōmadēva, Vādirāja, etc., lent their poetic fervour to the spread of Jainism by composing the *Dharmaparīkshās* with a view to impress upon the people, the greatness of Jainism over other religions<sup>43</sup> and by taking recourse to a vigorous and effective propaganda. For instance, Sōmadēva in his *Yaśastilaka* describes the stronghold of Jaina propaganda<sup>44</sup> in the following words: "These Jainas are difficult to deal with, because, like thieves, they beguile the minds of men and once that mind is imbued with their ideas, even Brahman himself can not divert it to other channels. The cast of mind produced in men by the Jainas is indeed beyond remedy, like the fever of elephants". Finally, Jainism was fortunate to have a strong royal patronage from the 7th century A.D. onwards. Epigraphical sources are strong in their evidence to prove that the rulers of Andhra, like the Early Chalukyas, the Rāshtrakūṭas, the later Chālukyas and their subordinates patronised Jainism and helped it to thrive for centuries together.

## ROYAL BENEVOLENCE

### I. The Early Chālukyan Patronage :

The innumerable remains of Jaina art and architecture belonging to different types are enough to show the great influence wielded by Jainism in Āndhra during the first six centuries of the Christian era and earlier. Besides, the traditional accounts centering round Bhadrabāhu-Chandragupta Maurya, Simhanandin and Nayasēna's account and the Ceylonese Chronicle *Mahāvamsā* show that Jainism had a firm grounding in Āndhra before the 7th century A.D. The Chinese pilgrim, Yuanchwang<sup>45</sup>, who sojourned some time in

Āndhra during the 7th century A.D., speaks of the *Nirgranthas*, whom we generally identify as Jainas. Though we do not obtain any information from his itinerary about the state of Jainism in the land, we can at least conclude safely that Jainism was flourishing at that time. However, the establishment of the Eastern Chālukyan kingdom of Vēṅgī in A.D. 624 ushers in, indeed, a glorious phase in the history of Āndhra Jainism. The Chālukyas of Vēṅgī were not the indigenous inhabitants of the country over which they held sway for nearly four centuries. They were an offshoot of the great Chālukya family of Bādāmi who patronised Jainism. They came from Karnāṭaka but soon identified themselves with Āndhradēśa.<sup>46</sup> But the Vēṅgī kingdom was limited to the east coast and the bulk of western Āndhra - the regions Telāṅgāna and Rāyalasīma were included in the dominions of dynasties ruling from outside Āndhra, e.g. Chālukya empire of Bādāmi, Rāshtrakūṭa empire of Mānyakhēṭa and Western Chālukya empire of Kālyāṇa. All these imperial powers, which had sway over Āndhra, were patrons of Jainism, and encouraged it to thrive. The kingdom of Vēṅgī became a cock-pit of their sanguinary wars. Even under such political circumstances, Jainism became popular in Āndhra only due to the enlightened benevolence of the Eastern Chālukyas of Vēṅgī. They were mostly followers of Brāhmanical Hinduism, but some of them were Jainas by persuasion or faith.

### First Recorded evidence

Three copper plates belonging to the Eastern Chalukya kings, Vishnuvardhana II A.D. 678-681 have been brought recently from Peddapurappadu near Draksharamam E.G.Dt. Which register a gift of land given to a certain Jaina acharya Kanakanandi belonging to yapaniya sangha for the maintenance of Jaina basadis during the reign of Vishamasiddhi i.e. Vishnuvardhana II.

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The first recorded Jain establishment in Āndhra is the *Naḍumbivasadi*<sup>47</sup> of modern Vijayawada in the Kṛṣṇa district, known from the Muśinikoṇḍa plates of Viṣṇuvardhana III (A.D.718-752)<sup>48</sup>. It records the grant of the village of Musinikoṇḍa of the *Tonka-Naṭavāḍi-Vishaya* to the venerable Kalibhadrāchārya for the benefit of the Jain temple i.e. *Nadumbi-vasadi*, presumably built by Ayyanamahādēvī, queen of Kubja Viṣṇuvardhana (A.D.624-641). The record renews the grant of the village Muśinikoṇḍa. It further mentions the lineage of the pontiff of the *vasadi* who belonged to the venerable community of the *Surāshṭragaṇa* or *Kāvurūri-gaṇa* of the *Sanḡhānvaya*. Kalibhadrāchārya, who got the grant renewed, was the seventh in line, from Chāndraprabha, the first pontiff or the founder of the *vasadi*. It may not be wrong to infer that Chāndraprabha, the founder of the *basadi*, might have migrated from the western Deccan, where the *Surāshṭra-gaṇa* was popular. We also know that Kubja Viṣṇuvardhana acted as Yuvarāja<sup>49</sup> there before he was appointed as governor of Vēṅgī. Very likely Chāndraprabha might have come to Vēṅgī along with his royal disciple. Then he became the preceptor of Ayyanamahādēvī, the wife of Kubja Viṣṇuvardhana. Viṣṇuvardhana's leanings towards Jainism are also known from the Kollūru *Kaifiyat*<sup>50</sup> which informs that in the early years several Jain *rājas* like Jayasimha, Mallādēva, Sōmidēva, Singidēva, Permāḍidēva and the Vēṅgī king Viṣṇuvardhana ruled over Āndhra.

Though the other rulers are not identifiable in the present state of our knowledge, the last mentioned, Vēṅgī king Viṣṇuvardhana, may be safely identified with the donor of the Musinikoṇḍa plates or Viṣṇuvardhana II of Peddapurappadu copper plates. Thus the Musinikoṇḍa grant also corroborates the account of the Kollūru *Kaifiyat* and the statement of Yuan-chwang which we noticed above.

In the reign of Vijayāditya, son and successor of Viṣṇuvardhana III, the Chālukyas of Bādāmi were defeated by the Rāshtrakūṭas about A.D.750. Vijayāditya was also defeated by the Rāshtrakūṭa prince Gōvinda and was compelled to purchase peace.<sup>51</sup> Since then,



the Rāshtrakūṭa influence gradually increased in Vēṅgī and Viṣṇuvardhana IV (A.D.771-806) gave his daughter Śīlamahādēvī in marriage to the Rāshtrakūṭa king Dhruva.<sup>52</sup> It was under Viṣṇuvardhana IV, that Rāmatīrtham in the Visakhapatnam district was developed into a fine Jaina centre of learning<sup>53</sup>. It is also evident from an inscription on the pedestal of a broken Jaina image at Rāmatīrtham that the place was an influential centre of the faith during his period.

The greatest benefactor of Jainism among the Eastern Chālukyan kings was Amma II (A.D.945-970), the son and successor of Chālukya Bhīma II. Though his inscriptions at Tāḍikonḍa<sup>54</sup> and Elavarru<sup>55</sup> call him in clear terms as *Paramamāhēśvara*, he seems to have followed a liberal policy in matters of religion and dealt with all the faiths in his dominions in an impartial manner, for, his copper-plate records speak of his munificent patronage for the benefit of jaina temples and priests. It is known from the copper plate grants belonging to the period of Amma II that while the reigning monarch was invariably a *Paramamāhēśvara*, members of his royal family, high officials of state, vassal kings and feudal lords happened to be followers of the Jaina faith. Moreover, it is apparent that the grants to the Jaina institutions were made at the request of others, which indicates the king's impartial attitude towards religious matters. His first grant is known from the Kaluchumbarru plates.<sup>56</sup> It was caused to be given at the request of his favourite courtesan (*gaṇikā*) Chāmekāmbā of the Paṭṭavardhanī family.

This family is known to have produced eminent generals who served the Vēṅgī kingdom very faithfully.<sup>57</sup> It is evident from the plates that the grant of the village Kaluchumbarru (modern Kanchumarru, West Godavari district) was made over to the Jaina teacher Arahamandin, who belonged to the *Valaharigaṇa* and the *Addakali-gacchha*, for making repairs to the charitable dining hall of a Jaina temple called *Sarvalōkāśraya Jinabhavana*; presumably, Chāmekāmbā was a lay pupil (*Śrāvikī*) of Arahamandin. His preceptor was Ayyapōti-muni whose preceptor was Sakala-chandra-siddhānta-muni. They

are said to have been possessors of virtues and of unmeasured fame. The ascetics of the *Valahari-gaṇa* of the *Aḍḍakali-gachha*, it is said, were "renowned for their charitable disposition" as their desires were always bent on granting excellent food to the Jaina ascetics (*śramaṇas*) of the four castes.<sup>58</sup>

His second grant is the Maliyampundi plates<sup>59</sup> given to the *Kaṭakābharana-Jinālaya*, which lay to the South of Dharmapurī (modern Dharmapuri, Ongole district). No doubt, the grant was made at the request of his vassal chief, Durgarāja, who was the great grandson of Pāṇḍaraṅga and the governor of the province (*rāja-vishaya-adhyaksha*) of Karmarāshṭra. The *Kaṭakābharana-Jinālaya* was obviously named after the chieftain Duragarāja, who bore the epithet *Kaṭakābharana*. The pontiff of the *Jinālaya* was Śrīmān Indradēvamuni of the *Yāpanīya saṅgha*, *Kōṭimāḍuva gaṇa* and *Nāṇḍi gacchha*. He possessed *Prañhāramahimā* (i.e. the power of working miracles) and was praised by all the learned people of the world.

His Maśulīpaṭam plates<sup>60</sup> record the grant of Pedagādelavarṇu, which was made at the request of his generals, Bhīma and Naravāhana, for constructing two Jaina temples at Vijayawada (Krishna district). Jayasena was put in charge of the Jaina establishment, and was honoured by the *śrāvakas*, *kshapaṇakas*, *kshullakas* and *ajjikas*. It may not be wrong to assume that Amma II, though a devout Saivite, probably made these grants to the Jaina temples, in order to please his officers and keep them loyal to him or due to some public upsurge his vassals might have requested their lord to donate grants to Jaina *basadis* to please the people. Unfortunately, the Jaina temples mentioned in the above grants are not traceable now; they might have been destroyed in course of time.

Thus, from the above analysis, it may be presumed that during the reign of AmmarājāII three different monastic orders of Jainism were patronised. It is clear from his records that Ammarāja dealt with all the faiths in his dominions in an impartial manner. For instance, the grant recorded in his Masulipatam plates is made to the Jaina temple while

the king is described as a staunch devotee of Śiva (Paramāmāhēśvara), and it begins with a prayer to lord Viṣṇu.

For another century thereafter we do not hear of Jainism again. It cannot be argued that Jainism was completely forsaken and forgotten in this land. Though the evidence for this period is lacking, we learn from an inscription belonging to the 11th century A.D. at Rāmatīrtham in the Vizianagaram district that Jainism continued to flourish in this land and that Rāmatīrtham was still considered to be a Jaina centre of pilgrimage. As we have already stated above, Rāmatīrtham was a flourishing Jaina centre even in the time of Viṣṇuvardhana IV (A.D.771-806). An inscription <sup>61</sup> of Vimalāditya informs us that the saint Trikālayōgi - Siddhāntadēvamuni, the spiritual teacher of the reigning king and head of the *Dēśigaṇa* came on pilgrimage to Rāmatīrtham and paid respects to Rāmakonḍa. Since the inscription is written in Kanarese language and the teacher is said to have paid visit to Rāmatīrtham, it may not be far fetched to assume that the Āchārya Tirkālayōgi originally hailed from Kaṇṇāṭaka and that he apparently visited Āndhradēśa and converted Vimalāditya who was a *paramāmāhēśvara* to Jainism during his last years.

With the decline and disappearance of the Eastern Chālukyan sovereignty in Āndhradēśa, particularly in coastal area, Jainism lost royal patronage and had to face set back for some time because of the ascendancy of Brahmanical Hinduism. The Warangal *Kaifiyat* <sup>62</sup> informs that Vṛisabhanāthaīrtha, a Jaina patriarch of the time of Rājarājanarēndra of Rajahmundry, who was the son of Vimalāditya, left Rajahmundry for Warangal. It clearly shows that Rājarājanarēndra, started a campaign against Jainism and hence the Jaina teachers and its followers who were patronized by his ancestors began leaving the coastal area for Warangal for securing royal help in or after A.D. 1022 when Rājarāja ascended the throne.

Thus, with the liberal attitude of the Eastern Chālukyas of Vēṅgī, Jainism became a strong rival of Hinduism. So many monastic orders flourished, innumerable Jaina *basadis* were constructed and a number of grants made both by the rulers and their vassals, for the upkeep of these establishments. All these Jaina institutions could have thrived with royal patronage and considerable popular support.

## II. The Rāshtrakūṭa Patronage:

Having seen the condition of Jainism under the Eastern Chālukyas of Vēṅgī, we may now see how it flourished in Āndhra under the Rāshtrakūṭas. It is generally said that Amōghavarsha I, after defeating Guṇaga Vijayāditya of Vēṅgī in the battle of Viṅgavalli, became the overlord of the entire Āndhra,<sup>63</sup> though there is no recorded evidence to corroborate it. But there is ample evidence to show that western Āndhra was under the Rāshtrakūṭas.. Literary as well as epigraphical sources show that the Rāshtrakūṭa period marked, indeed, the zenith of Jainism in the Āndhra-Karṇāṭaka country.

This period produced a marvellous galaxy of Jaina authors who produced, in different languages and on different subjects, a large number of valuable works like Vīrasēna's *Dhavalā*, *Jayadhavalā* and *Mahādhavalā*, Haribhadrasūri's *Avāśyakavṛṭṭi*, *Nandivṛṭṭi*, Udyōtanāsūri's *Kuvalayāmalā*, Jinasēnasūripunnāta's *Harivaṃśapurāṇa*, Jinasēnasvāmin's *Jayadhavalā*, *Ādipurāṇa*, Guṇabhadra's *Mahāpurāṇa* (last two chapters only) and Ugraditya's *Kalyāṇakāraka* etc., It is rather surprising to find that many of the Rāshtrakūṭa generals like Baṇkeya, Śrīvijaya and Narasimha were staunch Jains.

In a word, under the Rāshtrakūṭas Jainism had a career of prosperity for a few centuries along with the Śaiva and Vaiṣṇava forms of Hindu religion. Some of the kings of the Rāshtrakūṭa dynasty were devout Jains themselves. For example, Amōghavarsha Nṛpatuṅga I (A.D.814-880) had strong leanings towards Jainism which is evidenced by

the fact that Jinasēna, the writer of *Ādipurāṇa*, was his *guru*<sup>64</sup>. Further, Mahāvīrachārya, a Jaina mathematician, described him as a follower of Syādvāda.<sup>65</sup> He also appointed Guṇabhadra, a famous Jaina monk and scholar, as tutor to his heir-apparent Kṛishṇa. He seems to have also granted land for a *Jinālaya* at the request of his Jaina general Baṅkesarāya.<sup>66</sup> According to Dr. Altekar, Amōghavarsha I often put his *Yuvarāja* or the ministers in charge of the administration, in order to pass some days in retirement and contemplation in the company of his *Jaina gurus*.<sup>67</sup> Though there is no recorded evidence to extend Amōghavarsha's reign in the coastal area, the Jaina centres like Rāmāfīrtham in the Visakhapatnam district and Biccavolu in the East Godavari district are frequently said to have received his patronage.<sup>68</sup> As we have stated above, Baṅkeya was the viceroy of Banavāsi and a staunch follower of Jainism. It is known from an inscription at Hemavati<sup>69</sup> in the Anantapur district that Baṅkeyas's son Kuṇḍate died after observing *sanmyāsana* for thirty days. We know from the Konnūr epigraph<sup>70</sup> that Baṅkeya had a son named Kuṇḍate who was ruling over Niḍugunḍage-12 division under his father Baṅkeyarasa in the 20th regnal year of Amōghavarsha I. Now, it is obvious that not only Baṅkeya but also his son had a great reverence towards Jainism but both were Jains, observing the path preached by Jainism.

King Amōghavarsha's son and successor was Kṛishṇa II, who was, like his father, a devout Jaina. As we know, his education was conducted under the supervision of Guṇabhadra.

He himself tells us in the last five chapters of his teacher Jinasena's work, *Ādipurāṇa*, that king Kṛishṇa II was his disciple.<sup>71</sup> Though there is no epigraphical evidence to show that Kṛishṇa II gave gifts to Jaina establishments in Āndhra, it may be presumed that the Jaina centres which were maintained by his father's support, might have received his patronage, as the Jaina sculptures from Dāṇavulapāḍu (Cuddapah district), Peddatumbāḷam (Kurnool district) Konakoṇḍla (Anantapur district) and Anumakoṇḍa (Warangal district) reveal the Rāshtrakūṭa influence.<sup>72</sup>

Indrā III, the successor of Kṛishṇa II, was also a patron of Jainism. During his rule, Bodhan in the Nizamabad district and Dāṇavulapāḍu in the Cuddapah district became flourishing Jaina *tīrthas*. Pōdana, the present Bodhan, appears to have been a stronghold of Jainism even in early times. It is celebrated in the Jaina literature as the capital of Bāhubali.<sup>73</sup> It is also mentioned in connection with the life of Pārśvanātha.<sup>74</sup> Even now the village Bodhan possesses innumerable Jaina sculptures, and inscriptions. It is also known from one of the Śravaṇa Belgōḷa inscriptions<sup>75</sup> that the emperor Bharata, son of Ādinātha, caused to be made near Pōdanapura (modern Bodhan) an image of Bāhubali, 525 bows high. But no trace of it is to be found there now.

Indrā III is also known to have built a stone pedestal for the bathing ceremony of Śāntinātha<sup>76</sup> at Dāṇavulapāḍu in the Cuddapah district. Innumerable inscriptions engraved on sculptured pillars, pedestals of images and tablets of stone have been traced here by archaeologists.<sup>77</sup> Herein was excavated a chamber of bricks in which was enshrined an image of Pārśvanātha. It is also evident from an epigraph<sup>78</sup> that Śrīvijaya, who was the great army commander of Indrā III, observed the vow of *sannyāsanā* and terminated his life. From the lable inscriptions<sup>79</sup> on the *nishidhī* memorials, as said above, we learn that it was the place to which pious Jainas thronged and observed the vow of *sallekhanā*. It is apparent that Dāṇavulapāḍu was considered to be a sacred place and faithful followers of the Jaina religion thronged there from distant places in order to observe the vow of *sallekhanā* for terminating their lives. The word *sallekhanā* is a peculiar Jaina term often interpreted as 'death by slow starvation'. This vow is generally undertaken with the object of accomplishing what is known as *samādhimarāṇa* (peaceful passing away), *sannyāsamaraṇa* (decease in asceticism), or *pañḍītamaraṇa* (the wise man's demise), which is the ambition of every pious person.<sup>80</sup>

According to Jaina mythology, *sallekhanā* is nothing but a wise, righteous and planned preparation for the inevitable death, because the manner in which how one meets his end often determines the nature and prospects of his life after death. It might have been

the belief of the Jainas that one could not save his body permanently but he could save his soul, meeting death stoically and peacefully, by observing the vow of *sallēkhanā*. We also know from the Jammalamadugu *Kaifiyat*<sup>81</sup> that the original name of the village Dāṇavulapāḍu was Kuṇumaṇṇi. The village acquired the present name i.e. Dāṇavulapāḍu, which means the residence of the Dānavas (i.e. the Rākshasas or demons) because it was associated with the peculiar practice of *sallēkhanā* or slow starvation.

Other kings of this dynasty like Gōvinda III and Gōvinda IV were influenced by Jaina tenets. For instance, the Kaḍabha copperplate grant dated Ś.735<sup>82</sup>, says that the king Prabhūtarsha (i.e. Gōvinda III), at the request of one Chākirāja, granted the village of Jalamaṅgala to a Jaina monk Arkakīrtin on behalf of the *Jinālaya* at Sīlagrāma. Further it is obvious from the Halaharavi inscription dated Ś.854<sup>83</sup> that during the reign of the Rāshtrakūṭa king Nityavarsha (i.e. Gōvinda IV) Chāndiyabbe, the wife of his vassal Kannaramalla, constructed a *basadi* in Nandavara and endowed it with land and three gold *gadyāṇas*.

Kṛishṇa III, the last great king of the Rāshtrakūṭa dynasty and his vassals, the Vēmulaṇḍa Chālukyas, were patrons of Jaina scholarship. The court of Kṛishṇa III at Mānyakhēṭa was adorned by scholars and poets that migrated from Āndhra. His minister Gajāṅkuśa was a poet of great reputation.<sup>84</sup> Ponna or Ponnamayya, the author of the famous *Śāntipurāṇa* and *Jināksharamālā* in Kannaḍa, lived in his court and was given the *biruda* (*Ubhayakavichakravartin*)<sup>85</sup>. According to Dr.G.S.Dikshīt, Ponna went to Mānyakhēṭa from Puṅganūr<sup>86</sup> in Kammanāḍu or Guntur district. He is also believed to have written *Ādipurāṇa* in Telugu. According to N.Venkata Rao, he is even said to have translated into Telugu *Virāṭaparva* from the *Mahābhārata*.<sup>87</sup> Due to lack of extant literature this suggestion still remains a conjecture.

The last prominent name in the Rāshtrakūṭa dynasty is that of king Indra IV. He is known to have accepted death in the typical Jaina fashion called *sallekhanā*. Indra's epitaph<sup>88</sup> describes him as the bravest of the brave. Neither he nor his maternal uncle, however, could hold their own dominion against Taila. Both of them were signally defeated, eventually they became Jaina monks and died by the vow of starvation (i.e. *sallekhanā*), the uncle in August, A.D.975 and the nephew in March, A.D.982.

If we judge from the extent of the royal patronage and the output of Jaina literature during the Rāshtrakūṭa period, Dr.A.S.Altekar appears to be absolutely right in saying<sup>89</sup> that "about one-third of the population of the present Āndhra-Kaṃāṭaka professed Jainism during the heydays of the Rāshtrakūṭas. It is to be noted that Jaina leaders ceased to be merely exponents of dogmas and turned themselves into leaders of people and guides of princes."

Hinduism, Jainism and Buddhism were the three main religious systems that were followed by the people. Even then, because of royal benevolence and popular support, Jainism had a firm ground in Andhra. The Jaina centres like Rāmaṭīrtham, Biccavolu, Bodhan, Rayadurgam and Dāṇavulapāḍu in Andhra received the rich patronage of the Rāshtrakūṭas.

It is, indeed, interesting to note that successful generals of the Rāshtrakūṭas were Jains by persuasion. Their regard for the gospel of Mahāvīra does not seem to have very much affected their participation in the wars. It is not therefore unlikely that during the Rāshtrakūṭa period the gospel of *ahimsa* in its extreme was not intended for laymen, but only for monks and nuns, because the Rāshtrakūṭa rulers and their generals were continuously participating in their sanguinary battles even though they had embraced Jainism.



### III. Jainism under the Chālukyas of Vēmulavāḍa:

The Vēmulavāḍa chiefs were the vassals of the Rāshtrakūtas who bestowed liberal patronage on Jainism and Jaina writers. Arikēśarin II (A.D.930-955) was perhaps the most remarkable personage of his family. He was the patron of Pāṃpa, the first great poet in Kannaḍa. The Kurkyāla inscription<sup>90</sup> gives us interesting details pertaining to Pāṃpa's native place, his parentage and family, the habitat of his ancestors, etc., for the first time. It is also known from the Kurkyāla inscription that Pāṃpa had a brother named Jinavallabha who was also a poet of distinction, like his brother. The main object of the epigraph appears to be to ennumerate the pious deeds of Jinavallabha. Like his brother Pāṃpa, he embraced Jainism and built a Jaina temple called *Tribhuvanatilaka*, after erecting the images of all the *Tīrthankaras* and of *Chakrēśvarī* (*ādyanta-jina-bimbagaḷumam-Chakrēśvariyaumam-peruvam jinapratime-gaḷumam*) on *Bommalaḡuṭṭa* (Hill of figures) near the village Kurkyāla in the Karimnagar district.

According to Jagirdar<sup>91</sup> the editor of the record, Pāṃpa, who had another name Śubhanandin, attained *samādhi* at Bodhan in the Nizamabad district. It is only a matter of assumption as the name Pāṃpa finds no place in the epitaph,<sup>92</sup> though the local tradition attributes the *samādhi* to Pāṃpa.

The last member of this royal family, Baddega, had strong leanings towards Jainism. An inscription on the pedestal of a Jina image in the compound of the Rājarājēśvara temple at Vēmulavāḍa<sup>93</sup> in the Karimnagar district states that king Baddega II built a Jaina temple named *Śubhadhāma-jinālaya* in the capital Lēmbuḷapāṭaka (modern Vēmulavāḍa) for his teacher Sōmadēva-sūri of *Gauḍasaṅgha*. Arikēśarin III, son of Beddēga II, was also a Jaina. In his Parbhaṇī plates,<sup>94</sup> dated Ś.888, Arikēśarin III is said to have given a gift of the village *Kuṭṭamvṛitti-Vanikaṭupulu* in the midst of Rēpāka-12 in the Śabbi-thousand to Sōmadēvasūri who was perhaps the *sthānāpati* of the *Śubhadhāma-jinālaya*. Sōmadēvasūri

was, indeed, a reputed scholar and writer. He was the author of numerous works in Sanskrit including *Yasastilaka-Champū*, *Nītivākyāmṛita* and *Syādvādōpanishad*, besides a number of verses. He had the titles like *Syādvādōpanishad*, *Tārkikachakravartin*, *Kavikularāja*, etc.

The Chāḷukyas of Vēmulavāḍa, though a petty dynasty, were, indeed, great patrons of Jainism and men of letters. It was under them that Jainism in Āndhra enjoyed a glorious career. The great Jaina scholars like Pampa and Sōmadēvasūri, who were held in great esteem by many kings of the age, flourished under the aegis of the Chāḷukyas of Vēmulavāḍa.<sup>95</sup> Under them, the Jaina monasteries became important seats of learning where the monks taught the lay disciples all the branches of knowledge. It is also evident that some of the Jaina religious foundations owed their existence to the bounty of the members of the royal family.

Regarding the position of Jainism under the Chāḷukyas of Vēmulavāḍa, the late Dr.N.Venkataramanayya<sup>96</sup> rightly observed that 'the *basadis* or the Jaina temples were not lagging behind the Hindu places of worship. Each *basadi* had a monastery, where the monks devoted themselves to meditation and the practices of asceticism, but they did not disassociate themselves from the life of the Jaina community to whose spiritual needs they catered. The Jaina monasteries were, as pointed out above, seats of learning. Since they extended royal benevolence to all sects, in accordance with the principles of *rājadharmā*, we are, indeed unable to ascertain the personal faith of the rulers. Though they did not make Jainism a state religion, Jainism was encouraged to spread throughout the area, by propagating its faith through the religious poems written by the famed Jaina poets of the age.

#### ***IV. Jainism under the Later Chāḷukyas of Kalyāṇa:***

The Later Chāḷukyas of Kalyāṇa, who succeeded the Rāshtrakūṭas in Āndhra, were also patrons of Jainism. A large number of inscriptions, ascribed to this period, bear

testimony to their patronage and their rich contribution to the glorious career of Jainism in Āndhra during their hegemony. The doctrine of Lord Jina, encouraged by the material assistance of the royal princes, had its powerful sway. Malkhēd, for a time, was the temporary capital of the early rulers and later Poṭṭalakiṛe and finally Kalyāṇa, founded by Sōmēśvara, were the capitals, in succession. Out of them, Poṭṭalakiṛe was the great strategic importance to the Chālukyan empire, from its inception.

Apart from it, it had a prominent role in shaping the political and religious life of the country. It was the town from which Brahmēśvara, a powerful advocate of Jaina law and author of two Kannaḍa works, hailed.<sup>97</sup> It was also the capital of Jayasimha (i.e. Jayasimha II) according to the Kannaḍa *Basavapurāṇa*. It was a very important Jaina centre, comprising 500 Jaina *vasadis* then. Numerous Jaina images of that period, belonging to this town, have been collected and are preserved in the Khajana building museum at Hyderabad. This ancient Poṭṭalakiṛe is identified with the present Paṭṭāncheruvu, 18 miles from the city of Hyderabad.

*Jagadekamalla*-I (i.e. Jayasimha II) whose capital was Patancheruvu, patronised Jainism. Inscription No.39 from Maski,<sup>98</sup> deposited in the State Museum and assigned to Jayasimha II (A.D.1027), registers the gift of 50 *mattars* of black-soil, 50 *mattars* of *ākadi* etc., to the Jaina *basadi*, constructed by Baśavōja in the year Ś.949 (A.D.1027). Another inscription from Saidapur records a gift of land to a Jaina *basadi* built by Gavundas in A.D. 1034 during the reign of Jagadekamalla I. *Āhavamalla* Sōmēśvara I (i.e. *Trailōkyamalla*), the successor of *Jagadekamalla*, was also a good patron of Jainism and this is borne out by a Sravana Belgōḷa inscription which has it recorded that the Jaina teacher Svāmin won the title *Śabdachaturmukha* at the hands of king *Āhavamalla*. Besides this one, there are seven other records, showing his liberal patronage of Jainism. The Chilkuru inscription, assigned to Vikramāditya<sup>99</sup> V, and belonging to A.D.1012, registers a land gift to a Jaina temple whose presiding deity was Pārśvanāthadēvaru by

Padamanābhayya whose overlord *Tribhuvanamalladeva* (i.e. Vikramāditya V) was ruling his flourishing kingdom.

His successor, *Tribhuvanamalladeva* (i.e. Vikramāditya VI), the distinguished prince of the dynasty, is also celebrated in several records for his patronage. During his reign, many Jaina establishments in Āndhra received patronage from the Chālukyan princes and their vassals. He is also praised for his *mahādānas* including *viśvachakra*.<sup>100</sup> Bodhan, Konakonḍla, Ujjīlī, Puḍūr, Bairāṇipalli, Kolanupāk, Gabbūru, Chilkūru, Anumakonḍa, Bānājipēṭ, Togarakunṭa, etc., were the prosperous Jainatīrthas and gifts to them flowed from the overlord and his vassals.

One inscription from Jadcherla<sup>101</sup>, dated A.D.1126, refers to the reign of *Bhūlōkamalla* (i.e. Sōmēśvara III) in which a certain merchant named Bammiseṭṭi constructed a *Chaityālaya* at Gaṅgāpur. While *Bhūlōkamalla* was ruling from Kalyāṇa his younger brother Tailapa ruled over Kaṇḍūr-nāḍu. This *Chaityālaya* may safely be identified with the present Jaina *basadi* Gollattaguḍi near Gaṅgāpūr, in the Mahaboobnagar district. The presiding deity of the *Chaityālaya* is mentioned as *Pārśvanātha*<sup>102</sup> and not Mahāvīra as hitherto believed. There are two records referring to *Tribhuvanamallavīra* Sōmēśvara IV, the last ruler of the dynasty as a patron of Jaina faith and its supporter.

An analysis of these records goes to prove that Jainism was widespread and the rulers invariably supported and patronised it. An atmosphere of religious peace prevailed throughout the later Chālukyan kingdom and Jainism commanded a large volume of support under these rulers.

Among the subordinate powers of the later Chālukya's the early Kākātīyas, the Polavāsa chiefs and the Nolamba pallavas were important. Moreover, they were all patrons of Jainism too.

### V. Jainism under the Kākāṭīyas :

The early Kākāṭīyas patronised Jainism. The epigraphs as well as the *Kaifiyats* inform us that Warangal flourished as a Jaina *tīrtha* under the early Kākāṭīyas. The Warangal *Kaifiyat* informs that there was a hill called 'Hanumadgiṛī to the north-east of *Hiḍambāśrama* in North *Daṇḍaka*, the seat of *dēvas* and *ṛishis*. This Hanumadgiṛī was discovered by a person called Ekāmbraṇātha (the muni with a single cloth), probably a Śvētāmbara Jaina muni who established several deities in it, Siddhēśvara in the middle, Dēvi Padmākshī in the west, Garga (like Durga) *sakti* in the north, Gōpālamurti in the south and Bhadrakālī in the east.

It is, therefore, likely that these deities were the later Śaivite variants of the original Jaina deities Siddha and Padmāvatī. Regarding the patronage of the early Kākāṭīyas, it is known from the Kazipet Darga inscription<sup>103</sup> that Prōla I obtained Anumakoṇḍa *Vishaya* as a fief from Trailōkyamalla Sōmēśvara I (A.D.1042-1068). Since then they often fought victorious battles for their masters. According to the Padmākṣī temple inscription<sup>104</sup> Bēta II, son of Prōla I, under the able guidance of his minister Vaija, managed to annex Sabbi-1000 to his existing Anumakoṇḍa *Vishaya* and got it ratified by his overlord, Vikramāditya VI. Further, the same inscription records that Vaija's son, Pergaḍa Bēta, who became the minister of Kākāṭīya Prōla II, constructed some temples and his wife Mailama built a Jaina temple called Kaḍalālāya-*basadi*, on the top of the hill at Anumakoṇḍa and endowed it with some land. In the light of the epigraph and the existing Jaina images, it has been aptly observed that the present goddess Padmāvatī was probably the Śāsana-dēvī of Pārśvanātha. H.Krishna Sastry<sup>105</sup> is perhaps right in saying that during the time of Prōla II, the goddess must have been popularly known as Padmāvātī. Dr.P.V.P.Sastry<sup>106</sup> says that it is also reasonable to suppose that this goddess was installed by Beta I, the first Kākāṭīya chief and the people generally called it *Kākati* as it was set up by a Kākāṭīya

chief. From the *Śanigaram* record <sup>107</sup> the son of Bēta's minster Vaijarāja is known to have renovated the Duddhamalla Jinālaya of the village Sanigaram.

The Local records <sup>108</sup> inform us that the Jainas that were persecuted at places like Rājahmundry resorted to Anumakoṇḍa for protection. Since then, Anumakoṇḍa continued to be a centre of Jainas even in the time of Pratāparudra as is evidenced by the Jaina work *Jinēndrakalyāṇa*, written by Appayyāchārya, a disciple of Pushpasēna in A.D.1319. It discloses the flourishing state of Jainism under the early Kākātīyas at Anumakoṇḍa.

Later on the policy of the Kākātīyas changed and they patronised Śaivism. Śaivism, in the *militant* form of Vīra-Śaivism, gathered momentum and persecution of Jainas was encouraged. The worsening of the Jainas by Gaṇapatidēva of Waraangal is well depicted in a manuscript poem, <sup>109</sup> but the Jainas are, no doubt, confusedly referred to as the Buddhas therein.

## VI. Jainism under the Polavāsa chiefs:

In the neighbouring territory of the Kākātīyas, there flourished a petty family called Polavāsa with its principality in the region extending from Polavāsa to Narasampēṭ (in Warangal district). This family consists of only five members <sup>110</sup> claiming their origin from Mādhavarman. Gōvindāpuram, Bānājipēṭ and Padmākṣi temple inscriptions register gifts of these chiefs to Jaina *basadis*. Both the families of the Kākātīyas and Mēḍarāja perhaps belong to the same stock of the Rāṣṭrakūṭa generals of rank and were set up by the Chālukyas as *mahāmaṇḍalēsvaras* side by side.

Further, like the early Kākātīyas, the Polavāsa chiefs also had leanings towards Jainism. Bānājipēṭ and Padmākṣi temple epigraphs inform us that Mēḍarāja built Vīrakamala Jinālaya and made gifts to Kaḍalālaya-basadi which is said to have been built by Mailama, wife of Pergaḍa Bēta. His Gōvindāpuram epigraph, <sup>111</sup> which begins with

invocation to the feet of Jinadēva, informs us that Nāgarāja, the minster of Mēḍarāja, installed the image of Pārśvanātha Jinadēva. Further, the epigraph mentions four Jaina preceptors named Bālachandra, Mēghachandra, Padmanandin and Mēghachandra belonging to the school of *Krāṇūrgaṇa* and *Mēshapāshāṇagachchha*. It is to be noted that during the reigning periods of the early Kākātīyas and Polavāsa chiefs, Anumakoṇḍa, Bānājipēṭ and Śanigaram must have flourished as prosperous Jaina centres and gathered much strength and influence in their kingdom.

### ***VII. Jainism under the Nolamba Pallavas:***

The Nolamba Pallavas, as contemporary chiefs of the Later Chālukyas, ruled over a kingdom that comprised parts of Andhra and Kaṇṇāṭaka with their capital at Hēmavati (in the Anantapur district). Under their hegemony, the tract of the Maḍakaśīra Taluk became a flourishing abode of the Jaina faith. This is corroborated by the study of antiquities such as temples, *Nishidhi* memorials and inscriptions found in a considerable number in the villages of Hēmavati, Amarāpuram, Śivarām, and Tammaḍahalli,. Mahēndra and his son Ayyapa, Iruṅḱōḷa II and his queen, Alapadēvī of the Nolamba family, were liberal patrons of Jainism.

Hemavati inscription (No.35) belongs to the Nolamba-Pallava ruler Mahēndra I and his son Ayyapa and registers a gift of land made by the king to a *basadi* and for the feeding of its *tapaśvins*. Further, another inscription from Pātasivaram (No:72) informs us that when *Tribhuvanamalladēva* Bhōgadēva Chōḷa Mahārāja of the Nolamba Pallava family was ruling from Henjeru (modern Hemavati) there lived a renowned Jaina teacher named Padmaprabha Mālādhāri who is a memorable personality in the history of Jaina literature. He wrote the commentary *Tātparya-vṛitti* on the *Niyamasāra* of Kundakunda. He described himself as *sukavi-jana-payōja-mitra*, *Panchendriya-prasāra-varjita* (free from all protected activities of the five senses) and *gātramātra-parigraha*. (One whose only

possession was his physical body). Relying on the last two epithets of the Pāṭasivarāṇa inscription Dr.P.B.Desai<sup>112</sup> has rightly identified Padmaprabha with the author of the above works. Under the Nolamba Pallavas, Chippagiri (Aluru taluk, Kurnool district) also became a celebrated *īrtha* of the Jainas. Thus we have seen how Jainism was patronised under the reign of the Nolamba-Pallavas.

The Telugu Chōlas ruled from Niḍigallu (in the Anantapur district) as the vassals of the Western Chālukyas of Kalyāṇa. In the present Rāyalaśīma district a few more records of the same family have come to light. Even then, their political activities are shrouded in obscurity. In the present volume, one record, No.52 dated S.1200 of the same branch from Amarāpuram, (Maḍakaśira taluk, Anantapur district) is included. It belongs to Mahāmaṇḍalēśvara Tribhuvanamalla Niśśankapratāpa-chakravartin Vīra-dānava-Murāri Iruṅṇaḍadēva Chōla Mahārāja. It states that in the Śaka year 1200, a certain Malliśeṭṭi gave Tammaḍahalli, 2000 *areca* trees to the prasanna Pārśvadēva *basadi* of Tailaṅgere known as Brahma *jinālaya*, while Iruṅṇaḍa Chōladēva was ruling from Niḍigallu. The present ruined Jaina temple at Amarāpuram from where the present record is copied is possibly identifiable with the Brahma *Jinālaya* of the record, though the Pārśvānātha image is not traceable there at present.

Even though the record is a private one, it is perhaps plausible to think that Iruṅṇaḍadēva Chōla Mahārāja of Niḍigallu branch also patronised Jainism and helped it to thrive in his kingdom.

At the same time in Guntur and Nellore districts, Jainism seems to have flourished even after the fall of the Chālukyas of Vēṅgī, under the patronage of the Chālukya-Chōlas. During the reign of Kulōttuṅga Chōla I, son of Rājarāja Narēndra, Munugōḍu (Sattenapalli taluk, Guntur district) became a flourishing centre of Jainism. From the available records of Munugōḍu, it is known that during the 37th regnal year of Kulōttuṅga Chōla I (i.e. 11th



century A.D.) his subordinate chief, Goṅka-*bhūpa*, who was then ruling from Chandavōlu (Guntur district), and his soldier built the Pṛthvīlaka-Jinālaya and endowed it with gifts.

Similarly, Pramādēvī, a lay-disciple of Matisāgaradēva, is known to have constructed steps for the Karikāla Jinālaya at Kanupartipāḍu in the Nellore district during the 37th regnal year of Rājārāja III (i.e. 1253 A.D.). All these Jaina *basadis* are not traceable at present, though we have recorded evidence about them. They obviously disappeared in course of the centuries that have since elapsed. However, this recorded evidence is enough to show the flourishing state of Jainism in Āndhra during the 11th and 13th centuries under the hegemony of the Chāḷukya-Chōḷas.

Besides, Bhōgāpuram in the Visakhapatnam district became a flourishing Jaina centre under the patronage of the Gaṅgas of Kaḷiṅga. It is obvious from a record of Bhogāpuram that a certain merchant Kannamanāyāka built a Rājārāja Jinālaya in A.D. 1178 and endowed it with a gift of land during the reign of Anantavarma Rājārājadēva.

It can be inferred that there was some kind of royal patronage, probably of a donative type, to this *jinālaya* as this bears the name of the king himself. Thus it leads to the conclusion that the king was a patron of Jainism and extended necessary financial help in the construction of that *Jinālaya* which was christened after his own name.

The fall of the Later Chāḷukyas seems to have sealed the fate of Jainism, as medieval Āndhra experienced the impact of the religious revolution which took place in Kaṇṇāṭaka after the defeat of Taila III. The chief rivals of the Jainas were the Śaivites who appropriated the Jaina *basadis* as their own temples. From the time of Kākati Rudra (A.D. 1150) there started a bloody campaign against the Jainas and the local records reveal the persecution of Jainism,<sup>113</sup> in the time of Gaṇapatideva (A.D. 1199-1261). In spite of a fearful campaign of persecution led by Vīraśaivites, Jainism was not wiped out completely in Āndhra. It lingered on for a considerable time at places like Gooty, Penukonda, Chippagiri and Adoni under the successors of the Kākatiyas.

Thus, patronised by the rulers and members of royal families and warmly supported by the populace, Jainism grew from strength to strength and finally became a victim of religious persecution and was at last completely wiped out from the surface of Āndhra during the period of Muslim invasions.

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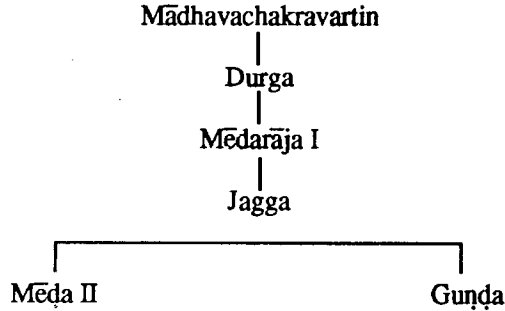
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Gajāṅkusa's original name was Nārāyaṇa. He was praised  
by Telugu poet Madikisiṅga (about A.D.1400).
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*Tīrthaṅkaras*, an image of Gōmmaṭa and several Chaumukhas have been recovered (See for  
details, *Jaina vestiges in Andhra*, pts.XI and XII.
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102. Jadcherla record, *EA*, IV, See text, line 22.
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109. Extract of a Telugu manuscript poem in the Oriental Manuscripts Library of the Madras Government Museum (*Studies in South Indian Jainism*, part II, pp.28.29):
- Poem: Anumakōṇḍa nivāsulainatti Bauddha-janula rāvinchi  
 vāriṇ dikkana manīshi tōḍvāḍimpajēsina toḍarivāri |  
 julukagā sōmayājulu geluchuṭa yunu ||
- Prose: Apuḍu Bauddha dēvālayāmbulu gūlamdrō yinchi Gaṇapatidēvarāju  
 Sōmayājulapaṭuvākya saktiki mechi....||
- The Jainas are, no doubt confusedly referred to as the Bauddhas.
110. Polavāsa chiefs as known from the Govindāpuram epigraph (No.26, *Inscriptions of Andhra Pradesh, Warangal district*):



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## **CHAPTER IV - JAINA MONASTIC ORDERS**



## JAINA MONASTIC ORDERS

The growing desire of the religious orders to reorganise their systems on the basis of new social values and material needs might have led to the construction of temples and allied institutions on large-scale in the early medieval period in Āndhra. In the previous chapter, we noticed that the rulers that held sway over Andhra extended their patronage to all religious sects in accordance with the *rājadharmā*. Epigraphs start pouring in information regarding construction, renovation and maintenance of the sanctuaries. The practice of building temples was as much popular with the atheistic as with the theistic sects in Āndhra. Moreover, in early medieval Jainism, the emphasis shifted from *vanavāsa* or life of perennial wanderings to *chaityavāsa* or settled life of monks, required permanent hospitality of the people leading to the construction of temples. The extant Jaina literature also encourages the construction of temples. For example, the *Varāṅgacharita*<sup>1</sup> clearly recommends that Jaina temples must be built to maintain the unimpaired existence of the Jaina religion. It also states that the construction of temples entitles a person engrossed in worldly affairs to attain heaven.<sup>2</sup> Elsewhere, Jaṭāsimhanandin, author of the *Varāṅgacharita*, even states that those who build Jaina temples are the happiest and the richest in the world.<sup>3</sup> Epigraphical sources show that these recommendations were faithfully carried out and consequently so many Jaina *basadis* were raised in Āndhra from 7th century onwards.

In Āndhra, it is interesting to note that the convention set up by the kings' was followed by the commoners, by his feudal lords and even by his vassals. There was complete religious tolerance with the result, that members of the same family practised different religions, but each member cooperated with the other in upholding his religion. For instance, Ayyaṇamahādēvī, the Jaina wife of the founder of the Chālukya dynasty of Vēṅgī, i.e. Kubja Viṣṇuvardhana who was a Śaivite, built *Nadūmbi-vasadi* at Vijayawada.

Similarly, Amma II<sup>5</sup> of the same family, who was a *Paramamāhēśvara*, is known to have granted villages to Jaina temples, at the request of his generals. In short, the spirit of tolerance shown by the rulers and others led to the proliferation of the Jaina monastic community into numerous small groups. The process seems to have started in the early centuries of the Christian era, but due to the abundance of royal benevolence, in the early medieval period it took the form of an intense religious movement.

The period from the 7th to the 12th century was most eventful in the history of the Jaina Church in Āndhradēśa. It began with the establishment of several new monastic orders in Āndhradēśa. It has been stated in the previous chapter that the Chālukyas of Vēngī were a collateral branch of the imperial Chālukyās of Bādāmi. They came from Kaṇṇāṭaka and established their sway over Āndhra where they ruled at least four centuries. It is also apparent from the Muśinikoṇḍa grant of Viṣṇuvardhaṇa III<sup>6</sup> that Chāndraprabha, the founder of the *Nadumbi-vasadi*, might have migrated from western Deccan along with Kubja-Viṣṇuvardhaṇa to Vēngī. Similarly, due to the matrimonial alliances between the Chālukyas of Vēngī and the Rāshtrakūṭas of Mānyakhēṭa frequent migrations of Jainas from Kaṇṇāṭaka to Āndhra and *vice-versa* took place. In all probability this provided an important reason for the establishment of several new monastic orders in Āndhradēśa. Sometimes, new monastic orders were also founded by bands of zealous monks. It is also not unlikely, that deserted by their spiritual teachers, these Jaina monks went to nearby places and founded new monastic units. Monastic gradations were formed because every monastic group, indigenous or immigrant, traced its own origin independently in order to play up its organisational status. Connections with the places where their spiritual teachers lived and propagated and with the lineage of their ancient teachers like Kundakundāchārya were also established with a similar motive. Thus the multiplication of monastic groups and also the use of several terms indicating the position of a particular order in the monastic gradations came into existence.

The earliest monastic group of any importance was the *Mūla-saṅgha* which was predominant in the South including Āndhradēśa. Its members belonged to the Digambara order of the South. Kundakunda, being one of the earliest Digambara teachers of the South, was connected with it. The *Mūla-saṅgha* was followed by the establishment of the *Yāpanīya saṅgha*. It does not appear to have been a branch of the *Mūla-saṅgha*, for, it is, often referred to along with the Nigranthas and Kurchakas.<sup>7</sup> It is, therefore, likely that it had attained the status of a separate and independent church, with its own set of doctrines and rules of conduct. Mentioned first in the Hathīgumphā inscription of Khṛavēla, in the 7th century the monks of this order had spread into the kingdom of the Chālukyas of Vēṅgī.<sup>8</sup>

The proliferation of monastic organisation in the early medieval period is suggested by terms like *saṅgha*, *gaṇa*, *gacchha*, *anvaya*, *baḷi* and *saṃudaya*. Obviously all the terms stand for the monastic order. In the earliest period only the term *saṅgha* was used to specify a monastic section, which is obvious from the charters of the Southern kings like the Gaṅgas and the Kadambas.<sup>9</sup> The *gaṇa* appears to be the principal division of the *saṅgha*. It may be recalled that Mahāvīra divided his followers into nine *gaṇas* and placed each of them under one of his principal disciples, who came to be known as *gaṇadhara*s.<sup>10</sup> But it would be an uphill task to trace any relationship between those *gaṇas* and the medieval *gaṇas*, which we know from inscriptions. There is mention of nine such *gaṇas* in the inscriptions of Āndhra. They are *Kāvurūri-gaṇa*,<sup>11</sup> *Valahari-gaṇa*,<sup>12</sup> *Kotimāḍuva-gaṇa*,<sup>13</sup> *Balatkāra-gaṇa*,<sup>14</sup> *Kālu-milupa-gaṇa*,<sup>15</sup> *Dēśi-gaṇa*, *Sēna-gaṇa*,<sup>16</sup> *Kāṇūr-gaṇa*,<sup>17</sup> and *Simha-gaṇa*.<sup>18</sup> *Gaṇa*, which appears in inscriptions, is first mentioned in a record of Viṣṇuvardhana III in relation to the *Kāvurūri-gaṇa* of the *Saṅghānvaya*.<sup>19</sup> Of all the *gaṇas*, the *Dēśi* or *Dēśīya-gaṇa* was the most widely prevalent and is known from innumerable inscriptions.<sup>20</sup> Next to *Dēśi-gaṇa*, *Kāṇūr-gaṇa* is referred to in six more records.<sup>21</sup> Each

*gaṇa* was generally put under an *Āchārya* whose worthiness was judged by the possession of the five-fold conduct <sup>22</sup> namely *jñāna* (knowledge), *darśana* (faith) *charitra* (good behaviour), *tapas* (penance) and *vīrya* (fortitude). The monks were not permitted to change their *gaṇas* very often. On the other hand, the change of one's *gaṇa* was considered to be a major sin, <sup>23</sup> evidently with the object of discouraging it among monks.

The *gacchha* appears to be a sub-division of *gaṇa*. Generally, in the epigraphs it is mentioned only after *saṅgha* and *gaṇa*. According to Dr.S.B.Deo, <sup>24</sup> in later times *gacchha* became almost a synonym of *gaṇa* and is called *ēkāchārya-parivāraḥ*. It is believed that the *gacchhas* in the *Śvētāmbara* sect originated from different teachers. Udyōtanāsūri, one of the successors of *gaṇadhara* Sudharma, had 84 disciples, each of whom started a *gacchha*.<sup>25</sup> Though smaller groups were preferred for administration and for touring, no limit was fixed on the membership of a *gacchha*. In the time of Mahāvīra there is said to have been a *gacchha* of 300 members.<sup>26</sup> Though it is said by early writers on Āndhra Jainism that there were as many as 85 *gacchhas* in Āndhra,<sup>27</sup> inscriptions refer to the names of only eight *gacchhas*. They are: *Pustaka-gacchha*,<sup>28</sup> *Saraswatī-gacchha*,<sup>29</sup> *Kaurūri-gacchha*,<sup>30</sup> *Mēshapāshāṇa-gacchha*,<sup>31</sup> *Pāpādi-gacchha*,<sup>32</sup> *Tintriṇī-gacchha*,<sup>33</sup> *Aḍḍakali-gacchha*,<sup>34</sup> and *Nāndi-gacchha*.<sup>35</sup> According to Dr.P.B.Desai <sup>36</sup>, the first two *gacchhas* are identical. But inscriptions show their independent existence.

Below the *gaṇa* there was the *Kula*.<sup>37</sup> Each *gaṇa* was made up of several *Kulas* (*gaṇaḥkulānām-Samudayaḥ*).<sup>38</sup> *Kula* may be identical with *anyaya* which word we come across in the inscriptions of Āndhra. They are *saṅghānyaya*<sup>39</sup> and *Kundakundānyaya*<sup>40</sup>. According to Dr.S.B.Deo, each *kula* was under a junior *āchārya*. Every monk should serve the interests of his *kula* and take its permission before performing *sallekhanā* or *sannyāsanā*.<sup>41</sup> Further, *kula* appears to have been sub-divided into *balis*. *Ingatēśvara bali* <sup>42</sup> and *Pāṇḍuraṅga bali* <sup>43</sup> are mentioned in inscriptions.

Though the term *samudaya* is met with in the inscriptions of the eleventh century in *Karṇāṭaka*, there is no such reference in the inscriptions of Āndhradēśa. From the above analysis, it is apparent that several terms are used for the monastic groups only to indicate the position of a particular order in the monastic gradations.

From the epigraphs collected and grouped in this volume we learn some interesting details about the great *ascetics*, *āchāryas* and their disciples, who spread the gospel of Jainism in Āndhradēśa. We know from the Masulipatam plates of Ammārāja II <sup>44</sup> that Jayasēna, the disciple or Chāndrasēna, is said to have been honoured by *Śrāvakas*, *Kshapaṇakas*, *Kshullakas* and the *Ajjikas*. Very likely they are the names of the various orders of the Jainas. Generally the monks are called *Yatis*, *Sādhus*, or *Tapasvins*. The *Śrāvakas* of the above record are perhaps layworshippers and presumably correspond to the *Upāsakas* of the Buddhist order. The *Kshapaṇakas* are the Jaina *yatis* who recieved the proper initiation according to the digambara sect. <sup>45</sup> A Jaina *Kshullaka* is perhaps a *śrāvaka* of a high order. *Ajjikas* were probably female ascetics or nuns in the Jaina *saṅgha*. In the same plates, Jayasēna is given a peculiar epithet viz., *Parasamaya-pātuh* <sup>46</sup>. It indicates some philosophical status of the teacher. The *Samayaśāra* of Kundakundāchārya explains the *parasamaya* and *svasamaya* as follows:- *Jīvascharitra-darśana-jñāna-sthitas tanihi-svasamayam Jānīhi* | *Pudgala-Karmōpadēśa sthitam-ca Jānīhi parasamayam* <sup>47</sup>.

Further, we generally notice in the epigraphs the words *Āchārya*, *Muni*, *sūri*, *Maladhāri*, *Siddhāntadēva*, *Bhaṭṭāraka* etc., at the end of the name of each and every Jaina ascetic or monk. They perhaps indicate their proficiency in knowledge as well as their status in the Jaina church. For instance, *Āchārya* is a *Sādhu* or *Muni* who generally had the right not only of reading the Sacred text (*Mūla*) but also of explaining it in an authoritative manner. In a word, *Āchārya*, who is the head of the Jaina church is also called *Sūri*.

Similarly, we find the word '*Bhaṭṭāraka*' frequently at the end of the name of a Jaina teacher in the epigraphs. It is, perhaps, an honorific title of a Jaina church officer. These teachers led normally itinerant life and feeding houses were founded for them.<sup>48</sup> During the rainy season they either lived in the *vasadis* or resorted to solitary caves for religious practices.

With this introduction, let us focus our attention on the various church-units which are referred to by the epigraphs.

### 1) *Mūla Saṅgha* :

It was, no doubt, the most predominant monastic order of the Jaina church in South India and figures prominently in our epigraphs. The Śravaṇa Belgola Inscriptions of A.D.1398<sup>49</sup> and 1435<sup>50</sup> have the following account about the nature of this well spread saṅgha: "Arahadbali . . . made the *Mūla-saṅgha* consisting of the *Kundakundānvaya* into four saṅghas in order to minimise hatred and other (evils) that might arise owing to the nature of times. Let one make a difference in the case of all heterodox saṅghas such as the Sītāmbara (Śvētāmbara) and others which are of a form contrary to rule; but he who thinks of such a thing in the case of Sēna, Nandi, Dēva and Simha saṅgha is heretic". The mention, in the above tradition of hatred and other evils is a sufficient commentary on the prevailing dissensions in the Jaina church. According to the above records the splitting up of *Mūla-saṅgha* took place in the 8th-9th centuries. Further it must be noted that the splitting of the *Mūla-saṅgha* by Arhatbali was not a historical incident. It was a hallowed tradition woven around the personality of Arhatbali, perhaps with a view to convincing the majority of the faithful. Instead of strengthening the solidarity of the church, it actually bred internal bickerings and weaknesses in the monastic community. According to Dr. Ramendra Natha Nandi,<sup>51</sup> what Arhatbali did was not to split a big monastic order into four



subdivisions, but to give de Jure recognition to the existing monastic orders as independent churches.

It becomes clear that the Arhatbali tradition which was reported by the *Śrutāvatāra* in 898<sup>52</sup> and corroborated by the above two Śravaṇa Beḷagoḷa epigraphs of the fourteenth and fifteenth centuries is untenable in the light of the available and authentic epigraphical as well as literary sources. For example, the *Darśanasāra* which is considered to be 55 years earlier than the *Śrutāvatāra*, accredits Jinasena of the *Pancastūpānvaya* with the reformation and stabilization of the four Digambara orders,<sup>54</sup> probably the Sēna, Nāṇḍi, Dēva and Sīṃha sects. Some sects, which are attributed to the sub-divisions of the *Mūla-saṅgha* seem to have been in a flourishing condition for some time before the days of Arhatbali.<sup>55</sup> The plausible conclusion, for the time being, is that originally these sects, which are described as subdivisions of the *Mūla-saṅgha*, were perhaps immigrant groups of monks. After they had settled down in Āndhra-Kaṃṭhaka, these groups were affiliated to the original parent monastic order of the region and were named variously. Since several inscriptions of our collection refer to this *saṅgha*, it is more than sufficient to prove its importance. The following subdivisions of this *saṅgha* are to be met with in epigraphs: *Kundakundānvaya*, *Dēśī-Dēśīya*, *Sēna*, *Kāṇūr*, *Balātākāra gaṇas* and *pustaka gacchha*. Out of all these *Anvayas*, the *Kundakundānvaya* is the most important and the oldest. It is said to have been started after Kundakunda, the famous Digambara scholar, who flourished in the beginning of the Christian era<sup>56</sup> at Konakonḍla in Anantapur district, Andhra Pradesh.

## 2) *Yāpanīya saṅgha* :

The *Mūlasaṅgha* was followed by the establishment of the *Yāpanīya saṅgha*. Next to *Mūla-saṅgha* it was considered to be the most important monastic order in Āndhra. It figures in four records, the Peddapurappadu copper plates,<sup>56-a</sup> the Maliyampūṇḍi grant<sup>57</sup>

and Rāyadurgam record.<sup>58</sup> The term *Yāpanīya* is apparently derived from the root 'Ya' meaning 'expelled'.<sup>59</sup> Then they were considered to be a breakaway sect of their parent organization. Regarding the origin of this *saṅgha*, two different theories have been put forth:

- 1) Dēvasēna, in his *Darśanasāra*, refers to a tradition which assigns the origin of the *saṅgha* to Śrīkalaśa, a Śvētāmbara monk, who is said to have started it at Kalyāṇa in V.E.205.<sup>60</sup>
- 2) Another account refers to a certain queen of the king of Kaṁṭāka. She is said to have asked these monks to give up the use of clothes.<sup>61</sup> This is said to have resulted in the adoption of the practice of nudity without giving up of the rest of the practices of the Śvētāmbaras by the Yāpanīyas. The *Bhadrabāhucharita*<sup>62</sup> thus illustrates the nature of the Yāpanīya schism: they were a section of the Digāmbara community of the lower Deccan who put on white robes as against the Digāmbara ritual of nudity. They also advocated, contrary to Digāmbara opinion, that women and house holders were fully entitled to obtain salvation.

This dual allegiance and peculiar nature of the Yāpanīya sect led the writer of the *Nītisāra* to denounce them as *Jainābhāsa*<sup>63</sup> (those who have only an outward appearance of Jaina monks).

As we are aware, the earliest reference to this *saṅgha* is in the Hathīgumphā Inscription of Kharavela<sup>64</sup>. According to the inscriptions of our collection, it is evident that the Yāpanīyas had strongholds at Nadupur in the E.G.Dt. at Dharmavaram<sup>65</sup> in the Prakasam district and at Rayadurgam<sup>66</sup> in the Anantapur district. Dr. Ramendra Natha Nandi has wrongly stated that apart from the place Dharmavaram, there is no other evidence to show that the Yāpanīyas were active in Āndhra.<sup>67</sup> It is quite evident from the epigraph engraved on the pedestal of the Rasāśiddha image Rayadurgam, was a resort of the adherents of the Yāpanīya sect.<sup>68</sup> Still we can see the symbolic representation of the Jaina University in stone there. We can see the ladies too amongst the pupils. "The figures are

like the Rāshṭrakūṭa figures and they have a lateral pair of fly-whisks (as the Dāṇavulapāḍu and Bankura figures have) and the triple umbrellas above".<sup>69</sup> (perhaps Gaccha is not referred to). Three copper plates of Śrī Vishamasiddhi (i.e.) Viṣṇuvardhana II (A.D. 673-681) have been found in Peddapurappadu village, E.G. Dt. published by Sri J. Durga Prasad. They refer to a certain Jain Acharya Kanakanandi belonging to the yāpanīya saṅgha.

Though the Yāpanīyas became unpopular with both the Śvētāmbaras and the Digambaras, they helped Jainism to attract popular attention through their missionary zeal. In a word, what Māhāyānist had done for Buddhism, the Yāpanīyas did for Jainism. They were not rigid in matters of religious practices. They also introduced the cult of Yakshi<sup>70</sup> and gradually adopted Tantrism.<sup>71</sup> Śrīmān-Indradēva-mūni of the Yāpanīyas of Nandigacchha is said to have possessed *Pratīhāryamahima* (i.e. power of working miracles)<sup>72</sup>. The Yāpanīyas are called the *Gopyas* (Secret orders) as they practised the occult lore.<sup>73</sup>

No doubt, its teachers played a distinguished role in propagating the Jaina faith in South India and influencing its monastic traditions. Kaṇṭāka-Āndhra became the cradle of the Yāpanīya movement. Here the sect was born and reared under the care of royal patrons and it established its branches at various places not only in Āndhra but also in Kaṇṭāka. They produced many celebrated authors and preceptors like Śivarāya, Svayambhu, Pushpadānta, Ravikīrti, the author of the Aihōle eulogy and Śākaṭāyana, Umasvāti and Jayakīrti, who built a temple of the goddess Jvālāmālīṇī at Navilagunda, and so on. Thus the Yāpanīya movement was not a mere schismatic development and it gave a long lease of life to the parent Digambara church in the South.

### 3. *The Draviḍa saṅgha:-*

Like the Yāpanīya order, the *Draviḍa saṅgha* also championed the cause of new monasticism. A breakaway group, it is variously known as the *Draviḍa*, *Draviḷa* and *Dramiḷa saṅgha*. No precise date can be assigned to the origin of this order in view of the contradictory evidence of epigraphs and literary texts. The *Jvālīṇīkalpa*,<sup>74</sup> written about 939 A.D. by Indranandin of the *Draviḍa saṅgha*, mentions five generations of preceptors from Hēlāchārya, the Head of the *Draviḍa saṅgha*. Giving 25 years for each generation, Hēlāchārya can be placed in the first quarter of the ninth century, when this order was founded by Vajranandin. The *Darśanasāra*, a work of the ninth century, asserts that the *Draviḍa saṅgha* was founded at Madurai by Vajranandin,<sup>75</sup> the disciple of Pūjyapāda Dēvanandin, in the year 536 of the Vikrama Era. According to Saletore,<sup>76</sup> "the establishment of the *Draviḍa saṅgha* at Madura was the work of Vajranandin in the last quarter of the 9th or in the first quarter of the 10th century A.D. Epigraphs, mostly of the post-ninth century A.D. period, refer to it. At this stage we may conclude that perhaps this sect was founded in the late eighth or early ninth century A.D. Two more records,<sup>77</sup> belonging to the 10th and 11th centuries A.D., of our collection furnish the line of preceptors of this *saṅgha*.

Dr. P.B. Desai,<sup>78</sup> analysing the term 'Paṭṭini' a Tamil expression which is commonly met with in the inscriptions of the Tamil area, connected the *Draviḍa saṅgha* with the Tamil country. On the other hand, innumerable inscriptions from Kaṁṭāṭaka speak of its existence in the Kannaḍa area. Even the *Jvālīṇīkalpa* does not connect the *Draviḍa saṅgha* with the Tamil church. Relying on the available epigraphs of Kaṁṭāṭaka and the *Jvālīṇīkalpa*, R.N. Nandi<sup>79</sup> rightly observed that the *Draviḍa-saṅgha* originated and flourished in Kaṁṭāṭaka during the early medieval times. For instance, in 1040 (A.D.) the sect is characterised as a branch of the *Mūla saṅgha*<sup>80</sup> and it is also referred to as a subset of

the *Nāṇḍi saṅgha* <sup>81</sup> and the *Kundakundānvaya*, <sup>82</sup> which generally represent the Digambara church of Kāmāṭaka.

The origin of the sect may be attributed to the differences in monastic practices. Its members led by Vajranandin demanded a fair amount of latitude in matters relating to food habits, living in monasteries, earning livelihood by agriculture and so forth. <sup>83</sup> When the puritans refused to oblige them they broke away from the parent church to found a new order. Vajranandin even prepared a new text of expiatory rites (*prāyaścittās*) <sup>84</sup> in order to safeguard his monks against the criticism of the puritan Digambara teachers.

#### 4. *Gauli saṅgha* or *Gauḍa saṅgha* :

The origin and development of this *saṅgha* is a mystery indeed, though the famous Sōmādēvasūri belongs to it. *Gauli* or *Golla* is mentioned in the Śravaṇa Beḷagoḷa inscriptions as a kingdom in the South. It is also evident from the epigraphs <sup>85</sup> that only Sōmādēva-sūri belonged to this *saṅgha*. Yasōdēva, the *guru* of Sōmādēva's *guru* Nēmīdēva, is also assigned to this *saṅgha*. <sup>86</sup> Since Sōmādēva-sūri, the preceptor of *Gauli-saṅgha*, is said to have been a court-poet of Arikēśarin III <sup>87</sup>, whose capital was at *Lembūlapāṭaka* (modern Vēmūlavāḍa, Karimnagar district, Andhra Pradesh), it may tentatively be held that this *saṅgha* originated and flourished only in Vēmūlavāḍa. This also explains the absence of the sect in other parts of Āndhra.

Having dealt with the Jaina *saṅghas* referred to in the epigraphs, let us now pass on to the subdivisions, namely *ganas*. Out of them, *Dēśīya* or *Dēsi gaṇa* is a widely prevalent branch of the *Mūla-saṅgha* and is mentioned in our collection. In the epigraphs from Āndhra - Kāmāṭaka area, the *Dēśi-gaṇa* is variously referred to as *Dēśīya*, *Dēśiga* and *Dēsika*. It is referred to more frequently in the records of the eleventh and

twelfth centuries. Govinda pai<sup>88</sup> may be right in stating that the country between the Western Ghats (the uplands of the present North Kanara district), the Kaṇṇāṭaka country of early and medieval times and the Gōdāvarī river was known as *dēśa* and the teachers who settled there, christened their order as the *Dēśī-gaṇa*, for, the adjective *dēśī* is derived from Sanskrit *dēśa* which means 'homeland'. In many records of *Āndhradēśa*<sup>89</sup> the *Dēśī-gaṇa* is referred to as a branch of the *Mūla-saṅgha* and the *Kundakundānvaya*, which was the parent church of the Digambara monks of the South.

*Kāñūr* or *Krāñūr-gaṇa*, next to *Dēśī-gaṇa*, was an important order. Though it is considered to be a less known section of the Jaina monastic orders of South India, five records of our collection furnish valuable details pertaining to its teachers.<sup>90</sup> A lengthy pedigree of the teachers belonging to the *Kāñūr-gaṇa* and *Mēṣapāshāṇa-gacchha* has been furnished by the Jadcherla, Govindapuram and Kolanupak records. Besides *Balātkāra-gaṇa*,<sup>91</sup> *Sēna-gaṇa*<sup>92</sup> *Simha-gaṇa*,<sup>93</sup> *Kālamilupu-gaṇa*<sup>94</sup> *Surāshṭra-gaṇa*<sup>95</sup> *Valahari-gaṇa*,<sup>96</sup> *Kōṭimāḍuva-gaṇa*<sup>97</sup> etc. have been represented in one record each.

The existence of these various units leads us to the following conclusions:-

- 1) The multiplication of monastic groups is apparent from the fact that several terms are used to indicate the position of a particular order in the monastic gradations.
- 2) Some of these were named after the names of the eminent Āchāryas, viz., Kundakunda, Vādirāja etc.<sup>98</sup>
- 3) Of all these *saṅghas*, the *Mūlasaṅgha* and *Kundakundānvaya* appear to have been very old and prominent.

- 4) These *saṅghas* referred to in epigraphs mostly belong to a period 7th century A.D. and after.
- 5) Most of these *saṅghas* and their sub-divisions seem to have been prevalent only in Karmāṭaka and Andhra.

### REFERENCES

1. *Vāraṅgacharita*, Ch.22, v.51.
2. *Ibid*, v.57.
3. *Ibid*, v.47
4. *ARSIE*, 1916-17, C.P.No.9.
5. *EI*, VII, pp.177-192 IX, pp.47-56, XXIV, p.268.
6. *JAHS*, XVI, parts 1-4, pp.42 ff; *ARSIE*, 1916-17, C.P.No.9.
7. *IA*, VI, p.24.
8. Peddapurappadu coper plates of Vishnuvardhana II. Bharati, 1983, October and 1985, May. The Maliyampundi grant. *EI*, IX, pp.47-56.
9. *EC*, 10, Mr.72 and 73; *IA*, VI, pp.24 ff.
10. S.Stevenson, *Heart of Jainism*, p.65
11. *ARSIE*, 1916, C.P.No.9.
12. *EI*, VII, pp.177-192.
13. *EI*, IX, p.47-56.
14. *SII*, IX, No.404.
15. Kesānapalli record, *APGRE*, 1965, No.109.
16. i) Amarāpuram record, *ARSIE* 1917, No.44.  
ii) Ujjili Inscription - Mn.61, *Kannāḍa Inscriptions of Andhra Pradesh* (APGAS, No.3).

17. i) Jadcherla record, *EA*, IV, pp.49-53.  
 ii) Koratla record, No.17, *Inscriptions of Andhra Pradesh, Karimnagar District*.  
 iii) Govindapuram record, No.26, *Inscriptions of Andhra Pradesh, Warangal District*.  
 iv) Kolanupak record, No.43 (Ng) *Kannada Inscriptions of Andhra Pradesh*.  
 v) Tatikonda Inscription No.30, *Inscriptions of Andhra Pradesh, Warangal District*.  
 vi) Mattewada Inscription No.33, *Inscriptions of Andhra Pradesh, Warangal District*.
18. Kolanupak Inscriptions, *ARGRE*, 1965, No.262.
19. Musunikonda grant of Vishṇuvardhana III, *ARSIE*, 1916, C.P.No.9.
20. i) Amarāpuram Inscription, *ARSIE*, 1917, No.43.  
 ii) Tammadahalli record, *Ibid*, 1917, No.48.  
 iii) Amarapuram record, *Ibid*, 1917, No.42.  
 iv) Tadpatri Inscription, *SII*, IV, No.798.  
 v) Amarapuram Inscription of Chōḷa, *ARSIE*, 1917, No.40.  
 vi) Patasivaram Inscription *SII*, IX, pt.I, no.278.  
 vii) *Ibid*, No.85, inside.  
 ix) Chippagiri Inscription, No.13 inside  
 x) *Ibid*, No.14, inside.
21. i) Mattewada Inscription, No.33, *Inscriptions of Andhra Pradesh, Warangal District*.  
 ii) Jadcherla Inscription, *EA*, IV, pp.49-53.  
 iii) Govindapuram Inscription, No.26, *Inscriptions of Andhra Pradesh, Warangal District*.  
 iv) Kolanupak Inscription, No.43, *Kannada Inscriptions of Andhra Pradesh*.  
 v) Tatikonda Inscription, No.30, *Inscriptions of Andhra Pradesh, Warangal District*.  
 vi) Koratla Inscription, No.17, *Inscriptions of Andhra Pradesh, Karimnagar District*.
22. S.B.Deo, *History of Jaina Monachism*, p.228.
23. *Ibid*, p.229.
24. *Ibid*, p.231.



25. V.D.Sangave, *Jaina Community - A Social Survey*, pp.60-61: As many as 113 *gacchhās* are referred to in this work. Unfortunately, the list does not include the *gacchhas* found in the Inscriptions of Āndhra.
26. S.B.Deo, *op.cit.*, p.232, No.97.
27. B.V.Krishna Rao, Jainism in Āndhradēsa, *JAHRS*, XIII, pp.190 ff.
28. i) Amarapuram Inscription, *ARSIE*, 1917, No.43.  
 ii) *Ibid*, *ARSIE*, 1917, No.42.  
 iii) Tadipatri Inscription, *SII*, IV, No.798.  
 iv) Patasivaram Inscription, *SII*, IX, pt.I, No.278.  
 v) Amarapuram Inscription, *ARSIE*, 1917, No.40.  
 vi) Peddatumbālam Inscription No.69, inside  
 vii) *Ibid*, Inscription, No.85 inside.
29. *SII*, IX, No.404.
30. Ujjili Inscription, Mn.61, *Kannada Inscriptions of Andhra Pradesh* (APGAS, No.3).
31. i) Jadcherla Inscription, *EA*, IV, pp.49-53.  
 ii) Govindapuram Inscription, No.26, *Inscriptions of Andhra Pradesh, Warangal District*.  
 iii) Kolanupak inscription, No.43, *Kannada Inscriptions of Andhra Pradesh*. (APGAS.No.3).
32. No.30, *Inscriptions of Andhra Pradesh, Warangal District*.
33. Koratla Inscription, No.17, *Inscriptions of Andhra Pradesh, Karimnagar District*.
34. Kalchumbarru, plates, *EI*, VII, pp.177-192.
35. Maliyampundi grant *EI*, IX, pp.47-56.
36. *Jainism in South India*, p.173.
37. B.S.L.Hanumanta Rao, *Religion in Āndhra* p.175.
38. S.B.Deo, *op.cit.*, p.230.
39. *ARSIE*, 1916-1917, C.P.No.9.

40. *Ibid*, 1917, Nos. 21 and 40.
41. *History of Jaina Monachism*, p.30.
42. *SH*, IV, No.798.
43. *Bhārati*, (Telugu Journal), March, 1967.
44. *EI*, XXIV, pp.268 ff.
45. *JAHS*, XIII, pp.184 ff.
46. *EI*, XXIV, pp.268 ff.
47. *Ibid.*, p.272.
48. Maliyampundi grant, *EI*, IX, pp.47-56.
49. *EC*, II, No.254, also No.105.
50. S.R. Sharma, *Jainism and Karnataka Culture*, pp.151-152.
51. *Religious Institutions and Cults in the Deccan*, p.49.
52. *Srutāvaiāra* was composed in 898, Cf. *JA*, XV, No.2, 1949 pp.1 ff.
53. *Darśanasāra* was composed in 843, Cf. Hiralal, *Catalogue of Mss*, p.652; A.N.Upadhye, *Pravachanasāra*, Introduction, p.21, B.A.Saletore, *MJ*, P.234.
54. *Darśanasāra* (Premi's edn.) , V.30. *Causaṅghasamuddharaṇa dhīro*.
55. Thus the *Nandī Saṅgha* is mentioned as a branch of the *Mūlasaṅgha* in a record, of 776, *EC*, IV, No.86.
56. For details, see Upadhye, *Pravachanasāra*, Introduction p.xxii.
- 56a. *BHARATI* October, 1983 and May, 1985.
57. *EI*, IX, pp.47-56.
58. *ARSIE*, 1914, No.109.
59. Monier Williams, *Sanskrit - English Dictionary*.
60. S.B.Deo. *op.cit*. P.555.

61. Upadhye, *JUB*, I, pt.VI, May, 1933, pp.224-231.
62. *Bhadrabāhucharita*, (Kolhapur Edn.) Ch.iv, 1921.
63. *JSB*, VII, 1, p.3.
64. *JBORS*, IV, p.389.
65. *EI*, IX, pp.47-56.
66. *ARSIE*, 1914, No.109.
67. *Religious Institutions and Cults in the Deccan*, p.55.
68. *ARSIE*, 1914, No.109.
69. S.Gopalakrishna Murthi, *Jaina Vestiges in Andhra*, p.87.
70. P.B.Desai, *op.cit*, p.168.
71. *Ibid*, p.170.
72. *EI*, IV, pp.338-339.
73. P.B.Desai, *op.cit*, p.169 f.n.
74. *Jvālinīkalpa*, ch. IX.
75. *Darsanasāra*, v.24.
76. *MJ*, p.238.
77. i) Ujjili record dated Ś.888, Mn.61, *Kannada Inscriptions of Andhra Pradesh*.  
ii) Pudur epigraph of A.D.1087, Mn.58, *ibid*.
78. P.B.Desai, *op.cit*, p.222.
79. *Religious Institutions and Cults in the Deccan*, p.62.
80. *EC*, VI, Mg.18.
81. *EC*, V, Arkalgud, 98.
82. *EC*, VI No.11.
83. R.N.Nandi, *op.cit*, p.63.

84. *Darśanasāra*, p.12 fn. 1.
85. i) Vēmūlavāḍa record, No.4, *Inscriptions of Andhra Pradesh, Karimnagar District*.  
ii) The Parbhani plates, *Chālukyas of Vēmūlavāḍa*, pp.92-98.
86. K.K.Handiqui, *Yasāstilaka and Indian culture*, p.5 fn.4  
*Śrī - Gauḍa - saṅgha-MunimānyaKīrthirnamnā-*  
*Yasōdēva-ithi - Prajajne /*
87. The Parbhani plates, *Chālukyās of Vēmūlavāḍa*, pp.92-98.
88. *Jaina Antiquary*, I, No.2, pp.65 ff.
89. i) Amarapuram inscription, *ARSIE*, 1917, No.43.  
ii) Tammaḍahalli record, *ARSIE*, 1917-No.48.  
iii) Amarapuram record, *ARSIE*, 1917, No.42.  
iv) Tadpatri record, *SII*, IV, No.798.  
v) Patasivaram record, *SII*, IX, pt.I, No.278.  
vi) Amarapuram record, *ARSIE*, 1917, No.4.  
vii) Peddatumbalam record, No.69 of this volume.  
viii) Peddatumbalam record, No.85 inside.  
ix) Chippagiri record, No.13 inside.  
x) *Ibid*, No.14, inside.
90. i) Mattevāḍa inscription, No.33, *Inscriptions of Andhra-Pradesh, Warangal District*.  
ii) Jadcherla Inscription *EA*, IV, pp.49-53.  
iii) Govindapuram record, No.26, *Inscriptions of Andhra Pradesh, Warangal District*.  
iv) Kolanupak record, No.43, *Kannāḍa Inscriptions of Andhra Pradesh*.  
v) Koratla record, No.17, *Inscriptions of Andhra Pradesh, Karimnagar District*.  
vi) Tatikonda record, No.30, *Inscriptions of Andhra Pradesh, Warangal District*.

91. Kolanupak Inscription, *APGRE*, 1965, No.265.
92. i) Amarapuram record, *ARSIE*, 1917, No.44.  
ii) Ujjili record, Mn.61, *Kannada Inscriptions of Andhra Pradesh*.
93. Kolanupak record, *APGRE*, 1965, No.262.
94. Kesanapalli record, *APGRE*, 1965, No.109.
95. The Musinikonda grant, *ARSIE*, 1916, C.P.No.9
96. Kalachumbāṇṇu plates, *EI*, VII, pp.177-192.
97. Maliyampūddi grant, *EI*, IX, pp.47-56.
98. Ujjili record, Mn. 61, *Kannada Inscriptions of Andhra Pradesh*.



## **CHAPTER V - IMPORTANT JAINA CENTRES**





## IMPORTANT JAINA CENTRES OR TIRTHAS

In the previous chapters we have seen how Jainism, supported by the unremitting zeal of the public and exemplary devotion of the rulers, reached its summit of glory in Āndhradēśa by the end of the 13th century A.D. There is hardly any village in Āndhra that was not touched by Jainism. As a result of this, innumerable Jaina *tīrthas* came into existence, attracting the people of all regions. Particularly in Jainism pilgrimage to holy places which are associated with the activities of the great Jaina prophets, is to be held a sacred duty and as a highly purifying and meritorious act.<sup>1</sup> In Jainism, a place of pilgrimage is called a *tīrtha* or *tīrthakṣētra*. A *tīrtha* (literally, a ford) is so called because it helps the aspirant in crossing the ocean of *saṃsāra* which is full of pain and misery. There is also another strong belief in Jainism, that the *Tīrthāṅkaras* alone made their *tīrthas*. At the same time, free choice also seems to have been given to build Jaina temples at sacred places, on the sea-side or at any place or locality in addition to the places where five *Kalyāṇas* took place.<sup>2</sup> The tradition is explicit in the following stanza:<sup>3</sup>

Janma-nishkramaṇa-sthāna-jnāna-nirvāṇa bhūmishu |

anyēshu puṇya-dēśēshu nadīshu nagarēshu cha ||

grāmādi-sannivēśēshu samudra-pulinēshu cha |

anyēshu vā manōjnēshu kārayējjina-māṇḍiraṃ ||

It is thus presumed that the popularity of installing Jaina image and the rapid in growth of the construction of Jaina temples led to the rise of the innumerable centres of Jaina pilgrimages in Āndhra.

There are numerous places of Jaina pilgrimage, ancient monuments and sites, scattered all over Āndhra. Robert Sewell,<sup>4</sup> rightly reported the existence of Jaina antiquities and remains in almost all the districts of the Āndhradēśa. Even now, in Āndhra, Jaina images and Jaina *basadis* are found in places where neither a Jaina is seen nor Jainism is heard of. Hence, the Jaina images, in sitting posture, are still being adored by the villagers of Āndhra, not as Jaina *dēvas* but as *Sanyāsīdēvullu* (recluse gods), for begetting children and getting rain.

Generally, the Jaina centres or the Jain *tīrtha-kṣētrās*, fall into four groups.<sup>5</sup> The *Kalyāṇaka-kṣētras*, associated with the birth and other noteworthy events in the life of the Tīrthāṅkaras, the *Siddha-Kṣētras*, where the Tīrthāṅkaras and other saints, attained *Nirvāṇa*, the *Atiśaya-Kṣētras*, associated with some miracles or myths and *Kalā-Kṣētras*, reputed for their artistic monuments, temples and images. Since Jainism is an imported religion to Andhra, there are no *Kalyāṇa* and *Siddha-Kṣētras*; but frequently it is found that more than one of the remaining characteristics are present at one and the same *tīrtha* and some characteristics are completely absent in Āndhra. The more important Jaina places, which have been visited and explored by me, are described below. Their origin has been traced on the evidence furnished by the antiquities, inscriptions and literature.

### ***Kapparaopet :***

This small village Kapparaopet, of great antiquity, is situated in the Pedapalli taluk, Karimnagar district. On the right bank of river Gōdāvarī near the village, is the hillock, popularly known as *Munulagutta* (i.e. the hill of ascetics). On the brow of a rock over hanging another rock, are fashioned 4 rock-cut beds with low pillows. This early cave dwelling on a hillock has been discovered by Dr. P.V.P.Sastry<sup>6</sup> and he also collected six Simuka Sātavāhana coins and some microliths from the same cave. This numismatic evidence clearly testifies the information furnished by the Jaina literature that the early

Sātavāhana rulers patronised Jainism. On examining the *Munulagutta*, Dr.N.Ramesan<sup>7</sup> has observed that its antiquity dates back to the early dim phases of the dawn of history. Dr.P.V.P. Sastri rightly stated that the antiquity of the place goes back to the Pre-historic period and continued up to the Sātavāhana period. No doubt the four rock-cut beds were meant for Jaina monks who observed *Sallekhanā* in the last days. Lastly, this natural Jaina Cave belonging to the post-Aśōkan period is the first known Jaina settlement in Āndhra.

***Guntupalli alias Jilakaragudem caves :***

Actually caves are found on the hill (*mitta*) at Jilakaragudem and not in the village Guntupalli, but scholars wrongly named them as Guntupalli caves. Jilakaragudem is a small village about 7 miles from Kamavarapukota in West Godavari district. It can be reached only by bus from Eluru, the district headquarters of West Godavari. The recent conservation work, at Guntupalli revealed interesting facts. We come to know for the first time that the ancient name of 'Guntupalli' hill was *Mahānāgaparvata*, but not *Pitunda* of Ptolemy as expressed by R.Subrahmanyam.<sup>9</sup> Till now, we knew that the ruins at Jilakaragudem belonged to an early Buddhist establishment that flourished in the 2nd century B.C. The excavations conducted by Rea and A.M.Longhurst exposed<sup>10</sup> in the horse-shoe shaped ravine of the sand stone hill running from east to west, a circular rock-out temple containing a monolithic *Stūpa*, a large rock-cut *Vihāra* or monastery, a ruined brick *chaitya*, remains of a large pillared hall and a stone *stūpa* on the ridge. The only epigraph, which is assigned to 2nd century B.C. on paleaographic grounds by H.Krishna Sastry, records<sup>11</sup> that "Sanddata" a (female) pupil who obeyed the orders of the monk Therasa Bhavatanādasa<sup>12</sup> (made those) steps. Taking into consideration the above archaeological and epigraphical evidences, the then Archaeologists stated that these ruins indicated an early Buddhist establishment in Āndhra which was encouraged by the early rulers of the region.

But the recent discovery of another early Brāhmī Inscription at Jilakaragudem has indeed revolutionised the prevailing view that Jilakaragudem or Guntupalli is a stronghold of Buddhism. R.Subrahmanyam<sup>13</sup>, the editor of the record, has identified the Chief of the record with the ruler of Kaṭṇṇga i.e. Khāravēla on the basis of the title 'Mahāmēghavāhana' mentioned in the record. D.C.Sircar<sup>14</sup> on the other hand has strongly criticised the surmise of R. Subrahmanyam and assigned it to a Chief 'Sada' of Mahāmēghavāhana family. It is an accepted fact that king Khāravēla of the Mahāmēghavāhana family was a champion of Jainism. If we accept the presumption that Sada of Jilakaragudem, like his predecessor Khāravēla, had a strong inclination towards Jainism, we are led to believe that the village Jilakaragudem ālias Guntupalli is one of the earliest *tīrthas* of the Jainas in Āndhra. Further even now we come across numerous Jaina vestiges in the villages surrounding Guntupalli such as Āśinagudem.

Though it was originally a Jaina *tīrtha*, later on it was appropriated by the Buddhists. Now it is considered as a Hindu *tīrtha* and every Thursday a number of childless women go there for offering *Pūja* to the *stūpa* to beget children.

### **Bodhan :**

It is the headquarters of a taluk of same the name in Nizamabad district. It contains innumerable Jaina antiquities like sculptures and inscriptions. An inscription of Sōmēsvara I<sup>15</sup> dated A.D.1056, informs us that Bodhan was the capital of the Rāshṭrakūṭa emperor Indravallabha i.e. Indra III (A.D.913-922). Very likely the old name of the region, was Indūr or Indrapura, which indicates the connection of the Emperor Indra with the locality. P.B.Desai is right in saying<sup>16</sup> that the mosque known by the significant name Dēval Masjid at Bodhan must have been originally a Jaina temple, for, the pillars of the Masjid still bear the figures of the Tīrthānkaras carved on them. Further, Bodhan is considered to be a sacred Jaina *tīrtha* and Jaināchāryas of different regions thronged there

for terminating their lives. This fact is disclosed by the available epitaphs which show that Śubhanandin, i.e. Paṃpa,<sup>17</sup> Gaṇḍavimukta Bhaṭṭāraka and Chaṇḍraprabhadēva went into *samādhi* there.

All these evidences belong to the later history of the place. But the antiquity of Bodhan seems to go back to several centuries before the Christian Era. The Buddhist, Jaina and Brahmanical literature trace its early history. The ancient name of the place was Podana. In the Kannaḍa *Paṃpa Bhārata* it is stated that Yuddhamalla I indulged in the bathing ceremony of 500 elephants every day at Bōdhan. The same incident has been referred to in the Vemulavāda pillar inscription and Parbhaṇī plates. In these records the name Podana is substituted for Bodhan.<sup>18</sup>

Podana, the present Bodhan, appears to have been a flourishing Jaina *tīrtha* in very early times. It is referred to in the Jaina literature as the capital of Bāhubali<sup>19</sup>, son of the first Tīrthāṅkara. It is also mentioned in the life of Pārśvanātha.<sup>20</sup> Naturally, legends and miraculous tales began to build around it. It is thus stated in one inscription at Śravaṇa Bēlagōḷa that the Emperor Bharata, elder son of Purudēva, made near Paudanapura, an image of Bāhubali, 525 bows high. After the lapse of time, a world-terrifying mass of immeasurable Kukkuṭasarpas sprang up near the image. Afterwards the region became invisible to the common people but there could be heard the sound of celestial drums. On hearing of the supernatural powers of the Jina, a desire arose in the mind of Chāmuṇḍarāya to see him. But finding that the place was distant and inaccessible, Chāmuṇḍarāya desired to make a replica of Gommaṭeśwara of Bodhan and installed it at Śravaṇa Bēlagōḷa.<sup>21</sup>

Paudanya and Paudana were still earlier variants of the place name. According to the Mahābhārata, Paudanyapura was founded by Asmaka.<sup>22</sup> The Buddhist writers mention

this place as Potana and Potali.<sup>23</sup> Thus the literary and archaeological remains of the 11th century A.D. show us that Bodhan was once a Jaina *tīrtha*. But modern Bodhan is absolutely devoid of the vestiges of the Jaina creed. It possesses now a large number of temples and antiquities of the Brāhmanical faith.

### **Konakondla :**

Konakondla, a small village, about 8 kms. away from the Guntakal Railway station, is situated on the road that leads to Uravakonda in Anantapur district. Literary and epigraphical sources inform that *Kundakundāchārya* lived on the hill near Konakondla. Now scholars are agreed in identifying Konakondla with the modern village Konakondla,<sup>24</sup> where Kundakunda lived Uravakonda taluk, Anantapur district. We are told in the *Śrutāvatāra* of Indranandin that the great preceptor Padmanandin hailed from Kundakundapura<sup>25</sup>. A damaged inscription from Konakondla itself states that the place was reputed all over the world as the birth place of the renowned teacher Padmanandin Bhaṭṭāraka who conquered the quarters with his doctrine of Anēkānta.<sup>26</sup> Another record from the same place hails it as *Kundakundeya tīrtha*.<sup>27</sup> It is thus possible to surmise that the original name of Konakondla is Kundakunda and the proper name of Kuṇḍakundāchārya is Padmanandin.<sup>28</sup>

At present, most of the Jaina antiquities of Konakondla are situated on the hillock called Rasasiddhula Guṭṭa. In Telugu Rasasiddhula Guṭṭa means the hill of the alchemists. On the summit of the hill is a shrine without roof. In this shrine are placed two images of Tīrthan̄karas in Kāyōtsarga postures with triple umbrellas and attended by the Śāśanaadēvatas. They may be assigned to 13th century A.D.

Kundakundāchārya, whose real name was Padmanandin, seems to have flourished in the first century A.D.<sup>29</sup> Very likely, this place developed as a stronghold of Jainism even prior to this age. According to the available epigraphical evidences, this place acquired much fame through the eminent preceptor Padmanandin and his well-organised religious activities. It had already acquired the standing reputation of a *tīrtha* by the 11th century A.D. Quite possibly, it might have possessed same reputation for a few centuries more. Since it is regarded as the birth-place of Kundakundāchārya and also as an important Jaina religious centre, it is frequently referred to in the Śravaṇa Belgoḷa inscriptions.<sup>30</sup> This is the first and earliest Jaina establishment headed by a famous *guru*, Padmanandin, in the Rāyalasīma area. It is indeed a pity that not a single follower of the Jaina faith is residing here at present.

#### *Pērūr :*

It is associated with the activities of Simhanandin who is considered to be one of the great figures in the early history of Jainism in Āndhradēśa. It is also vouched for by the 12th century inscription discovered at Kallūrgadda, Kaṁāṭaka, which informs that Simhanandin made the Ganga kingdom (*Gaṅgarājyamammāḍida Simhanandi-āchārya*)<sup>31</sup>. Since the village is connected with the foundation of the Western Gaṅga kingdom, it is at present rightly called as Ganga Peruru. Now it is an insignificant village in the Siddhavat taluk of Cuddapah district, though once it was an abode of the early Jaina teacher, Simhanandin. Pērūr was originally a hoary Jaina centre<sup>32</sup>, for, it is specifically stated in the Kallūrguḍḍa record that Gaṅgapērūr contained a *chaityālaya* where assembled the ocean of the Jina congregation to which Simhanandin himself was the full-moon (*Jina-Samayasudhāmbhōdhi-sampūrṇa-candraram*)<sup>33</sup>. To be short, what Konakondla had been to Kundakundāchārya, Gaṅgaperur was to Simhanandin. Although it is now quite insignificant as a Jaina *tīrtha*, Gaṅgaperur was a flourishing Jaina centre in the days of Simhanandin.

**Bezwada :**

Vijayawada is a notable place in the Krishna district, . It contains recorded Jaina antiquities consisting of temples and sculptures. The first recorded Jaina establishment in Āndhra is the Naḍumbi vasadi of Bezwada, known from the Musinikoṇḍa plates of Viṣṇuvardhana III (A.D.718-752)<sup>34</sup>. It is also known from the same grant that the venerable community of the Surāshṭra-gaṇa or Kavurūri-gaṇa of the Saṅghānvaya had its seat at Bezwada (modern Vijayawada). Selection of Bezwada, which was far off from their capital, Vēṅgī for constructing Naḍumbivasadi by the Chālukyas of Vēṅgī itself indicates that the place had already had Jaina affiliations by that time. It is further interesting to learn from the tradition that the saints Pushpadaṇṭa and Bhūtabali were selected to bring the canon to the Council held at Veṇākataṭīpurī from Āchārya Dhārasēna of Girnar in Gujarat state.<sup>35</sup> J.P.Jain is of the opinion that the city of Veṇākataṭīpurī of Mahimānagara is situated on the bank of the river Vēṇyā, in the Āndhra country.<sup>36</sup> But he does not identify specifically a town of such a name. But B.S.L. Hanumantha Rao has ably identified it with the modern Vijayawada.<sup>37</sup> The great antiquity of Bezwada is vouched for by the recent discovery of a Brāhmī inscription of about the 1st century A.D. in one of the caves of the place called Akkannamādanna.<sup>38</sup> This hoary antiquity as well as the Jaina affiliations of the place might perhaps have tempted the Eastern Chālukyas of Vēṅgī, to construct the Naḍumbi-vasadi in the 8th century A.D. there. Unfortunately, at present no Jaina vestiges are traceable in and around Vijayawada, although it was a flourishing Jaina centre in early years.



***Rāmātīrtham :***

Rāmātīrtham is in the Vijayanagaram taluk of the same district. It is situated at a distance of 16 kms. from the town of Vizianagaram and can be reached by bus only. It still contains caves and numerous Jaina images on the hill. It is interesting to recall that "Ugrāditya, the author of *Kalyāṇakāraka* studied the science under his *guru*, Śrī Nandin at Mount Rāmāgiri. By order of Śrī Nandin, whose feet were worshipped by Śrī Viṣṇurāja Paramēśvara, Ugrāditya wrote his *Kalyāṇakāraka* for the good of mankind, on the beautiful hill of Rāmāgiri which was adorned with many Jaina caves, temples, etc. and was situated in the level plains of Vēṅgī in the country of Trikalīṅga.<sup>39</sup> This Rāmāgiri has been rightly identified by J.P.Jain,<sup>40</sup> with the modern Rāmātīrtham and the Viṣṇurāja Paramēśvara with Viṣṇuwardhana IV (A.D.762-99). Thus Rāmāgiri (modern Rāmātīrtham) had become an important centre for Jaina literary activities.

Further, it is equally interesting to learn from an inscription engraved on the wall of the Durgapancha cave that Vimalāditya's (A.D.1011-22) religious *guru* Trikalāyōgi Siddhāntadēva of the *Dēśī gaṇa* paid homage to Rāmakoṇḍa with great devotion. It testifies to the eminence of Rāmātīrtham as a sacred resort of the Jaina religion then. It is further evident from other records that the place was an influential centre of the faith from early times and a holy abode of pilgrimage for its followers. No doubt, at first Rāmātīrtham was a stronghold of Buddhism during the early centuries of christian era, for, numerous Buddhist remains have been unearthed here.<sup>41</sup> It may not be wrong to assume that Jainism might have captured this place during the days of the decline of the Buddhist creed and converted it into a stronghold of its own during the heydays of the Eastern Chālukyas of Vēṅgī. Still we can see the caves with tīrthāṅkara images, and a large number of Jaina sculptures there.

***Dānavulapāḍu :***

According to the Jammalamadugu *Kaifiyat*<sup>42</sup> the original name of the village Dānavulapāḍu was Kurumārṇi. Dānavulapāḍu in the Jammalamadugu taluk of Cuddapah district, is situated on the roadside between Proddutur and Jammalamadugu. It was indeed a sacred centre of Jainism where several learned preceptors and faithful followers of the Jaina law thronged from distant places to terminate their lives by observing *sallekhanā*. Excavations at the site were conducted by the Archaeological Survey of India in 1903 and a large number of antiquities associated with Jainism were unearthed<sup>43</sup>. Finely carved pedestals and pillars bearing the figures of the Tīrthāṅkaras and their *Śāsanaḍēvatas* and *Nishidhī* memorials have been discovered in this place. Herein was excavated a chamber of bricks in which was enshrined an image of Pārśvanātha. About a dozen inscriptions dated from the 8th century onwards have been noticed here.<sup>44</sup> One of them belongs to the Rāshtrakūṭa king Indra III and another epigraph records the death, by the vow of *sannyāsana*, of the great commander of the forces, Śrīvijaya,<sup>45</sup> who was an ardent follower of the Jaina Law. It may not be wrong to note here an interesting fact regarding the name Dānavulapāḍu. In Telugu Dānavulapāḍu means 'the ruined settlement of demons'. Although the original name was Kurumārṇi, the village was perhaps given the present name Dānavulapāḍu by the followers of orthodox Hinduism at a later period when Jainism had fallen into discredit, because it was associated with the peculiar practice of *sallekhanā* or *sannyāsana*. At present, we can see only a Pārśvanātha image housed in a chamber there, other unearthed Jaina relics being displayed in the State Museum, Madras.

***Poṭṭalacheruvu or Poṭṭakire:***

Ancient Poṭṭalacheruvu or Poṭṭakire is rightly identified with the modern Patancheru which is located at a distance of 26 kms. to the west of Hyderabad. It appears that

Poṭṭalakiṛe played an important role in the political and religious history of the country in early years. The early rulers of the Chāḷukya dynasty of Kalyāṇa, who encouraged Jainism, had their capital for some time at Poṭṭalakiṛe, until Kalyāṇa was built by Sōmēśvara.<sup>46</sup> Brahmaśiva, a staunch follower of Jaina law and author of two Kannaḍa works, belonged to this place.<sup>47</sup> Relying on the available Jaina relics there, it can be stated without an inch of doubt that this Poṭṭalakiṛe once flourished as an important Jaina centre.

While highlighting the importance of Ingaldi, P.B.Desai,<sup>48</sup> had elaborately described the *Basadi* of Manakyadēva at Mugatkhan Hubballi. Later he also stated that Manakyadēva stands either for Pārśvanātha or for Vardhāmāna, the illustrious Jina of the pantheon, for Māṇikyadēva means 'gem among the Jina *devas* or the Thirthaṅkaras'. Here also we find a Manikya prabhumandir, popularly known as the temple for the *sannyāsins*. Gopala Krishna Murthi<sup>49</sup> informs us that Pārśvanātha was worshipped in that temple and nearby we find a stone showing at the upper end three *Jinas* sitting in the *Padmāsana* posture. It is learnt that these Prabhumandirs are found in and around the modern Patancheru. The Department of Archaeology & Museums, Government of Andhra Pradesh, have conducted excavations here and collected innumerable Jaina panels in addition to other antiquities. All these Jaina relics have been housed in the Khajana Building Museum, Hyderabad. Seeing the present excavated wealth pertaining to Jainism, one is tempted to believe the literary account that ancient Poṭṭalakiṛe contained in those days 500 *basadis* which were destroyed by the Śaivite leader Dēvara Dāsaiya.<sup>50</sup>

### **Kollipāka :**

Kollipāka, modern Kulpak in Nalgonda district, is still a live Jaina centre in Andhra Pradesh. Small and big, there are 25 Jaina epigraphs found here which are also included in this volume. Epigraphical as well as archaeological sources inform us that the Jaina *basadi* at Kollipāka was in existence either from the heydays of the Rāshṭrakūṭas or even earlier.

Since then, the *basadi* continued to receive patronage from the rulers of the Rāshtrakūṭa dynasty and their successors. At last, it was destroyed by the Chōḷas. Though the Jain sculptures were destroyed, the temple was left untouched by them. Even now, we find innumerable mutilated Jain relics scattered everywhere there. The epigraphs of Kollipāka reveal that after Kalyāṇa, Kollipāka was the biggest Jain *tīrtha* during the period of the Chāḷukyas of Kalyāṇa. Still we can see two mutilated Jain figures in the Government Museum there. Here we find *nishidhi* memorials. In one record it is stated that Mēghachandra Siddhāntadēva entered *samādhimaraṇa* there.<sup>51</sup> The beautiful *mānastambha* before the Sōmanātha temple of today is unmistakably Jain. Though Kollipāka was deluged by the wrath of the Vīraśaivas and the Chōḷa expedition, still it did not lose its importance as a living Jain centre.

#### **Anmakonḍa :**

Anmakonḍa the present Hanumakonda, is in the Warangal district. Epigraphical sources induce us to believe that it is a Jain establishment dating from the Rāshtrakūṭa times. After the discomfiture of that dynasty, this Jain establishment passed into the hands of the Kalyāṇī Chāḷukyas. During their heyday, Mailama, the wife of the minister Bēta of the Chāḷukyan king Vikramāditya VI is said to have built a Jain temple, named Kaḍalālaya *basadi* on the top of the Anmakonda hill and made an endowment of land for its maintenance. The Kaḍalālaya *basadi* of the epigraph is found replaced by the Padmākshī temple of the present day. This building consists of a *śikhara* built in brick over one of the huge boulders forming a natural cave, namely the garbhagṛiha and the closed *maṇḍapa*.<sup>52</sup> On the boulders, surrounding this *basadi*, figures of Pārśvanātha in standing and sitting postures are beautifully carved. Within the temple two composite sculptures are found - one a *Chaumukh* and another a *Chauviśa* tīrthankara. The significant feature of the several

sculptures here is the depiction of the book-rest or Vyāsapīṭha for placing books to read. This noteworthy feature leads us to think that Anmakonda was not only a sacred tirtha but also a Vidyālaya where Jaina law was taught and learnt. These images, thus, bespeak the glorious career of Jainism at Anmakonda. Even in the medieval period, Anmakonda was a Jaina resort and provided shelter for Jainas who came over there for protection, for, the local Records<sup>53</sup> inform us that the Jainas who were persecuted at places like Rājahmundry resorted to Anmakonḍa for safety. Though the local Records<sup>54</sup> reveal the persecution of Jainas in the time of Gaṇapatidēva there, the Jaina work, *Jinēndrakalyāṇa*,<sup>55</sup> composed by Appayāchārya in A.D.1319, helps us to believe that Anmakonḍa continued to be a centre of the Jainas until it was occupied by the Muslims, i.e. A.D.1323. It was then that the ancient *Kaḍalalaya vasadi* of the Jainas was replaced by the temple of Padmākshi who is now adored as Hindu goddess.

#### **Rayadurg :**

Rāyadurg, the headquarters of the taluk of that name, is situated at a distance of nearly 95 kms. from the town of Anantapur. Rāyadurg, literally means "king's hill-fortress". Where still we can see the hill-fort and ruins of elephants stables, houses, temples, etc., on the hill. Down the slope of the hill are four caves with small stone doors with carvings of the siddhas. The panels in the caves suggest that they are *Nishidhis* (tombs)<sup>56</sup>. It appears to have been a resort of the Jainas and specifically of the adherents of the Yāpanīya sect at a later period. This is vouched for by the epigraph engraved on the wall there. After referring to the construction of a *Nishidhi*, the inscription mentions the names of eight persons who were, possibly, authors of the sculptrures.<sup>57</sup> Among them, were Chāndrabhūti of the *Mūlasaṅgha* and Chāndrēndra, Bādayya and Tammaṇa of the *Yāpanīya saṅgha*<sup>58</sup> Further, a unique feature here is the depiction of a Vidyālaya in stone. On the boulders, we see the figures of three pupils and one teacher in each row at three different places. These signify three separate departments of teaching in that University.<sup>59</sup> Below

the tīrthāṅkara images, we find rows of *sitting* persons and teacher. In other rows there is one teacher for one pupil. In another row, there are two teachers for six pupils. Among the pupils ladies are also found. As we know, the Yāpanīyas admitted ladies and taught philosophy to them. These teachers have *Vyāsapīṭhas* or book stands before them and so there is no mistaking of their<sup>60</sup> intent. In the midst of the fort, a Jaina temple without any image still exists. Even today we can see a beautifully carved Jaina image in *Kāvōtsarga* posture, housed in a temple, in the compound of the taluk office.

#### **Āryāvataṃ :**

Āryāvataṃ, a Jaina establishment, is now situated near Drākshārāma in the East Godavari district. Āryavata means a banyan tree worthy of worship. In Mathura a female lay worshipper, Amōhiṇī, set up an Āryakavata for the worship of the Arhats, about the end of the first century A.D.<sup>61</sup> It is now obvious that like the Hindus, the Jainas also took a banyan tree as object of worship. This place yielded about half a dozen figures of the tīrthāṅkaras. Now, we see only Vardhamāna image there. The chauri bearers on it hold fly whisks to fan the lord. It is considered to be one of the best specimens of Jaina sculpture.

#### **Vēmulavāḍa :**

Vēmulavāḍa, a stronghold of Jainism, is situated in Karimnagar district. It was the capital of the Vēmulavāḍa Chālukyas who ruled as vassals of the Rāshtrakūṭas. As we know, the Vēmulavāḍa chiefs patronised Jainism, and Jaina poets like Paṇḍita and Sōmadēva Sūri flourished in their court. They are also said to have built Jaina temples like Subhadhāma - *Jinālaya*.<sup>62</sup> In those days, the Jaina monasteries at Vēmulavāḍa were seats of learning where the monks taught the lay disciples all the branches of knowledge. Here important religious works like the *Ādipurāṇa* and the *Yaśastīlaka*, were produced. All the

religious foundations and literary activities owed their existence to the bounty of the members of the royal family.

Even today, Vēmūlavāḍa contains many Jainā relics. More than a dozen images of the Tīrthāṅkaras, an image of Gōmmaṭa and several *Chaumukhas*<sup>63</sup> have been housed in a room there. Although the epigraphical as well as archaeological sources inform us that Vēmūlavāḍa was a flourishing Jainā centre under the Vēmūlavāḍa Chālūkyas, now it is considered to be a Śaiva centre.

#### *Puḍūr:*

Puḍūr, an interesting Jainā centre, is now an unknown small village in the Gadwal taluk of Mahaboobnagar district. Near Mallikhārjuna *gudī*, even today we find the figures of Pārśvanātha sitting in the *dhyāna* posture with a seven-hooded cobra above his head, a broken Jina figure exquisitely carved and a third Jina image without the cobrahood above the head. The antiquities of this place give us a glimpse into its religious history. After the close of the 11th century, a strong religious movement of merciless persecution was conducted by the Vīraśaivas particularly against the Jainas. With the result, the Jainā establishments were destroyed and the Jainā temples converted into Śaiva temples. The present Vīrabhadra *gudī* and the mutilated Jainā relics there will testify the above conclusion. In this connection, a panel on the exterior wall of the choultry is of immense value. The representation of a Jina over one and a linga over another on the two fighters of this slab indicates that of these two warriors championed one of the two rival faiths and fought out the issue. The result, as the presence of the Śaivite idols in what was originally a Jainā temple would indicate, was the victory of the Śaivas. As a consequence of this victory, the Saivas must have mutilated the Jainā relics and appropriated their temples and

also set up here new temples of their own.<sup>64</sup> This is further attested to by the epigraph of the Western Chālukya king Vikramāditya VI.

### ***Vardhamānapuram:***

The ancient Vardhamānapuram is rightly identified with the present day Vaddaman in Mahaboobnagar district. The early Chōḷas, who spread north-wards and colonised the Western Āndhra Country after Karikāla Chōḷa, seem to have been divided into branches and settled down at various places. One of the branches settled down at Vardhamānapuram.<sup>65</sup> Vardhamānapuram seems to have risen as a Jaina centre by the benevolence of these chieftains.

Moreover, the name Vardhamānapuram itself is suggestive of its Jaina association. At Ellora on the cushion of Pārśvanātha on the top of the cave, there is one inscription dated A.D.1234-35 which speaks of the erection of the image by a person called Cakrēśvara whose family hailed from Vardhamānapura.<sup>66</sup> An examination of the Jaina temples at modern Vaddamani reveals that the Jainas helped to popularise the stepped pyramidal type of *śikhara* and the triple shrined (*trikūṭa-type*) in Āndhra. Still we can see the *trikūṭa* temple in the fort and a small Jaina shrine in the village itself.

### ***Peddatumbalam:***

Peddatumbalam is a small village situated in the Adoni taluk of Kurnool district. In olden days, the villages Peddatumbalam and Chinnatumbalam were developed into Jaina basti. Here we see the Jaina temples and Jaina images scattered all over the village. The head of Jina with ringlets of hair, lying by the side of the road is the result of Vīraśaiva wrath. Some of the Jina figures have been kept displayed in the State Museum, Hyderabad. A tomb-stone, with the figure of a lady disciple in the centre and the figure of Jina in the sitting posture, with the triple umbrella above his head is found here, which further testifies



that this place was a sacred centre for the Jains. The Madras Museum figure No.2505 from Peddatumbalam shows that the place was inhabited by Jains right from the Rāshtrakūṭa times.<sup>67</sup> Some Jaina images including Yakshī figure, collected from the village, are housed now in a small shrine there.

#### ***Amarāpuram:***

Amarāpuram is now in the Madakasira taluk of the Anantapur district. The tract of the Madakasira taluk must have been a renowned abode of the Jaina faith.<sup>68</sup> At Amarāpuram in the 13th Century A.D. came into existence a *Brahma-Jinālaya*, dedicated to Prasaṇṇa Pārśvadēva. Bālendu Maladhāri, who belonged to the *Mūla-saṅgha*, *Dēśīya gaṇa Pustaka gacchha* and *Īṅgalabālī*, was responsible for the creation of the holy structure.<sup>69</sup> An epigraph, dated A.D.1278, from this place informs us that a certain Malliśeṭṭi made a gift of 2000 areca trees at Tammaḍahalli for the benefit of the *Jinālaya*. The income derived from the gift was to be utilised for reconstructing the *Jinālaya* with stone from the foundation to the top with the *Mahāmaṇḍapa*, *bhadramaṇḍapa*, *Lakshmīmaṇḍapa*, *gōpura*, enclosure *Vandanamāla* (festoons), *mānastambha*, *sampūrṇa vāhana* and *Makarātōraa*. At this time, this place was under the rule of the *Noḷamba-pallava* chief Iruṅgōḷa II who was a patron and follower of the Jaina faith. Amarāpuram also contains a number of *Nishidhi* memorials which refer to the demise of the preceptors as well as the lay disciples.

Today, we can see the *Brahma Jinālaya* in a ruined stage, at a distance of about 2 kms. from the village. In the midst of the village, is a live *Jinālaya*.

#### ***Pātaśivaram:***

The village, Pātaśivaram, is also situated in the Madakasira taluk of the Anantapur district. It is evident from an epigraph, dated A.D.1185, that this village was a sacred place for the Jains and also an abode of the illustrious Padmaprabha Maladhāridēva,<sup>70</sup> disciple

of Vīranandin Siddhāntachakravartin of the *Mūla saṅgha*, *Dēśīgaṇa* and *Pustaka gacchha*. Indeed, the inhabitants of this place in the 12th century A.D. were fortunate to have the presence of an eminent teacher of the Jaina Law, in their midst. Padmaprabha Maladhāri is a memorable personality in the Jaina literature and the author of a commentary, known as *Tātparya-vṛtti* on the treatise *Niyamasāra* of Kundakundāchārya.

### **Chippagiri:**

Chippagiri is small village located in the Aluru taluk of Kurnool district and about 15 kms. away from the Guntakal Railway junction. According to tradition, Bijjala, who stormed Kalyāṇa and usurped the Western Chālukyan throne in A.D.1162, had Jaina affiliations and lived at Chippagiri in his last days.<sup>71</sup> Basing on it, it may be presumed that Chippagiri was a holy Jaina *tīrtha* in the 12th century A.D. and Bijjala must have lived there. We can see today at Chippagiri, a beautifully carved Jaina temple, built probably by Bijjala, on the hill. Here also, as at Anmakonda, there are several natural caves under the boulders. In addition, there are eight more tomb-stones. On one of them is seen a royal couple with a seated *Jina* above it. These tomb-stones indicate that Chippagiri was a stronghold of Jainism and also a resort for the Jainas in those days.

### **Penukoṇḍa:**

Penukonda, the headquarters of the taluk of the name in Anantapur district, possesses a few Jaina relics and temples. It appears to have attained a high status as a Jaina centre in the later period. Jinabhūṣaṇa Bhaṭṭāraka, mentioned in the inscription lying in the Pārśvanātha *basadi* of the place, was perhaps an early pontiff associated with this religion.<sup>72</sup> According to tradition, Penukoṇḍa is reckoned as one of the four *Vidyāsthānas* of the Jaina church along with Delhi, Kolhapūr and Jina Kanchi.<sup>73</sup> This tradition is also mentioned in a late inscription from the Kolhapur region.

Today, we can see two Jaina temples, namely of Ajitanātha and Pārśvanātha, there and they appear to have been built in the Vijayanagara style. On examining these two temples one find out that the traditional stepped pyramidal *śikhara* was given up and the south Indian *śikhara* was adopted even for Jaina temples during the Vijayanagara period.

### **Kollivalasa**

It is 8Kms away from Amdalavalasa town of Srikakulam district. Sangamayya-Konḍa (fig-1) is at the entrance of the Village, Kollivalasa. Though the hill is recorded as 'GOPPA-KONDA' (i.e. the Great Hill) in the revenue records, it is popularly known as 'Sangamayya - konḍa' (i.e. The hill of Lord Saṅgamēśvara). The hill contains a cave-shrine. It is being considered as one of the Śaiva-*Kshētras* of Srikakulam district. But during my survey it was found that the principal deity of the cave temple of Sangamayya-Konḍa is not of Saṅgamēśvara but of Lord Jina.

Generally Jaina caves are bare in nature. Similarly, the inside of the cave on Sangamayya Konḍa is bare. But the entrance of the cave consists of a *Mukhamandapa* surmounted by a *śikhara* over it. The *mukhamandapa* possesses a Nāṇḍi image. Architecturally, the *mukhamandapa* and sculpturally the Nāṇḍi image belong to a later period. Besides the Nāṇḍi image, there are two Jaina images. Since they have '*Simhalañchana*' on the pedestals, they have been identified as Mahāvīra, the 24th Tīrthāṅkara (Fig-2). At a few yards interior of the cave, a huge Tīrthāṅkara image is found erected. It is depicted in *Kāyātsarga*-pose (i.e. standing stiff) (fig-3). At the foot of the Tīrthāṅkara is also found one Śiva Linga. Obviously, it is a later addition. It could be surmised that the cave temple of Sangamayya-konḍa was originally a Jaina centre and later on the Śaivites have occupied it adding Nāṇḍi and Siva lingam to the original. So far, the Jaina cave at

Ramatirthan, near Vizianagaram town, is the only Jaina cave known to us in these parts. This jaina cave shrine is indeed an addition.

### *Ratnagiri*

It is a small village about 25 kms away from Madakasira town in Anantapur district. In Karnataka there are innumerable *Mathas* attached to the *basadis*(fig-1). In Āndhra, we find one *matha* at this village attached to the Śāntinātha *basadi*. Details are given in the Appendix-II. The peculiarity of this *matha* is the depiction of females trampling over *Makaras* as *Dwārapālas* (Fig.2). The reason of its depiction is unclear.

### *Munugodu*

It is in the sattenapalli taluk of Guntur district. Under the patronage of the Chālukya-Chōlas, it became a flourishing centre of Jainism. A huge Jaina pillar which contains inscriptions was set up in the middle of the village. From the inscriptions of Munugodu, it is clear that during the 37th regnal year of Kulōttuṅga Chōla I (i.e., 11th Century AD) his subordinate chief, Goṅkabhūpa who was ruling from Chandavōlu in Guntur district and his soldier built the Prthvīlaka-Jinālaya and endowed it with gifts. At present, except for a Jaina pillar having a serpent at the top and a Jaina-muni at bottom (fig-1) no Prthvīlaka-Jinālaya at Munugodu is traceable.

### *Pottangi*

A small village, Pottangi is in Sompeta taluk of Srikakulam district. It is situated at a distance of 16 Kms from the town of Sompeta and 5 Kms from Korlam which is on the GNT Road that leads to Bhuvanēśvar. In the compound of Śrī Pōtēśvaraśvāmi temple innumerable Saiva and Jaina sculptures are found erected. Besides, there are three sculptural slabs containing Jaina figures. The Jaina figures are depicted in *dhyāna-mudra*. One Jaina figure possesses a *Chākṛa* or wheel and the other a Lotus or *Padma* on the

pedestals. The Jaina sculpture which contains a *Chakra lāṇchana* is identifiable with the 5th Jaina Tīrthāṅkara, Sumatinātha. Another Jaina sculpture which bears a Lotus or *Padma* on the pedestal is identifiable with the 6th Tirthankara, Padmaprabha.

The prevalence of Jaina images and Jaina slabs at Pottangi tempts us to believe that Pottangi was originally a Jaina *Kshētra*.

### **Gollatta Guḍi**

Now it is a deserted village, Gangapur in Jadcherla taluk of Mahaboobnagar district. There are ruined Jaina temples. Seated Jaina sculptures are shifted to Hyderabad and displayed in K.B.Museum. The department of Archaeology conducted excavations there. The excavator reported that the temples at Gollattagudi did not have outlets. Later, one Jaina inscription of Bhūlōkmalla was found at Jadcherla which informs that the *basadi* of Gollattagudi is constructed during the reign of Bhūlōkamalla (12th century AD) by Bammisēṭṭi the deity of which is Pārśvanātha and not Mahāvīra as hitherto believed (line - 22).

Further, the Śvētāmbaras use very little water for bathing their images. Since the Jaina temples at Gollattagudi did not have outlets, we may safely conclude that they belong to Śvētāmbaras Jains.

### **Vaddamanu**

The village, Vaddamanu is situated at a distance of 9 Kms away from Amaravati in Guntur district. The ancient mound of Vaddamanu is located on a hill rising to a height of 106 meters above the ground level. An excavation was conducted at Vaddamanu by the Birla Archaeological and Cultural Research Institute, Hyderabad during 1981-85 under the guidance of Dr. T.V.G. Shastri. It encounters a Jaina stupa and a number of label inscriptions referring to Jaina teachers and lay-pupils. The excavator, Dr. T.V.G. Shastri is of the opinion

that the name Vaddamanu was derived from the Jaina monastery dedicated to Vardhamāna and the stupas encountered, were sacred to the Jaina community living there from 200 B.C. to 250 A.D. Some of the inscriptions found on the railing slabs, and potsherds, are dated to 2nd century B.C. Inscriptions on rouletted wares refer to Jaina Vihāras, Bhōga-Saṅgha and Saṃpati-Vihāra. Palaeographically, all these belong to 200 B.C. - 100 A.D. Till now, the stupa of Kāṅkāṭitila of Mathura was attributed to Jainas. Now the Jaina stupa at Vaddamanu is indeed an addition. Further a recent discovery of three copper plate grants of Prithvī-Śrī-Mūlarāja sheds fresh light on the existence of Jaina Vihara at Vaddamanu. Among three grants, one grant states that Mahāmēghavāhana established the Vardhamāna Vihāra to which Śrī Prithvīmūla gifted the village of Kaluvaceruvula. (*Journal of the Epigraphicall Society of India*, XVI, pp. 71-84 and also see *Arhat Vachana* vol.2, No.3, June 1990-pp.39-45.).

### **Kambadur**

Now Kambadur is a mandal headquarters in Kalyanadurg taluk of Anantapur district. It is 82kms away from Anantapur town. It is a Jaina centre. There are three temples with stepped pyramidal towers. In the midst of fields, there is a ruined temple (fig-1). Villagers call it as Siva temple. But it is a Jaina temple having Jaina-*Muni* images on the tower (fig-2) and at the entrance (fig-3), Details are given in Appendix-II. Other two temples are Akkammavāri-guḍi (Shrine of Akkamma) and the Mallikhārjunaswāmy temple. The shrine of Akkamma (fig-4) is deserted. The Mallikhārjuna temple is possessing Jaina inscriptions along with other records. A Jaina panel on the Northern wall of the temple and the Jaina records indicate that the present Mallikhārjuna temple was originally Jaina and later it was appropriated by the Śaivites.

Besides the Jaina centres dealt with in the foregoing account, stray vestiges of the Jaina faith, such as the images of the Tīrthaṅkaras or other divinities, the Jaina *basadis* and

the Jaina records are noticed in every district lying in a deserted or damaged condition scattered all over the Andhra region. Their presence speaks abundantly for the powerful and pervasive influence of Jainism at one time in those parts of Andhradēśa. It is therefore felt necessary to give the names of those villages other than the Jaina centres mentioned above in a tabular form below with a view to assess the spread and growth of Jainism in Andhra during our period :

### PLACES CONTAINING JAINA ANTIQUITIES

S.No.	Name of the District	Village	Taluk
1.	Anantapur	Hemavati Kotta Sivaram Tammaḍahalli Ratnagiri Tadpatri Togarakunta Kambadur	Madakasira Madakasira Madakasira Madaka sira Tadpatri Dharmavaram Kalyandurg
2.	Adilabad	Jinad Bekkallu	
3.	Chittoor	Chandragiri Nallathur Ninḍra	Chandragiri Puttur Satyavidu
4.	Cuddapah	Siddhavatam Gangaperuru Pushpagiri Penchicalapadu	Siddhavatam Siddhavatam Cuddapah Jammalamadugu

S.No.	Name of the District	Village	Taluk
5.	East Godavari	Attreyapuram Bayanampudi Biccavolu Gorripudi Jallur Kazaluru Lolla Nemam Pithapuram	Kothapeta Kakinada Ramachandrapuram Kakinada Peddapuram Kakinada Razole Kakinada Tuni
5.	East Godavari contd..	Tatipaka Vegayampeta Yendamuru	Razole Ramachandrapuram Kakinada
6.	Guntur	Bapatla Chandavolu Macherla Nagarjunakonda Tenali Amaravati Munugodu Chebrolu	Bapatla Bapatla Macherla Macherla Tenali Sattenapalli Sattenapalli Tenali
7.	Karimnagar	Munulagutta Kurkyala Nagnuru Sanigaram	Karimnagar Karimnagar Karimnagar Siddipet



S.No.	Name of the District	Village	Taluk
8.	Krishna	Gudivada Sivaganga Nandigama Jaggayyapeta	Gudivada Masulipatam Nandigama Nandigama
9.	Kurnool	Nayakallu Adoni Srisailam Halaharvi	Pattikonda Adoni Nandikotkur Adoni
10.	Mahaboobnagar	Jadcherla Gangapur Peddakadumura Pragatur Ujjili	Jadcherla Jadcherla Maktala Gadwal Maktala
11.	Nalgonda	Baisranipalli Pangallu Wadapalli	Cheryala Nalgonda Miryalguda
12.	Nellore	Kanuparthipadu Krishnapatnam Nellore	Nellore Nellore Nellore
13.	Ongole (Prakasam)	Dharmavaram	Ongole
14.	Warangal	Inugurti Palampet Warangal	Mulug Warangal

S.No.	Name of the District	Village	Taluk
15.	West Godavari	Achanta Ellurupadu Peddamiram Kalashamaru Siddantam Penugonda Penumanchali Vengi Kanchumaru Petapadu	Narsapur Bhimavaram Bhimavaram Tanuku Tanuku Tanuku Narsapur Eluru Attili Tadepalligudem
16.	Vishakapatnam	Bhogapuram Lakkavarapukota	Bhimunipatnam Srngavarapukota
	Vizianagaram	Gumpha, Konada Gunanupuram	Parvatipuram Parvatipuram
17.	Srikakulam	Kollivalasa Pottangi	Amadalavalasa Mandasa

Besides, some scholars<sup>74</sup> even believe that the villages which have the name ending *Pāḍu* must have been Jaina village suburbs originally for the term *pāḍu* in Telugu means today "a deserted village site." In their opinion villages like Pentapāḍu, Penicalapāḍu, Dāṇavulapāḍu, etc. in Āndhra were once strongholds of the Jaina faith. But it does not mean that other villages which do not have this name ending were not Jaina centres originally.

The survey of the Jaina antiquities of the individual villages in Āndhra indicates the prevalence of Jainism for centuries together in every nook and corner of Āndhra. The damaged and mutilated condition of the Jaina relics will, however, indicate that Jainism, which had a firm footing in Āndhra, finally became a victim of vandalism in the hands of the Vīraśaivas.

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## **CHAPTER VI - DECADENCE OF JAINISM**





## DECADENCE OF JAINISM

Now we reach the end of our study and notice with sorrow the tragic doom that befell the remnants of the Jaina faith in the Āndhra region. Though it met with reverses from its rival creed, Buddhism in the beginning, gradually it came to wield considerable influence over important sections of the society. Epigraphical sources<sup>1</sup> inform us that the rulers of the region made donations to the Jaina temples at the request of the people. It indicates that the people of Āndhra came under its direct influence and fervently followed the path prescribed by the Jaina law. Favoured and nurtured by the kings of the land, Jainism had a career of prosperity until the 12th Century A.D. along with the Śaiva and Vaiṣṇava sects of Hinduism.

Despite such a long and prosperous career, it had to face ruthless religious persecution that ultimately effaced Jainism and dismantled its sanctuaries. Other calamitous factors also were added like fuel to fire to its decadence. It is almost an impossible task, at this distance of time, to put down chronologically all the forces that worked for the decadence of this once influential sect in the country. It appears that hostile propaganda against the followers of the Jaina doctrine had been organised the 7th and 8th centuries in Āndhra. In spite of it, Jainism survived until the 13th century A.D. Hostile propaganda, coupled with ruthless persecution which despised Jainism, hastened its decadence. These observations are reinforced by literary and a few later records.

The champions of the Brāhmanical movement of the 7th and 8th centuries, Kumāṛila and Śaṅkara, despised Jainism and its tenets but directed their attacks mainly on Buddhism.<sup>2</sup> Even then, the position of the followers of the Jaina faith seems to have become insecure and unhappy, especially in Karmarāṣhṭra in those days, for, many families such as the ancestors of Pampa and Ponna had to leave their homes and go over to the Western regions to secure protection and patronage.<sup>3</sup> N. Venkataramanayya is strongly of

the opinion that Pampa's father, Bhīmana, had to leave his ancestral village Vaṅgipaṇṇu because of his affiliations to Jainism.<sup>4</sup> The hatred of the Brahmanical Hindus for Jainism finds confirmation in the Telugu works. In the Telugu *Dāśakumāracharitra* of Kētana, there is a character who, having lost everything in licentious life, became a Jaina. Then he could neither withstand the pain of plucking the hair nor could he tolerate the abuse heaped upon the Hindu gods by the Jainas.<sup>5</sup> Mañchana's *Keyūrabāhucharitra* also contains a similar reference to the Jainas.<sup>6</sup> We are even told in those works that having criticised the tenets of Jainism, the adherents of the Hindu faith disdained Jainism by branding it as the resort of those who ruined themselves in profligate life: it is firmly declared that one should prefer death to conversion into Jainism.<sup>7</sup>

Against this background, it is possible to a certain extent to trace the causes that led to the decline and disappearance of Jainism in the Andhra region. Before going deep, it is to be remembered that the imperial powers like the Chāḷukyas, the Rāshtrakūṭas and the Later Chāḷukyas, who patronised and fostered the Jaina law, had their capitals in Kaṇṇāṭaka and exercised control over Āndhra region. The indigenous powers of Āndhra also seem to have accepted their supremacy. With the result, the happenings in Kaṇṇāṭaka generally had an impact on Āndhra also. The hostile propaganda and the merciless religious attacks against the followers of the Jaina doctrine had struck deep roots in Kaṇṇāṭaka by the latter part of the 12th century A.D. Āndhra dēśsa, too, reverberated with such out-bursts of religious unrest, carrying the wave from its epicentre in Kaṇṇāṭaka.

### ***I. Conflict with the Rival Faiths:-***

The chief notable adversaries of the Jainas were the Śaivites who had firm ground in Āndhra with the patronage of the Chāḷukyas of Vēṅgī from the middle of the 9th century A.D. Further, the radical sects like the Kālāmukhas established their centres at places like Amarāvati<sup>8</sup> and began to attack the Jainas. The Śaivites adopted the methods like convening

debates, defeating the rivals in argument and performing miracles to attract the common folk, which were generally adopted by the Jainas in the cause of their religion.

The Vīraśaiva movement under Basava in Kaṇṇāṭaka had given impetus to the Śaivite movement in Andhra. Vīraśaivism severally attacked the oppressive caste distinctions and held out the hope of social recognition before the lower castes.<sup>9</sup> It also infused new zeal and fervour in the people and inspired them to renounce the old and set up a new social order based upon universal brotherhood.<sup>10</sup> This lofty ideal attracted the people and became popular in no time. The Śaivite literature in Telugu and the local records known as village *Kaifiyats* make graphic references to the Jaina-Śaiva conflict and the final destruction of the former. These observations are further substantiated by a few epigraphs of a later period. The *Kaifiyats* of the Guntur district describe the annihilation of a large number of Jaina monuments by Trilōchana Pallava.<sup>11</sup> The Tenali *Kaifiyat*<sup>12</sup> has it recorded that Mukkaṇṭi *alias* Trilōchana got dismantled a Jaina *basadi* at Tenālī and got constructed, on the foundations of a Jaina temple, the temple of Rāmalingeśvara. This is confirmed by the discovery of an image of Vardhamāna in the premises of the present Rāmalingeśvara temple.<sup>13</sup> Further, we are told in the Orugallu *Kaifiyat*<sup>14</sup> that the Jainas of Rajahmundry reached Warangal during the period of Rājarājanareṇḍra, for securing protection and patronage.

The Śaivite works like the *Paṇḍitārādhyā-Charitra* of Pāṅkuriki Sōmanātha contain references pertaining to innumerable debates between the Śaivites and the Jainas which are said to have resulted into the discomfiture of the latter and their extinction or conversion to Śaivism. One of the earliest of them appears to be the miracle wrought-up by Śrīpati Paṇḍita in the court of Anantapāla at Bezvāḍa during the years A.D.1116-1127.<sup>15</sup> Anantapāla is known to have ruled the coastal districts between A.D.1116-1127 as a general of the Western Chāḷukyas.<sup>16</sup> His inscriptions are also found in Andhra at places like

Chebrōlu 17 (Guntur district) Kollur<sup>18</sup> and Tripurantakam<sup>18A</sup> (Prakasam district) and inform us that he made gifts to the temples of Śiva and Vishnu. There is also a strong opinion that he converted the Nagarēśvara temple at Kollur into Anantabhōgēśvara temple. Further, an inscription of the Kākatiya general Jāyapa dated A.D.1213-14. records the existence of Ananta-Jinālaya at Chebrōlu.<sup>19</sup> Quite possibly, it was built by Anantapāla himself. It is thus possible to surmise that Anantapāla was originally a Jain and constructed Jain *basadis*, and it was later that he shifted his allegiance from Jainism to Hinduism and made gifts to the Hindu temples after Sripati Paṇḍita had proved the superiority of Śaivism over Jainism by performing a miracle at the royal court. The evidence of this miracle is further confirmed by a latter inscription found at Bezwada.<sup>20</sup>

Dēvara Dāsaiyya, a Śaivite leader in Āndhra, is said to have performed a miracle and extirpated all the 500 Jain *basadis* at Poṭlachēru and installed there Śiva in the name of Uttarēśvara.<sup>21</sup> The Jain establishments at Govvuru were consumed by the fire of anger of Govure Brahmayya.<sup>22</sup> In Vēngī, Aḍapā Rāchayya led a fierce Śaivite campaign against the Jainas.<sup>23</sup> Western Āndhra and Eastern Kaṇṇāṭaka had become a hot-bed of religious conflicts. The Vīraśaiva movement was spreading like a wild fire all over Kaṇṇāṭaka and in Western parts of Āndhra. Ekānta Rāmāyya, a fervent disciple of Śiva in Kaṇṇāṭaka, is known to have waged a crusade against Jainism at Abbalūr ( a stronghold of Jainism) where he challenged the Jainas by saying that, as proof of the superiority of his own creed, he would cut off his own head but with the grace of Śiva regain life. The Jainas also promised to embrace Śaivism, if he succeeded in carrying out his wager. Forthwith Rāmāyya had his head cut off and also regained his head after one week. Later, he is said to have rooted out the Jainas and their establishments. For the second time also, Rāmāyya performed the same miracle at the court of Bijjala and gained a *Jayapatra* (certificate of Victory) from the king

Bijjala.<sup>24</sup> The Vīraśaivites gained popularity among the people as well as the kings and their generals. A certain Goggidēva took pride in calling himself as *Jaināgamadhūmakētu*, *Jainakuṭhāra* and *Jaina-phaṇi-vainatēya*.<sup>25</sup> The Talikoṭi record<sup>26</sup> informs that a certain Virūpāksha routed those who abused Śaivism, particularly the Jainas, at places like Pariyalige, Urukally and Anampūr, which is possibly identifiable with the present day Alampur in Mahaboobnagar district. Mallikārjuna Paṇḍitarādhyā is said to have dedicated his life to conduct a fierce campaign against the Buddhists and the Jainas. He extirpated the Jainas of Pāṅgal<sup>27</sup> and annihilated the Buddhists near Candōl.<sup>28</sup>

The Kākātīyas also seem to have encouraged the persecution of the Jainas. The *Siddhēśvara-charitra*<sup>29</sup> of Kāse Sarvappa contains an interesting passage which states that there was a debate between Tikkana Sōmayājīn and the Jainas at the court of Gaṇapatidēva wherein the latter were utterly defeated. Thereupon, Gaṇapatidēva himself started a bloody campaign of persecution in which the Jainas were almost extirpated. This literary reference has some semblance of truth in it, for, a peculiar sculpture and an inscription from Puḍūr bear testimony to the extirpation of the Jainas by the Śaivites during the time of Gaṇapatidēva (A.D.1199-1260). The sculpture is in three rows.<sup>30</sup> The first row consists of an image of Jina with one chāmara-bearer on each side, and a Śiva līṅga on a pedestal. The second row shows a horseman charging with his sword and an infantryman piercing the horse with his spear. The third row contains a man in falling posture and below him a dead body. Scholars have agreed in interpreting the panel on the slab as a fight between Jainism and Śaivism and the destruction of the former. The Puḍūr inscription contains the words, "*Īśvara Pratiṣṭha*". While disclosing the importance of Puḍūr, we have noticed several Jaina antiquities there.<sup>31</sup> In the light of the epigraphical evidence, it is possible to surmise that in the reign of Gaṇapatidēva his general Jagadāla occupied Puḍūr and converted it into a seat of Śaivism, having dismantled the Jaina vestiges.

Ruthless persecution of the Jainas by the Vīraśaivites is well revealed by a later inscription, dated A.D.1512, from Sñsilam.<sup>32</sup> It informs us that a certain Vīraśaiva chief named Liṅga, son of Śānta, took pride in cutting off the heads of Svētāmbara Jainas. History records mutual persecution during the early Vijayanagar period. An inscription of Bukkarāya I, dated A.D.1368<sup>33</sup>, specifically states, "During the time of Śrī-Bukkarāya, dispute arose between the Vaishṇavas and the Jainas; but the king intervened and brought religious reconciliation between the followers of the two sects by announcing that as long as the Sun and the Moon endure the Vaishṇavas will continue to protect the *Jainadarśan*. The Vaishṇavas and the Jainas are one body: they must not be viewed as different"<sup>34</sup> Though the record falls out of the scope of our survey, it is full of significance. Firstly, it proves that Jainism had to face hostility not only from the Śaivites but also from the Vaishṇavites. Secondly, the way in which such a reconciliation was brought about is highly interesting. Though history shows that toleration rather than persecution was the spirit of our tradition, no attempt was made by the rulers of Āndhra before Bukkarāya I to bring about reconciliation between the rival sects. Such type of indifference of the rulers must have given strength to Vīraśaivites to intensify their war against the Jainas.

## ***II. Indifference of Kings:***

Generally prosperity and decadence of any religious sect chiefly depend on the attitude of the rulers of the region. Further, the prime duty of the rulers of any land is to protect all the people belonging to different castes and creeds alike. Unfortunately, literary sources, which we have noticed above, specifically state that the rulers of the age took partisan attitude and encouraged the Saivites in their deadly battle against the Jainas. Although no recorded proof is available in this regard, the silence of the rulers at the persecution of the Jainas by the Vīraśaivites itself indicates that the rulers must have been in collusion with the Vīraśaivites and intensified their attacks against the Jainas. Except

Bukkarāya I, no single ruler among his predecessors, is known to have even tried to bring reconciliation between the rival sects. But careful examination of certain historical events and their background reveals that the rulers of the land must have been dazzled by the miracles performed by the Śaivites and embraced Śaivism at once. Public support also seems to have followed the path of their rulers. Indifference of the rulers coupled with the change in the attitude of the populace led to the decline of Jainism gradually.

Several *Kaifiyats* refer to Trilōchana Pallava who flourished during the last quarter of the 5th century A.D. (*circa* A.D.485)<sup>35</sup> as a champion of Brāhmanism and persecuted Jainas, abolished non-Vedic rituals in temples and replaced non-Brahmin priests by Brahmin priests brought from the north. Besides this, he is given the credit of being the earliest ruler who launched an onslaught on Jainism. The authenticity of this tradition is questionable as there are no evidences to show that Jainism had its firm footing in the region under the sway of Trilōchana Pallava. Secondly, it is very hard to believe the statement that the non-Brāhmin *Jaingamas* were employed as priests in the temples of Siva even before Vīraśaivism had taken its birth.

The Chōḷa-Chāḷukya conflict brought irreparable setback to Jainas in this region. The evidence of epigraphs is strong enough to show that at first Rājendra Chōḷa annihilated the biggest Jaina centre in Āndhra, Kollipāka, in A.D.1007 and this process was continued by Rājādhirāja.<sup>36</sup> Further, the fall of the Western Chāḷukyan dynasty greatly contributed to the decline and extinction of Jainism in Āndhra. The immediate successors of the Chāḷukyas in Āndhra were the Kākatiyas. Though the early rulers of the dynasty encouraged Jainism, the later rulers changed their attitude and embraced Śaivism. Meanwhile, the Vīraśaiva movement gathered momentum, attracting all classes of people. Mallikārjuna Paṇḍitārādhyā, an adherent of Vīraśaiva cult, is said to have cursed the kingdoms of Chandōl and Vardhamānapura, one Buddhist and the other

Jaina. Both these centres were defiled and destroyed by Kākati Rudradēva.<sup>37</sup> His Anamakonda epigraph<sup>38</sup> informs us that he ruined all the *Kṣudrakṣatriyas* and especially his annihilation of Vardhamānapura, a Jaina centre, is compared with the destruction of *Laṅkā* by Ānjanēya. Gaṇapatidēva is also known to have persecuted Jains and dismantled the Jaina *basadis*.<sup>39</sup> Thus, the change in the minds of the people due to the progress of Vīraśaivism and the growing indifference of the rulers appear to have been primarily responsible for the decline and decadence of Jainism in Āndhra.

Besides, another factor which also brought slackness in the activities of the Jains was the emergence of costly mathas as a result of lavish gifts to Jaina establishments. With the result the original ideal of non-possession was set aside, and the preceptors went to the extent of acquiring lands and gifts granted to the temples for their own purpose. One typical instance will suffice to show it. An inscription, dated Ś.998 (A.D.1076), informs that a certain Jaina preceptor, Śrīnandipaṇḍitadēva, acquired possession of some fields which were actually donated to Ānesajja-*basadi*, built by the younger sister of Chālukya Vijayāditya. This preceptor is also said to have given fifteen *mattars* of land out of the whole to his disciple Siṅgayya.<sup>40</sup> There are innumerable instances in which oil mills, income of the shops and lands, etc., were gifted to various Jaina establishments which perhaps paved the ground for corruption even among the Jaina *gurus*. Thus the ebbing tide of the Jaina influence was further weakened by the deterioration of morality among the Jaina preceptors.

Other calamities also added to its decadence. The hostile propaganda against the followers of the Jaina doctrine, like the condemnatory utterances such as '*a death to the Jains*' and '*an eagle to the Jaina snake*', bear out the utter hatred that sealed the fate of Jainism in this land. Further, Jainism failed to produce eminent exponents who could understand the full import of this new religious revival and make their sect



vigorous and popular among the people, with the result most of the people got converted (from Jainism) into Vīraśaivism.

Despite the violent activities of the followers of the rival faiths; Jainism had not been completely stamped out in Andhra in 13th century. For instance, the last ruler of the Kākātīya Kingdom, Pratāparudra, is said to have encouraged Jainism, for the Jaina work, *Jinendra Kalyāṇa, or Pratiṣṭhāsāra*,<sup>41</sup> was written by Appayāchārya, a disciple of Pushpasēna, in A.D. 1319 during the time of Pratāparudra. It is thus possible to conjecture that patronised by the rulers, the members of the royal families and their subordinate chiefs and warmly supported by the populace, Jainism grew from strength to strength and flourished in Āndhra till the end of 12th century A.D. and thereafter a gradual decline, due to various factors, set in until it began to peter out as a religion of worth in Āndhra.

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**CHAPTER - VII**  
**GALAXY OF BRILLIANT PRECEPTORS**

- i. Kundakundāchārya**
- ii. Simhanandin**
- iii. Ugrāditya**
- iv. Pāṃpa**
- v. Jina Vallabha**
- vi. Ponna**
- vii. Sōmadēvsūri**
- viii. Padmaprabha**



## GALAXY OF BRILIANT PRECEPTORS AND EXPOSITORS OF JAINA LAW

Generally the waxing and waning of any religion depend mostly on its preceptors and propagandists, for they know the pulse of the people and adopt several methods to gain the sympathy and support of rulers as well as people. Besides, these exponents enhance the prestige of their creed popularising their faith through their literary activities and religious discourses. In a word, the success and wide spread of any religion depends mostly on the subtle and successful propaganda of its pioneers. It is found correct in the case of Jainism, particularly in Āndhradēśa, for, the glorious period of Jainism in Āndhra, produced a marvellous galaxy of Jaina authors who gained popular support by their illuminating discourses and writings. Further it is seen that the decadence of Jainism, in Āndhra, after 13th century onwards was at least partly due to its incapable preceptors of that age. Besides the preceptors, the Jaina poets, never being fanatics but gently persuasive, did yeoman service to the propagation of their creed. They took upon themselves the missionary work by expounding the tenets of the Jaina creed through the miracles of Tīrthan̄karas. Filled with the zeal of propagandists, they were out to show the supremacy of Jainism, by denouncing and ridiculing other faiths. They composed several works in the regional language only to spread their creed among the people of the age. Though they composed many works with the usual zeal of the propagandists, they do not lack in the admirable poetical skill of the talented poets and powercharged preceptors. They are full of enchanting descriptions and convincing arguments, interspersed with interesting anecdotes and inspiring thoughts. It is to be remembered that these Jaina scholars were not exclusively the exponents of dogmas but were the leaders of people and guides of the ruling princes. Simhanandin, an early exponent of the faith, was given credit for restoring power to two forlorn Ikshvāku princes, Dadiga and Mādhava, at Pērūr in the Cuddapah district. It is indeed surprising to note that though Jainism had its long footing in Andhra, no single Jaina work written

in Telugu is available now. The early people of Āndhra, however, must have considered themselves fortunate on account of the presence, in their midst, of these eminent exponents of the Jaina law who were ardent apostles of truth and non-violence, in theory and practice. Let us now take up the activities of these champions of Jaina law in Āndhra as revealed and reflected mainly in the epigraphs and literary works.

***Kundakundāchārya:***

It is beyond doubt that Kundakunda is the most reputed as well as popular name in the literary history of Jainism. His life and activities form an important landmark in the history of Jainism, particularly in Āndhra. He was not only the most zealous pioneer of the *Sarasvatī* or *Vakra gacchha*, but was also the earliest exponent of Jaina faith in Āndhra. No wonder his name was given a popular religious significance<sup>1</sup> and as such, many traced their spiritual lineage from Kundakunda, and it was then looked upon as a proud privilege by Jaina monks.<sup>2</sup> Innumerable Jaina epigraphs found in south India relating to the lineage of the teachers begin with Kundakundānvaya. Laudatory tributes are paid to him in Jaina epigraphs which describe him as the prominent leader of the *Mūlasaṅgha*, the fourth in descent from Bhadrabāhu and having for his predecessors Guptigupta, Mēghanandin and Jinachandra.<sup>3</sup> He founded the *Balātākāra gaṇa* and the *Sarasvatī* or *Vakra gacchha*.

The nativity and date of this illustrious early exponent of Jaina law have unfortunately become a baffling problem. As regards the question of his domicile, there is no doubt now that he hailed from the South. But scholars differ regarding his exact locale, some placing him in Āndhra and others in Kaṇṇāṭaka. Scholars like B.A.Saletore,<sup>4</sup> and P.B.Desai<sup>5</sup> maintain that Kundakunda was a Kannaḍiga by birth for the word "*Koṇḍa*" in the name of Koṇḍakunḍa means a "*hill*" in Kannaḍa language. But the view of the learned scholars does not stand the scrutiny of facts, for the term



'Koṇḍa' has the same meaning in Telugu also. Now most of the scholars agree in saying that Kundakunda lived on the hill near the small village of Konakondla in the Uravakonda taluk of Anantapur district. A small record from Konakondla <sup>6</sup> village itself supports the above identification by calling it as Kundakundeya *Tīrtha*.

The later works and inscriptions refer to him with several names like Padmanandin., Elāchārya, <sup>7</sup> etc. In the *Śrutāvatāra* of Indranandin we are informed that the great preceptor Padmanandin hailed from Kundakundapura. <sup>8</sup> A damaged inscription from Konakondla <sup>9</sup> itself informs that the place became famous as the birth-place of the eminent preceptor Padmanandi-bhaṭṭāraka who is said to have conquered the quarters with his doctrine of Anēkānta. The Bastihalli inscription <sup>10</sup> introduces one eminent sage who hailed from Kundakunda. We are further told in the same inscription that the eminent exponent, having widespread fame, graced by the *Carāṇas* and was considered to be the fountain of tranquility (*śāntarasappravāha*). In the light of the above information we may safely draw the conclusion that the original name of Konakondla was Kundakunda which was the birth-place of great Jaināchārya named Padmanandin. Since Padmanandin lived in the village Kundakunda, he became popular as Kundakundāchārya. Moreover, it is a common practice to have such names in the Dravidian area. For instance a teacher was popularly known as Tumbalūrāchārya as he hailed from the village Tumbalūru. <sup>11</sup>

The age of Kundakunda is also controversial. A number of theories have been put forward placing him from the 4th century B.C. to the 6th Century A.D. Popular tradition informs that he succeeded to the pontifical seat in the Vikrama Saṁvatsara 49 (or 8 B.C.) at the age of 33 and lived as a teacher for 52 years. We are further told that he passed away in A.D.44 at the age of 85. <sup>12</sup> However, the consensus of opinion is that Kundakunda lived in the early part of the 1st century A.D.

Since Kundakunda refers to no previous author or work, his works have become main sources of our knowledge about the Digambaras. Kundakunda is said to have written 84 *Pāhuda*s in Prākṛit. His works also contain allusions to non-Jaina matters. The most well known and available works of Kundakunda are:- 1) *Samayasāra* 2) *Pravachanasāra* 3) *Pancāstikāyasāra*, 4) *Niyamasāra*, 5) *Rayaṇasāra*, 6) *Ashtapāhuda*, 7) *Bārāsa-anuvekkhā*, 8) *Dāśabhakti*, 9) *Mūlāchāra*. Among them, the first three works are popularly known as *Prābr̥ṭatraya* or *Sāratraya*. In addition to the above works, the most popular Tamil classic, *Kural* or *Tirukkural* (or Tamil Vēda), is also attributed by tradition to Elāchārya *alias* Kundakunda.<sup>13</sup> No wonder, being the foremost leader of the south Indian Jaina congregation, he was associated with the early literary activity in Tamil also. Out of his works, the *Mūlāchāra* is considered as an authentic work on the conduct of Digambara monks. The *Pravachanasāra* is also a very popular work wherein he shows the right path even to a novice in the field of asceticism.

With this information let us take up his activities that promoted the spread of Jainism in the hearts of the populace. An inscription from Śravaṇa Belgōla<sup>14</sup> informs that Kundakunda was responsible for establishing the superiority of Jaina scriptures all over Bharatakhanda. According to a strong tradition Bālakapincha, Kundakīrti and Sāmaṇtabhadra were his disciples.<sup>15</sup> Kundakīrti is the author of the *Srutāvatāra* and Samantabhadra was a great disputant and dialectician and was, also given credit for spreading Jainism. Being the author of several works, Kundakunda must have toured all over the country, disputing other religions. His tours and disputations infused new blood and vigour into Jainism.<sup>16</sup> Very likely he must have had a large following. The present *Rāsīdhulagutta* (i.e. the hill of Alchemists) at Konakondla village should have housed once a large school of Jaina monks and become a reputed Jaina tīrtha for the Jainas all over the South. In a word

Kundakunda taught and popularised Jaina law through his works, tours as well as discourses.

***Simhanandin:***

Simhanandin was another eminent exponent in the early history of Jainism in Āndhra. He became the leader of the *Vakra gacchha*, founded by Kundakunda. He was not merely an exponent of dogmas, but was the creator of the Gaṅga kingdom. The Gaṅgas were a family of considerable antiquity belonging to the Ikshvāku race and the Kānvāyana *gōtra*. According to tradition Simhanandin gave refuge to two forlorn Ikshvāku princes, by name Dadiga and Mādhava, at Pērūru in the Cuddapah district and trained them in the art of government. We are then informed that Simhanandin enabled them to cut a rock that obstructed their way to royalty and in establishing the Gaṅga kingdom.<sup>17</sup> The plausible explanation for the phrase 'cutting of the rock' by the princes is the change of their ancestral religion (i.e. Buddhism) into locally well prevalent Jainism in order to win over the people to their side. This account of victory which Jainism won on the advice of a renowned Jaina *guru*. Simhanandin, is not given in any contemporary epigraph. However, several later records<sup>18</sup> and Jaina works<sup>19</sup> clearly and unanimously give the story, thereby leaving no doubt in our minds relating to its jubilant triumph. He was hailed in the later records as *Gaṅgarājyamam māḍida Simhanandi-āchārya*,<sup>20</sup> *Gaṅga-rājya-Saṃuddharaṇa* and *Jina-Saṃaya-sudhāmbhōdhi-sampūrṇa candraram*.<sup>21</sup>

Thus, the present Gaṅga Pērūr in Cuddapah district, the domicile of the illustrious Simhanandin, was originally a Jaina centre containing a *chaityālaya* and other Jaina monuments.

Divergent views have been put forth about the date of the foundation of the Western Gaṅga kingdom in the South. Out of them, A.D.350<sup>22</sup> accords well with the

political situation in the South, for, the Ikshvākus of Śrīparvata were extirpated about 295 A.D.<sup>23</sup> by the Pallavas. Then the two forlorn Ikshvāku princes reached Pērūr and possessed the kingdom having embraced Jainism at the initiation of Simhanandin. Thus it is clear that the aid given by the great Jain sage Simhanandin to the early Gaṅga rulers laid a firm foundation for the prosperous career of Jainism under the Gaṅga monarchs who fostered it with reverence for centuries together. Thus the Jain sages gave up their traditional seclusion from the political affairs, and assumed the role of king-makers and royal advisers<sup>24</sup> at least from the period of Simhanandin. He thus seems to have flourished in *circa* A.D.295-350.

Simhanandin, being a strong Jain stalwart, was not satisfied with securing a kingdom for the two forlorn Ikshvāku princes, but he taught the principles of *ahimsā* and the doctrine of *syādvāda* in conformity with kingly duties. We are told in the Siddhēśvara temple record, dated A.D.1122, that Simhanandi-Āchārya, having put them in the possession of all the kingdom, warned them that "if they did not approve of the *Jinasāśana*, if they seized the wives of others, if they ate honey or flesh, if they formed relationship with the low, . . . if they fled from the battlefield, then their race would go to ruin".<sup>25</sup> Regarding Simhanandin's affiliation we are informed in the same record that he belonged to the *Mūla-saṅgha*, *Kundakundānvaya*, *Krāṇūr gaṇa* and *Mēshapāshāṇa gacchha* and was a dweller in the Southern country.<sup>26</sup> Thus we conclude that Simhanandin, an inhabitant of Āndhra (i.e. at Gaṅga-Pērūr in Cuddapah district) was a promoter of the family of the chiefs of the Gaṅga territory and a lord of the *Mūla-saṅgha*. If Kundakunda was responsible for gaining popularity among the people, Simhanandin has to be given credit for securing for Jainism royal patronage at the hands of the Gaṅga monarchs.

*Ugrāditya:* •

He was a pontiff of the *Dēśīgana*, *Pustaka gacchha*, *Pansōgavalli-sākha* of the *Mūla-saṅgha* in the line of Kundakunda. His *guru* was Śrīnandin and Lalitakīrti-Āchārya was his colleague. He lived at Mount Rāmagiri and studied the science. This Rāmagiri has been rightly identified with the hill of Rāmatīrtham in the Vizianagaram district by J.P.Jain,<sup>27</sup> for, the modern Rāmatīrtham still contains Jaina caves, temples, etc.

Like other Jaina preceptors, Ugrāditya was reputed for his learning. He is the author of the *Kalyāṇakāraka*, a complete and original treatise on the science of medicine. It will be seen from a perusal of his *Kalyāṇakāraka* that Ugrāditya was well acquainted with most of the earlier literature, both Jaina and non-Jaina, on the subject.<sup>28</sup> Curiously we are informed in his work that 'by order of his *guru*, Śrīnandin, whose feet were worshipped by Viṣṇurāja Paramēśvara, Ugrāditya wrote his work, *Kalyāṇakāraka* for the good of mankind, on the beautiful hill of Rāmagiri . . . which was situated in the level plains of Vēṅgī in the Trikaṭiṅga<sup>29</sup> country. We are further informed in the *Hitāḥita ādhyāya* (i.e. the extra chapter) of his work that he "delivered the discourse on the uselessness of meat diet in the court of Śrī-Nṛpatuṅgavallabha Mahārājādhirāja which was adorned by many learned men and doctors". Now scholars are agreed in identifying the Viṣṇurāja Paramēśvara with the famous Eastern Chālukya monarch of Vēṅgī, Viṣṇuvardhana IV (A.D.762-99), and Nṛpatuṅgavallabha with the Rāshtrakūṭa Amoghavarsha I (A.D.815-77). Ugrāditya thus seems to have lived in *circa* A.D.770-840.<sup>30</sup> It is not unreasonable to suppose that Ugrāditya, having completed his work sometime in the last quarter of the 8th century A.D., visited Mānyakhēṭa and delivered his illuminating discourse in the court of Amoghavarsha I about A.D.830-40, or still earlier. Thus, Ugrāditya, being proficient in medicine and a staunch follower of the

Jaina faith, must have succeeded in weaning away the people from meat-eating by his admonitory discourses.

***Pampa:***

Pampa is the first great poet known to the Kannaḍigas, and is also one of the famous ratnatraya of Kannaḍa literature. He lived in the court of the Vēmulavāḍa king Arikēśarin II (A.D.930-955)<sup>31</sup> and also served as a commander of the army. He wrote two works, namely *Ādipurāṇa* and *Vikramārjunavijayam* popularly known as *Pampabhārata*. On his own admission, *Ādipurāṇa* is religious whereas *Pampabhārata* is secular. According to R.S.Mugali,<sup>32</sup> Pampa first wrote *Ādipurāṇa*, which is hagiological in nature in A.D.941. and then *Pampabhārata* probably in the same year or subsequent to A.D. 941. It is revealed from his works that he was a unique poet, who had a combination of Vedic and Jaina cultures in him. Though Pampa was a devout follower of the Jaina religion, he never lost his regard for Vedic culture. With this dispassionate comprehension of the essence of the two cultures he ripened into unequalled wisdom. He seems to have believed that poetry should be always as new and as solemn as the sea and it should contain the very essence of life and spread the message of true religion and culture. His works have these qualities of great poetry. In portrature of character, naturalness of description, consummate skill of narration and spontaneous flow of verse, he has few equals.<sup>33</sup>

Recent discovery has shed fresh light regarding the native place of Pampa, his parentage and family. According to the Kurkyāla inscription<sup>34</sup> of Pampa's younger brother, Jinavallabha, their father and grand-father named Bhīmapayya and Abhimānachandra respectively belonged to the Kamma-brāhmaṇa caste and hailed from Vaṅgipaṛṇu in Kamma-nāḍu ( the present Narsaraopet and Addanki taluks) on the banks of the river Guṇḍlakammā. They are also said to have been the Jains by faith.

Further, we are informed that the ancestors of Pāṃpa and Jinavallbha left Veṅgiṃaṇḍalam and migrated to Sabbi-*nāḍu* in the north-west of Telāṅgana which was then under the rule of the Chālūkyas of Vēmūlavāḍa. But the inscription is silent about the circumstances that led to their migration. However, it is surmised that the change of religion appears to have led to the change of the country. Bhīma's change of faith could not have been a popular act then and naturally he had to prefer place where 1) Jainism was more popular and 2) where he could secure royal patronage. Sabbi-*nāḍu* under the reign of the Chālūkyas of Vēmūlavāḍa, who were devoted to the faith of Jina, attracted the father of Pāṃpa for his settlement there.

*Pāṃpabhārata* is the second great work of Pāṃpa in *Chāmpū* form. He has given it the title *Vikramārjunavijaya* indicating clearly the main role given to Arjuna in his story. Further, Arjuna is no other than the king Arikēśarin II, the patron of Pāṃpa. All the epithets attributed in this work to glorify Arjuna are meant to apply equally to Arikesarin II. In a word, the poetic genius of Pāṃpa scales new heights in writing the Mahābhārata story. Since the *Pāṃpabhārata* became more popular among the populace of the land, it is no wonder to find some stanzas of Pāṃpabharata incised even on stone. Interestingly, one inscription from Karimnagar<sup>34</sup> contains five verses from the Pāṃpabhārata. The five introductory verses of the epigraph are found in Pāṃpa's *Vikramārjunavijaya*.<sup>35</sup>

N. Venkatarao<sup>36</sup> is of the opinion that the word Pāṃpa is believed to be the corrupt form of Padma and so Pāṃpa is held identical with Padmakavi who is said to have been the author of the *Jinēndrapurāṇa* in Telugu. This illustrious poet-laureate is believed to have gone to the abode of the gods at Bodhan (Nizamabad district). Still there is a *samādhi* which is locally known as Pāṃpa's *samādhi*. But the name of Pāṃpa finds no place in the epitaph.<sup>37</sup> However, the editor of the record is of the firm belief

that since Śubhanandin, which is another name of Paṃpa, is found mention in the record, there is no room to doubt it being Paṃpa-*samādhī*.

### ***Jinavallabha:***

His existence was brought to light by a single record from the village Kurkyāla<sup>38</sup> in Karimnagar district. At first it was published in many journals as the *Gangadharam inscription of Jinavallabha*'. He is a hitherto unknown younger brother of the great Kannaḍa poet, *Ādi Pampa*. No less than three languages are made use of in the composition of this unique inscription. It begins with the familiar formula *eōm namaḥ siddhēbhyaḥ*' in Sanskrit. This is followed by a lengthy prose passage in Kannaḍa. Then come three vrittās in Sanskrit; six vrittās in Kannada, three Kandas in Telugu and finally a short prose passage in Kannada. The characters of the record bear close resemblance to those of the *Vemūlavāda* inscription of Arikēśarin II.<sup>39</sup> The object of the inscription is mainly to extol the eminence and pious deeds of Jinavallabha.

Regarding Jinavallabha we are told in the record that he was a Kamma-Brāhmaṇa of the Jamadagni Panchārshēya Śrīvatsagōtra of Vaṅḡpaṇḡa, one of the seven villages of Vēṅgi-nāḍu. He was the grandson of Abhimānachandra of Neḍumgoṇḍa in Guṇḍikara and son of Bhīmāpayya and Vabbanabbe, a younger brother of Paṃpa (*Pampābhīdhānānujaḥ*), the author of *Vikramārjunaviḡya*, he was a disciple of Jayamagoṇḍa-Siddhānta-bhaṭṭāra of Pāṇḍaraṅga valli, *Poṭṭhega-bali*, *Dēśṭ gaṇa* and *Kundakundānvaya*. He had several honorific titles like *Sakala-kalāpravīṇa*, *Bhavya-ratnākara* and *Guṇapakshpātīn*. Further, regarding his mastery we are informed that he was famous for his skill in composing poetry, could write excellent *kāvya*s in various styles, expound in a proper manner the principles of poetry with the knowledge of their real character and impart Knowledge even to the



virtuous. He was proficient in music and could read poetry melodiously and was the only one who could be the master of the goddess of learning (*Vāgvadhū-vāra-vallabha*).<sup>40</sup> In a word, his ability and eminence in all arts were unrivalled.

Further, we are told that Jinavallabha was devoted to the construction of the temples of Jina. He is said to have carved the images of his family deities the Ādyanta (the first and the last). Jinas, Cakrēśvaraṇ and other Jaina divinities on the Siddhasīlā, i.e. the present Bommalagutta. Even today we can see these Jinas carved by Jinavallabha, at the find-spot of the record, in the village Kurkyāla. Besides, Jinavallaha is known to have offered food and worship to the Jinas and to have been accustomed to celebrate the festival of bathing the Jina at Vṛishbhādri in milk and also offered gifts to the *bhavya-janas* (i.e. Jinas) coming to the place on pilgrimage.

Except this single epigraph, no literary work of Jinavallabha is available now. However, his mastery over arts couldnot be doubted. N.Venkataramanayya, the editor of the record,<sup>41</sup> is quite correct in saying that Jinavallabha, who is stated to have been a learned scholar, may have been himself the author of the Kurkyāla record, for, the verses in all the three languages employed in it could not have been the product of an ordinary writer.

Though the record is undated, the mention of Arikēśarin and Paṁpa lead us to conclude that Jinavallabha must have flourished during the time of Arikēśarin II, i.e. A.D.930-958 and composed the Kurkyāla record only after the *Vikramārjunavijaya* was written by his brother, Paṁpa i.e. after A.D.941.

**Ponna:**

He was a contemporary of Pampa and flourished in the court of the Rāshtrakūṭa Kṛishṇa III (circa A.D.939-67). Like Pampa, Ponna seems to have followed the earlier tradition of writing one secular and another religious work, viz. *Rāmakathē* or *Bhuvanaikarāmābhyudaya* and *Śāntipurāṇa* respectively. He also illumined Jaina thought through his purāṇas, like Pampa. His patron Kṛishṇa III gave him the title of *Ubhayakavichakravartin* on account of his proficiency as a poet both in Sanskrit and Kanarese. Ponna seems to have had another name *Sarvadēva*.<sup>42</sup> Very likely Ponna went to Malkhēd from Punganūr in Kamma-nāḍu (i.e. Guntur district)<sup>43</sup> for securing royal patronage. According to N. Venkata Rao,<sup>44</sup> Ponna wrote in Telugu the *Ādipurāṇa* and also translated *Virāṭaparva* from the *Mahābhārata* into Telugu. Since his Telugu works, and *Rāmakathē* are not available now, the *Śāntipurāṇa* is considered to be his principal work. He also refers to two other Kannaḍa poets, Asaṅga and Jinachandra, but their works have not been preserved. Like Pampa, Ponna was a reputed scholar and writer in Kannaḍa literature and a Jaina by faith.

**Sōmadēvasūri:**

The second great writer who flourished under the aegis of the Chāḷukyas of Vēmulavāḍa was the famous Jaina author and theologian, Sōmadēvasūri. He was probably a north Indian Jaina who came down to Vēmulavāḍa during the time of Vagarāja (i.e. A.D.959) and settled down there.<sup>45</sup> He is said to have written his famous work *Yaśastilaka* in A.D.959 while his patron was camping with his overlord Kṛishṇa III, at Mēlpāḍi in the Chittoor district.<sup>46</sup> It is also known as *Yaśōdhara-mahārājacharita* and deals with the pathetic story of prince Yaśōdhara. His another extant work is *Nītivākyaṃṛita* which is a treatise on polity. His main object in writing this work is not to narrate a simple story but

to display his mastery in every branch of knowledge known and appreciated at that time.<sup>47</sup> He cultivated a highly ornate style replete with *śabda* and *artha alaṅkāras*.

The colophon to the *Nītivākyāmrīta* informs us that Sōmadēva was the younger brother of Mahēndradēva and had grandiloquent as well as the most honorific epithets like *syādvādāchalasimha* (lion on the mountain of syādvāda), *Tārkika-cakravartin* (the emperor of Logicians), *Vādībha-Panchānana* ( a lion to the Elephants, to wit. the disputants), *Vākkallōla-Payōnidhi* (an ocean of the stormy eloquence) and *Kavikularāja* (the king of poets).<sup>48</sup> Besides the above two extant works, he is said to have been the author of *Shaṇṇavati Prakaraṇa*, *Mahēndra-mālāli-saṁjalpa* and *Yuktichintāmaṇi-sūtra*. His *Yaśastilaka* informs us that Sōmadēva belonged to the *Dēva saṅgha* and was the disciple of Yaśōdēva.<sup>50</sup> But in the Parhhani plates we are told that in the *Gauḍa-saṅgha* there arose a great sage called Yaśōdēva, his pupil was Nemidēva who had several disciples of whom Sōmadēva was the most important. He composed the *Yaśōdharacharita* and the *Syādvādōpanishad*, besides a number of verses. He is also said to have been held in great esteem by many kings of the age.<sup>51</sup>

Very likely Sōmadēva survived his patron and lived up to A.D.966, for, we are informed in the Parbhani plates that in the Śaka year 888 (i.e.A.D.966) Sōmadēva received the gift of the village of Kutumvṛṭṭi-Vanikatupalu situated in the Sabbi-1000 from his late patron's nephew and successor, Arikēsarin III and was also made the *sthānāpati* of the Śubhadhāma-Jinālaya. It is not unlikely that Sōmadēva was the spiritual preceptor of the royal family and used his position only to promote the interest of his church. His *Yaśastilaka* is encyclopaedic with its well stocked interesting information on all possible subjects, which makes it an indispensable aid to the historian of medieaval India.<sup>52</sup> He was held in the highest esteem by his contemporaries too, viz. Pushpadānta and Maunjārya Vēdighaṅghala Bhaṭṭa, and by other kings and feudatory chiefs.

***Padmaprabha:***

One inscription from the Pātaśivarām village in the Madakaśira taluk, Anantapur district has brought to light an eminent teacher, Padmaprabha, who was an ardent apostle of the Jaina Law. The inscription belongs to the reign of the Western Chālukya king Sōmēśvara IV. As a feudatory governor of Sōmēśvara IV, Tribhuvanamalla Bhōgadēva Chōla Mahārāja of the Nolamba-Pallava family was ruling from his headquarters, Henjēru i.e. modern Hēmavati in Anantapur district. Further we are told in the record<sup>53</sup> that on Śaka 1107, Viśvāvasu, Phālguna śu.4, Bharani, Monday which corresponds to A.D.1185, February 24, Monday, the preceptor Padmaprabha attained *mukti* from this worldly bondage i.e., passed away. Further, it extols his great qualities at length. This illustrious Padmaprabha Maladhāridēva was the disciple of Vīranandi Siddhānta-chakravartin, of the *Mūla-saṅgha*, *Dēśi gaṇa* and *Pustaka-gacchha*. We are also informed that the preceptor Padmaprabha was always engaged in contemplating the supreme truth which is immutable, boundless and self-existent. He never indulged in discussions that would pain the feelings of others.<sup>54</sup>

This illustrious Padmaprabha Maladhāri is indeed a memorable personality in the holy Jaina literature. He was rightly indentified by P.B.Desai,<sup>55</sup> with the author of a commentary known as *Tātparyavṛitti* on the *Niyamasāra* of Kundakunda, for, the commentator Padmaprabha and Padmaprabha Maladhāri of the *Prasasti* have not only the same *birudas* like *Panchēndriya-Prasaravarjita* (free from all projected activities of the five senses), *Gātramātra-Parigraha* (one whose only possession was his physical body) but also said to have been the disciples of Vīranandin. Besides, Padmaprabha's eminence and sphere of influence have also been praised in Neṭṭūr<sup>56</sup> and Niḍigalu<sup>57</sup> epigraphs.

Besides these famous scholars, the epigraphs contain information regarding a large number of teachers and monks of the Jaina ecclesiastic order. Like the above eminent

scholars, these teachers also must have preached Jain thought through their discourses and gathered a large following. With the same intention, the pedigrees of teachers which are mentioned in the epigraphs are given below in a tabular form to give a collective idea of the continuity of tradition of eminent teachers who not only excelled in preaching their faith to their large following but also in the production of literary works of their highest order.

Inscrip- tional Numbers	Name of Teachers and their disciples or pupils or followers	Monastic Affiliations
1.	2.	3.
10.	Bammiṣeṭṭi Bāchayya (lay disciple of) Prabhachandra-Bhaṭṭāraka	Mūla Saṅgha, Deśīya gaṇa Pustaka gacchha, Kundakundā- nvaya.
11.	Bhāvasēnatraividya Chakravartin	Mūla Saṅgha, Sēna gaṇa
12.	Chāndrāṅka-Bhaṭṭāraka (Pupil of) Chārukīrti-Bhaṭṭāraka	Mūla Saṅgha, Deśīya gaṇa
20.	Kumāra Māyidēva (disciple of) Nēmichandra	Mūla Saṅgha, Kānūr gaṇa, Tintriṇī gacchha.

1.	2.	3.
28.	Balēndu-Maladhāri (disciple of) Tribhuvanakīrtirāvula	Mūla Saṅgha, Dēśiya gaṇa, Pustaka gacchha, Kundakundanvaya.
82.	Pushpadānti-Maladhāri	Mūla Saṅgha, Kānūrgaṇa, Kunda- kundānvaya
75.	Manika Nāgayya (disciple of) Kundakunda	Mūla Saṅgha, Balātkāra gaṇa
61.	Mēghachandra (pupil of) Bhānukīrtin (Pupil of) Bāhubali	Mūla Saṅgha, Dēśi gaṇa, Pustaka gacchha, Kunda- kundānvaya.
72.	Padmaprabha-Maladhāri (disciple of) Vīranāndi-Siddhānta- Chakravartidēva	Mūla Saṅgha, Dēśī gaṇa, Pustaka gaccha
62.	Mallīśeṭṭi (lay disciple of) Balēndu-Maladhāri (disciple of) Tribhuvanakīrti-rāvula	Mūla Saṅgha, Dēśī gaṇa, Pustaka gacchha, Kunda- kundānvaya

1.	2.	3.
69.	Bembisēṭṭi (disciple of) Chandrakīrti-Bhaṭṭāraka	Mūla Saṅgha, Dēśī gaṇa, Pustaka gacchha, Kunda- kundānvaya
85.	Rāmisēṭṭi (disciple of) Padmaprabha-Maladhāri	Mūla saṅgha, Dēśī gaṇa, Pustaka gacchha, Kunda- kundānvaya
13.	Nāgaladēvi (Disciple of) Kēsanandi-Bhaṭṭāraka	Mūla saṅgha, Dēśī gaṇa, Kundakundānvaya.
14.	Bāleya, Bommiśēṭṭi (disciple of) Kesanandi-Bhaṭṭāraka	Dēśī gaṇa, Kundakundānvaya
38.	Indrasēna-paṇḍita (disciple of) Vādirāja	Draviḍa saṅgha, Sēna gaṇa, Kavrūri gacchha, Vādirājānvaya
53.	Kanakaśēna-Bhaṭṭāraka	Draviḍa saṅgha
23.	Mēghachandrabhaṭṭāra- Siddhāntadēva	Kānūr gaṇa, Mēshapāshāṇa gacchha, Kundakundānvaya.

1.	2.	3.
57.	Nāgarāja (disciple of) Mēghachandra-Siddhāntadēva Spiritual descendant of Padmanandin (disciple of) Mēghachandra-Bhaṭṭāraka (disciple of) Bālachandra	Kānūr gaṇa, Mēsha-pāshāṇa gacchha.
59.	Malanandi-Sūri, Padmaprabha Sṛimuni, and Mādhavēndu Sindhāntadēva (pupils of) Mēghachandra-Maladhāri	Kānūr gaṇa Mēshpāshāṇa gacchha.
74.	Suvrata-Muni (disciple of) Nayabhadra-Sūri (disciple of) Chandra-Sūri	Kānūr gaṇa, Pāpādi gacchha
34.	Chandrakīrti-Āchārya (disciple of) Charanachandra-Āchārya (disciple of) Guṇā-Acharya	Kālumilu gaṇa.



1.	2.	3.
65.	Jinavallabha (disciple of) Jayamgonda-Bhaṭṭāraka	Dēśi gaṇa, Kundakundānvaya, Potthega-bali.
	King Vimalāditya (disciple of) Trikaḷayōgin-Siddhāntadeva	Dēsigāṇa
	Gaṇḍavimukta-Bhaṭṭāraka (śishya of) Nāganānda-Bhaṭṭāraka (disciple of) Nāndi-Siddhāntadēva	Not revealed
	Chāndra Prabhadēva	-do-
	Guṇachandra-Muniśvara	-do-
	Kommiśeṭṭi (lay disciple of) Prabhachāndradēva	-do-
	Nāgaya (lay disciple of) Jinabhūṣaṇa-Bhaṭṭārakadēva	Not revealed
	Jaina disciples, viz., Punyaṛāma, Tukkaya Rēvaṇa, Kommayya, Rāma, Kāma, etc.	-do-

1.	2.	3.
50.	Padmanandin	-do-
52.	Kamaladēva-Siddhānta	-do-
55.	Gūṇasēna Paramātmadhyānadēva	-do-
56.	Chāndrasēnācharya	-do-
60.	Indrasēna-Paṇḍita	-do-
77.	Nayakīrtidēva and Indrakīrti-dēva	-do-
78.	Vāmana-Āchārya (disciple of) Jayachandra-Sūri	Simha gaṇa.
79.	Vijayasēna-Sūri	Not revealed
80.	Puṇyasēnadēva	-do-
31.	Chāndraprabha his pupil's pupil Ravichandrāchārya his disciple's disciple Ravinandin his disciple's disciple Kalibhadrāchārya Sakalachandra Siddhānta-Muni Ayyapōti-Muni Arahanandi	Surāshtra or Kavurūri gaṇa, Saṅghānvaya.

1.	2.	3.
33.	Arahanandin guru of Chāmekāmba	Valahari gaṇa, Aḍḍakali gaccha.
17.	Kaṭakarāja Durgarāja (disciple of) Indradēvamuni	Yapanīya saṅgha, Kōṭimāḍuva gaṇa, Nāṇḍi gacchha.
32.	Bhīma & Naravāhana (followers of) Jayasēna (disciple of) Chandrasēna	Not revealed
29.	Pramīladēvi (lay of disciple of) Matisāgaradēva	-do-

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## **CHAPTER - VIII**

### **JAINA MONUMENTS AND SCULPTURES OF ANDHRA**





## JAINA MONUMENTS AND SCULPTURES OF ĀNDHRA

### Monuments

The subject is indeed vast and intricate and full justice cannot be done in a small review. It must be remembered at the outset that classification of arts on sectarian basis does not stand the scrutiny of facts, for, no art is entirely Jain, Buddha or Hindu. Very often the same artists who worked for one sect were employed by other sects also in any particular unit of time and space. Before going deep, let us have an idea about the entry of Jainism in Āndhra.

Jainism is one of the oldest religions in India. Unfortunately, Āndhra occupies a rather inconspicuous place in the history of Jainism in South India, although its impact was not insignificant like other non-Vedic religions like Buddhism. In a word, this subject has been almost ignored in Āndhra. Jain monuments ascribable largely to the historical times up to 12th century A.D., exist in different parts of Āndhra. Robert Sewell.<sup>1</sup> clearly reports the existence of Jain remains in all the districts of Āndhra. Even then, very little is known about Jain Architecture in Āndhra. An attempt is, therefore, made to focus the history of Jain monuments in Āndhra in the following pages.

Regarding its diffusion in Āndhra, the late Dr.P.B.Desai<sup>2</sup> boldly stated that the origin of Jainism in Āndhra might be ascribed to as early as a period as the 6th century B.C. According to the above eminent epigraphist Lord Mahāvīra himself sowed the seeds of his faith in Āndhra. The Jain tradition, *Haribhadra-vṛtti* tends to support the above scholar's contention. According to the above stated Jain version, Mahāvīra went to Kalinga, where his father's friend was ruling and preached Jainism there. Further we are informed in the same source that Mahāvīra left Srāvastī and reached Hathasisa; then visited Tōsali wherefrom he journeyed to Mōsali. Mōsali of the Jain tradition was identified with

Maisōlia of the classical writers who placed it between the mouths of the rivers, Krishna and Gōdāvari<sup>3</sup>. In other words, it is identifiable with the present Machilipatnam region. Based on the above surmise, it becomes clear that Jainism had its early footing in Āndhra.

Jaina monuments of Āndhra conform to two main types:- Rock-shelters or Natural caverns and Structural shrines. The earlier Jaina monuments viz., rock-shelters or natural caverns are generally situated away from human habitation. The early Jainas being mostly forest recluses and wandering ascetics, these rock-shelters might have served as sojourns or temporary refuges. Hence their settlements were mostly meek and modest and also uninhabitable. Since the rock-shelters are ascribable not only to Jainas but also to the Buddhists, it becomes an up-hill task to give names of their users. At this juncture, Jaina records as well as the rock-beds will come to our rescue to decide the dwellers of the shelters. As we all know the Jainas observe '*Sallēkhana-dīksha*' in their last days. For observing that *Sallēkhana* vow, they used to cut rock-beds in their shelters. Except this for distinction, there is no other genuine factor to distinguish the Jaina caves from the Buddhist caves especially in the beginning. These natural caves or rock-shelters were generally simple and free from any carvings. Such type of early cave dwellings on a hillock near Kapparaopet in Karimnagar Dist. has been discovered by Dr.P.V.P.Sastri. Even now it is popularly called as '*munulaguṭṭa*' the hill of ascetics. On the brow of a rock overhanging another rock, are fashioned 3 or 4 beds with low pillows for the monks. But there are no labels on these beds or pillow lofts to know the antiquity of the cave. But, Dr.P.V.P.Sastri<sup>4</sup> gleaned some Śimukha Śātavāhana coins from that natural cave. As we know *Kalpaprādīpa*, a Jaina work by Jinaprabhasūri of 14 th Century A.D., deals with the patronage of Śātavāhana<sup>5</sup>. We are further informed in the same Jaina work that after he became a Jaina, Śātavāhana built Jaina chaityas or temples. Fifty of his *Vīras* (or Sṛidārs) built Jaina temples after their respective names. If the king Śātavāhana mentioned in the above work was identical with Śimuka, then he must have been a patron of Jainism who

built Jaina temples or chaityas. The discovery of Śimuka Śātavāhana coins in the above cave, its antiquity generally goes back to the early Śātavāhana period, if not still earlier. Dr.N.Ramesan<sup>6</sup> has rightly observed that its antiquity dates back to the early dim phases of the dawn of history.

Further, the discovery of an inscription of the Mahāmēghavāhana chief of Kalinga at Guntupalli in West Godavari district clearly shows the Jaina affiliation of those caves. Dr. R.Subrahmanyam<sup>7</sup> identified the Mahāmēghavāhana chief of the record with the King Khāravēla of Kalinga whereas Dr.D.C.Sircar<sup>8</sup> takes him as the King Sada of Kalinga. However, we will not be far from truth if we assume that the Mahāmēghavāhana family to which Khāravēla as well as Sada belonged, extended its full support to Jainism. If so, the Guntupalli rock-cut monasteries were originally of the Jainas and not of the Buddhists as hitherto believed. It is worthwhile to quote here the relevant observation of V.A. Smith<sup>9</sup> that "in some cases, monuments which are really "Jaina have been erroneously described as Buddhist". Besides, another cave dwelling, though late in age, is noticed at Penchikalapadu, Jammalamadugu taluk of Cuddapah district. A short inscription of four lines in early characters<sup>10</sup> is engraved on a rock called '*Sanyāsiguṇḍu*'

Unlike the rock-shelters in other parts of South India, early rock-shelters in Āndhra are not associated with bas-reliefs depicting Jinas and their attendant Yakṣiṇīs. Striking examples for this group are the caves at Munulagutta (Karimnagar district), Penicalapadu (Cuddapah district), Chippagiri (Kurnool district), and Rayadurg (Anantapur district). Later on, when changes took place in the Jaina church, the Jainas were also allowed to carve Jaina images not only in caves but also on boulders. The caves at Ramtirtham (Vizianagaram district) Kurkyala (Karimnagar district) fall under this category. Though the Jaina church relaxes certain rules in ascetic way of life, the local Jaina monks could never denounce completely the ascetic nature of their religion. This might have been the reason

for the paucity of Jaina caves even in the days of Ajanta and Ellora. According to Burgess<sup>11</sup> as against 720 Buddhist and 160 Brāhmanical we have only 35 Jaina cave-temples in India.

Further, it should also be noted that though Jainism continued to be a stable and dominant faith of the masses in Āndhra, its chief patrons viz., the rulers, were Hindus. Though there was acrimonious relationship between Jainism and Brahmanism, still so far as the Jaina architecture was concerned, it had to follow the prevailing Hindu style. This may be a reason to say that the Jaina architecture in Andhra did not differ much from the prevalent Brāhmanical or secular forms.

Though the words '*pāli*' and '*paḷli*' are being indiscriminately used in the Jaina epigraphs, they have two distinct connotations. The term '*pāli*' seems to refer to the resting place of the Jainas, whereas '*paḷli*' refers to the entire Jaina establishment including the provisions made for the monastic order.<sup>12</sup> Similarly the earliest reference to a *paḷlichandam* meaning an endowment in favour of a Jaina temple or a monastery is also available in the copper plate charter of Pallava Simhavarman<sup>13</sup>. In Andhra, we do get the same reference to the *paḷlichandam* in the stone record found at Kanupartipadu<sup>14</sup> (Nellore district).

Temple architecture is a direct result of icon or image worship which is prevalent among the Jainas at least since the beginning of historical times. The Hathigumpha inscription<sup>15</sup> proves the long antiquity of the Jaina image worship. The Buddhist texts also speak of the existence of '*Arhat-chaityas*'. In the temple architecture, the Jainas, while adopting the styles prevalent in the places and times, seem to introduce their own culture and ideology too. According to tradition<sup>16</sup> the Jaina temples used to be built in sacred places and on the sea-sides etc. The following observation of A.H.Longhurst<sup>17</sup> appears to be highly relevant in this context. "Unlike the Hindus, the Jainas almost invariably selected a picturesque site for their temples, valuing rightly the effect of environment on architecture". Moreover, a Jaina temple is generally intended to be a place for quiet

meditation, unlike Hindu temples which are usually meant for 'darsan and for performing 'puja'.

Before going to focus the architecture of a Jainālaya or *basadi*, it is necessary to have an idea of its component parts. Usually, the arrangement of the various parts of a Jainā temple does not differ much from that of contemporary Brāhmanical temples. However, it is noteworthy that some Jainā inscriptions contain information on the composition of a Jainā *basadi*. Thus an inscription dated 1278 from Amarapuram village<sup>18</sup>, Madakasira taluk, Anantapur district, states that the income from certain grant was to be used for the reconstruction with stone from the foundation to the pinnacle or summit (Upānādi-stūpi Paryantam) of the temple of Brahma-Jinālaya with the mahā-maṇḍapa, bhadramaṇḍapa, Lakshmī-maṇḍapa, gōpurapari sūtra (enclosure), Vandana-māla (festoons), māna-stambha and mukha-maṇḍapa. Generally, the outer walls of the temple were bare<sup>19</sup>. But in some cases they were decorated too.

Further it is also observed that a great majority of Jainā temples face north and very rarely they are built in other directions. This north-facing character reminds one of the references in Tamil literary works of early date of the Vaḍakkiruttal (i.e., sitting, facing the north) a form of penance adopted by saintly persons and even members of royal family in order to obtain *mōksha* (from worldly ties<sup>20</sup>).

In the recent publication of *Jainā Art and Architecture*, Vol.I, it is wrongly observed that "with the exception of a Purāṇic reference to early Śātavāhanas being followers of Jainism and some early Prākṛit texts like the *Brihatkathā* of Guṇādhyā, clear and proven historical association of Āndhra with Jainism are practically non-existent for the early period down to circa A.D.600. It is only during the reigns of the Chalukyas and the Rāshtrakūṭas that monumental art remains of the Jains, both in the rock-cut and structural styles are found<sup>21</sup>. This theory does not hold water. The career of Jainism in Āndhra is

much longer, though less spectacular than that of other religions. Since we have already written elsewhere on this point, we need not dilate upon it here. It is enough to say that the discovery of new Jaina caves at Kapparaopet, Guntupalli, Penicalapadu as we noticed above will put the above theory at rest.

The distinctive note-worthy characteristic feature of the Jaina temple is its stepped pyramidal super structure. Though this type of *Śikhara* is also employed in the buildings of Brāhmanical temples, many a Jaina temple has exclusively this as invariable feature. In *Āndhradēśa*, most of the early stepped pyramidal structures are of Jaina origin.

In this connection it would not be quite out of place to examine the unique stepped pyramidal shrines popularly called as *vōṭigullu* or *vattigullu* at Vadapalli in Nalgonda district. The village Vadapalli is situated on the left bank of the river Kṛishṇa at a distance of 28 Kms. from its taluka headquarters Miryalaguda. It is historically important since the times of the Redḍi Kings. But the architectural features of these *vōṭigullu* leads us to believe that their antiquity is still earlier (*circa*, 7th or 8th C.A.D.)

In Telugu language, *vōṭigullu* or *vattigullu* means "bare temples" (i.e., temples without images). They were first noticed by Dr.P.V.P.Sastri, in 1964 in his exploratory survey. He also then noticed a small inscription in early characters incised on the lintel of the entrance of one of the temples. According to his eye-copy<sup>22</sup> it refers to the first regnal year of a Pallava King whose name is not clear. But, unfortunately that lintel is missing now. There are two temples and one *gōpura* at a distance of 2 Kms. away from the village Vadapalli. One of them is smaller than the other. They are single chamber shrines. They seem to have compound walls, as we can still see the basements of the walls. Now the interior of the smaller shrine is filled with an anthill. It has a *Vimāna* consisting of a stepped pyramid with six or eight steps. No ornamentation either on the outerwalls or inside is found. In the other shrine also no image is traceable. The *vimāna* in this case is also a

stepped pyramid. There is a śāla type gōpura behind the small shrine. All the constructions are of rough marble stones. It appears that they are not Hindu temples, as they neither contain any images inside nor any figures revealing congregationalism, on the walls. Moreover, they do not have dwarapalas, whom we notice frequently in the case of Hindu temples at the entrance.

When were these *vōṭigullu* built? In the year 1974 myself and Dr.P.V.P.Sastri examined an old ruined Jalpēsvaraswāmi temple at Ayyagaripalem about 5 Kms. from Pondugal village in Palnad taluk, Guntur district. In this case also, the superstructure is a stepped pyramidal tower. It is similar in plan and style to the *Vōṭigullu*. On the pillars of the temple are small inscriptions of 7th or 8th century A.D. They refer to the names of the masons. But one of them specifically states<sup>23</sup> that this temple of Jalpeswara was built by a certain Maindarāja or Mahēndrarāja. Dr.P.V.P.Sastri states, relying on his eye-copy of an inscription, incised on the lintel of the *Vōṭigullu* and also on the uniformity of architectural features, that Maindarāja can be identified with the Pallava monarch Mahēndravarman II. Thus if Dr.P.V.P.Sastri's identification is accepted, the *Vōṭigullu* and Jalpēsvaraswāmi temple were built by the Pallava monarch Mahendrarajan II and their antiquity goes to 7th or 8th century A.D. Though a loose broken Nandi image is placed in front of the temple, it cannot be asserted that it is a Śiva temple, because the door-jambs of the temple contain *poornakumbhas* with creepers which indicate its non-Hindu origin<sup>24</sup>. Since the sānctum of the temple is empty, it may be asserted that this temple is originally Jaina and might have been converted into Hindu by removing the idol and placing Nandi in front of it, at a later period when Śaivism was in ascendancy.

If the above interpretation is accepted, the *Vōṭigullu* and this Jalpēsvaraswāmi temple are originally Jaina temples. R. Sewell while writing about Pondugal village in Palnad taluk, mentioned that on the Nizam's side of the river (i.e. *Vōṭigullu* of Vadapalli) are said to be some ancient Jaina or Buddhist remains. He also referred to some Jaina

remains in the Pondugal village itself. Thus, it can also be asserted on the basis of R. Sewell's report that these temples are of Jaina origin. Further, they are all constructed in the unique stepped pyramidal architectural style which is very suggestive of their Jaina origin. From the above analysis, it can be asserted that the early stepped pyramidal shrines are originally Jaina and they were constructed by the Pallavas, the original home of whom has been fixed by some in the Palanadu Taluk, in Guntur district.

Now arises another question, whether the early Pallavas were Jainas? The commentators of *Prabṛta-traya* (i.e. *Pañcāstikāya*, *Pravacanasāra* and *Samayāśāra*) mention the fact that these books were written by Kundakundāchārya for the benefit of his royal disciple Śivakumāra Mahārāja. The commentators are silent about the identity of the king Śivakumāra Mahārāja and over what kingdom he ruled. But it is obvious that this Śivakumāra Mahārāja must have been a follower of Jaina faith and must have had Prākṛit as his court language and also he must have had Śrī Kundakunda as his religious teacher.

At this stage it may be mentioned that Dr.A.N.Upadhye<sup>25</sup> has ably pointed out that there was a Pallava King by name Śivaskanda which is merely another form of Śivakumāra. As he stated, we also know from several epigraphical records that the Pallavas had Prākṛit as their court language. The Mydavōlu grant<sup>26</sup> of the Pallava king Śivaskanda is in Prākṛit except for the last verse which is in Sānskr̥it. Further it is also observed that the grant resembles in many particulars the Jaina inscription from Mathurā. The use of the word *Śiddham* in the beginning of the grants is very suggestive of their Jaina origin. However the 'Guru' of Śivakumāra, i.e., Kundakundāchārya, may not be identical with the famous Kundakunda, the champion of *Mūlasaṅgha* and *Balatkāra-gaṇa*. Scholars have already placed the illustrious Kundakunda precisely in 1st century A.D. In any religion, it is common to find people with renowned scholar's names in later periods.



Except for the above *Vōṭigullu* and *Jalpēs'varaswāmy* temples, whose exact identity is still unsettled, Himalayan effort is required to trace the other early Jaina *basadis* in Āndhra, though their existence was evidenced by genuine copper-plate grants. The first recorded Jaina establishment in Āndhra is the *Nadumbivasadi* of Bezavada known from the Muśinikoṇḍa plates of Vishnuvardhana III<sup>27</sup> (A.D.718-752). The record renews the grant of the village Muśinikoṇḍa to the *vasadi* or *basadi* which was originally built by Ayyanamāhādēvi, queen of the founder of the Chālukyas of Vēngī dynasty viz., Kubjavishnuvardhana (circa A.D.624-642). The Maliyampūṇḍi grant of Ammā II (circa A.D. 945-970) also speaks of the existence of the *Kaṭakābharāṇa Jinālaya*<sup>28</sup> built by his *Karmarāshṭra* Governor Kaṭakarāja Durgarāja. Similarly his Kaluchumbarru<sup>29</sup> and Masulipatam plates<sup>30</sup> also refer to the gifts given to the Jaina temples. The pontiffs of these Jaina temples have also been specifically mentioned. Unfortunately, all these Jaina temples are not traceable at present though their existence and the names of their pontiffs are recorded in the above copper plates.

As noticed above, the Jainas adopted stepped pyramidal style to their shrines. At present we are able to get few pure Jaina *basadis* only in Āndhra. Some *basadis* are dismantled and others are appropriated by the Vīra-śaivas during their triumph over the Jainas. Besides, some extant Jaina temples are undergoing repairs and renovations continuously; with the result, the original characteristic features of those Jaina temples are hard to notice. The famous Kulpak Jaina temple (Nalgonda district) is one such. Though its antiquity goes to pre-Rāshṭrakūṭa period on epigraphical sources, its present condition does not corroborate the epigraphical evidence due to modern additions made to the original structure. The deserted and ruined Jaina temples will only come to our rescue to adumbrate their architectural features accurately. Since all the Jaina temples are crowned by stepped pyramidal tower, it suffices to highlight one Jaina temple in order to know the genuine

Jaina architectural features in Āndhra. With this view, it is convenient to take the structural features of the Jaina *basadi* found at Kambadur in Anantapur district as an illustrative one. It is also the only extant Jaina temple in Andhra which is free from Hindu sculptures.

Kambadur, a samithi headquarters, is 82 kms. away from Anantapur town. It is a Jaina centre. In the midst of the fields is a ruined and almost deserted Jaina temple. Though it is almost in dilapidated condition, it still exhibits its original Jaina features without undergoing any modifications in subsequent ages. Moreover, it stylistically as well as architecturally resembles the *vōṭigullu* of Nalgonda district. Like *vōṭigullu*, this temple also does not have any principal deity in the *garbhālaya*.

The temple faces south. The *vimāna* of the temple is outstanding. The superstructure is a stepped pyramid consisting of six diminishing *talas* of plain horizontal slabs. The *grīva* is narrow and the low square *śikhara* is domical. On the *śikhara* there are four *niches* or *Kuḍus* on four sides which contain a seated Jaina figure. No doubt, it is a carefully built Jaina temple and is the most valuable Jaina monument among the ruins in Āndhra. It has a *garbhagrha*, *antarāla* and *mukhamanṭapa*. Over the front door way is carved the lintel with a small seated Jaina figure (Fig.2) same as that on the *śikhara* of the monument. The *mukhamanṭapa* whose roof has crumbled into pieces is rectangular in plan. Then comes a narrow *antarāla* which leads to the *garbhagrha*. On the door-lintel of the *garbhagrha* also is carved the same seated Jaina *muni* as that on the door lintel of the entrance. The distinctive characteristic feature of the temple lies in depicting the Jaina figures in 'Kāyotsarga posture' (standing stiff pose) on either side of the entrance to the *garbhagrha* just like the *dwārapālas* of the Hindu temples (Fig.3). It indeed is a noteworthy feature as it is not found elsewhere in the other jaina monuments of Andhra. But in the Sittannavāsai Jaina cave temple which belonged to *circa* 7th century A.D. and assigned to the Pallava king Mahendravarma I<sup>31</sup>, the place of *dwārapālas* is taken by two Tīrthāṅkaras depicted in

cross-legged and in the yogic pose. Unlike the Jaina figures of the Kambadur Jaina temple, the carving of the figures at Sittannavāsai Jaina cave temple is marvellous for its precision and excellence of anatomy<sup>32</sup>. Since the *garbhagrha* is empty, it is not possible to identify the principal deity of the Kambadur Jaina *basadi*. On the ceiling of the *sānctum* is a lotus bud with petals which is of great ornate work. The walls of the temple are built of long and broad rectangular slabs without any carvings. Architecturally the temple belongs to the 9th century A.D. or even still later period.

The extant Jaina temples in Āndhra, are either deserted or converted into Hindu temples. The famous Jaina temple, *Gollattagudi* at Gangapur in Mahboobnagar district, the Brahma Jinalaya at Amarapuram in Anantapur district and also the Jaina *basadi* at Chippagiri in Kurnool district come under deserted category. The Jaina temple, Kaḍalālaya *basadi* at Hanumakonda in Warangal district comes under the latter group. Since the construction of Jaina temples in Āndhra follows the same pattern, there is no need for individual temple description.

Jainas are also known to have built *mathas* attached to their Jaina *basadis*. In Karnataka, we get so many extant Jaina *mathas* attached to the *basadis*. In Āndhra we find one *matha* attached to Śānthinātha *basadi* at Ratnagiri in Anantapur district. Ratnagiri, is a small village, situated at a distance of 25 Kms. from Madakasira town in Anantapur district. It is an illustrious Jaina centre and contains a very rare Jaina *Matha* (Fig.4). As in other places, it is attached to the main *basadi* dedicated to Śānthinātha. Since this Śānthinātha *basadi* has undergone several repairs and renovations, it is impossible to know its antiquity relying on the present condition of the monument. The Jaina *matha* has *arthamukhamandapa*, over it there are small gopuras which contain *niches* with Jaina Tīrthankaras. The peculiarity of the *matha* is the depiction of females trampling over *makaras* as *dwārapāla* (Fig. 5). The exact import of this type of depiction is not clear. The

door frame of the entrance shows a Jaina *muni* on the *lalāṭabimba*. The pillars of the *arthamaṇṭapa* are carved with dancing figures. The *matha*, in its interior, is an interesting structure with a triple unit of cells having a common corridor in front. The cells are now kept empty with bare walls; but a seated Jaina *muni* is carved on the lintel of the above three cells. Very likely they might have been used as residentaries. These three cells are connected with covered corridor on four sides. The top of the centre portion is alone kept uncovered. Above the corridor, there is a parapet wall on all sides containing small *gōpuras* with *Tīrthankaras* and their *śāsanadevīs* in the *niches*. On the top of the corridor, monkey figures are carved here and there. The *adhiṣṭāna* of the corridor contains *ghaṇas* with usual poses. This Jaina *matha*, no doubt, stands as land-mark by virtue of its uniqueness.

This brief survey reveals that Jainism had an unprecedented growth in Āndhra and had its distinctive features for its temple architecture though they were later replaced by the prevailing Hindu style. These words of Dr. Guerinot brilliantly sums up the distinctive contribution made by Jaina architecture to the Hindu architecture: "The Hindu art owes to Jainas a great number of its most remarkable monuments. In the domain of architecture in particular they have reached degree of perfection which leaves them almost without a rival."

## Sculptures

Jainism had firm ground in Āndhra for about twelve centuries penetrating even into the corner villages of Āndhra. Jain vestiges have been noticed abundantly in each and every part of Andhra. The rulers of Āndhra also encouraged Jainism, its art and architecture impartially. The Jainas believe that the Jainism was propounded by its 24 Tīrthankaras - Rishabhanātha being the first and Mahavira, the last Tīrthankara. These 24 Tīrthankaras are given the highest position in the Jaina pantheon.

With this in view, let us proceed to describe the distinctive features of a Tīrthankara. According to the Hemachandra's *Abhidhānachintāmaṇi*,<sup>33</sup> the divinities of Jaina pantheon have been classified under two classes the *Dēvādidevas* or the higher gods and *Dēvās* or ordinary gods. The Tīrthankaras have been assigned to the *Dēvādideva*'s category, while the Hindu gods and goddesses who found place in Jaina pantheon, come under *Dēva*'s category. Further it is to be remembered that the images of Tīrthankaras are purely human in form. They do not exhibit any unusual number of heads, eyes, arms, legs etc., like Hindu gods. According to Varāhamihira,<sup>34</sup> the gods of the Jainas should be shown nude, young and beautiful in appearance with a tranquil expression and arms reaching down to the knees; his breast should have the *Śrīvātsa* symbol. The *Mānasāra* States<sup>35</sup> that the distinguishing features of a Jaina icon are nudity, *Śrīvātsa* symbol, long arms, the meditative pose. In the *Pratishṭāpāda*<sup>36</sup>, it is stated that a Tīrthankara should not be depicted as an old man or as a boy, but as a youth. He should bear *Śrīvātsa* mark on the chest.

Besides the above characteristic features, one must know that Jaina images are shown naked and also in two yogic poses of *padmāsana* (seated) and *Kāyotsarga* (standing stiff pose). Very often, the Jaina image of a seated Tīrthankara is easily mistaken for that of the Buddha, depicted in the like pose. But the Jaina images invariably possess a *trilinear* umbrella at the top besides having a *Śrīvātsa* symbol on the chest.. The Buddha images do not have this *trilinear* umbrella which is a purely Jaina feature.

Generally, the seated Jaina images and standing ones appear alike. It is indeed, a very difficult to distinguish them from one Tīrthankara to another. But the 24 Tīrthankaras have 24 different *lānchanas* or symbols and also 24 different Yakshas and Yakshiṇīs. Usually, The *lānchanas* are depicted on the pedestal of the Jaina figures. Some times, the Jaina figures do not contain any *lānchanas* on the pedestals. We may call those Jaina images simply as 'Tīrthankaras'. For the sake of easy identification of 24 Tīrthankaras, the list of *lānchanas*, Yakshas and Yakshiṇīs is given below in a tabular form.<sup>37</sup>

No.	Tīrthankara	Cognisance	Yaksa	Yaksiṇī
1.	Rṣabha	Vṛṣa	Gōmukha	Cakresvari
2.	Ajita	Gaja	Mahayaksa	Ajitabala
3.	Śambhava	Aśva	Trimukha	Durītāri
4.	Abhinandana	Kapi	Yakṣeśvara	Kalika
5.	Sumati	Kraunca	Tumburu	Mahākālī
6.	Padmaprabha	Raktabīja	Kuśuma	Śyāma
7.	Supārśva	Svastika	Mātanga	Śānta or Śānti
8.	Candraprabha	Śaśi	Vijaya	Bhrkūṭi
9.	Suvidha	Makara	Jaya	Sutārika
10.	Śītala	Śrīvatsa	Brahma	Aśoka
11.	Sreyamśa	Gaṇḍaka	Yakset	Mānavi
12.	Vasupūjya	Mahiṣa	Kumāra	Caṇḍī
13.	Vimala	Śukara	Sanmukha	Vidita
14.	Ananta	Syēna	Pātāla	Ankuśi
15.	Dharma	Vajra	Kinnara	Kandarpi
16.	Śānti	Mṛga	Garuḍa	Nirvāṇi

17.	Kuntha	Chāga	Gandharva	Bala
18.	Arā	Nandyavarta	Yakṣet	Dhariṇī
19.	Malli	Ghata	Kubēra	Dhamapriya
20.	Muni	Kūrma	Varuṇa	Nadarakta or Naradatta
21.	Suvrata	Nīlōtpala	Bhrkuṭi	Gandharva
22.	Nēmi	Śaṅkha	Gōmēdha	Āmbika
23.	Pārśva	Phaṇi	Pārśva	Padmāvati
24.	Mahāvīra	Simha	Mātanga	Śiddhāyika

In Brahmanism '*Trimūrti*' variety of sculptures are considered to be most auspicious. Similarly the Jainas also had quadruple, popularly known as "*Chaumukhi*". It is also known as '*Sarvatōbhadrā - pratima*' ie., auspicious from all sides. It is a broad obelisk representing the figure of a Tīrthankara on each of the four sides. Such type of Jaina sculptures are also found in Āndhra. Some are displayed in the museums, at Vijayawada and Hyderabad.

The Jainas also carved *Mūla-nāyaka* sculptures. In this variety, the central figure may be either Rshabhanātha, Pārśvanātha or Mahāvīra surrounded by other Jinas, just like Hindu sculptures which consist of *Daśavatāras*. Very recently, I found one *Mūla-nāyaka* Jaina figure in Penukonda, in Anantapur district.

Till yesterday, the study of Jaina sculptures in Andhra, has been signalised a great blank. But the above survey will show a new vision to the scholars as well as to the students particularly in Jaina iconography.

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2. *Jainism in South India*, p.3
3. H.C. Rayachaudhari, *Early History of Deccan*, I, p.30.
4. *Journal of the Epigraphical Society of India*, IV, pp.136 ff.
5. *JBBRAS*, X, PP.129 ff.
6. *Karimnagar District Volume* (APGES. No.8), See Preface.
7. *APGES*.No.3
8. *Journal of Ancient Indian History*, Calcutta, Vol.3, pp.30-36.
9. *History of Fine Arts in India and Ceylon*, p.9.
10. *AR*. No. 40 of 1940-41.
11. *Cave Temples of India*, p.8.
12. *Aspects of Jaina Art and Architecture*, p.88.
13. *Ibid*, p.89.
14. Butterworth & Venugopala Chetty: *A Collection of the Inscriptions on copper-plates and stones in the Nellore District*, part II, No.27, p.789.
15. *EI*, XX, pp.72 ff.
16. D.N.Shukla, *Vāstu-Śāstra*, II, Ch.VIII , p.6.
17. *Hampi Ruins*, p.99.
18. *Bharati* (Telugu monthly May, 79, pp.33 ff.
19. *Ibid*.
20. *Jaina Art and Architecture*, Vol.II, p.367.
21. *Ibid*, Vol.I, Chapter, IX, pp.92-93.



22. -----*Pallavānām* -----  
-----*Maindarāja* -----
23. Line 4 ----- *Avanidyar Śrī Jalpēsvar*  
.....*Sakala Maindarāja Krutamati* .....
24. No Buddhistic monuments belonging to 7th or 8th century A.D. are traceable in Andhra.
25. A.N.Upadhye, Ed. *Panchāsticāya* (Introduction) P. XI.
26. EI, VI, p.84.
27. *JAHRS*, XVI (Parts 1 to 4) pp.42-49.
28. *EI*, IX, pp.47-56.
29. *EI*, VII, pp.177-192.
30. *EI*, XXIV, p.268.
31. T.N.Ramachandran, *Jaina Monuments of India*, p.36.
32. *Ibid*, p.36
33. B.C.Bhattacharya, *the Jaina Iconography*, p.27.
34. *Brhatsamhita*, 58, Adhyaya, 45 śloka.
35. J.N.Banerjea, *Development of Hindu Iconography*, p.588.
36. *Ślokas* - 151 - 152.
37. B.C.Bhattacharya, *op.cit*, xxiii.



## **PART - II**



## **I. MEMORIAL**



## 1. A KILGUNṬHE INSCRIPTION FROM HEMAVATI

(Madakasira taluk, Anantapur District)

The inscribed slab is standing in the middle of a huge Henjēru tank, to the south of Hē mavati.

Rāshṭrakuṭa ?

Bankeya

9th century characters

Kannada

*Studies in Indian Epigraphy*, Vol. II, pp. 76 ff.

The upper part of the slab consists of six lines of writing. The central portion consists of figure sculptures, viz., two celestial damsels, each holding a whisk in one hand, carrying a parasol in the other. Below, there is another band containing two lines of writing. The lower portion contains a sculptural panel of great interest. It has a person to the left side seated in *padmāsana* with hands disposed in *dhyānamudrā*. He has elongated ears and a naked body. To the left of this seated image are seen logs of wood, kept side by side, which look like a pyre. Above the pyre are seen two persons lying one above the other, both facing upwards and the body of the upper without touching the ground. Both the bodies appear almost naked. There is also a post at the back, near the legs.

It records that Kundate, who bore the titles *bidiverragaṇḍa* and *sadamalagaṇa* and was the son of Bankeya died after observing *sannyāsana* for thirty days.

Regarding the etymology of the term *kilgunṭhe*, there are so many speculative views. But according to the editor of the inscription, it is clear that the person, who wanted to become *Kilgunṭhe*, used to lie down on the pyre and supported the body of the deceased from below, or served as a bed to the dead body, without allowing it to touch the ground.

**TEXT**

[illegible]

9. (Ba) nkeyana magam kunddāṭe sanyāsa -  
 10. nado - - sa (tto) ḍe Belavādichamma (incomplete)

11. mmaya kīlgunt̃c yādo - gu



## 2. DANAVULAPADU PILLAR INSCRIPTION OF ŚRĪVIJAYA

(Jammalamadugu taluk, Cuddapah District)

Now deposited in the Madras State Museum, No. 2491.

Rāshṭrakūṭa

Indra III

10th Century characters.

Kannada

EI, X, pp.147 - 153 and also see No. 168 *Inscriptions of Andhra Pradesh, Cuddapah district* part I, pp.260 - 263.

The first three verses (7 to 9) appear to suggest that ŚrīVijaya voluntarily resigned this world and took saṁnyāsa in order to attain eternal bliss. Now the scholars are agreed in identifying Narēndra of the record with the Rāshṭrakūṭa Nityavarsha Indra III (C.A.D. 915 - 17). There is a strong presumption in favour of identifying Nityavarsha of the pedestal record with the king Indra of the ŚrīVijaya inscription, assigning both the records to the beginning of the 10th century A.D. Both of them are found in the same ruins and their characters are similar.

The daṇḍanāyaka Śrī Vijaya was unsurpassed in the military art as in the literary, patronised Jainism and resigned the world in the end, as a pious Jaina, in order to seek salvation. The picture of a rider on horse back followed by an umbrella bearer which is depicted in the lowest panel on one of the four faces of the pillar is perhaps meant, to represent the general ŚrīVijaya marching against his enemy on the battle field.

## TEXT

1. Bhadram = astu [j] inaśāsanāya [11\*]
2. Aṭṭavidha - karmmaṁ = ella man = aṭṭu [m̄] -
3. barigoṇḍu kodipi (ne) buṭeba [g]eya
4. m̄ [l\*] [ru] ṭṭidan - udāṭṭa - sat [t\*] vaṁ netṭane vibhu
5. dhēndra - vandyān = Aṭṭivin gōjave [11] [7\*]
6. Tān = aṭṭidu t[or̄a]du nettane māna[1] -
7. sa - vaḷ = ēvuḍ = e [m̄]du sa [m̄]nyāsanadō [11]
8. mānasike vidad im̄ koṇḍ [ān = a] nūna -
9. sukhāspada mav - aṭṭiyōl, Śrī vijayaṁ [118\*]
10. Nirgeta - bhaya nīn = ara [sa] m̄ sargge -
11. ma [maj]nān = ollen = endu pēsirvvasu -
12. ṭṭa [l\*] sarggeda bhōga man = uṇḍ = apava -
13. rggekka = aḍiy = itten = ariden = Anupa -
14. makaviyaṁ [11 9\*] \* Da(a)ṇḍina sāna -
15. grige para maṇḍalm = allāḍi
16. [sa]vv [a] vikramatumgam [l\*] dandina lī -
17. ra - Śrīg = oḷ - ga [ṇ]ḍa [m̄] Srī - daṇḍanāyakam̄
18. Śrī vijayaṁ [11 10\*] \* [cha]ṇḍa - par [ā]kra -
19. mad = uṇḍ = arima [ṇ] dalikara n ] aṭṭipi -
20. didupati go = oppisudh = oḷ - gaṇḍa pracha -
21. [ṇ]ḍan = lī - bhū - maṇḍala doḷ = daṇḍa nāyakam̄
22. Srī vijayaṁ [11 11\*] \* Anupama -

23. kaviya se [na] bōvam̐ gu -  
 24. ṇava[r] mma [m̐] barēdam̐ [||\*]

*Second Face*

25. patiappisetṭinda -  
 26. [n] = ahita ran = ati - kōpa  
 27. din = ivvi geldu paripā -  
 28. ḷi [s] idam̐ [l\*] chatur - udadhi  
 29. vaḷayam = ellaman = ā -  
 30. tirathan = ī daṇḍa [nā]ya -  
 31. kam̐ Śrīvijayam̐ [||] [l\*]  
 32. Turaga - dhaḷam̐ gaḷa -  
 33. ṇ = aḍḍilakari - ghaṭe -  
 34. yam̐ piriya - nera -  
 35. [v] iyam̐ balla - niyam̐ [l\*]  
 36. dhurad = eḷeyam̐ [ne]ṛi -  
 37. ḍugalgu karad - a [yi]  
 38. karam - ariḍu raṇa -  
 39. doḷ = Anupamakaviyā [|| = 2\*]  
 40. Kupitavaṭi Srīvi -  
 41. Jayē Balikula - ti  
 42. laka Narēndra - daṇḍādhi -  
 43. patau [l\*] girir = agar = vvana  
 44. m = avanam̐ jalam̐ = aja -  
 45. lam̐ dipusa - nda pa [rba] -

46. laṁrabala [ml] [3\*]

*Third Face*

47. vasumatimoḷa -  
 48. giḷḷd = entu [mde] segaḷa  
 49. kusukuruman = eydi  
 50. māṇade nurattam | vana -  
 51. ruha - garbhaṇḍakkam pa -  
 52. sarisidudu [kī]rtti ne -  
 53. ṭṭam = Anupamakaviyam [|| 4\*]  
 54. Āsrita Jana - Kalpa - ta -  
 55. ru[n] = vviśruta - ri[pa] u nṛipā -  
 56. ti - tṛṇa - davāṇaḷa - mū [r] tti [h] [l\*]  
 57. Śrīnivanitā - samara - pāssah  
 58. pātusa = tava bāhū mē -  
 59. dinī Śrīnivijayā [|| 5\*]  
 60. Chatur - udadhi - valaya -  
 61. valayita - vasunddha -  
 62. rām - Indra - [ś] āsanā t = sam -  
 63. raksha [ni] Śrīvijaya  
 64. daṇḍanāyaka [jī] va  
 65. chiram dāna - dharmma - ni -  
 66. rata - manaskam [|| 16\*]  
 67. Maṁgala - n [ma] hā - sṛī [||\*]

### 3. PAMPA'S SAMADHI (?)

(Bodhan taluk , Nizamabad District )

An Epigraph on a *Samādhi* near the Fort wall.

...

...

10th century characters.

Sanskrit.

See for details, *EA*, II, pp.31-35.

It is stated in the inscription that Śubhanandin, a disciple of Dēvēndra Siddhānta Munīśvara, by practising the three principles of Jainism viz, *Samyag - darśana*, *Samyag - jñāna* and *Samyag - charita*, known as the *ratnatraya*, attained the *samādhi* at the end of his life and went to the abode of the gods. Though it is locally called Pampa's *samādhi*, the name of Pampa finds no place in it. However, the editor of the record has tried his best to identify Śubhanandin with Pampa.

#### TEXT [Sanskrit]

1. Dēvēndra - siddhā -
2. n ta - munīśva -
3. rasya śishyō'bhava -
4. Śrī Śubhanandi nu (nā) -
5. mā ārādhya
6. Ratna - trayam = a -
7. ntya kāle samā -
8. dhinā sau sura -
9. lōkam = ā pa.

#### 4. BODHAN INSCRIPTION

(Bodhan taluk, Nizamabad District)

On a stone lying in a fort area.

...

...

Ś. 963, Vṛisha, Pushya śu. 10 (A.D. 1041, Dec.5, Saturday)

Kannaḍa

*APGRE*, 1966, No. 307.

Records the death of a Jaina ascetic named Gaṇḍavimukta Bhaṭṭāraka, who was a śiṣya of Nāgananda Bhaṭṭāra, who was a disciple of Śrī- Nandisiddhāntadēva.

#### TEXT

##### *First Face*

1. Svasti yaminēma svādhyā
2. yadhya nāṇuṣṭānādi parā (ya)
3. ṇa travidyā vēdigal
4. trikālāyōgigalu kuppa
5. Śrīnandi siddhānta dēvara
6. śiṣhyarappa Śrī Manmagayya
7. la Nāgananda Bhaṭṭāraka
8. ra śiṣhyar Śrī mad Gaṇḍa
9. vimukta Bhaṭṭāru | saka

10. - - varisha yōmibhai nū
11. ṛa aruvatta mūrī
12. neya vṛisha samvatsarada
13. pushyamāsada śukla paksha
14. daśami [ji] na traya sanyā
15. sanam̐ geydu ratnatraya mam̐
16. sādhisī samādhi vajedu sva
17. rgna starādar

*Second Face*

18. śaka nṛipanabda gaṇam̐ pāva kē
19. rasa nidhi sam̐khya sandu vrisha
20. nāmābdam̐ prakatīsa
21. mādha - - sita daśamī
22. kūda bare Nāganandi mu
23. m̐ para śishyar || muni
24. gaṇa mukhya rbbahu dhānya
25. nagara dōḷ sakaḷa sa -
26. dugaḷ sandhi yōḷ
27. jina nanusmari yisu
28. pradina traya [moṇḍu] nna
29. [shya] ratna traya mane
30. bhuvana prasutya chāmdi
31. si samaniḷayi [rgga] yama

32. bābhigaḷu Gaṇḍavimuktyā chārya
33. varyyartta [dēva Kudhara daitya]
34. dru sannutaram [garab - ] dātr
35. Jāta ūkshatra kaḷāradhi gata
36. śēsha [tatvartha cha] śrī yu
37. vaṭī chitra svammana dhama
38. dama daḷē valōkakke
39. sandar ||

### Third Face

40. munipati kuladīpa ssajjanām
41. bhodi chandrōdurita timi
42. ra bhātī bhavya padāva bōdhi
43. ni hatamadanamallō mu
44. kta mātsarya bhāvō jaya
45. tu jagati mānyō Nāganandī
46. munindrah || tasyā janipra
47. prabala kamma ghanānda kā
48. ra bedē paṭuḥ paṭumatih
49. paramāga manyah | vātse
50. lya vānguṇa nidhirggaṇa -
51. pōva [rōcche] śśishyasta pōm
52. bu nidhi Gaṇḍavimukta
53. sūri ||
54. - - dvēsha - - - - - srayō



55. ndri ya kshāyāshta [su]
56. daṇḍishu māyāgatya
57. dividōsha samiharaṇa
58. shaṭṭrim sadguṇādyā [dyu]
59. (ddha) sam yā [yo] gōdhisṭi
60. ta Nāga Nandiya
61. ti parttachishya rā
62. chāra sambhōga Gaṇḍavi
63. mukta dēvara maḷa
64. r vijnāna tatvarṇa
65. var ||

## 5. BODHAN INSCRIPTION

(Bodhan taluk, Nizamabad District)

Near the Pāngalli in the Fort.

...

...

Ś.995, Paṛīdhāvin, Bhādrapada ba.8, Saturday [A.D.1072, September, 8].

Sanskrit and Kannada.

APGRE, 1966, No. 301.

It is an epitaph and states that the great Jaināchārya by name Chāndraprabhadēva went into *samādhi* and attained the abode of Indra on the Bhādrapada Kṛishṇāshṭamī. A lengthy description of the greatness of the deceased Jaina ascetic forms the text of the

inscription. He is said to have possessed worthy qualities like *kshamā*, *satya*, *niyama*, *śauca*, *tapas*, *tyāga* and *saṁyama*, in addition to his unparalleled proficiency in all the branches of knowledge and virtues.

### TEXT

#### First Face

1. Śrī [\*] Yēshām saṁprati śōbha -
2. tē kshiti - talē sīlām tapaḥ
3. pushkalaṁ karmmarāti - tatī -
4. thidām śrutavidām saṁsā -
5. ra - pārasyajāmtē Chandraprabha
6. dēvanāma munaya
7. schamdrasu satkīrttiyaḥ jī
8. yā sujita māna mōha -
9. madanaḥ midyārtha nirmma
10. dhinaḥ || jīyā chandraprabhāchā
11. ryya jaina yōga gaṇāgraṇiḥ
12. grija durjjaya [khā] ryyat pan [cha]
13. viḷayāmiḷa || lō kai kōtta
14. rabār saṁyama nidhē ssampū
15. mṇa vāka Śrīnidhē dhīrōdhāra ta
16. pō nidhe budhajana prastutya -
17. vidyā nidhe [||] tāra kshāra tushā
18. bhāsura yasō mīa nidhē

19. svātunaḥ | Śrī chandraprabhā
20. yōginā sakaḷa - śāstrāmbhō ni
21. dheḥ sadguṇē ||

*Second Face*

22. \* ārumbhōru - - -
23. taraṅgada tapa [ḥ chā - ]
24. gāmu ṛamti - - - -
25. panchamahā vratam
26. [tēchaki] [bbe] || mōdalā bōdam dō
27. ppekāmariyam kiṭi li [ya]
28. ta || Viyaduttara guṇam lō
29. kōttara khyāta vimū -
30. ṛū lōka dolāḍubanni
31. sadarār Chandraprabhā chā
32. ryyaram || Kshamē samṁā
33. rdda va [chatte] | satya niya
34. mam śaucham tapam tyāga
35. samyamamu brahmama
36. kimcha natvā mēnē savi
37. pattu dharmam gaḷutta
38. mamanigī kṛta | mā
39. di madya mava sānam

*Third Face*

40. tammō lobba ṛdi [ - ] ya
41. minyaḷe chāru charitra
42. rastamisidare chandra
43. prabhar suprabhar [II]
44. 'sauryya [dorppa] mani [bba]
45. naṁ kiḍisi mākārāti
46. yaṁ tīpi tātparyam
47. geydu tapa srutōpa cha
48. ya [deḷa] ratnatrayā ra [ - ]
49. nā kāryya Vyākhyām tā [rtha]
50. maydu dina mimttu ṇōtta
51. ra sadu dāscharyya saṁ ( - )
52. mādhīyūṁ charitamūṁ -
53. Chandraprabhāchārya raṁ (II)
54. 'sara raṁdhrāmka sakābda bā
55. drapada diḷ kṛṣṇāṣṭami
56. 'sourivāra sa manitō pari
57. dhāvim bavarisaṁ chandra
58. prabhākya vratīśvararu [ - - - ]
59. masamādhī [rudraro ya]
60. 'sā sātiyaṁ surabōdha rā [ḷi]
61. - bōḍanadōḷ vinuddhimu [rgga]
62. [vi] ḍimdraspada - ydidar [II]



## 6. WARANGAL FORT INSCRIPTION

(Warangal taluk, Warangal District)

On a stone lying in the Kush Mahal

...

...

...

Kannada

No. 34, *Inscriptions of Andhra Pradesh, Warangal District.*

Much Damaged. Seems to be a Jaina inscription and informs that Gunachandra *mahāmuniśvara* attained *mukti* on the 11th day of the bright fortnight of Śrāvaṇa in the cyclic year Parīdhāvin.

### TEXT

#### *First Face*

1. Sraya siddhida dhamma vṛiddhi
2. ninada sadbhavya saṁgha ke
3. miyu - vṛiddhiya nāgi
4. salēdrita Viryya || [bra]ḥ [ma] cha -
5. ryya | pavadēyagāgi se
6. bittham jagapa Jayasṛī-
7. yaṁ || negaḍdikshaya -
8. Śṛīyaṁ pāddāḍā henika (?)
9. ṇa guṇabhadra khyataṁ - -
10. si - ra ||

*Second Face*

11. Guṇachandra [ma]-
12. hā muniśvaraṃ ||
13. Svasti Srī Paṇḍhāvi Saṃva -
14. tsara śrāvaṇamāsada su-
15. kla pakshada Ekādaśi ādi-
16. tyā vāradam du muktige saṃ-
17. daru maṅgaḷa mahā śrī

**7. AMARAPURAM INSCRIPTION**

(Madakasira Taluk, Anantapur District)

On another stone lying in the ruined Jaina temple, outside the village.

...

...

13th century Characters.

Kannaḍa

Newly copied

This is a *nishidhi* of Kommiseṭṭi, a lay disciple of Prabhachandraḍēva.

**TEXT**

1. Prabha - Chandradēvara guḍḍa
2. Komiseṭṭiya niśidhi

## 8. AMARAPURAM INSCRIPTION

(Madakasira taluk, Anantapur District)

On another stone in the ruined Jaina temple, outside the village

...

...

13th century Characters (?)

Kannada

ARSIE, 1917, No. 41.

Badly damaged. Seems to be a *nishidhi* of Sāmbiseṭṭi, son of Vīriseṭṭi who died on 15th, Friday, śārvari, Āśvayuja.

### TEXT

1. Śārvari. .... Āśvayuja śu-15
2. śukravāra. .... Sṛī matu Vīriseṭṭi-
3. Ya[=-]Sāmbiseṭṭiya nishidhi !

## 9. KOLANUPAK INSCRIPTION

(Bhuvanagiri taluk, Nalgonda District)

....

....

....

Kannada

Newly copied



This inscriptional slab is partly broken on the edges. It seems to record the demise of the ascetic, Mēghachandra who is said to have entered *samādhi* by observing *sannyāsana*. Since the side of the slab enters into the wall of the temple, the end of each line is left undeciphered.

### TEXT

1. mā vedi pāda padmōpa na tā nyē -
2. yēna vartti sutam negalrdi rdu kā-
3. Kā pura Rāshtrakūṭa tīlakōnnati sa -
4. nṇuta jaina (gēha) doḷ || oddha -
5. sisṇyaramṇ niyamidaṇṇ depagalvara (mē-)
6. di nandadiṇṇ doḷisi kāya sūddi -
7. thi vegada pogi baruttamaṇṇa -
8. dā da (rī) beshṇeyiṇṇ daṇṇidu -
9. ḷamanalli ye kayya nikki ---
10. Pādita chārusanyāsana rā - -
11. ḷavoppade Mēghachandra raṇṇ - -
12. yintu guṇādhyarintu sa(kalāṇṇa---)
13. me kōvidarintu bhavyahrudhvānta - - -
14. śarintu baḷavathaparintu nṇipāḷa cha - -
15. ḷikā krānṇṇa padābja rāre nutha mu - -
16. re banti se Mēghachandra siddha - -
17. ramunīndra ruthama samādhi

## 10. AMARAPURAM INSCRIPTION

(Madakasira taluk, Anantapur District)

On a stone lying in the compound of a ruined Jaina temple, outside the village.

...

...

13th century Characters

Kannada

ARSIE, 1917, No.43.

This is the tomb of Bommiṣeṭṭiyara Bāchayya, a lay disciple of Prabhachandra Bhaṭṭāraka of Ingalēśvara who belonged to the Mūla-saṅgha, Dēsiya gaṇa, Kundakundānvaya, Pustaka gacchha.

### TEXT

1. Śrī Mūla saṅgha Dēsiya gaṇa Koṇḍakun
2. dānvaya pustaka gacchha Ingalēśvarada-
3. Prabhāchandra bhaṭṭārakara guḍḍaya Bommi
4. seṭṭiyara Bāchayya [na ni] shiddi

## 11. AMARAPURAM INSCRIPTION

(Madakasira taluk, Anantapur District)

On another tomb stone in the ruined Jaina temple, outside the village

...

...

13th century Characters(?)

Kannada

*ARSIE*, 1917, No. 44.

This is the tomb-stone of Bhāvasēna-Traividya Chakravartin who was a terror to disputants and belonged to the Mūla-saṅgha and sēna-gaṇa.

### TEXT

1. Śrī Mūla-saṅgha sēnagaṇada (vādi)
2. (gitishimjra) danda (maṇḍpu) Bhāva-
3. sēna traividya Chakravarti
4. ya nishidhiḥ ||

## 12. TAMMADAHALLI INSCRIPTION

(Madakasira taluk, Anantapur District)

On a stone lying under the tree in the Courtyard of the Ānjanēya temple.

...

...

13th century Characters

Kannaḍa

ARSIE, 1917, No. 48.

This is the *nishidhi* of Chandrāṅka-bhaṭṭāraka, pupil of Chārūkīrti-bhaṭṭāraka of the Mūla-saṅgha and the Dēśiya-gaṇa.

### TEXT

1. Śri Mūla-saṅgha (Dēśi) ya (gaṇa)
2. da Chārūkīrti bhaṭṭāraka - - - - -
3. shyarū Chandrakīrti bhaṭṭārakara -
4. ni siddi !

## 13. CHIPPIGIRI INSCRIPTION

(Alur Taluk, Kurnool District)

Slab kept near the *maṭham* on the hill.

...

...

13th century Characters ?

Kannaḍa

Newly copied

Mentions the death of Nāgaladēvi who was the disciple of Kēsanamdi-bhaṭṭāraka of the Kundakundānvaya, Mūla-saṅgha, Dēśiya-gaṇa.

## TEXT

1. @ Śrī Koṇḍakundānvaya
2. Mūla-saṅgha dēśigaṇa Kēsi
3. Naṁdi-bhaṭṭarādēvara guḍi
4. Nāgaladēviyaru svargastu |

## 14. CHIPAGIRI INSCRIPTION

(Alur Taluk, Kurnool District)

Slab kept near *maṭha* on the hill.

...

...

13th century Characters. ?

Kannāḍa

Newly copied

Records the death of Baleya Bommiseṭṭi and others who were the disciples of Kēsanandi-bhaṭṭāraka of Kundakundānvaya, Dēsiya gaṇa.

## TEXT

1. Śrī Kondakundānvaya
2. dēsiya gaṇada sṛī Kēsa
3. naṁdi bhaṭṭāraka guḍi
4. baleya Bommiseṭṭiya -
5. ....yi
6. vari baru svargastu | Kula
7. -----

## 15. PENUKONDA INSCRIPTION

(Penukonda taluk, Anantapur District)

On a stone set up in front of the Pārśvanātha temple

....

....

....

Kannaḍa

Newly copied

Records that it is the tomb-stone of Nāgaya, the lay disciple of Jina Bhūshaṇa bhaṭṭarakadēva.

### TEXT

1. mahā sakala vidjjina chakravarti Śrī-
2. - bhūsha (ṇa) bhaṭṭarakadēvara guddi
3. Nāgayage māḍi sida nishidi
4. bhadramastu ||

## **II. ARCHITECTURAL**





## 16. GUNTUPALLY BRAHMI INSCRIPTION OF MAHĀMEKHAVĀHANA

(Chintalapudi taluk, West Godavari District)

It is engraved on one of the faces of the lime stone shafts on the *Ṣṣakaraṅṅaḡḡem* - metṭa (hill).

Mahāmekhavāhana Chief, Sada

Prakrit

APGES. No. 3.

Registers the grant of a maṇḍapa (to which the pillars bearing the record perhaps belonged) by certain Chuḷa-gōma, the recorder of Mahārāja Kalingādhpati, Mahāmēkhavāhana. If the presumption, that like his predecessor Khāravēla, this mahāmēghavāhana chief Sada may have been Jaina by faith is accepted, it goes without saying that Guṇṭupally rock-cut monasteries were originally of the Jainas and not of the Buddhists.

### TEXT

1. Mahārājasa Kalingādhpatisa
2. Mahisakādhpatisa Ma-
3. hāmēkhavāhanasa
4. Siri sadasa (saṁdēsa) lēkha-
5. kasa Chuḷa Gōmasa maṇḍa -
6. Pō dānam

## 17. MALIYAMPUNDI GRANT OF AMMARAJA II

Eastern Chāḷukyas of Vēngī

Ammarāja II

...

Sanskrit

Ed. by E. Hultzsch in *EI*, Vol. IX, pp. 47-56

As the inscription records grant to a Jaina temple, it opens with an invocation of the Jaina religion (V.1), (V.17). The donee was a temple of Jina (*jinālaya*) to the south of Dharmapurī which was in the charge of a priest of the *Yāpanīya* saṅgha. It had been founded by the Kaṭakarāja (l. 54) Durgarāja (v.16) and was named *Kaṭakābharāṇa Jinālaya* (v. 17&L.53), evidently after the surmise of the founder. The pontiff of the Jinalaya was Śrīman Indradēvamuni of the Yāpanīya Saṅgha, Kotimāḍuva gaṇa and Nandi gacchha. Further the pontiff of the Jinalaya is said to have been a possessor of *pratihāramahimā* i.e. the power of working miracles. Here is, given the text pertaining to the Jaina grant only.

### TEXT

- L.1. Bhadrām syātrijagannutāya satatam Śrī majjinendra - prabhō -  
ruddamatatasana -
2. ya Vilasaddharmāvalambāya cha | sanarthyātkhalu yasya dushkalikṛitā  
dōshaschamithyā dbhava du
3. rrvṛittani cha bhūtale na vitata sānthischa mityam kshiteḥ ||  
-----
- L.49. (da) kshadiṣṭ sajjanālayascharutarah | Kaṭakābharāṇasubhāmkita- nām cha  
punyalayō vasati ||

50. (Śrī) yāpunyaśaṅghaprapūjyakōṭīmaduva gaṇēśa mukhyōyaḥ |  
punyaruhaandi gachchhō jinanandi-muniśvarōya go-
51. (ṇa) dharasadṛsaḥ | tasyāgra śishyaḥ prathitō dhārāyām | divākarakhyō  
munipuṅga-vōbhut | yaṅgevala jñānanidhi-
52. rmmahātmā svayam jinānam śadrisō gunoudhē || Śrī mānindradēva muni smu  
tapōnidhirabhavadasya śishya dhīmān | ya
53. mprātihāryyāmahimā sampannamivā bhimanyatē lēkhaḥ | tadadhi -  
shṭitakaṭakaḥ bharana jñālayā-
54. Ya Kaṭakarāja vijnāptē Khaṇḍaspuṭa nava kṛityōpiliprapūjadi satrasiddhyar-  
tham | yu -

## 18. DANAVULAPADU INSCRIPTION OF INDRA III

(Jammalamadugu taluk, Cuddapah District)

On a pedestal in front of the Jaina image in the ruined temple in Dānavulapāḍu

Rāshtrakūṭa

Nityavarsha [Indra III or Govinda IV]

...

Sanskrit

SII, Vol. IX, pt. I, No.63 and see also No. 83, Inscriptions of Andhra Pradesh, Cuddapah District-1, p.92

The inscription consists of two Sanskrit verses though the metre is wrong. It mentions the construction of a stone seat for the bath of the image of Śāntinātha by the Rāshtrakūṭa king Nityavarsha. Sine it is undated and also both Indra III and Gōvinda IV had the *biruda* Nityavarsha, it cannot be said to whose reign it belongs.

## TEXT

1. Svasti Śrī Nityavarshaprabhu viśadayaśa [h\*] Śrī samutppatti vā [rdhiḥ]  
prōddāmatasa sarvvadōdāta satvaḥ ।
2. Śēntēḥ prāchīkarat Śrī snavanavidhi śilāpīṭham ishtārtha siddhyai ॥
3. Dēvasvantu visham ghōram navisham visham uchyatē ।  
Vishamēkākinaṁ hanti dēvasuaṁ putra pautrakam ॥

## 19. HALAHARVI INSCRIPTION OF GOVINDA IV

(Alur taluk, Kurnool District)

On a rock in a field at the village

Rāshtrakūṭa

Gōvinda IV

Ś.854, Pārthiva (?)

Kannaḍa

SII, Vol. IX, pt. I, No. 62.

It states that Chaṇḍayabbe, wife of Kannara who was ruling over Sindavāḍi - 1000 as subordinate of the Rāshtrakūṭa king Nityavarsha, constructed a *basadi* in the Śaka year 854, Pārthiva at Nandavara and endowed it with land and 3 gold *gadyāṇas*.

## TEXT

1. Bhādrāmastu । Jinaśāsanāya [h\*] Svasti
2. sakavarsha Enṭanura ayyatta nālka neya [pā]
3. rttiva memba saṁvatsara pravartti suddhira Nitya varsha -
4. mutta rōttara rājyangeyyuttamire Sindavāḍi sāyira -

5. mam Kannaranāḷuttira Kannarayya narasi chaṇḍiyabbe nanda -
6. Varadōḷbasadi māḍisi rāja nōṛa matta - - - - Keyya
7. 12 - - - - - Siddhāya pongadyāṇa mūr̥a Kannara mayyam [kō]
8. [tṭu] idanaṛidāta bāranāsiyalu Kavileyu manāḷida
9. nūr̥a irppadimbaru miṛdu padmanandi bhaṭṭārara
10. kālam kaṛdi dalapavayya mādevayya - - - - - baṭṭaru [|| \*]

## 20. VEMULAVADA INSCRIPTION OF BADDEGA II

(Sircilla taluk, Karimnagar District)

On a pedestal of a Jaina image in the Rājēsvara Temple.

Chāḷukyas of Vēmulavāḍa

Baddega II

...

Sanskrit

No. 4, *Inscriptions of Andhra Pradesh, Karimnagar District.*

Records the construction of a Jaina temple named Śubhadāma Jinālaya by Baddega for the favour of scholar Sōmadēva Sūri of the Gauḍa-saṅgha. This Jaina temple may be identified with the Śubhadāma-Jinālaya of Vēmulavāḍa mentioned in the Parbhani plates of Arikēsārin II and the donee is identical with the author of the *Yaśāstiḷaka-chāmpu*, a Sanskrit work of the medieaval period.

## TEXT

1. sapāda lakshavyāvartī [- - - yuddhamallataḥ]
2. Baddegā[n̄ca]bhavadbhūpaśchāḷukya-kula-bhāskarah[<sup>1</sup>]
3. Gauḍa saṅghādhipa Śrīmatsōmadēvāya sūraye
4. tē nāyam bhūbhujākārī śubhadhāma Jinālayaḥ [<sup>2</sup>]

## 21. BANAJIPETA INSCRIPTION OF THE KING TRIBHUVANAMALLA

(Narasampeta taluk, Warangal District)

On a pillar lying in the east of the village

Western Chālukya

Tribhuvanamalla (Vikramaditya VI)

Ś.1004, Duṇḍubhi, (A.D.1088)

Kannāḍa

No.14, *Inscriptions of Andhra Pradesh, Warangal District.*

It is stated that while Tribhuvanamalla (i.e. Chālukya Vikramāditya VI) was ruling the flourishing kingdom, his subordinate, *Mahāmaṇḍalēśvara* Mēḍarasa of Ugravāḍi (vishaya) constructed a *basadi* called *Vīrakamala* Jinālaya. Mēḍarasa is said to have belonged to *Vengonṭa-kula* of the lineage of Mādhavavarman who had 8,000 elephants, 10 crores of horses and countless foot soldiers. Later it also registers the gift of some land, made by *mahāmaṇḍalēśvara* Kākāṭīya Bētarasa, to the above *Vīra-Kamala* Jinālaya.

The inscription is written by Ayyupayya and Śrīdhara. The name of the presiding priest is not mentioned therein.

### TEXT

1. Svasti samasta bhuvanāśraya
2. Śrī prithivīvallabha mahārāja-
3. dhi rāja paramēśvara para [ma]
4. bhattāraka Satyāśraya kuḷa [ti]-
5. ḷaka chāḷukyābharāṇa Śrī
6. mattribhuvanamalla dēvara vija-
7. ya rājya mutta rōttarābhi vṛ-
8. ddhi pravarddha māna māchamdrārka
9. tārambarāṇi saluttamire ta-
10. tpāda padmōpajīvi ashtouda-
11. nti sahaśrāṇi dasakotya [m] [tu]
12. vājināṇi ana [nta] pāda saṁghā
13. ta mityētē mādhavavarma vamsō-
14. dbhavarāṇi vengonṭa kula tīlakāṇi
15. Śrī manmahā maṇḍalēśvara
16. nugravāḍiya mēda
17. rasana māḍisida vīraka -
18. malla Jīnalayakke sama -

19. dhigata pāñcha mahāśabda
20. mahāmaṇḍalēśvara Namma
21. kuṇḍa puravarēśvara
22. parama mahēśvara pa-
23. tiḥita charita vina-
24. ya vibhūṣaṇa sñ
25. manmahā maṇḍalēśvara
26. Kākatiya Bētarasar
27. savuṭu nakaramu datti |

*Second Face*

28. Sakavarshaṁ 100—
29. 4 neya dūṁdu-
30. bhi saṁvatsarada
31. pushya suddha tadi
32. - ge ādivāra Vu-
33. ttarāyaṇa saṁkrā-
34. mtiyaṁdu maṇma-
35. ddiya polala ma
36. ṇana keṇeyu
37. [ma]daṇa temkaṇa
38. diseya nālvatti
39. mattara ki[ri]ya
40. kayyū - nū ṛi
41. ppattu mattar bi



42. ḷvolanuṃ Śrī [rō?]
43. [ja?] Ravichandra pa-
44. ṇḍitara keṇeyu
45. pūdōmṭakke ba -
46. sadiya paḍava
47. ṇa diśa vittala keṇe-
48. yu maḍaṇa
49. temkaṇa dēse
50. ya pattu matta
51. kariya keyyā

*Third Face*

52. nālluvattu maneya ne
53. vesanamu chaitra pavi
54. tra [jōgu Siddhē] śvara pa-
55. bbakke kuḍuva vara
56. siṃgavaṃ gadyānam 12
57. tribhōgābhyantare siddhi
58. sarvva bādha parihara
59. māge biṭṭarantī darṃma ma
60. naḷidorgge bāṇarāsi [yō]-
61. ḷi puṇyadinadoḷe sāsi
62. ra kavilayumaṃ sāsi
63. rvva vi[pra]hanērama sāsi

64. rbba limgigaḷum Konda pātakke
65. [sā]rggu || sāmānyōyam
66. dharmasētu nṛipaṇām kā-
67. lē kālē pālanīyō bha
68. vadbhiḥ sarvvā nētam bhāvinaḥ pā-
69. rtti vēmdrō bhūyō bhūyō
70. yāchatē Rāmabhadra
71. Svadattā paradattam vāyō
72. harētu vasumdhara
73. shastivarsha sahasrā-
74. ṇi vishtāyam Jāyatē
75. Kṛimih || madvaṁśajā pa-
76. ra mahīpati vaṁśa
77. Jā vā pāpāda pē

#### *Fourth Face*

78. [ta] manasō bhuvi bhā -
79. vi bhūpa yē pāla
80. yanti mama dharmam
81. miḍam samastam tēshā
82. mayā virachitō[m]
83. Jali mūrddhni rēshā [||]
84. bahubhi rvasudhā
85. bhuktvā rājabhi ssagara
86. dibhiḥ [||] yasya ya -

87. sya yāda bhūmi ta-
88. sya tasya tadāphalam ||
89. barudameḷa mahī
90. sane vīravisida ji-
91. nālayakko sāsa
92. namescyalu dha
93. ra saśi Ravi, nilchina
94. ramaharadar - Sṛī ayyu
95. payyanum Sṛīdharanu ||

## 22. PADMAKSHI TEMPLE INSCRIPTION OF PRĒLA II

(Warangal taluk, Warangal District)

On a stone pillar in front of the temple of Padmakshi on the top of the hill.

Western Chāḷukya

*Tribhuvanamalla* (Vikramāditya VI)

C.V.42, Hēvalambi, Ś.1039 (A.D.1117)

Kannāḍa

No.22 *Inscriptions of Andhra Pradesh, Warangal District.*

The inscription refers to the construction of the Kaḍalālaya *basadi* on the top of the hill by Maīlama, the wife of Beta, the minister of Kākati Prōla, and it also records the gift of two *mattars* of wet land below the bund of the tank built by her husband Bēlana-pergaḍe and two *mattars* of the black soil on the west of the tank and six *mattars* of uncultivated land for the daily worship, incense, lights and oblations in the temple

and for the food, clothing of the temple priest in the C.V. year 42, Hēvalāmbi, Pushya ba.15 Sōmavāra. Uttarāyaṇa saṁkrānti [Monday, 24th December, A.D. 1117] when the Chāḷukya emperor *Tribhuvanamalla* was ruling the flourishing kingdom. Further, it also refers to a subsidiary gift, made by *Mahāmaṇḍalēśvara* Mēḍarasa of Ugravāḍi, of 1 *mattar* of wet land at the head of the canal Kūchikere [tank] of Orumgallu included within his fief, and 10 *mattars* of other land in the same place of the Jinālaya.

### TEXT

#### *First Face*

1. Śrī majjinēndra padapadma ma-
2. sēshabhavyā navyā trilōka nṛ-
3. patīndra munīndra vandyam | niḥ
4. śc sha dōsha parikhaṇḍana chaṇḍakā
5. ṇḍam ratnatraya prabhava mudgha
6. guṇaika tānam || Svasti samasta
7. bhuvanaśraya Śrī pri [pr] thvī vallabha
8. mahā rājādhira ja paramēśvara
9. paramabhaṭṭāraka Satyaśraya ku-
10. la tilakam chāḷukyābharaṇam Śrī ma-
11. ttribhuvanamalla dēvara vijaya rā-
12. jya muttarōttarābhivṛddhi pravarddha
13. māna māchnadrārkataram salutta
14. mire [||\*] tatpāda padmōpajīvi samadhi
15. gata pañcha mahāśabda mahāmaṇḍa-

16. lēśvara Nanmakundā puravarēśvaram
17. parama mähēsvaram patihita cha-
18. ritam vina[ya] vibhūshaṇam Śrī ma-
19. nmahā maṇḍalēśvaram Kākati Bēta [bhū]-
20. pāla kulakri [kra] māgataṁ tādīya rā-
21. jyabhara nirūpita mahāmātya pa-
22. davī virājamāna mānōnnata pra-
23. bhu mantrōtsāha śaktitraya saṁ
24. paṁna nā [gi] || ghaṇa sauryaṭōpa [di]m
25. māntanada mahimeyim chāru chāri
26. tradim [do] lpina telpim satkaḷā kauśa
27. ḷadi [no] da vidāsčaryya [sau] m

### Second Face

28. daryyadiṁ dā [rthi] nikāya prārthitārtha
29. [pra] davitarāṇa [vi] khyātanādam dharitrī
30. [vi] nutam Śrī kākati Bētarasana sachi
31. vaṁ Vaija daṇḍādhinātha || Agarita śauryya
32. diṁ negaḍḍa [lḍa] kākati Bēta narēndranam Jagam
33. poṁgaḷe chālukya chakri charaṇaṁsale kā-
34. ṇisi tatprasādadim bagegoḷe sabbisā
35. yira manāḷisi [du] dgha yaśō
36. dhinā thanam pogaḷada rā ro maṇḍali
37. ka kākati Bētana mantri Vaijana || ā

38. taṃgaṃ vikasita kaṃjāitānane yā
39. Kamabbegaṃ janiyisidaṃ khyātaṃ
40. dharayōlu perggade Bēta maṃ-
41. tri janamukuṭa chūḍaratna ||
42. Ātaṃ māṃdhāta rāmōpama
43. nenisida Śrī Kākati Prōlabhū-
44. pakhyātāmātyaṃ vivēkāgrāṇi
45. sakaḷa kaḷākōvidaṃ saccharitra
46. prītaṃ sāhitya vidyānidhi bu-
47. da [dha] vibudhōrvīruhaṃ satyadhammō
48. pētaṃ svagrāmādōlmāḍida nati mu-
49. dadim hattu dēvālayaṃ gaḷu
50. Atiśaya Jaina dhamma samayōchita
51. śāsanadēvi bhāratīṣati śasi [śi] bima va [ktra]
52. daśanachhade śuddha suvarṇa [ṇṇa] kumbha sarnuta ta-
53. nu varṇa [ṇṇa] pīvara [pa] yōdhari maila [mayā]
54. [ka] māmbikā su [ta] tadamātya [Bē] ta [hr]
55. dayēśvari niśchaḷa lakshmi bhāvisalu ||

### Third Face

56. padadim dālulitālakam barega [maṃ] gō
57. pāṃgamam paṇcharatnadi naṅgōchitamāge
58. nirmmsi surastri bhāgya saubhāgya
59. sammḍa saundarya maṇāydu tīvi

60. padedaṁ kaṁjāta saṁjātānī su [daṁ]
61. ratnāmanendu mailamana nārārbaṇṇi sa-
62. rīlōkadoḷ || nuta rūpavati kaḷā [va]
63. tirati rati Śrī Sati ghaṭāntakī sati vā-
64. nīsatiyeṁ damātya Bētana satiyāṁ
65. Kshiti Ellameyde nutiyisu tirkkunīl
66. mudādimdene negaḷda raṁāspade mai-
67. lama bhakti yimde māḍisi tana gabhyuda
68. yakara māgīralu Beṭṭada [mē] gaṇa
69. kadalaḷāya basadiya nesayalu ||
70. Adarkke nityapūjagaṁ dhūpadīpa [ni] vēḍya
71. kkaṁ pūjāri gāhāra vastrādi gaḷgaṁ
72. Śrīmattribhuvanamalla maṇḍalika bhūpā-
73. ḷa putranappa kākatiya poḷalarasana rā-
74. jya muttarōttarābhi vridhhi pravarddhamāna mā-
75. gammakumdeya lācharīdrārka tārāṁ sa-
76. lutūmire Śrī macchālūkyā vikrama varsha-
77. da nālvatteraḍe [da] neya hēmaḷambi [saṁ]
78. vatsara paushya bahuḷa 15 sōmavā-
79. radaṁdi nuttarāyaṇa saṁkrānti nimi
80. ṭṭam dhārāpūrvvaka māgi tanna vallabha nappa
81. Bētana perggade tanna pesariṁdaṁ māḍi
82. sida keṇe yēriyakeḷaga ṇeraḍuṁ

83. hāsaṛe gallugaḷa nadu [ḍu] vaṇagar [dde] [ya]  
 84. matta reraḍuṁ matta mākeṛeya pa  
 85. du [du] vaṇa nela doṇeya temkalereya  
 86. mattarannālukum karambaṁ mattarālu [ru]  
 87. maṁ kottu nirisidaḷiśā [sa] na gambha ||

*Fourth Face*

88. mattamī dharmmakke tellaṭiyāge ||  
 89. a [shṭau] danti sahasraṇi daśakō  
 90. tīchā vājinā manantaṁ pādasam  
 91. ghātamityētē Mādha [va\*] vamma  
 92. vaṁśōdbhavarappa Śrī Manmahā-  
 93. maṇḍaḷeśvara nugravā [ḍi]  
 94. ya meḷarasam tannā [li] ke  
 95. Yōrumgalla kūchikere  
 96. yēriya keḷage kāluveya  
 97. modala garddeya mattaromdā sa  
 98. mīpadale karambaṁ matta  
 99. ru hattuma nitta || nirutami  
 100. danaḷidavaṁ sāsirakavile  
 101. ya naḷi [ḍa] pāpamaṁ [po] rddu  
 102. gu mādaradim rakshi [si\*] daṁ sā  
 103. siraye [ya] jna da paḷamaneydi  
 104. śubha [ma] m padegu [m\*] || Svada



105. ttām paradattām vāyō harēta  
 106. vasumdharām Shasṭirvvarsha sahasrā-  
 107. ṇi viśṭāyām jāyātē kṛmih ||  
 108. bahubhirvasuddhā dattā rājabhi ssa-  
 109. garādibhiḥ yasya yasya ya  
 110. dā bhūmistasya tasya tadā phalam ||  
 111. alli basadiya kasamge [ga] ḷeva bō  
 112. ya [pa] ddamge pāgavōmdu ||

### 23. JADCHERLA INSCRIPTION OF THE KING BHULOKAMALLA

(Jaḍcherla taluk, Mahboobnagar District)

Slab lying in front of the Panchayat Samiti office

Western Chāḷukya

Bhulōkamalla

Śaka 1047, Krōdhana, Phālguṇa śu. 15, Bṛihaspativāra, Sōmagrahaṇa (A.D. 1125-26,  
Feb, 19, Thursday)

Kannada

EA, IV, pp. 49-53.

It refers itself to the reign of the Chāḷukya king, Bhulōkamalla, who is said to have been ruling from Kalyāṇa, while his younger brother Tailapa, was ruling over Kandūru-nāḍu. Further, it informs us that when the prince Tailapa was ruling over

Kanduru-nāḍu, in the year ś.1047, a certain merchant Bammiseṭṭi of the *Vīrabalanjiga* community, is said to have constructed a *chaityālaya*, the deity of which is Pārśvanātha, at Gangāpūr after washing the feet of Mēghachandra-Bhaṭṭāra-Siddhāntadēva of the ascetic line of Kuṇḍakuṇḍa, the Mēsha-pāshāṇa *gaccha*, and the Kānūrgaṇa. It is further stated that the merchant guild, for the maintenance of this Jaina *basadi*, endowed it with certain levies collected from each shop and business transaction.

### TEXT

1. Śrīmat - parama - gambhīra - syād - vād - āmōgha - lamcchanam [\*] Jīyā [\*]
2. trailōkya - nāthasya - sāsanam - Jina - sāsanam [m] [\*] Svasti [\*] - Samasta - bhuvānaśrayam - Śrī -
3. prithvī - vallabham - Mahārājadhirājam - paramēsvaram - Paramabhaṭṭā - rakam - Satyāsraya - Kulati -
4. lakam - Chālukyābharaṇam - Śrīmat - Sarvajna - Chakravartti - Bhulōka - malla - dēvara - Vijeya - rājya - mutta -
5. rōttarābhi - vṛiddhi - pravardhamānam = āchandrārka - tārambaram - Kalyāṇa - purada nelevīdi - nōlu
6. sukha - saṁkhathāvvinōdadim - rājyam geyyuttamirē || Ā - vibhuvim - tammam - dhātī - viśruta - kī -
7. rti - nēgaḷda - yuvarājam - sauryāvashṭambhade - Tailapa - dēvam - pāl - iside - [nese] ye Kāndūra - nāḍum ||
8. Śrī - Jina - śasana - doḷnaya - bīja - Syādavāda - vāda - laksham - bhavyāmbhō - Jātabhā -
9. nu - kalpam - rājīsidudu - Mūla - sangham - Urvvi - vinuta || Āṇa - gaḷda - Mūla - san -
10. ghada - Kānūrggaṇa - dalli Mēshā - pāshāṇ - ābhikhyānaprasiddha - gacchha - do

11. lānaṁ - dita - sakḷa - bharyar - abhijana - sēvyar || Sucharitra - pavitra - sāndracham -
12. drika - viśada - kīrti - kāntarbbhavya - prachaya - prastuta [vē] ne - Meghachandra - Bhaṭṭāraka
13. [brāti] śaṁnegaldr || Kshiti - pāla - mouḷi mani - dīdhiti - yim - nōrppaṭṭa - Tailarājendra |
14. paḍāsritar - enisi - negalḍi - [le] lē-yōḷnṛuta - vāky = arrgevaṛe - gaḷu - parārtha - charitrar ||
15. Svasti - samasta - bhuvana - vikhyāta - pañcha - śata - vīra - śāsana - labdhā - nēka - guṇa - gaṇāma - - kri -
16. ta - satyaśauch - āchara - chāau - charitra naya - vinaya - vijñāna - Vīrabalaṁja - dhamma - prati
17. pālana - viśuddha - guḍḍa - dhvaja - virājit - ānuna - sāhas - āli (m) gita vakshasthaḷa - bhu -
18. vana - parākram - ōnnataruṁ - vāsudēva - khaṇḍali - mūla - bhadra - vamsō - dbharuṁ - Achiccha -
19. tra - vinirggataru - chēi - ābharāṇa - bhūstitaruṁ - bhalluki - daṁḍa - hastaru - śaraṇāgata - vajra -
20. paṁjaruṁ - Ayyāvoḷa - yaynūrvvar = svāmi gaḷuṁ - mūvattāru - bīḍuṁ mummu -
21. ri - daṇḍamuṁ - samastubhaya - nānādēśiyuṁ - aśēsha - sameyaṁgaḷuṁ - Setṭigaluṁ
22. neledu - maṇakēḷuya - Bammisetti yeṭṭisida - Śrī- Gaṅgāpurada - chaityālada - Pāriśvanā
23. tadēvar - aṁga - bhō[ṇa] (ga) kkaṁ - kha [ṇ] ḍa - spphuṭita - Jīrṇnōd - dhārakkam - naḍe - vaṁtāgi - śaka - varsha 1047 ne -

24. Ya - Krōdhana - samvatsarada - Phālguṇa - suddha Paurṇamāsī - Brihaspati - vāra - sōma -
25. grahaṇadamdu - Mēghachandra - Siddhādēvara - [ne] śītiḥ - kaṇalgghēya - kalamtō-
26. ḷadu - dhārā - pūrbakam - māḍi koṭṭadatti - yantene || Āḍakeya - hasubbēgem āḍake 5 kateya
27. Javalake - āḍeka 10 etina - āḍakeya - heriṅge - āḍake 20 - melasina - tale - javalake - gidḍa - sōlage
28. kateya - melasina - javala - āḍa - sōlage - etina melasina - herlige - sōlage - sileya - hasumbege
29. ha 1 - katteya - sireya - bavalakke haga 1. etina - sireya malavege haga 2 sumṭṭiya - talē - javalā.
30. [n] kke pala 1 - katte - jalā - sumṭṭi - pala 3 ettina sumṭṭi - herige - pala elayekkiya - tale - javalake - āravā -
31. la - elayakketaya - javalakkedi - pala 1 ettina elayakkiya - heriṅge - pala 2 hippaliya
32. hasum bege gadya 4 katemya javalakke - āravala - ettina hippaliya herege phala 1 babbarada - ha -
33. sumbege - pall 1 - babbarada - katteya - Javalakke pala 2 etina - babbarada heriṅge - pala 4 - yingina - ha
34. sumbege - aravala - dhūpada - hasumbege - phala 1 ketteya - dhūpada - Javalake - pa 2 [ha] siga - raṅgaḍi
35. Yalu - Chaitradalu - haga 1 pavitradala - haga Māḍisettiya - keriyalu - basadige - biṭṭa
36. gana 1 || @ iṇti - dharmma - kādana - namta - sukhāspada maneydi sāsvatam ippanu iṇtida - nōladavam
37. tām santati vara seṇeyadura [n] mahārauravakke gaḷa gaḷani [de] vāru || priya - diṁ diṁti neye

38. kāvapurushaṅgakum mahāsṛīyu mādaya yimkōyada pātakāṅge pala  
 39. haṁ tīrtham gaḷoḷu Varaṇāsiyōḷatyugra munīṁdraraṁ - kavileyuṁ  
 . vedāḍhyaraṁ ko -  
 40. [na] mikkayaśaṁ porddumeṁdu sādī dapudi śaiḷāksharaṁ dhātri yōḷ ||  
 Svadattam (ttām) para  
 41. [da\*] ttām - vāyōhareti (ta) vasaṁdharāṁ \* śashtīrvarisha (rsha) sahasrāni  
 mishṭāyāṁ - Jāyatē Kṛimih |  
 42. maṁgaḷa - mahā Śrī Śrī Śrī @ @ @

## 24. MUNUGONDA INSCRIPTIONS

(Sattenapalli taluk, Guntur District)

Chāḷukya Chōḷas

Kulōttuṅga Chōḷa I

37th regnal year

Telugu

Newly copied

The pillar contains three Inscriptions. They inform that during the 37th regnal year of Kulōttuṅga Chola I (11th century A.D), his subordinate chief, Goṅka-bhūpa who was then ruling from Chandavōlu (Guntur District) and his soldier, built the Prithvitilaka - Jinālaya and endowed it with gifts. Further the said basadi is said to have belonged to the Śvētāmbaras (Sita Jinēśvarālayamu).

## TEXT

1. Svasti sarvalōkāśra -
2. ya Śrī Vishṇuvardhana -
3. māhārājula pra (va)
4. rdha mānavijaya
5. - samvatsarambulu
6. 37 gu srāhi | Śrīma -
7. nmahāmaṇḍalēsva -
8. ra Goṅkaya Munugō -
9. ḍi śīta jineśvarāla
10. yambunaku nicchu (i)
11. na gaḍḍuga maḍi -
12. mamu [u sa - ]

*Second Inscription*

1. Śrī sita jine -
2. śva rālayamu |
3. Śrī muni suvratu -
4. tīrthakāla maṣuti
5. pratishṭa sēsi munu
6. gōṭan dadīya jina
7. pratishṭa vikhyāti -
8. ga nilpe Goṅkaṇṇpu
9. Kattanu (gai chakambega) saichamāmba -

10.     yu gaṭṭaṇḍa chataharā
11.     ṭṭa hasahā mā chandra sa-
12.     māna yaśōdhi (rāsi)
13.     (yai) ||

*Third Inscription*

1.     Bhuvana sadi paru prathi -
2.     (na) tilakamu asēsha
3.     raja - ttā santhi sa
4.     subha - Vasadim nane
5.     vvaṇḍa (nokkarḍu) - ṭ da -
6.     rmuvu veguna ma -
7.     -sēsireṇi paṇcha
8.     mahāpātakamu sē -
9.     sinavāru banarasi
10.    vracchinavāru ganga ka -
11.    ṛtta vēyini nūru
12.    kavilala bodicchi -
13.    na vāru Svasti sṛī
14.    vistala gaddanu
15.    Vemmanāya (duni)
16.    koḍuku koḍu
17.    ..... boyini
18.    .... ni dharmuvu
19.    .....

## 25. BODHAN JAINA INSCRIPTION OF TRIBHUVANAMALLA

(Bodhan taluk, Nizamabad District)

On a slab lying near the fort

Western Chālukya

*Tribhuvanamalla* (Vikramāditya VI)

...

Kannada

APGRE, 1966, No. 304.

Incomplete. Purport not clear. Seems to register the construction of a Jaina temple by some *śrēshṭi* name not clear.

### TEXT

1. Jīyā Janēndra chaṁdrasyya pūjya pādasya śāsanam -  
[i] Nirjja taikānta vādīmdra śāsanam tatva śāsanam  
[ii] Svasti sa
2. masta bhuvanāsraya Śrī prithvīvallabha mahārājādhirāja para-meśvara parama bhaṭṭāra
3. ka satyā śraya kulatilakam Chālukyā bharanam Śrī mattribhuvana - malladēva vijaya - rājyābhi vridhyā
4. muttarōttara māchaṁdrākka tāram pravārtha mānayaṁ | prōtphu || ōstphala patra lōchana
5. [vaī]ḥ kṛṣṇe [kshu] sadbhrūmatī mākaṇḍasta bakaṇmata stanavatī Hēmadri bhūshāvati torkke [-sou] yidi tarkkēṇa



6. kshaṇa [va] tī śṛaṅgarasam parvatīvikhyātā bahudhāṇya vanitā chētōharā  
bhoginā || 111 | vanikpati statra gu -
7. ṇa karōbhūt śrēshṭiti - - - - baḷa kēra vaṁsaḥ  
-----
8. tatputraś Subhalakshmi lakshitāḥ | - - - - -  
-----
9. sūnus tasya | dṛtāmitamaṇi - - - - - śrēshṭiti nāmā janijina charaṇā rā
10. dōne saktāḥ bhavya ssarvva sva - - - - kaviya [nai] rvva mṇa nāyascha - - - -
11. - - - - - Jayāṅga nēva vikhyātō  
----- ta yōssūnu - - - - -

## 26. BEKKALLU INSCRIPTION OF THE KING TRIBHUVANAMALLA

(Jangaon taluk, Warangal District)

On a broken pillar lying near the old Siva temple, outside the village

[Chālūkyā]

*Tribhuvanamalladeva*

...

Telugu

No. 20 *Inscriptions of Andhra Pradesh, Warangal District.*

The inscription is in Telugu verse and prose of the 11th century A.D. It introduces certain Rēvirāḍḍi of the fourth caste. His son was Chandīraḍḍi. It further informs us that Mallirāḍḍi, son of Puṇṇirēḍḍi, built a Jinālaya and a *trikūṭa* in Vrekkallu and endowed it with some gifts. It is obvious from the last Telugu verse of the inscription that during

the period of the inscription (i.e. 11th century A.D.) Jains were wrongly considered as Bauddhas.

### TEXT

#### *First Face*

1. Ōm Śrimatu chaturviṁśati mū-
2. rtulaku samudraṁ piṇum-
3. da nivēdyam pūjāriki diveku ma 2.
4. irugālamu naḍupunadi || [vri] tta [||\*]
5. @ śatadaḷa hita suta vitaraṇumḍatu
6. lita nuta śita yasōrthi yamala charitru -
7. mḍatisaya guṇamulam barage vijita ri -
8. pumḍagu Malliraḍḍi viṣṭa kulamlōnu ||
9. viṣṭa kulambadi ye [ṭṭi] danina || vri || aja (ju) pādam
10. bulambuṭṭi rādyamuna viprānvāya mu
11. khyumḍu vadmajumḍu nviprula pādamu
12. lu śuchulu mēdhyāsthānajulugā nabja [ja]
13. pādābjajulum bavitrulani nissamdhigdha bham-
14. gini samasta janavrātamulum jaturtha ku-
15. lulanu samkimtu riddhāruṇini || atula chaturtha
16. vaṁśajula yaṁdati jīvadayā paratva sū
17. nrita duriṭetarā pramita nimmala buddi samr
18. ddhi śrāvaka vratayutalai vi [shishṭula\*] guvā rala
19. vaṁśamu sisṭavaṁśamai [vita] ta samasta bhū

20. bhuvana visruta mayyamdada nvyambunanu ||
21. Śrī ramāṇiyyumḍuttamumḍasēsha jana [stu\*]
22. ta nirmmalōjvalu [ti] ra yaśassamṛiddha [sugūṇa]
23. prachayumḍu suhrijjanāmbujāmbhōruḥa
24. mitruṁ ḍapramita puṇya dhanāḍhyumḍun Rēvira-
25. ḍḍi vīrārimada dvipēm̐dra nakharāyudhumḍai
26. prabhaville nimmahini || ātani namdanumḍu
27. vibudhānvaya kalpa mahīruhumḍu vikhyā-
28. ta yaśonidhānum danagha vrataśila [gha]
29. numḍa śiṣṭavam̐ śātata vārd̐dhi varddhana sudhā [m̐\*]
30. śumḍu sūnṛitavāk̐yumḍuddhatārāti va
31. nā nilum̐ ḍuru parākrama tārshyumḍu
32. Chamḍiradḍi dān || abhinava dharma namda
33. numḍaharppati tējumḍu namgunū [ri]
34. vallbhumdagu Rēviradḍiki vilāsa ratīsumḍu
35. pautrum̐ [daina] vīta bhayumḍu Vuṇṇiradḍi [ni]
36. jadāna dayāguṇa dharmma nimmala prabha
37. duritaugha saṁtama sabhāsavaduru prabhaya -
38. yye nimmahini || vāni tanūbhavumḍu ni -
39. ja vaṁśalālamumḍu galpa vrikshama
40. nu mrānadenāsamānamani mānuga
41. narthi janālinartha = tōm dānakhilārtha sāmpa
42. dalam̐ danuvuchu napramita pratāpi [yai]

43. Śrī nilayum ḍamēya guṇisī - ya dhāru
44. ṇi noppemgān || ka || kulatilakumḍam
45. ḍru nannum gulajanulani vēdkam jittakula ti -
46. lakamu nā velayamga vrekkaṇṭamgarambu
47. - - mujināgāra mette nati dhārnikumḍai ||
48. Śrī Śrī Śrī Śrī Śrī

### Second Face

1. @ ātani putrumḍujivala jīmūtadhvaja - pajāṃga mukhyala kena
2. yai kēta [ya] nija dāna guṇakhyāti meyimbarage budha nikāyamu
3. bogaḍan || vri || kamalaja mitra tējumḍu prakāśita kīrti sama
4. nvitumḍu vikrama nakharāyudhum ḍahi takamjavanōnmada ku -
5. mjarumḍu sadvimala guṇābhirāmumḍu pavitra charitrum ḍa
6. ghaugha dūrum ḍuttama mati Malliraḍḍi guṇadhāmum -
7. ḍu Gētaya putrum ḍimmaḥini || tirugani maṇḍarāchala
8. madhīrata uomkani Gāngajumḍa vistaratara dharma mārggamu
9. na dā noru vēmḍani vāsavumḍu bhāsura vibhavōnnatini vima
10. la somumḍum - nijēśvarāhitetarumḍagu sūdranikumḍu gu -
11. ṇa dhāmumḍu - - - vikramambunan || para dhanamuna
12. kaḍupa - - - paraganahīna - - - - - bomku va luka
13. meyini - - - dāna vinōḍambuna naruduga vrekkaṇṭi
14. maulika - - - n || maṇpe nbāṇdhavula nsamriddha
15. muga sanmārggambunam brōchi rakshimche nviprula nūrjitambu-
16. ga natisnēhambu - brajam beṇche ndēvani sāvalu lati

17. brītim nījanmu - - - ttimchemgīrtti mahīśaśāṁka gagaṇadi tyā
18. chelastāyigān llgadya llsvasti samasta janastutāti vista
19. rita nījanirāntarā [ya] kritatyāga dānadhramma satya
20. śaucha vimalajñāna vijñānā dyuchita sadguṇagaṇa maṇi nicha
21. ya - jita sucharitrā bharaṇa - - - prachura ruchira pra -
22. jvalita bhuvana tritayumḍunu || - - - rā dhaka mūrtti trita
23. yumḍunum | kavi gamaki vādi vāgmi naṭa bhāṭa gāyaka pāṭhaka
24. janājasra paṭhita jagadvikhyāta - na pada nāmāṁka
25. mālīkā nikaruṁ ḍunu | nijāmaḷayaśa ssudhā
26. dhavalita digni kēru (tu) mḍunum | - - tta chaturvargga pha-
27. lasāadhanā dyupāya paridīpita nirāntarāṁta
28. raṁga chatuṣṭayumḍunu | samuddharita samaya
29. chatuṣṭayumḍunu | sarvva mahī gō mahishia va
30. strābharaṇa dhana dhānya vastuvāhanēshṭa vushṭāṇna
31. dāna pramēya nijasāntarppita bhūśura varā
32. śīrvvāda śata sahasrāṇēka pravarddhitāyurārōgyai
33. śvāryya saṁpanḍunu | napaṛimita putra pautra
34. mitra gōtra saṁpnnuḍunu | ari biruda [ra]
35. [tṭaḍi] śarabha gaṁḍabhērūḍumḍunu bamdhujana
36. vanaja vana mārttaṇḍumḍunu | jāti satvara tikaḷā
37. sthāna jñānadhiyaika pūrvvaka saṁyamapakshakādi

*Third Face*

1. [pa] tti savidha karaṇāsana prayōga
2. nijakrita surata sukha samudrā [va]
3. gāḥanānēka chatura vanitā
4. jana hridayakarshaṇōpāya
5. praṇaya vinaya madhura kriyā
6. yaṁtra taṁtra pariṇatādhaḥ krita
7. manōbhavumḍunu | subhaga manō
8. bhavumḍunu | sisṭakulavārdhhi varddha
9. na sudhākarumḍunum | bati dēva gu -
10. ru dvija bhakti vrata ratnākarumḍunu |
11. naina Śrīmadvrekkaṁṭi puravareśva
12. rumḍu Malliradḍi varama pausha pu-
13. rushōttamumḍai tām guladīpakum
14. ḍaguṭamjēsi tanakulamu niruva
15. diyokkotalavāriki niruvadiyo-
16. [kko] guḍlettimchi trīkūṭambunum dakkina
17. guḍlunum dana kiha parārdha pradām
18. bulugā nettimchi dēvabhōgamunaku
19. datti viḍichi yāchamdrārkkā tārakam
20. bugā śāsanārūdha stam [bam] bu nilpi a-
21. bhinava Mallikhārjunambu puṇyasthā
22. nambugāvimchi puṇyaślōkumḍai

23. paramadharmā pratipālanāmbu sēśem
24. dama yānvāyam banādi sam
25. siddhambaina jina jaina dhammambunam
26. bravartilluchunikiṁ jēsi vimalajñā
27. nambuna nūhimchi viveka [vi] dyā
28. dharuṁḍai || vri llamaraṅga śaiva, vai-
29. shṇava nijāruha bauddhamulaina yi
30. cchatussamayamulūṁ britha
31. gmatamu śamśaya hētuvu daivame-
32. lla nēkama yami yaikya bhāvamuna
33. ṁgalmasha haruṁḍu Malliraḍḍi yatya
34. mitaguṇādhyuṁ dīyatulitāya
35. tanāmbulu nilpeṁ brītitōṁ || kula
36. girulūṁ jamdratāraluṁgala yamṭaku -
37. ṁdharāṇi kalayanṭaku dikkula
38. barvvi Malliraḍḍi vipula dharmmamū [yara]
39. ge daṁdri bhuvanamulanḍun || Svasti
40. maṅgaḷa mahā Śrī Śrī Śrī Śrī Śrī

## 27. BHOGĀPURAM INSCRIPTION

(Vijayanagaram taluk, Visakhapatnam District)

On a slab lying in the middle of the village.

Eastern Gaṅga

Anantavarmadēva

Ś.1100, 11th regnal year

Telugu

Newly copied

Broken and badly damaged. It informs us that the merchant Kannama nāyaka constructed Rājarāja jinalaya at Bhōgāpuram in 11th regnal year of the Eastern Gaṅga king Anantavarmadēva.

### TEXT

1.     --- Śrī śaka varshāmbulu 110 (0)-----
2.     --- Śrīmadanantavarmma dēvara (pravardma ----)
3.     ---- Jaya rājya samvatsarambulu 11 ---
4.     ----- Uttarāyaṇa samkrānti nimittama ----
5.     ---mipuna nānādēsi - - - Gaṅga Vīra venṭṭayya na ba ---
6.     ----- na ----- bharāṇa nāthā setṭi ka (mma)
7.     ----- satiyattimchina Śrī rājarāja jinalaya - - nakdu rāja ----
8.     ----- gramada -----

(Remaining lines are badly obliterated)



## 28. AMARAPURAM INSCRIPTION

(Madakasira Taluk, Anantapur District)

On a pedestal lying in the court-yard of the ruined Jaina Temple, 1 km, away from the village.

...

...

13th century Telugu-Kanarese characters

Kannaḍa

ARSIE, 1917, No. 42.

It informs that this basadi is caused to be made by a pupil of Bālendu-Maladhāri, a disciple of Tribhuvanakīrtirāvula of Ingalēśvara, belonging to *Mūlasaṅgha*, *Dēśiya gaṇa*. Kundakundānvaya and the Pustaka *gacchha*, The *vr̥itti* here is said to have been held by Challapilladēva. Since the present empty pedestal has three lions at the bottom of it, the deity of the *basadi* is Mahāvīra whose laṅchana is lion.

### TEXT

1. Śrī Mūla saṅga Dēsiyagaṇa kundakundānvaya Pustaka gacchha ingalēśvarada baliya (ribhuvana kīrti (ra) Vulara Sishyara Bālēndu maladhāri dēvara (guḍḍa) mādisida.
2. (ba) sadi || Vṛitti (va) nta Challpilledēvana |

## 29. KANUPARTHIPADU JAINA INSCRIPTION

(Nellore Taluk, Nellore District) .

From a field No. 383 to east of the village

Chālukya Chōlas

Rājarājadeva III

37th regnal year (1253 A.D.)

Tamil

*A collection of the Inscriptions on copper plates and stones in the Nellore District, Part II, No. 27, P. 789.*

Hail ! Prosperity ! In the 37th regnal year of the reign of the emperor of the three worlds, the glorious Rājarājadeva III, Pramaladevi, had the steps leading to the shrine (pallichchādam) of the Jaina Temple (called after) Karikāla Chōla, built on behalf of Matisāgaradēva.

### TEXT

1. Svasti Śrī Tribhuvana
2. Chakkravartikal Śrī Rāja-
3. Rāja Dēvar (k) ku Āndu
4. 37 Vathu Mālisākarath
5. (d)ēvarkkāka Karikāchō-
6. la jinālayaththup pa
7. llichchādam Irānga-
8. I yittuk kuduthē-
9. n Pramala dēvi (yi)
10. Yēn

### **III. VOTIVE**



## 29A. COPPERPLATE GRANT OF PRITHIVI-ŚRĪ-MŪLĀRĀJA

(Kondavidu, Guntur District)

....

ŚRĪ PRITHIVI MŪLĀRĀJA

25th regnal Year

Sanskrit

6th century characters

Reference : Three Copper plate grants of Prithivī - Śrī - Mūlāāja from Kondavidu, Journal of the Epigraphical Society of India, XVI, pp.71-84 and also see ARHAT VACHANA, VOL.2 No.3 June 1990, pp 39-45.

It records a gift of village, Kaluvacheruvula of Tālupāka *vishaya* to the Vardhamani-*Mahāvihāra* established by Mahāmēghavāhana given by Prithivī-Śrī-Mūlārāja, son of Śrī Prabhākara Mahārāja, during his 25th regnal year when he was camping at Tāṇḍikoṇḍa (Modern Tadikonda, Guntur district). The grant is said to have been given for the benefit of the *Āryabhikṣhu Saṅgha* who followed the four fold principles without encumbrances by the *Mahāmātra*.

It is not a cordian knot to identify Vardhamānapura and Mahāmēghavāhana. Vardhamānapura derived its name from the *Vihara*, Vardhamāni. It is identifiable with the present day village Vaḍḍananu, close to Tandikonda, from which the grant was made. During excavations at Vaddamanu by the Birla institute, some coins bearing legends *Śirinahāsada*, *Śirisakasada*, etc. and a standing lion with a twisted tail on the obverse have been discovered. The Guntupalli record introduces a King Śiri-Sada of Mahāmēghavāhana family. Hence, Mahāmēghavāhana of the grant may be identified either with king Sada of Guntupalli record or with king Kharavela of Hathigumpha inscription, as both the rulers hailed from Mahameghavahana family and had the title of *Kalingādhipati*.

## TEXT

*First Plate*

1. Svasti Vijaya-Tāṇḍikōṇḍa  
-vāsakād=deva dvija--guru-charana-samārādhi (dha)n-ā-
2. dhigata-niratisāya-punya-nichayasya  
sakala-ding-mandal-ālankāra-bhūta-ya-1<sup>10</sup>
3. śasaḥ śrī-Prabhākara-vikhyāta mahārājasys ssū(sū) nur=mmātā-pitri-pād-  
ānudhyātaś=śruti-
4. smṛiti-vihita-padārth-āvabōdha-janita-prajñā-vivēka-niravagat-ānupālita-

*Second Plate, First side*

5. śēsha-varṇa-āśrama-dharmmaḥ par-ānugraha-mātra-prayōjana-
6. pratipann-aśvarya-guru-bhāraḥ parama-mahēśvaraḥ
7. śrīmān=Prithivi-śrī-Mūlarāja(ḥ\*) ēvam=ājñāpaayati yathā (||\*)
8. Y<sup>11</sup> a Tālupāka-vishayē Vēlpukōṇḍa Uṇukōṇḍa Maddi-

*Second Plate Second side*

9. cheṇuvu Ātukūr=ākhyā grāma<sup>12</sup> madhy=avasthitaḥ Kalvacheṇuvula
10. nāma grāmaḥ śrī-Mahāmēghavāhana-Pratishṭhāpita-Vardhamā<sup>13</sup>
11. ni-mahāvihāra-nivāsa-ratēr=ddhyān-ādhyāyana-kamm-ānushṭhāna-
12. parasy=āryya-bhikshu-saṅghasya yathā sukham chatur-vidha-pratyāya-

*Third Plate, First side*

13. paribhōgāya sarvva-bādha (dhā)-parihāreṇa sarvv-ādāna-parivāraḥ
14. tāmra-śāsanikṛitya mahāmātra (trā) puṇya-śāsana <sup>14</sup> mātāmahi-
15. puṇya-prāptyarthaṁ Pṛithivi-śri-Mūlarājēna dattaḥ (||\*) Tad=anu-
16. śruti-smṛiti-vihita-sad=āchār=nushṭhānaparais=sarvvair=ēva

*Third Plate, Second side*

17. rājabhir=ayam=asmadyō dharmma iti paripālaniyaḥ (|| \*)
18. Hastikōśa-Virakōśēna <sup>15</sup> tadhā (th=a)py=uktaṁ(tam) || Bahubhir=vva- <sup>16</sup>
19. sudhā dattā bahubhiś=ch=ānupālita (| \*) yasya yasya
20. yadā bhūmiḥ tasya tasya tadā phalam=iti || (1 \*)

*Fourth Plate, First side*

21. yaś=ch=atra lobha-pramādād=ajnāna-kshudra-parichāra-
22. dōsha-vaśād(t)-vivi(dhi)-lōpaṁ kuryāt tasy=āyaṁ smṛiti-vihita-
23. pratyavāyō yath=āha=(|| \*) Nighnatām=bhatṛi-gō-vipra-
24. bala-yōshid=vipaśchidaḥ (| \*) ya gatis=sā bhavēd=vṛitti-

*Fourth Plate, Second side*

25. harataḥ śāsan=a(m)kitam ||(2\*) Tām=ēva rakshatō yatnāt
26. nibōdha-Kṛitinaḥ phalam (|\*) n=aika-kalpa-sahasrāṇi <sup>4</sup> <sup>19</sup>
27. divi dēvais=sa di(di)vyati || (3\*) Shashṭi-varsha-sahasrāṇi
28. svarggē kṛidati bhūmidāḥ (|\*) ākshēptā ch=ānnumantā cha tāny=ēva

*Fifth Plate*

29. narakē vasēd=iti || (4\*) Pravarddhamāna-vijaya-saṁvatsarē pancha-
30. vimśati-tamē Āsha(shā)ḍha-māsa-sukla-pakshasya prati-
31. padi sva-mukh=ājñaya (|| ) yāvaj=jaladhi-Mērv=ārka-din-mahi-
32. nabhasa(s\*)=sthiti (ḥ \* | ) tāva (ś \* )=śrī-Mūlarājasya lōkē tiṣṭau śāsana(m\*)  
|| (5\*)<sup>18</sup>

**29B. PEDDAPURAPPADU PLATES OF VISHAMASIDDHI**

(East Godavari District)

Eastern Chālukyas of Vēngī

Vishamaśiddhi (i.e. Vishnuvardhana II)

7th century A.D.

Sanskrit and Telugu

Bharati, October, 1983 and May 1985., see also Bharati, Oct., 1984.

Very recently three sets of copper plates have been found in Peddapurappadu of East Godavari district. All the three plates have been published by Sri. J.Durgaprasad in the Telugu monthly, Bharati. All the three sets refer to the Chālukya King, Vishnuvardhana II (i.e.Vishamaśiddhi) who reigned from A.D. 673 to 683. From these plates only, it is known that Vishnuvardhana II had leanings towards Jainism. Here the texts of two sets are given. Though the issue of occasions are different, the purport of the plates is the same.



They register a gift of land to Jain temples given to Śrī Kanakananḍi-āchārya who belonged to Yāpanīya saṅgha by Śrī Vishamaśiddhi (i.e. Viṣṇu-Vardhana - II). Further, the gift of land is stated to have been given to Jain temples, situated at Kākaṇḍiparru (modern Kakinada, East Godavari District) Turangu (i.e. area around Turangēśvara temple near Kakinada) Koyyūru (modern Kovuru, near Kakinada, East Godavari dt.) Pottapi *Vishaya* may be identical with Pottapināḍu of Vīrachōḍa inscription found at Pithapuram, East Godavari district. The other villages like Nadipūr, Indūru, Partipāka of the plates are not identifiable at present. These plates throw a flood of light on the existence of Yāpanīya-saṅgha in East Godavari district during the 7th century A.D. itself.

## TEXT OF THE SET NO. I

## FIRST PLATE

## SECOND FACE

1. Svasti-Srīmatām-sakala Jagabhishtūyamānamānavya-
2. Sa-gōtraṇām Hārītiputrāṇām-svāmi-mahāsēna-pādānu-
3. dhyātāṇām kauśikīvara prasādalabdha-rājyāṇām | Bhagavannā -
4. rāyaṇa prasāda samāsādita vara varāha-lā-
5. nchanāṇām Chālukyāṇām-kula-Jaladhi-samudita-ēndu Śrī-
6. Viṣṇuvarddhana-mahārājaḥ | tasyātmaja -  
Śrī-Jayasinghavarma - ||
7. tat priyānujasya Indrabhaṭṭarakasya-priya - tanaya Śrī - Vishamasi-
8. ddi-mahārājaḥ || Yāpanīya -vriksha-mūla gaṇa-tilakasya-Bha-

## SECOND PLATE

## FIRST FACE

9. gavataḥ-Kanakanandāchāryasya-dharma-upadēśanaka sumistitā-
10. ya-Jinālayāya-Bhogavatā mahāryatām-balivaiśyadeva-śaraṇa-

11. rtham-svadamābhivriiddha-ashtami vishayē kakandi paṇṇu nāma-grāmasya-
12. Jinālayasya-stala - bhōga kshētrasya-uttarataḥ rathya mārgga-pūrvvataḥ |
13. (Pritha) dakshiṇa staṭākam - pacchima staṭākā-du dagrityā Jugatyā-
14. rathya mārggaḥ || grāmasya pūrvva syyāndi(śi) kummarammu-nāma
15. kshētra-dvādaśa vṛhi khaṇḍikāphalastānaml anyam pitaṇṇaika-
16. vaduganāma-kshētram dvādaśa vṛhi-khaṇḍikā  
phalastānaml - grāmasya
17. dakshinataḥ trīśatakramuka vrikshāvāṭam || \* tasyaiva - prati -

## SECOND PLATE

## SECOND FACE

18. bande | turāṅgunāma-grāma - Jinālayasya stala-bhōga-kshētrasya.
19. Pūrvva taṇṇapandaḥ-Dakshinataḥ radhya pacchimataḥ rathya-uttarataḥ-gōchā-
20. ram || grāmasya-uttarataḥ tāṇnammunāma phalakshētram tasya pū-
21. rvvataḥ gōcharam dakshinatar pandaḥ pacchimatō-.. gaḍḍa-
22. Uttarataḥ Domniguṇḍa kshētram || \* || tasyaiva pratibavndē
23. Koyyūṇu-nāma grāma-Jinālayasya stala-bhōga kshētrasya pū-
24. rvvataḥ rathya-Dakshinatōraṇyam pacchimatō vaṭavriksham uttaratō-
25. rathya mārggaṅgrāmasya īśanyāndiśi ashtaśata khaṇḍikā phala-
26. stānam trirāvanāma kshētraml tasya pūrvvataḥ ūshaarakshētram-dakshiṇa-

## THIRD PLATE

## FIRST FACE

27. tō-navarāmam - pacchimatō-grāmasya-mahāśīmā uttarasysā-- mahā -
28. sīmā | anyam dviśata-khaṇḍikā phalastānam  
dvirāvam grāmasya-dakshiṇa-
29. taḥ shadkanḍikā kōdrave bīja phalastānam \*  
ītyē-vamādi kshē-
30. trasya ubhaya sasya-bhōgasya sarvvakara .....dattaḥ |
31. bahubhirvva sudhadattā ||| bahubhischānupālita ||| ya-
32. śya-yaśya-yadā bhūmi ||| stasya - tasya tadāphalam |||| navi
33. (sham-vi) shamityāhuḥ dēvasyam vishamucya-tē ||| vishamēkā
34. (kinam hanti) ||| Devasyam putra pautrikam |||  
svadattam - paradattam vā |||
35. (yo harēttu) vasundharām ||| shashtirvarsha -  
Sahasrāṇi ||| vishtayām Jā -
36. (Yatē krimiḥi) |||

## FIRST PLATE

## SECOND FACE

1. svasti-vijayavāḍa - skalāvārat - śrīmatām-sakala-Jagada-
2. bhisṭūya-mānavyasya-gōtraṇām-hāritīputraṇām-svāmi-
3. mahāsēna Pādānudhyātānām-kausikī vara-prasada labdha-rā-
4. Jyānām-Bhagavannārayaṇa-prasāda-samāsādita-vara-va
5. rāha-lānchanāṇām-āśvamēdhā-avabritha-snāna pavitrīkrita

6. ----- chālukyānām ----- kāya -vinayā -
7. vikramāji (rjii) ta-chārubhūrikīrti-Śrī-Vishṇuvardhana-mahārājaḥ

## SECOND PLATE

## FIRST FACE

8. tasyātmajaḥ Śrī-Jayasimhavallabha-mahārājaḥ  
tātpriyānujasya-
9. gōdārya-gāmbhīrya-kāntyādi-guṇa-gaṇāla-mkṛita-śarīrasya-sva
10. Vikramākṛānta-mahīmāṇḍala-syēnddra-samāna -  
vikramasēndra-bha-
11. tṭārakasys-priyatanah-svāsīdhāra-samita-ripu nrīpati
12. makuṭa-taṭi-ghaṭitānēka-maṇi-kiraṇa-rāga  
ranjata-charaṇa-yu
13. galaḥ parama-Brahmmānyari-māta - pitru  
pādānudyātaḥ-kali
14. timira nira sanoudyōtita-prapayādityaḥ-Śrī-  
visha-

## SECOND PLATE

## SECOND FACE

15. masiddhi-mahārājaḥ-vriksha-mūla(i) yapanīya  
gaṇa-tilaka-
16. sya-Bhāgavataḥ kanakanandyāchāryasya-Dharmōpadēśa-naka
17. sumishtiāya-jinālayāsyā Bhagavatā-mahatām-ba
18. li-vaiśyadēva-navakarmma-saranārdham-  
svadharmābhivridha-

19. pōtupa-vishayē yēlinadya rrpūrvata-Jamann-  
ūṛēvu-grāmā-
20. ddakshinē - Naḍupūra-grāmāt pacchamē-  
iṣṭuru gramāt
21. uttare-chapān madhyē partipāka grāmāt-datta

## THIRD PLATE

## FIRST FACE

22. dhākaranīya-itarpara-sakhyāta rājyeh  
raja bhirpari pā-
23. laya tavyam atrvyāsa gītāḥ bahubhirva  
sudhādattā-
24. bahubhiscchānu pālītā yaśya-yaśya-yadā-  
bhūmih tasya-
25. tasya tadā phalam || svapitā bharta-gō-vip-  
ra-bāla yē-
26. shittapasviṇām yāgati ssāhmēmedbhū  
mim hara tasyā-
27. sanāmkitam || Ayam dharma | prathama  
paripālitaḥ
28. āṇati svamukham Ubhaya gaṇa rakhitavyam  
vyam.

### 30. AKUNURU INSCRIPTION OF ŚAṆKARAGAṆA

(Jangaon Taluk, Warangal District)

On a stone before Ramalaya

Rāshtrakūṭa

...

Undated

Kannāḍa

No. 3, *Inscriptions of Andhra Pradesh, Warangal District.*

Damaged. Records a gift of land made by some people, when Indupayya was governing Akunuru and while Sankaragaṇḍarasa who bore title *Mahāsāmantādhipati*, *Jayadhīra*, and *Viṭṭi Nārāyaṇa*, was ruling over Kollipāka-*nāḍu* 20,000, to the *basadi* at Kollipāka.

#### TEXT

##### *First Face*

1. Samadhigata paṁ-
2. cha maha śabda māhā
3. sāmantādhipati Jaya-
4. dhīra chhevaṇaraju
5. abhimānadhavaḷa ra-
6. ṭṭa śūraru rāja bhūri [śra]
7. va viṭṭi nārāyaṇa
8. satyaṇṇava dharma ra-

9. tnagara Śrīmatsaṅka[ra]
10. gaṇḍarasaru Kolli[pā]
11. kenāḍa rājyābhivriḍḍha-
12. de ippattichhāsirala
13. nāluttire Ākunūra
14. Indupayyana rājya

*Second Face (In two vertical pieces)*

15. bhivri utta [rō] ttaram polva-
16. ttire Kolli [pā]-keya piri-
17. ya basadi [ye--yabhaṭṭu]
18. Revanayyana- - - sagaḷu Ere-
19. yakastalaṇa - sarppaga -
20. rapayyaga - - ṭṭi damaga
21. nimayyārā - - mayyana-
22. sililappu - - radarerim
23. pparara Jyēga-kabbe [ga]
24. rājamayya - - puṭṭija [ma]
25. kkaḷurati [ye] - bbeyum [dra]
26. mnabbeyum - - charakula
27. santatiyārā - mayya [pparā]
28. [ga] ṛisi - - - - raṭṭasamu -
29. drameḷudu - - ḷakotṭa

*Third Face*

30. raṭṭasamu -----
31. sinavāru [puravaṇa]
32. chuḍu varini Poḍi [chi]-
33. naṭṭi vāḍucha [m̐] [pi] [na]
34. vāru baransasi vrachi
35. navaru peddakoḍuku
36. kapālabuseṭa ba-
37. ṭṭi alugu vāni-
38. -pāpambu gonnavāru
39. chaṭuvu krochhina
40. yodḍḍaṇi pēru
41. chiluvina Bō
42. Yunḍu
43. ggōvadhayyu strīvadhayyu
44. ṛishivadhayyu putrava-
45. dhayya bramnati yumemba
46. panchamahāpāṭaka ga
47. yḍallina pāpalōka
48. [dogga] narakadotiya
49. [ru]



### 31. THE MUSINIKONḌA GRANT OF VISHṆUVARDHANA III

Eastern Chālukyas of Vēngi

Vishṇuvardhana III

8th century characters

Sanskrit

*JAHS*, Vol. XVI, Parts 1-4, pp.42 ff.

In view of its importance, I have given below its detailed summary.

The Musinikonḍa grant is the earliest record which speaks of the prosperous state of Jainism in Āndhra. It refers to the venerable community of the *Surāshṭra-gaṇa* or *Kāvurūrigaṇa* of the *Sanghānvaya* which had its seat at modern Vijayawada (Krishna Dist.) The record further mentions the lineage of the pontiff. It records the grant of the village of Musinikonḍa of the *Toṅka-Nāṭavāḍi-vishaya* to the venerable *Kalibhadrāchārya* for the benefit of the Jaina temple. (i.e. *Neḍumbi-vasadi*) at Bezwāḍa (mod. Vijayawāḍa, Krishna District), presumably built by Ayyanamaḥāḍēvī, queen of Kubja Vishṇuvardhana (A.D. 624-641). The record renews the grant of the village Musinikonḍa. Kalibhadrāchārya, who got the grant renewed, was the seventh in line from Chāndraprabha, the first pontiff of the *vasadi*. It is also mentioned that Chāndraprabha's pupil's pupil was Ravichāndrāchārya whose disciple's disciple was Ravinaṇḍin, whose disciple was Kalibhadrāchārya, the proceptor of the *vasadi* at the time of Vishṇuvardhana III.

Now it is apparent that the first recorded Jaina establishment in Andhra is the *Nedumbi vasadi* of Vijayawāḍa. Further it may not be wrong to infer that Chāndraprabha, the founder of the *vasadi*, might have migrated from western Deccan, where Kubjavishṇuvardhana acted as *Yuvarāja*, before he was appointed as the governor of Vēngi. Chāndraprabha might have come to Vēngi along with his royal disciple. Then he became the preceptor of Ayyamamahāḍēvī, the wife of Kubja Vishṇuvardhana.

## TEXT

*Plate - 1 - Face 1*

1. Svasti śrīmatām sakalabhuvana saṁstūyamāna (māna) vyasa gō
2. trāṇām hāritiputrāṇām Kouśīkivaraprasāda labdha rājyānām
3. Swāmi mahāsena padānudhyātānām mātṛigaṇa paripālītānām
4. Bhagavannārāyaṇa prasāda samāsādita vara varāha lā
5. nchhanānām aśvamēdha yājīnām chalukyānām kulamalaṅkarishṇoh
6. Śrī Viṣṇuvardhana mahārājasya pautraḥ Śrī Maṅgiyuva
7. rājasya priya tanayaḥ svāsīdhārā nāmīta ripu nṛpati

*Second Face :*

1. makūṭa ghaṭita maṇi kirana rāga ranjita charana
2. yugaḷaḥ parama brahmaṇyah mātā pitru padānudhyātāh
3. Śrī Viṣṇuvardhanamahārājah sarvajnāpayati vidita
4. mastu vo svādita māggasirsha māsa bahula
5. dvādasi pūrvāhna paramēśvara īśva pādanvayāla udhvā
6. tu tyiuitcha dhapaladesa tu hridaya de si kāvu
7. ūri gaṇa saṅghānvaya surastrā gaṇē sṛī Chāndra prabhā

*PLATE - 2 - FACE 2*

1. chārya prasishya ravichandrāchārya prasishya ravi nandya
2. chārya kamalabhadraāchārya prasishya dēvanandya chā
3. ryā yā ashtaṅga divyajāna vaśīkṛitā śēsha nṛipa
4. tī maṇḍala Srimat Kalibhadraāchāryāyā-sṛmad
5. dārḥata manavarata pūja pravamnatayā sṛī Tōnka

6. natavadi Vishayē Musinikundākhyā nāma grā
7. mē Śrī Kubjavishṭhuvardhana mārārajasya tasya

## FACE 2

1. priyavallabhē Ayyanamahādevi Bizavaṭa na
2. dūmbi vasatyē Śrīmat Kalibhadrāchāryanaudaka pūrvam
3. Kṛitva sarva karavamja asmadāyurārōgya dharma yaśō
4. bhivṛiddhayē dattam asmābhīh asya grāme sīmā
5. simāni pūrvatah aruvalapallama gatah da
6. kshīṇatah Kusumaguṇḍa prishṭata chintakoḍṛāyi rā
7. viguṇṭa simāvadhigatah paśchimatah mrāṅgūrā

## PLATE 3 - FACE 1

1. yisīmāvadhigataḥ uttarataḥ rācheṛuvula
2. chillarā pallavu sīmāvadhigataḥ evam chātu
3. ravadi paryantha asya grāma simānividdi dikshu
4. simāni āgneyataḥ virigunda chēmṛōvya
5. la tākastyē māgaṭanūyi daṇḥa panna
6. sasīmāvadhigataḥ Nairiti dikshu rāvadi ravi
7. guṇḍa paschimachā patṛāyi yellamabhikyutrukallusi

## FACE 2

1. māvadhigataḥ vāyavadikashu rāvadi diggi rai
2. sīmavadhigataḥ Isāna dikshurāvadi muvllu
3. Donka poṭalu sīmāvadhigataḥ evam chiddikshu
4. chaturāvadi paryantham asya parinaka chītā

5. bādhām karōti sa panchamaha pātaka samyukte bhavati
6. asya grāmaṃ prōyiti saṭa aṛisōṭa dvēpakshi
7. nasthi Vyasē nōktah svadattāṃ paradattāṃ vāyo hareti

*PLATE 4 FACE 1*

1. vasundharā shashtiṃ varsha sahasrāṇi vishṭāyām
2. jāyate krimiḥ bahubhirvasudhā dattā bahubischā
3. nupālītā yaśya yaśya yadā bhūmi ta
4. sya tasya tadā phalam asya grāme sarva
5. kshetra pramānam pancha trim śottara sahasra
6. Kodrava bijavapa mātraḥ Chandrānvayā Jinē
7. ndrāṇām sāsanāya pōnāsinōku tirtha rchā

*FACE 2*

1. nthā sambhūtāṃ -prabhina ghanabhāna - - - - - ā
2. jñapti Ayyanamahādevi sāsenām kitam
3. Kubjavishṇuvardhana mahārājasya
4. griha pari - - - - - -sūtra pramāṇa purvataḥ bandhah dakshi
5. nathah nasala bandah paschimathah ayaṇah uttarataḥ
6. kondilāya desa leṭu

## 32. MAŚULIPATAM PLATES OF AMMARĀJA II

(Ed. by Sri B.V. Krishna Rao in EI, XXIV, p. 268)

Eastern Chālukyas of Vēṅgī

Ammarāja II

Undated record

...

The second part of the inscription (11. 39-50) opens with a description of a family of feudatory chieftains, who professed the Jaina religion. The son of Naravāhana was Melaparāja who was an embodiment of virtues like liberality, pride and praiseworthy conduct. He, therefore, bore the epithet *Mānavadēva*. He is said to have been a worshipper of the lotus feet of the blessed Lord Jina. His wife was Mēṇḍāmba. She was a fervent follower of the teachings of Lord Jina (*Jainavrata*). To them, Melaparāja and Mēṇḍāmba, were born two sons, Bhīma or Rāja-Bhīma and Naravāhana (II). They, too, were devoted to the *Jaina-dharma*. The inscription then refers (11. 51-54) to the Jaina pontiff (āchārya), the preceptor of the two noble men Bhīma and Naravāhana II. He was the renowned Jayasēna, who bore the surname Nāthasēna and was the disciple of the illustrious Chandrasēna. Jayasēna was a master of all the sāstras. He was well versed in the Siddhānta, i.e. Jaina siddhānta; He attained proficiency in *Para-samaya*. He was honoured by Śrāvakas, Kshapaṇakas, Kshullakas and the ajjakas. For the benefit of the celebrated Jaina pontiff, who was their religious preceptor, Bhīma and Naravāhana II constructed two Jaina temples (*jina-bhavaṇa*) at Vijayavāṭikā (modern Vijayawada) and for that purpose King Ammarāja granted the village of Peḍḍa-Galiḍiparru (modern Peda-Gadelavrru, Guntur district) having converted into a *dēvabhōga*, and exempted it from all kinds of burdens and taxation.

Several orders of the Jaina ascetics and lay worshippers are mentioned in the record. The Śrāvakas, for instance, are Jaina laymen; the Kshapaṇakas, are Jaina yatis

(ascetics). A Jaina *kshullaka* is one who is a *Śrāvaka* of a high order. Below is given only that portion of the grant which refers to the Jaina grant.

### TEXT

35. ----- || sa sama
36. sta bhuvaṇāśraya śrōvijayāditya - mahārājādhirāja paramēśvara - parama-
37. bhaṭṭārakah | velanāṇḍu vishaya nivāsinō Rāshṭrakūṭa  
pramukhāṇ kuṭimbinassamasta-
38. sāmāntā(ṇṭa) apura mahāmātra purōhitāmātya Śrēṣṭhi sēnāpati  
Śrī Karaṇā dharmādhyaksha
39. dvādaśasthāna(nā) dhīpatounsamāhūyē ttamāṇnāpayati viditamastu vaḥ |  
Śrīmānudadapā-
40. di ma (mā) hāntriṇayaṇa kulasādhur - - - grēvyākhyō | gōtrē (traḥ) simhā sanātō
41. viditō (na) raāhanaśchalukyō (śānam || ) Śrī Karaṇāgururggruṇi va |  
vibudhaguru-
42. sma (ka) larā (jasi-ntajñah) | Naravāhana ityāśīnyakrita naravāhanaḥ prākāśita-
43. yaśasā | yasyāgrasutō guṇavān | Mēlaparājō guṇapra [bhā] vō dānou<sup>1</sup> mānou  
mā -
44. navacharitō | mānavadēvō jinēndrapadapadmā (rchakō) || tasya satō Mēṇḍā  
mbā | sāu tēva pati-
45. vra atā jinavratācharitā | satyavatau (vi) nayavatau | satahāharapradāyino  
dhṛitadharmmā | tajjou-
46. (su) tou prasiddhou | buddhi parou | sakalāśāstra śatravivēkou | Bhauma  
naravāhanakhyou<sup>1</sup> vikhyātou rā-
47. ma Lakshmaṇāvivā lōkē | you Bhīmārjjunaśa(sa) ddruasou | balayuta baladēva  
vāsudēva [sama]nou | [Na]-

48. kula sahadēva tulyou<sup>1</sup> tou jātou jainadharmaniratacharitou || Śrī  
machālukyabhīm kshitipat[tikrupa-]
49. yā labdhasāmantachihnou<sup>1</sup> | Śrīdvarou rrvambarashṭivana (?)  
padavilasachhāmarachhatra (filou l)
50. ----- rikasthou Śikhiruhapaṭala chhādhyā saktharkkarī kou | Jātou  
chalukya (chulou) l
51. ----- Karihayou Kāhalādhyā bhyupētou || Jaināchāryyo  
yadyō gururakhi-
52. laguṇāschoṃdrasēnakhya śishyō | śsātrajñōmnā (nā) thasēnō muni  
nuthajayasēnō minirddhōkshitātmā | si-
53. ddhāntajñāḥ Kalājñāḥ parasamayapaṭuḥ Sannutōtkṛṣṭavṛtta | śsātpātraḥ  
śrāvakāṇām kshapaṇakasu (ja)-
54. nakshullakārjyā (ryyā) jjakāṇām | tasmai tābhyām rājabhīmanaravāhaṇā  
bhyām vijayavāṭikāyām
55. Jinabhavanayuga nnirmmītamētaddharmmārtha mas mābhi ssarvva-  
karaparihāram dēvabhōgō-
56. Kṛitya peddangālīdiparṇu nāma grāmō dattaḥ ||

(Then follow the particulars about the boundaries)

### 33. KALACHUMBARRU PLATES OF AMMARĀJA II

(Attili taluk, West Godavari District)

Eastern Chālūkyas of Vēṅgī

Ammarāja II

...

Sanskrit

El. Vol. VII, pp. 177-192

It registers the grant of a village named Kaluchumbaru (modern Kanchumari, West Godavari District) in the Atilinādu province, to a Jaina teacher named Arahamandin, belonging to the *valahāri-gaṇa* and the *Aḍḍakali-gacchha*, for the purpose of providing for repairs to the charitable dining hall of a Jina temple called *Sarvaṭōkāśraya-jinabhavana*. The editor of the record also states that the grant was evidently made by Amma II himself, but it was caused too be given by a certain lady named Chāmekāmba, who belonged to the Pāṭṭavardhika lineage and was a pupil of Arahamandin. Then we are told that his preceptor was Ayyapotimuni whose preceptor was Sakala-Chandra-Siddhanta-muni. This record is very important as it shows that the Jainas were not hostile to the caste system. The text pertaining to the Jaina grant is only given here.

#### TEXT

- L. 47.        - - - - - || sa samasta
48.        bhuvanāsrya - Śrī vijayāditya - mahārājādhirāja-paramēśvara-parama bha
49.        ṭṭārakah parama-brahmanyam-Attilināṇḍuvishaya-nivāsinō    rāshtrakūṭa  
             -pramu-
50.        Khān=kuṭumbinas=samāhūy=ētham=ajñāpayatiḥ || Aḍḍakali-gacchha-nāmā |  
             vala
51.        hāri-gaṇa-pratīta-vikhyāta-yaśaḥ | chātur vvarṇā (ṃya)-śramaṇa-viśeṣh-āṇṇa
52.        lashnita-mamaskah || Śrī-rāja-chalukyānvaya - - | parivārīta-  
             Pāṭṭavarddhik-ānvaya ti-
53.        laka | gaṇikājana-mukha-kamu(ma) ladyumaṇi-dyutir-ihahi-Chāmekā
54.        mb=ābhūt=śa | Jina-dharmma-jala-vivardhana | śaśi-ruchira-samā
55.        na-kīrti-lābha-vilōla ldāna-dayā - śīla-yutā | chāru
56.        śrī - - śrāvakī budha-śruta-niratā || yasyāḥ - - - guru-pamktriuchya



57. tē || - - - - Siddhānta-pāradīśva - - prakāṭita guṇa-  
Sakalachandrasiddhānta-muni[h]
58. tach-chhishyō guṇavāṇ = prabhu r= amitayaśās = su - matir = Ayyapōti - mu-
59. nīndraḥ || Tach - chhiśhyāy = Arahamandyaṁkita-vara - munaye - - -  
Chāmekāmba subhaktyā Śrī
60. mat Śrī Sarvalōkāśraya-Jina bhavaṇa-khyāta-satr-āṭṭa(rttha) m=uchchhair  
Vveṁginatha-Amma
61. rāje kshatibhriti Kaluchumbārṇu-su-grāmaṁ=ishṭām | [Sa]nthusṭā  
dāpatyitvā bu-
62. dhā-jana-vinutaṁ yatrā jāgrāha kīrttim ||

### 34. KESANAPALLI INSCRIPTION

(Gurazala taluk, Guntur District)

...

...

8th century Telugu characters

Telugu and Sanskrit

APGRE, 1965, No. 109.

Fragmentary and also abraded. Seems to register a gift made by Rattagutta. Further it also refers to a Jaina monk Chandrakīrti Āchārya, a disciple of Charaṇachandrāchārya who is again a disciple of Guṇāchārya of Kālamilupu-gaṇa (?)

## TEXT

*FIRST FACE*

1. - - - - - nya cherṣa tanṣu
2. - - - ri Raṭṭa guḍlu ko
3. ṛlu paṅgari pōlu kshō
4. - Raṭṭaguṭṭa bādiyā yu
5. vuḷa raṭṭaguḍlu - -
6. pārḷu sākshiganu icchiri
7. deni ṛicchina vāru bāraṇā
8. si vēmāpaṇanu vēyu
9. kavilalanumpina
10. va[nṛu] gaṭṭu

*Second Face*

1. - - - - - kabhiṭṭu . . ?
2. m̄bu icchiri
3. raṭṭaguḍlanu

*Third Face*

1. Bhadramastu jina śāsanāya
2. kālunilupagaṇasya Guṇā
3. chāryasya śishyasya charaṇa cha-
4. m̄drāchāryasya śishyaḥ chandrakīrti
5. āchārya - - - -

### 35. HEMĀVATI INSCRIPTION OF MAHENDRAVARMAN I

(Madakasira taluk, Anantapur District)

On a broken pillar in the Court-yard of the Doddappa (i.e. Śiva) Temple

Noḷam̐ba Pallava

Mahēndravarman I

9th Century Characters

Kannāḍa

SII, IX, Pt. I, No. 19.

Refers to a grant of some land to a *basadi* and for the feeding of *tapasvins*.

#### TEXT

1. ----- da mōda [la]
2. ----- sadigaḷellamaṁ si
3. ----- da bhatārgge kōṭṭi sthi
4. ----- rāgya sthānaṁ vairāgya
5. ----- ṭṭāraṁ nakaramuṁ sthānada ta -
6. vasi yarkkaḷuṁgāmuṇḍu gaḷuṁ
7. ----- ra nālva arasaruṁ puradiṁ
8. pōṛa maḍasi mattama ā
9. gaṇa dōḷve rāgi gaḷāgi gu
10. ṇavantara niḍuvudu iḍadā-
11. gaḷpaṇja mahāpātakada pha-
12. laṁ minabargga mappudu tiru-

13. naṛuṁ gūṇḍeyakireppalli ba-
14. ri [||\*] bahubhiṛvva sudhā bhuktā rā -
15. jabhi ssakārā dibhiḥ yasya ya-
16. sya yadā bhūmi tasya tasya ta-
17. dā phalaṁ [||\*] Dēvasvantu vishaṁ
18. ghōraṁ na vishaṁ visha muchyatē
19. vishaṁ kākinaṁ hanti dēvasvaṁ
20. putra poutrikaṁ [||\*] i śāsanaduḷbaṁ
21. reda sthitiyaṁ palippūra nanta śivaruṁ la
22. guḷśvara ruṁ kamalaprabha gōra varuṁ na-
23. karēśvaraḍa davana sōvegūravaruṁ a
24. vara vara śishya rādōruṁ pālippū
25. -- vana sanma -----
26. basadiga ku -----
27. mmāgi kōṭṭir dhā -----
28. neṛedōn @
29. mānamānita -----
30. rājamāna vi[ja]
31. bhapallava ku -----
32. Śrī meyindammaṁ -----
33. Jaramatade Śrī ma -----
34. ga paḍuvagaṛe bala -----
35. kūṇṭeyaṁ kōṭṭim nō- -----
36. ralli pūdali nā- -----

37. yaṁ Ayyappaṁ ta - - - - -
38. ḍadu kōṭṭaṁ Śrī ma - - - - -
39. kuṇṭe yōlki - - - - -
40. ṛimbādhi rāja ra - - - - -
41. ge kōṭṭi - - - - -
42. - - - - -
43. - - - - - nōḷbā - - - - -
44. - - - - - dhānya - - - - -
45. - - - - - keya - - - - -
46. - - - - - ele [ya] - - - - -
47. - - - - - tthu paṭti
48. ḷōṇdu visa -
49. - - - - - [pē] ṛi nōḷa -
50. dali nāḍa mū - -
51. - - - - - gā muṇḍu gaḷa - -
52. - - - - - stithi okki lō - -
53. - - [ge] ydu ella dha -
54. - ttudu idakke -
55. rkkaṇḍu gaḷna rasā - -
56. [li] pōṛini - -
57. - - - nti vira [so] - - - - -
58. - - - - - nakaramu - - -
59. - - [ta] pasiyarkke - -
60. nasi yavu - - - - -

61. - - la kōṭṭa -  
 62. ḷa nallige [||\*]

### 36. REPAKA INSCRIPTION OF ARIKESARIN (III)

(Karimnagar taluk, Karimnagar district)

On a pillar lying in the field near the Middle school

Chālukyās of Vēmūlavāḍa

Arikēsarin (III)

Ś. 888, Prabhava, Phāḷguṇa śu. 13, Bṛihaspativāra (A.D.968, Feb. 14, Friday)

Kannaḍa

No. 5, *Inscriptions of Andhra Pradesh, Karimnagar District*)

Damaged. Introduces a chief named Śrīmat Vujaya and records his gift of land to a jinālaya built by him and also refers to the grants of some endowments to the same *basadi*. The genealogy of some Jaina disciples Puṇyārāma Tukkaya Rēvaṇa, Kommayya, Rāma, Kāma etc., who were holding a fief comprising Ātukūru-70 and Pammi - 12, is also given. Similarly certain line of Jaina ascetics, Basidena, his pupil, Rāmabhadra his pupil Vijñeya etc., are referred to in the end.

### TEXT

#### *First Face*

1. Svasti sakanṛipa kālā [krā]-
2. nta samvatsara śataṅgaḷu
3. [88] 8 neya pra(bha)va sam(va)

4. [tsa]rada phāḷguṇa [śu]ddha trayō-
5. daśiyu [Br] (ha\*) spiti vāraṁ Svasti
6. yaṇēka guṇāḷamkri [ta]
7. prakhyāta kīrtti yaśeśha [ka]
8. ḷyaṇābhyudaya [saṁpannasvā]
9. mini bhṛtyaṁ patihita chittaṁ
10. pāḍi [na?] ṇḍaṁ [naḍedanti gaṇḍaṁ]
11. vidya janapriyaṁ bandhu kalpadru-
12. maṁ [kā va] rā bharaṇaṁ samya [kta]
13. [bhu] shaṇaṁ śa[vu]cha [gaṅgā suta-]
14. pratipaksha pāṛthaṁ [baṭṭa]chi-
15. ṇṭāmaṇi saubhāgya gu(ḍḍi) ga[m]
16. Sṛīmat Vujayaga (vuṇḍa)
17. nuttarōttaraṁ pe[ṛcchi] nāṛgu(mu)
18. [ja]ṇḍī paṭṭa kaṭṭina [-kha] ḷivuttu
19. - jinālaya manettisi
20. alligekoṭṭa pannase panni
21. rkhaṇḍugana nīrṇṇēla kari-
22. yaṇēla nṛuvattu ma-
23. ttaru beḷḷvoṛa - va
24. ttu mattaru [i]-
25. ppa[ttu] - - - Imamane
26. ya[nve]sanaṁ gāṇuva[ḷi] E-

27. raḍu basadi [ge] lle[ḍla]
28. pannasa irkhaṇḍuga daṁ
29. [ - ] nirmṇelaṁ ippattu ma-
30. ttaru bellvolaṁ vellāla pa

*Second Face*

31. [t̥tu] pannese [yaṁ nīrmṇelani]
32. khaṇḍugu [ippa]ttu
33. mattaru belvōlaṁ [maṇā]
34. [sapu - pannaseyūṁ] nīrmṇēla
35. nikhaṇḍuga ippattu ma-
36. ttaru [benvōla- - -]
37. Pannaseya nīrmṇelani [ - ]
38. belvola nippattu [matta-]
39. inti bhūmiya[m̐ - -]
40. magapa - - -
41. [ - ] leyuṁ - -
42. yistiti gē tappida ru - -
43. raṇāsiyu prayāgeyu
44. [ - - - - - ē mahā - - - - - ]
45. sāmānyōyaṁ dharmmasētu nṛpā
46. ṇāṁ kālē kālē palāṇīyō [bha]
47. vadbhi [ssarvvā] nētānbhāvinaḥ pā-
48. rthivēmdrā nbhūyō bhūyō
49. yāchatē rāmabhadrā | bahudhirvva su



50. [ - ] dattā rājabhi ssagarādibhi  
 51. yasya yasya yadā bhūmi  
 52. stasya tasya tadāphalam | svadattam  
 53. paradattam vāyō harēti vasu-  
 54. ndharām shashtirvarsha sahasrāṇi  
 55. viśṭāyām jāyatē kṛmiḥ ||  
 56. madvamsājāḥ paramahīpa-  
 57.. tivamsjāvā pāpādapēta ma  
 58. nasōbhuvī bhāvibhupāḥ yēpāla [ya]  
 59. ntī mamadharmma midam samastam  
 60. tēshām mayā virachitōmjali rē  
 61. shamūrdni || sāṇayya  
 62. ----- kaṇḍa  
 63. barisidakam [ba] || ----- dige  
 64. gaḷu ----- gaḷu rāja  
 65. vanu ----- rmma ra -----  
 66. janu vinnanta bala - num  
 67. ----- maṅgaḷa -----

*Third Face*

68. Śrī madviṭṭa kulām  
 69. barubhānū [ - ] lvātu  
 70. kūra saptati pammidvā-  
 71. dāsakayugma dēsagrā-  
 72. mādhipō jinēndra dhar [mma]

73. nuga [ - ] || chaturvīdha  
 74. śrāvaka dha[rmma] saṃpadō  
 75. mahādhvajōttapana la  
 76. bdha vaṃṇa [ko] guṇāśṭakā-  
 77. laṃkṛita dṛiṣṭi puṇyārā  
 78. mapriye bhrātrika dha  
 79. nyarāmōh || tatputra tū-  
 80. kkyanāma tūkkayā-  
 81. graja revaṇaṃ tēnāgra  
 82. jancha Tukkayyaṃ tatpu-  
 83. trapuṇyārāmāyōh ||  
 84. puṇyārāma priyō pu-  
 85. trō Revaṇayya-mahābālī  
 86. sajjanābharaṇaṃ nāma  
 87. śrāvakṛddharma vatsalaiḥ  
 88. tēnāgrajascha Gommayya  
 89. Śrī [mudē] puṇyārāmat  
 90. dhanyurāmōcha chatvārah  
 91. charvva dvisamōsutaḥ ||

## Fourth Face

(Illegible)

92. ----- nna ta ----- mamu  
 93. -----

94. -----
95.     ṇa ----- :||
96.     ----- pra -----
97.     yulu ----- śle - pā
98.     kamujato -----
99.     ----- braṇi -- ta --
100.    varājasutō- ----
101.    tipakshēcha pārthi vā
102.    [vana sa] myakta suddha-
103.    kārīta jaina mandiraṃ ||
104.    tasyānti [sana] gaṇa -----
105.    paṛikā -----
106.    ----- basideṇa
107.    tatsishya rāmabhadraṇ
108.    tēna sishyasya vijñēya
109.    śā ----- mahāmuniḥ ||
110.    tatsishya varyya bhadraṇkhyā
111.    [-----] samōpamō
112.    [ji] nasēnāryya chātṛēṇa
113.    rachitaṃ sā[ya]ṇamma [ha]
114.    resi || munishu
115.    prabhavāmo [ - ] koṭṭimo
116.    Śrī Arikēśari rāṇyēnā
117.    naranāṇyēna mandi [ - - ]

### 37. PARBHANI PLATES OF KING ARIKESARIN III

(Karimnagar District)

Now these plates are deposited in the Library of the Bharat Itihāsa Samsōdhaka Maṇḍal, Poona.

Chālūkyas of Vemulavāḍa

Arikēśarin III

Śaka, 888, vaiśākha purnimāsya [=7th April, A.D. 966]

Sanskrit

Dr. N. Venkataramanayya, *Chalukyas of Vemulavada*, pp. 92-98.

The object of the charter is to register the gift of some land to *Subhadhāmajinālaya* built by Baddiga, father of Arikēśarin. It is further stated that the gift, which consisted of Rēpāka-12 in the Sabbi-Thousand, was given to the Jaina divine Sōmadēvasūri, the *Sthānapati* of the said Jinālaya. It is also said that in the Gauḍa-saṅgha there arose a great sage called Yaśōdēva, his pupil was Nēmideva, who had several disciples of whom Sōmadēva was the most important.

Sōmadēvasūri composed the *Yaśastiṭṭaka-Champū* and the *Śyadvādōpanishad*, besides a number of verses. He is said to have been held in great esteem by many kings of the age.

#### TEXT

1. Jayati Jagati Jainam śāsanam dharmma - chakra - kaka - cha - vidalit=  
ainas=chakravālam namasyām | trijagad = adhipa - vandyam mandiram  
maṅgalānam dadhad adhika=manōjnam pancha - kalyāṇa - lakshmīm ||

2. Asty = Āditya-bhavō vaṁśas = chālukya iti viśrutaḥ | tatr = ābhūd = Yuddhamall = ākhyah nṛpatir = Vikramrṇṇavaḥ ||
3. Sapādalaksha-bhūbhartā taila-vāpyām sa Pōdanē | avagāh=ōtsavam chakrē Śakra-śrīr=mmda-dantinām ||
4. Sa - Kalīṅga-trayaṁ Vēṅgīm yō=vatīśa parākramat | putrō jaya - śrīyah pātram tasy = āsīd = Arikēsārī ||
5. Narasimhō Bhadradevas = tējaḥ kānti - nidhis = svayam | tasy = ābhūtām sutau śākshāt = sūrya- chandravasāsāv = iva ||
6. Tatr = ābhūn = Narasimhasya Yuddhamallas = tanūbhavaḥ | vandi - chintāmaṇis-tasya Baddigō=jani nandaṇaḥ ||
7. Nānā - durddhari - Yuddha - labdha - vijaya - sṛī saṅgam = ākarnṇanād = Bhīmah Pāṇḍava ēsha ity = asuhṛidō = yasmāt = paraḥ bibhyati | Bhūmam bhīma-parākram = aika - nilayan = tam hēlaya = iv = āgrahīt Ugram grāham = iv = āntar = ambu - samarē dōr-vvikramād = Baddigaḥ ||
8. Audāryya - nirjita sura - druma - Kāmadhēnōr = ddōr = vvikrama - krama - tiraskṛita - Kārttavīryāt = tasmād = ajāyata sutah kamanīya - kīrttiḥ Śrī - Yuddhamalla - nripatiḥ prathita - pratāpaḥ ||
9. Kurvvann = iv = ātra nija-nāma-yath = ārtham = uchchair = āvirbhavad = bhuja - parākrama - dambarēṇa | śāt = āsi - tīvra - nakhar = āgra - vidārit = āri - vaksha - sthalō = Jani tatō Narasimharājaḥ ||
10. Mādyad = durddhara - vairi - vāraṇa - sirah Kuṭṭāka - dōś = śālinah Simhasy = ēva sakēsar = īha Narasimhasya sphurd = vikramaḥ tasy = āsīd = arikēsar = īti tanayō śūnyam Kṛitam śaisavam Yen = ōdyat = kshitibhṛit = pradhāna - kaṭak = ākrāntikṛimā kṛīḍaya ||
11. Āryyacha = chhatra - yugam himāṁsu - visadam haim = āravind = ānkitam māyūr = ātapa - vāraṇam cha kakudam yadya = iva rājya - śrīyah | agrē dhāvati

yasya samprati sa kim vamaṇayēta vīr = āgraṇī dvā rvā r = ōru - parākramē guṇa  
- maṇiḥ sāmanta - chūḍamaṇiḥ ||

12. Rāṣṭrakūṭa - Kulē khyātē jāta Lōkambikā satī |  
vīra - śrīr = iva vīrasya tasy = āsīt = sudatī priyā ||
13. Bhadradeva iti nandanas = tayōḥ saktimān = sa - vinayas = sa - dakṣiṇaḥ | Śaila  
- rāja - tanayā Triṇētrayōḥ Kārttikēya iva Kīrttimān = abhūt ||
14. Tasmād = ajani tējasvī rājā nāmn = Ārikēsaṇī |  
ānanda - chandravach = chakrē kāntyā Kuvalayasya yah ||
15. Śrī Gauḍa - saṁghē muni - mānya - kīrttir = nāmānā Yaśōdeva iti prajajnē  
babhūva yasy = ōgra - tapah prabhāvāt = sam - āgamaś - śāsana - dēvatābhiḥ |
16. Sishyē = bhavat = tasy mah = ārtthi - bhājah Syādvāda - ratnākara -  
pāradrīśvā Śrī - Nēmidēvāḥ para - vādi - darppa - drumāvali - ch = cchēda -  
kuṭhāra - nēmiḥ ||
17. Tasmāt = tapas = śriyo bharattā [bharttur] = llōkānām hṛdayaṁgamah |  
babhūvur = bbahvō śishyāḥ ratnān = iva tad = ākarāt ||
18. Tēshām śatsy = āvarajah satasya tay = ābhavat = pūrvaja ēva dhīmān |  
Śrī - Sōmadēvas = tapasaḥ srutasya sthānam yaśo - dhāma guṇ = ōrjjita - sṛiḥ |  
Api cha yō bhagavān = ādarśas = samasta - vidyānām virachayitā  
Yaśodharacharitasya karttā Syādvād = ōpanishadaḥ Kavi [vayi] - tā ch =  
ānyēshām = api subhāshitānām = akhila - mahasām anta - prānta - paryyast =  
ōttaṁsa = sraksur abhicharaṇas = sakala - vidvajjana - karṇ - āvataṁsī -  
bhavad = yaśah pundaṛīkah sūrya iva sakal = āvani - bhṛitām śiras = srēṇishu  
śikkhaṇḍa - maṇḍanāyamāna - pāda - padmō = bhūt |  
Svasty = Akālavārsha - dēva Śrī Prithīvivallabha Mahārāj = ādhirāja  
Paramēśvara Parama - bhāṭṭāraka Śrīmad = Amōghavarshadēva - pād =  
ānudhyāta - pravarddhamāna - vijayarājya - sri - Kṛishṇarājadēva - pāda - padm  
= ōpajīvinā ||

Svasti Sam = adhigata pamcha - mahā - sabda mahā - sāmant = ādhipatis  
 = samasta - bhuvana - samstūyamāna Chālukya - vaṁś = ōdbhava - pāmba  
 = āṁkuś = āmmāna - gandha - gandha - vāraṇagahdh = ēbha - vidyadhāra  
 priya - gaḷḷa tribhuvanall = ōdāta - nārāyaṇa pratyaksha - Vādvali - Vikram  
 = Ārjuna guṇa - nidhi - guṇ = aṇava - sāmanta - chūdāmaṇi pramukh -  
 ānēka - praśasti - vijay = āṁkamāl = ālāṁkritēna [Lēm] bulapā taka -  
 nāmādhēya nija - rājadhānyām nija - pituḥ śrīmad = Vadyagasya Śubhadhāma  
 - jinālay = ākhyā - vasatēḥ khaṇḍa - sphutita - nava - sudhā - karmma - bali  
 - nivēdy = ārttham śak - ābdē = <sup>1</sup> sht = āśity = adhikēshv = ashta - śatēshu  
 gateshu [prava] rdhamāna Kshaya - samvatsara vaiśākha Pō(pau) ṁṇamāsyām  
 budhavārē tēna śrīmad = Arikēsariṇā anantar = oktāya tasmai Śrīmat =  
 Sōmadēva Sūraye Sabbi - dēśa - sahasr = āntar = ggata Rēpāka dvādasa -  
 grāmīmadhye Kuttumvṛitti - Vanikaṭupalu - nāma - grāmaḥ tri - bhōg =  
 abhyantara - siddhi sarvva - namasyas = s = ōdaka - dhāran = dattah || tasya  
 pūrvvataḥ Daripūru | dakshinātaḥ Ilindikunṭa | paschimataḥ Vellālapaṭṭu |  
 uttarataḥ Kaṭṭākūru | ēven chatur = āghātaghaṭita - bhūmi - khāta sūryy -  
 ōttarīyaḥ ||

19. Samānyō = <sup>1</sup> Yan = dharmma - sētun = nṛipāṇam  
 kālē kālē pālānīyō bhavadbhiḥ |  
 sarvvān = ētān = bhavina [h] pāṛthivēndrah  
 bhūyō bhūyō yāchatē Rāmachandrah ||
20. Bahubhir = vvasudhā dattā rājabhis = sagar = ā [dibhiḥ] |  
 Yasya yasya yadā bhūmis = tasya tasya tadā phalam ||
21. Mad = vaṁśajāḥ para - mahīpati - vaṁśajā vā  
 pāpād = apēta - mansō bhuvi bhāvi bhūpaḥ |  
 Yē pālāyanti mama - dharmmam = imam samastam  
 tēsham mayā virachit = ōṇjalir = ēsha mūrdhna ||
22. Sva - dattām para - dattām vā yō harēta vasumdharam  
 Shashṭir = varsha - sahasrāṇi vishṭhāyām jāyatē Krimih ||

23. Arikēsariṇā dattam kathitam kavi - Peddaṇēna - bhaṭṭēna  
 Śasanam = idam = utkīṇṇam śubhadhāma - jinaḷayasya Rēvēṇa ||

### 38. UJJILI INSCRIPTION OF THE CHĀLUKYA KING

(Mahaboobnagar District)

Western Chālukya

...

Ś. 888, Prabhava, Mārgaśira śu. 5, Thursday

Kannaḍa

Mn. 61, *Kannada Inscriptions of Andhra Pradesh* (APGAS. No. 3)

It refers to the reign of a Western Chālukya king. Unfortunately the king's name is lost. Further, the Śaka year seems to be an error, but it may be ascribed roughly to the 11-12th century on palaeographic grounds.

It registers a gift of land and flower garden for worship and offerings in the temple of the God Chennapārśva, called Baddi-jinaḷaya, for its repairs and for feeding the visiting ascetics, male and female. This temple is also said to have belonged to Draviḷa saṅgha, Sēna gaṇa and Kaurūri - gacchha. Further, it informs that the gift was entrusted into the hands of the priest of the temple Indrasēna paṇḍita, disciple of Vādirāja, in the lineage of the illustrious Vadiraja. Other gifts made by the local mercantile community are also referred to in the record.

#### TEXT

1. Śrī prithivīvallabha mahā - - - - -
2. satyāśraya kuḷatilakam chālukyābhara - - - - -
3. dēvara vijayarājya muttarōttarābhivridhi pravardha - - -



4. rkka tārāmbaram saluttamire Kalyāṇapurada nelevīdinōlu su - -
5. thāvinōdadim rājayaṅgeyyuttamire tatupāda padmōpajīvi Swasti samadhigata pañ -
6. cha mahāśabda mahāmaṇḍalēśvaram Śrī vallabha Chōḷa mahārājaru Śakavarsa 888
7. neya prabhava saṁvatsarada mārgasīra suddha panchami briha -
8. spati vāradāndu uttarāyaṇa saṅkrānti nimittadim kallakelagaynū
9. ṛara mōdala bāḍam rājadhāni Ujjavōḷala Kōṭiyōḷagaṇa basadi Śrī-
10. madrāvīḷa saṅgada sēnagaṇada kou(rū) rggachchada baddi jinalayada Chēnna pā-
11. rśvadevara aṅgabhōgakkam raṅgabhōgakkam nivēdya dīpa dhūpa tāmbūḷakkam bānda
12. hōda risiyara ājjiyara āhāra dānakkam soudha suṇṇa jīṁnōddhā - rakkam Śrī
13. vādī rājānvayada vādī rājadevara śīśyarappa alliya āchāryaru Indrasēna
14. paṇḍita dēvara kālam karchhi dhārāpūrvakam māḍi Ujjavōḷala paḍuvaṇa sīmavōḷa
15. ge baddi paḷḷiyim baḍagaḷu kōṭṭikeṇ bandukeyi mattarppam na 12 sinayata
16. yalu hūvina tōmṭi matta kamma 500 aśēsha nagaramgaḷum dēvargge archhina kamate
17. dalu daḷake hāra ondam biṭṭaru dīvigege gāṇa ondu aśēsha-nakara hōnnavaṇa hēṇumge
18. 100 eliyam biṭṭaru intī dharmamam brati pāḷi suvaru soudhare Ullapayya nāyakanum sou -
19. dhare pōleya nāyakanum soudhare Kūchiya nāyakanum aśēsha nakaramgaḷum sameyam
20. gaḷum pañchamaṭha sthānamgaḷum intī dharmamam brati pāḷisuvaru

### 39. MASKI INSCRIPTION OF JAGADEKAMALLA I

Now deposited in the State Museum, Hyderabad

Western Chālukya

Jayasimha II, (Jagadēkamalla)

Ś.949, Prabhava, Paushya, ba.9, Sunday [A.D. 1027, Dec. 24]

Kannaḍa

HAS, No. 18 pp. 42-43

Registers the gift of 50 *mattars* of black land, 50 *mattars* of ākaḍi 1 *ghana* for the lamp and 1 *mattar* for flower garden in the *rājadhānī*, Piriya Mosāṅgi to the Jaina *basadi* which was constructed by Basavōja, under the direction of *Sōdare Vadiyara Rēvaṇayya* at the request of *Tambīvaṭṭam Basavōja* by the King's daughter, *Sahaja Vēdaṅgi Sōmaladēvī*, while camping at the *appayana vīḍu* of *Pulipodaṛu* with the consent of her ministers.

#### TEXT

1. Svasti Samasta bhuvanāśraya śrī prīdhvī vallabha
2. mahārājādhirājam rāja paramēśvaram parama bhaṭṭāra
3. kaṁ satyāśraya kuḷa tīlakam chālukyā bharaṇam
4. Śrīmajjagadēkamalladēvara maga[lō] sahaja vē
5. daṁgi Śrī Sōmaladēviyarō sakavarsha 949
6. [ne] ya prabhava samvatsarada pushya ba 9 ā
7. [di]tya vāradadaṁdu pulipodaṛa palavu vappa
8. yaṇa vīḍinōlō tambīvaṭṭam Basavōjana
9. [binna] paḍim samasta prā[dhā]narumdayageyvu

10. dene nōdōreva[ḍi] yaṛa Rēvaṇayya nāṇa
11. tiyeṁ basavōjana māḍisida basadi
12. ya bhōgakkam duttarāyaṇa samkrānti nimi
13. tya (tta) diṁ dhārāpūvakadimrājadhāni periya
14. Mōsaṁgiya Temkavōladōḷ dayage -
15. ydu koṭṭa kariya nēlaṁ mattarayvattu
16. akaḍi matta 50 ḍipakke nadeva ghāṇa-
17. voṁdu pūvina toṁṭa mattaroṁdu [!]\*]
18. sāmānyōyaṁ dharmmasētuṁ (ḥ) ṇrpāṇaṁ kaḷē
19. kāḷē pālaniyō bhavadbhihi [!]\*] sarvvā nētā
20. nbhāginar pārthi vēndrān bhūyō bhūyō
21. yāchate Rāmabhadra[h] || Śrī Śrī Śrī

#### 40. SAIDAPUR JAINA INSCRIPTION OF JAGADEKAMALLA I

(Bhongir taluk, Nalgonda District)

On a slab lying in the village

Western Chālukyas

Jagadēkamalla I

Śaka 956, Bhāva, Jyēṣṭha, Punnami, Bṛihaspativāra, Sōmagraḥana

(A.D. 1034, June 4, Tuesday, lunar eclipse)

Kannada and Sanskrit

Newly copied

It informs that the king Jagadekamalla I made a gift at the request of Vaidyaratnākara, Prāñāchārya Aggaḷayya to the two Jaina temples viz., Buddhasēna-Jinālaya of Mucchanapalli and Vaidyaratnākara-Jinalaya of Ikkuriki while camping at Pottalakere. The second face of the record which is in sanskrit, extols the greatness of the royal physician Vaidyaratnākara Prāñāchārya, Aggaḷayya.

### TEXT

#### First Face

1. Svasti (\*) Samasta - bhuvana = asryaya Sri - Pr
2. thvī vallabha Mahārājādhirāja
3. Paramēśvara Paramabhaṭṭarakam
4. Satyaśraya Kuḷa tilakam chā -
5. ḷukyā = abharanam Sri ma(t) Jagade-
6. kamalla devar Sakavarshe 956
7. neya Bhāva samvatsarada Jyēṣṭha-
8. da Punname Brhaspati -
9. vāradamdu Pottalakere -
10. ya nelevīdinōl sōma grahaṇa ma -
11. hā parvva - nimittadim Vaidyaratnāka(ra) Prā-
12. n\*achāryan = aggaḷayya binnapadōl
13. Kollipāka - 2000 dola gaṇa Ālē
14. ru 40 ra baḷiya Mu(chha) napalli yōl-
15. (A) ggalayan māḍisida Buddhasēna Jinā-
16. layakkam Ikkura ki mole māḍisida Vaidyara-
17. tn = ākara Jinālayakkam Muchhana (ppa) lliya gāvu-

18. nda(m) nara Vaidyan - aggalayana madidda maryya-
19. de yolayeradu basadiya bhōgakkam kha-
20. nda sphutita navasudh=ākārām=adi galam Ja-
21. kaccheyara Kabbeya basadiya prati baddha
22. (ka) jksthāna māge dēva bhōgam tat - pra -
23. ti baddham buddhi pakevaliga sa-
24. (be) tam bitta Mecchanapali yōndu halle va (vam)

### Second Face

25. nirdehā (śā)ya satām hitāya vidushām . . .
26. tātmanam - ārogyāya nṛnam sukhāya suhṛdām - tu -
27. śtṛyai - gurūṇām - sadā | rakshāyai - Jinasāsānasya - bhisha-
28. Jām - śāstrakriyā samsaya = ādi = uchhēdāya - cha - pa -
29. dmabhū - ssahajaḥ - Śrī vaidyaratnākara (raḥ) @
30. āyurvvedavidam - sadāpaṭudhiyām - y- eśāstrā
31. karma - kramē | proudhāḥ - śrī Jagat = ēkamalla
32. nṛpater = yyē śāstra - pārangatāḥ | tēshā (m)
33. saṁsadi - śāstra - śāstra - ku (salaḥ) Śrī-
34. Vaidyaratnākaraḥ | Jētā
35. vā(di) (balā) raggala (ṇ) - bu
36. dhanidhi - sastreṇa - sāstre
37. ṇavā ||
38. Yady = atra śāstra = ādishu Karma-
39. karōti lōkaḥ (ta) mtu prave (tsi) naravai-

40. dyakam Aggalāryah divra (vya) m̐tatha - āpadi -
41. da (ta) thāpi (ti) sukham - vidhātum̐ Simhasya tasya - cha
42. tathā ma(hi) mā\*) ga(r)ṇasya @ āśakya Vyādhe bya (bā) de
43. pi-paraiḥ - bhhishaghir Vyādhipra (Kōpē) tadu
44. pakramēcha <sup>1</sup> tam̐ Aggalāryyam̐ puna rū(ha)
45. daksham̐ - nirūha daksham̐ kathayanti dikshu ||
46. (vumā(ja)nyam̐ = ādyam̐ @ ) samgrahapericcheda-
47. kriya kousala) uddama prathita śastra śa-
48. stra vishaya pragga (nya) manorjjita pra(dam)
49. (kammiga) Chakravarthi Jayasingam me
50. -----
51. -----

*Third Face (much abraded)*

52. pradiyelaṃ saṃga (pandaragara kuḍuva) Jaya
53. siṃgam̐ (da) gadyāṇa . . basadi - rakke ba-
54. (daraka) voṇḍu rāṭaṇa yeṇḍu keṇḍa nēla
55. . kisukādu māge mattarnnūru pū-
56. dom̐ta mūṇḍu nivēsanam̐ paṭṭu (ghara) dramma
57. moṇḍu gāvūṇḍana manyada pora ga-
58. ge rakidamamiyōḷpanneraḍu ra kola
59. gāvūṇḍana . . . ttara - du ko-
60. ndado - ya piṇḍi keyya yonḍu
61. mmdiyabiṭṭadateṃkana maddina
62. dhu viygembakabeyol vu (-) kalga

63. lolgella . . . na murupunam
64. . . . . lgalapratibaddamgilala
65. . . . geydu dramman̄ gharadramma mendu -
66. vana-kanu soyaramiydemdu tala bana memdu pa-
67. lerpem - toraya (da) dayodvara paduvaṇa
68. . . nusa yaga mememyage paduvalu muda
69. lu namdana vana - menyeyatonḍakkam mattar nnaḷva-
70. tta . . mudena ga(dde) ye beṭṭanada samamanya -
71. dakeya - choliyyade . . pidaganabetta da
72. . . kemmattammu nurayvattu ayu
73. ra simedisaga dola - biya kandukurakatna ka
74. reya dasana pa ka nomdu . . . .
75. muru valle ajneya doldanana kumdeyana
76. mava rishna ganda da kallundulum - geya lam -
77. nadakallondū temkalva - yombu . . vire yole
78. . . kalladindu na . . yolvalamga ku(ḷe) yo
79. ndu paduvana de . . . yo . . . . ndu vāya
80. vyadol avikuntēya make - ppanuse-
81. yakam . . . . .

# 41. SAIDAPUR INSCRIPTION OF JAGADEKAMALLADEVA

(Bhongir Taluk, Nalgonda District)

On a slab erected in thae paddy field by the side of the road

Western Chālukya

Jagadekamalladeva I

Ś. 956, Bhāva (A.D. 1034)

Kannaḍa

Newly Copied

Much damaged. It seems to record the endowment of some land to the Jaina temple situated in Aleru - 40 of Kolliṇpāka - 7000 by certain *gāvunḍas* during the time of Jagadekamalla I.

## TEXT

1. Svasti samasta bhuvanāśraya
2. Śrī prithivīvallabha mahārājādhirā-
3. ja Paramēśvara Paramabhaṭṭārakam
4. Satyāśraya kulatilakam chālukyābharaṇam
5. Śrīmat Jagadekamalladevara [ - - ]
6. saka varsha 956 neya (bhāva sam
7. -----
- 8.- ----- -mahāparvva nimittamage
9. -----
10. Prāṇāchāryya



11. [Aggaḷayya] Kollipāke 7000 da-
12. - - ṇa ālēṇu 40 ṛa baṛiya
13. [Mucchana] paḷḷi yōlaggaḷa Jaina-
14. - - - Buddhasēna jinālaya [kka]
15. mikkaṛiki meḷ mādisida vai -
16. dya ratnākara jinālayakka mu [chhna]
17. paḷḷiya gāvunḍa (m) naraṇeppa [Aggaḷa\*]
18. yyana māḍida ma[ryyāde] yōḷ-
19. āy eraḍu basadiya bhōgakkam khaṇḍa-
20. sphuṭita navasudhā kammādi galge
21. Jākebba yā kabbeya basadiya-
22. prati baddham (ka) jḡkā stāna-māge-
23. dēvabhōga bitta - - - -
24. allivarsha prathim
25. baṇḍādānā vimkuḷuva jaya
26. yasimgha pogadyāna 15 basa
27. - - lidakke bhūmi - - - -
28. ṭani meṛaḍu kaṛiyanēla
29. samkisukolūmāgi ma-
30. ttaru nūṛu pūdōṇṭa
31. mondu niveśanam pathu
32. ghara dramma mo
33. ndu gāvunḍana mān (be) pā-
34. [ṛū] kaṭaṛidanūkha yādā-

35. pannerāḍa āko[lu] gāvunḍa ge
36. mānya vaiḷadi kālyādu ko-
37. ṇḍa pōthaya piriya keṇi
38. - tamma Veyambuṭṭane -
39. yōlu

## 42. SANIGARAM INSCRIPTION OF THE KING TRAILŌKYAMALLA

(Karimnagar Taluk, Karimnagar District)

On a stone set up near the Bhīmēśvara temple

Western Chālukya

Trailōkyamalladēva

Ś.973, Vikṛiti, Uttarāyaṇa-samkrānti (A.D. 1051)

Kannaḍa

No. 14, *Inscriptions of Andhra Pradesh, Karimnagar District.*

It informs us that Mahāsāmanta Kākātīya Bēta's *Pergaḍe* Vaijarāja's son Nāraṇayya renovated the Duddhamalla Jinālaya of Saṇagara (village) and endowed it with a *rāṭaṇa* after obtaining the consent of the local *gāmuṇḍas* named Muppaḍayya and Punni-raḍḍi. Kākātīya Bēta of the record may be safely identified with Kākātīya Bēta I.

### TEXT

#### *First Face*

1. Svasti Samasta bhuva-
2. nāsraya Śrīpṛi-
3. (thvī)vallabha mahā rā-

4. jādhirāja para-
5. meśvara parama bha-
6. ṭṭarakam satyāsra-
7. ya kula tilakam Chā-
8. ḷukyābharaṇam Śrī Ma-
9. ttrailōkyamalla dē-
10. vara Vijayarāja
11. muttarōttarā-
12. bhivṛddhi pravarddha-
13. māna māchandrā-
14. rkka tārambaram sa-
15. iluttumire tatpā-
16. da padmōpajīvi
17. Śrī manmahā sā-

*Second Face*

18. manta kākāṭiya
19. Bētarasara pergga
20. ḍe (vaijarājana)
21. (magaṇā) raṇayya
22. (r)sakavarsha 973
23. (ḍe)neya vikṛiti
24. samvatsara
25. duttarāya
26. ṇa samkrānti ni

27. mittadiṁ saṇa
28. garada Duddhama
29. lla jinālaya (maṁ)
30. jīṁṇōddhāraṇaṁ mā
31. di(da)ṁdalliya pa
32. ṛeya gāmuṇḍaṁ

*Third Face*

33. Muppadayyanu (maṁ)
34. Puṇṇeraddiyu ma
35. noḍambadisi biṭṭa
36. rāṭaṇa || Svadattaṁ
37. paradattaṁ vāyō
38. harētu vasundharā
39. shasṭīrvarsha saha
40. srāṇi viṣṭāyāṁ
41. jāyatē kṛimih (||)
42. senabōva (jekka)
43. ṇamayyaṁ baraha.

### 43. ALLADURG INSCRIPTION OF THE KING TRAILOKYAMALLA

(Andole taluk, Medak District)

On one of the pillars in the Bhairava Maṇḍapa

Western Chālukya

Trailōkyamalla (i.e. Sōmēśvara I)

11th century characters

Kannada

APGAS, No. 25, "A Monograph on the Discovery of Mural paintings of Kalyani Chālukyas at Alladurg."

Records a gift to a Jaina shrine, the Baddega-jinālaya by a subordinate chief of the emperor Sōmēśvara I. The mention of *Srīvaḍḍana* (Srīvardhana) seems to indicate that this Baddega Jinālaya was situated in the village itself. It is also likely that this Baddega jinālaya was constructed in honour of Baddega who was a chief and known by his title.

#### TEXT

##### *First Face*

1. \*Bhadram bhūyaj = jin - ēmdraṇām Śāsanāy = āghanā
2. śine - - - chchiddhānta
3. - - - Svasti - samasta - bhuvan = āsraya
4. Srī Prīthivī - vallabha mahārāj = ādhirāja para -
5. mēśvara parama bhaṭṭārakam Satyāsraya - kuḷa - ti -
6. [lakam] - - - ky = ābharaṇam Śrīmat - Trailōkyā -

7. malladēvara - vijaya rājyā - bhi parvarddha - mā -
8. (na) m̄ = āchamdr = ārkka - tāraṁ saluttumire tat - pāda
9. -dm - ōpa jīvi [ - - - - ] samadhigata pañcha mahā śabda mahā
10. - - - - -
11. - - - - -
12. - - - - -

*Second Face*

1. - - - - -
2. - - - - -
3. - - - - -
4. Śrī vaddanaḍu - - - - -
5. - - - - -
6. Baddiga Jinalaya - - - - -
7. - - - - -
8. - - - - -
9. - - - - -
10. - - - - -
11. - - - - -

#### 44. KORATLA INSCRIPTION OF TRILŌKYAMALLADEVA

(Metpalli Taluk, Karimnagar District)

On a wall in the old fort

Western Chālukya

Trailōkyamalladēva

..... Phālguna u.5, Brihaspativāra

Kannada

No. 17, Inscriptions of Andhra Pradesh, Karimnagar District

Since the edge of the stone is broken, the beginning letters of each line are missing. It seems to record a gift of some land for the worship, offering and renovation etc. to the Jinālaya probably made by a Rāshtrakūṭa chief (name not found). A Jaina sect Koravattu gōshṭhi belonging to the Krānūr-gaṇa and Tintriṇi - gacchha is mentioned. Padmanandi Siddhāntadēva may have been a presiding priest of the above Jinālaya. Since the third side of the inscription is built into the wall, the text of it is not given here.

#### TEXT

##### *First Face*

1. Śrīmatparama [ - ] -
2. bhīra syādvādāmōgha lā [ - - ]
3. nam jīyātrailōkyanātha ( - )
4. śāsanam jina śāsanam ||
5. svasti samasta bhuvanā [śra]
6. ya Śrīpridhvīvallabha [ma]
7. hā rājādhirāja para [ - ] -

*JAINISM IN ANDHRA*

8. svara parama bhaṭṭāraka [ - ]
9. tyā śraya kuḷatīla-
10. ka Chāḷukyābharāṇa
11. Śrī mattraīḷōkya [ma]
12. lladēvara [ - ]
13. jayaya rājya mutta
14. rōtta rābhivirdhi pra
15. varddha māna mācha [ - ]
16. drārka tāraṁ baraṁ ka [ - ]
17. ṇapurada nelevī [ - ]
18. nōḷ sukhadiṁ rājya [ - ]
19. geyyutta miḷu

*Second Face*

20. phālguṇa suddha pañcha [ - ]
21. [ - ] spativāra daṁdu ko [ - ]
22. [ - - - ṭṭa] na raṭṭamārttaṇḍa jināla
23. [-m] Śrīmatpadmaṇāṁdi si -
24. [ - ] tadēvarācchāryya rāge pra
25. [ - - ] yaṁ māḍisi grahaṇa sa
26. [ - - - ] nā puṇyatithiyōḷ bi
27. [ - - ] sanameṁtemdede | ūṭumba
28. [ - - ] praḷayā [nni] malṛ [ ni] ke
29. yake keḷage irmmattarmmaḍi



30. [ - - ] pām̐taṛu veniliyake
31. [ - - ] boḷava sadiya leka
32. [ - tōm̐ ] tamum ombhattam̐gadiyum-
33. [ - - - ] du rāṭaṇamum saṭṭugamum
34. [ - - ] mānamum khaṇḍa sphuṭita
35. [ - - ] ddhārakkam̐ jayagham̐tāḍakke
36. [ - - ] pāvulaṁgaḷgam̐ gamdha dhūpa
37. [ - - ] dyakkam̐ koṭṭa dattiyam̐ puna
38. [ - - ] yāgi ācham̐drārkkā tāramba
39. [ - - ] ḷvatu || Svasti Samadhiga
40. [ - - ] m̐cha mahāśabda mahā-
41. [ - - ] ṇḍalēśvaram̐ lattalūrppura-
42. [ - - ] rasvaram̐ suvam̐ṇa garuḍadhva-
43. [ - - ] mūr̐tti makaradhvajam̐ tri
44. [ - - - ] paṛe ghōshaṇam̐ guṇama
45. [ - - - ] bhūshaṇam̐ śaraṇāgata

*Third Face* built in the wall

*Fourth Face*

1. [ - - - ] timmaḷinātma
2. [ - - ] subāṇārasi taṭa
3. [ - - ] ṭilinga sahasra ko
4. [ - - ] ṭigō brahma yōgitaśa vi-
5. [ - - ] chaka hata ghātakasyāt ||

6. svadattaṃ paradattaṃ vāyō
7. harēti vasuṇidharā shashṭi
8. [ - - ] rvvarsha sahasrāṇi vishṭā-
9. yāṃ jāyatē krimiḥ ||
10. sāmānyōyaṃ dharmma sē
11. tuṃ nṛpānāṃ kālē kā-
12. lē pālānīyō bhavadbhiḥ
13. sarvvā netāṅgāmināḥ pā-
14. rthi vēṃdrā bhūyō bhū-
15. yō yāchatē rāma bha
16. draḥ || Krāṇūrggaṇa
17. īmtrīṇī gachchha || paḷa
18. ha ūḷikē || korava
19. tṭu gōshṭi dharmma prati
20. pālākaru ||

#### 45. KOLANUPAK INSCRIPTION OF TRAILŌKYAMALLADEVA

(Bhuvanagiri Taluk, Nalgonda District)

On a stone lying near Boḍḍurāyi

Western Chāḷukya

TrailŌkyamalladēva

Ś.978, Durmukhi, Pushya, Punnamī, 15, Monday Uttarāyana saṁkramaṇa (A.D.1056, December, 24, Tuesday)

Kannada, Sanskrit

APGRE, 1965, No. 260.

Slightly damaged. The inscription gives a lengthy description of the king's family and his subordinates and their wars. The 3rd face of the inscription records the gift of *tala-vṛitti*, birth, *pannasa*, Keṇe, *nīrnēla*, *rātaṇam*, *tōmta*, Kereyabu, and Manneya etc. On the said date, to the ascetics of the Kuruma *Maṭhasthānā*, the gurus of Jina - *basadis* and temples in Jaṭṭupura in Koḷlipāka, freeing them thereby from impediments, at the request of *perggada* Chāvunḍayya and Daṇḍanāyaka Kāvaṇabhaṭṭa. It is not a Jaina inscription exclusively, but the third face records a gift of the king to the *basadi* along with other temples. Hence the first and third faces are given below.

### TEXT

#### First Face

1. Śrī palih [nra - - - - -]
2. shṭā prānta viśrānta - - - - -
3. ddā krisṭa vispasṭa Kāṇḍa - - - - -
4. [ yā ] gra grantha - - - dharitri || Kari makara
5. - - - - - ri Kāṅkita jaḷanidhi [ - sat ]
6. vaśīkarōtya vanivadhūm Jaga [dē]
7. Kamalla bhūpatira Kaḷaṁka ya
8. śōmburāśi vaḷayita bhuvanam
9. Svasti samasta bhuvanasamstūya
10. mānavyāsa gōtrāṇam hā

11. rītiputrāṇām Kauśikī vara pra
12. sādā labdha śvetātapatrādi rā
13. Jya chinnaṇām saptamātrika pa
14. ri rakshitāṇām Kārttikē [śa?] ya vara pra
15. da labdha mayūra piṇchakunta dhvajā
16. nām Bhagavannārāyaṇa prasādā sā
17. dita vara varāha lāṁchanē Kṣhaṇa
18. Kṣhaṇā dharī kṛtārāti ja ma
19. ṇḍalāṇām samasta bhuvanāsraya
20. sarvva lōkāśraya Viṣṇuvarddha
21. [na] vijayādityādi (prasiddha)
22. nāmnaṁ rājaratnāṇāmudbhava bhū
23. mi || Kabalīta Nala lakṣmīddurjja
24. yōrjjiititya hārī (dhi) hata pr
25. dhu Kadambā [ḍam] ba [rādhau] ryya ni
26. rjjatōnija bhuja bala bhūmā
27. tkhaṇḍitā nā (rā) shṭra Kūtān Khili
28. ta Kalachāri Śrī rasti chālukya
29. vaṁsaḥ

### Third Face

46. (-----śvaradē-----)
47. -----
48. -----pergaḍī chāvu [ṇḍa]

49. yyagaḷu daṇḍanāya - -
50. vaṇa bhattarige chinna pamge yde-
51. Kollipake yombattupura-
52. kke pāṇchamathstānada tapō
53. dhanarmodalā guṛida basa [dim]
54. dēgula gaḷastāna gūḷu galgava
55. ravara taḷavṛitti ya ba
56. ḷḷi pannasa - ke te nirkka (mne) la rāṭa
57. nam tomtaṁ keriyambuvaṁ ma
58. neeyaṁ modalāgi kshudra bā
59. degaḷā galaṁtu tri bhōgā
60. bhyantara siddhiyaṁ sarvva
61. namasya biṭṭu dē
62. va bhōgada bādaṁgaḷō ḷe
63. daśavaṁdhara [koḷu] (va) sa
64. diyaṁ yamuṁ modalā
65. gashṭa bhōgamu manā chaṁ
66. drārkkā tāraṁ naḍe vaṁtu
67. dhārā pūrvakaṁ geydu
68. dēśa dhipati mahā ma
69. ṇḍalēśvaraṁ nimmarasaraperggaḍe
70. Bhīvanayya [ -ni] rāyabāri
71. yappu [va] yyara samukhā
72. dēśa dim sā sana gaṁbha

## 46. KOLANUPAK INSCRIPTION OF TRAILŌKYAMALLA

(Bhuvanagiri Taluk, Nalgonda District)

On the three sides of a pillar locally known as *Jayastambha* near the *pīrivāga* in the village.

Western Chālukya

Trailōkyamalla

Ś.989, Plavaṅga, Kārttika su. 13 [A.D.1067, Oct. 22, Monday]

Kannaḍa

APGRE, 1965, No. 273

Damaged. It states that the Karaṇams, headed by Māvāra *pergaḍe* Appanayya and Rabbiseti of Navapura, made on the said date certain regulations regarding the *talavṛtti* consisting of Juvvikunṭa etc., which was granted formerly by *Sāmanta Śaṅkaragaṇa* of the Rāshtrakūṭa family to a *basadi*, while the king's subordinate Mahāsāmanta Āmiḷarasa was governing Kolliṭpaka Trailōkyamalladēva on the occasion of a solar eclipse which perhaps occurred on Māgha ba. Amāvasyā of the same year (Wednesday, 6th February, 1068, A.D.)

### TEXT

#### *First Face*

1. Bhadramastu jinasāsanāya | Svasti samasta bhu
2. vanāsraya Śrī prthvī vallabha mahārājādhi
3. rāja paramēśvara Paramabhaṭṭārakaṁ satyā-
4. śraya kuḷa tilakaṁ chālukyā bharanaṁ Śrī mattraī
5. lōkyamalladēvara vijaya rājya muttarōttarābhi

6. vṛiddhi pravarddhamānamāchamdrārkkā tārām saluttami
7. re sampavāḍiya nele-vīḍinōḷ sukha samkhathā vinō
8. dadim̐ rājyam̐ geyyuttamire tatpāda padmōpajīvi mahā
9. sārā [Ā] mirirasa kolḷipāka yēthasiramam̐ nāḷu
10. ttamire śaka varsha 989 neya plava samvatsarada
11. kārṭika śuddha 13 sōmavāra Māvāra Perggaḍe
12. Appanayya Pramukha Karaṇamum̐ navapura-
13. - - - m̐ Rabbi śēṭṭiyu miṛdi māḍida maryyāde [ya]
14. naina Rāshṭrakūṭa kuḷatilakam̐ Śrī manmahā sāmanta śam̐
15. Karagaṇḍam̐ gāvunḍaya basadi gaḷḷam̐ neṛila basadi
16. yu mam̐ māḍisi Chakriyam̐ paḍidu tāmbrasāsana sa
17. rvva namsyyam̐ biṭṭa taḷavṛitti Juvvikunṭeyum̐ purada
18. Keṛiya niḍugulu [ra]vāṛa leya tōmṭa mumapa [ra]
19. [ma] kāla māḷutta miralpaḍe yōḷ nyāyadi tappi
20. [ - - ] ruvaṇa [māḍadalla] yāharyyari kasi kṛi
21. - - - - - sa listara maṛi kaddha mahā hari
22. sandhi vighraḥi daṇḍanāyaka kēsiyayyaṅgaḷa della
23. - - - - - binna vipala ṛi darasiyar - ṛeya
24. - - - - - [aladenude bā] diya svayam̐ bhu
25. - - - - - ṇa - - - - - pa pura

## Second Face

26. Sūryyagrahaṇa nimitta śrī maṭtrailōkyamalladēva rentu
27. samasta pradhāna miḷā pa kaḍim śāsana maryyāde sa
28. rvva namasya yaṁ kālgaṛchi nu [du]va kesikhi bhaṭṭa peppu doḷu bandu
29. navapurada puḍuvaṇa idēvaṁ rgge neraṁ nibandali
30. varshakke tiṛuva gadyāna 5 kaḍāḷam gadyāna 5
31. maṁ koṇḍu Tamagaṁ rasara dese yōḷam ntappi
32. bādhegaḷā doḍa kōḍaṁ modalāni peda sa
33. llā stēnamam sarvva bādḥā parihāraṁ kumbage ba
34. ṛiyim santāna kṛamaḍim save nile sali suva
35. ra maryyāde yaṁtappida reppōḍa Śrī samaya
36. [viṇa] Śrī ballavarasarānu piriyaṛasayārā
37. [ṇa] bānarāsi nōḷichḥā sira kavi le gaḷum
38. - - - - lida pātakeṛi nnelli yā yāstāna doḷage
39. juvvikuṇṭeya re[mmaradaka] n te samudra
40. de keṛiya pēṛragani nīmṇēla [rodave] modalō
41. lāhāradānakke mattappa [- - - - ttaṛe] [paṁge]
42. matta reṁḍu devakaṛige matta rondu
43. dēva 2 bige matta rondu E[ṛu ku ṛa - ṇa]
44. mattaṁnālkā taṁge keṛiya maṇiḷe [ṛa]
45. [yyamāga raṁga - - - - -tomṭa gada komaraga]
46. ṭṭam poḍavari 1 mattaṁnālku mā - gāṛa ge



47. maṭṭa reṃḍu maravari variga miyya -  
 48. ----- -tta reṃḍu -----

*Third Face*

49. meyyaṭammatta ----- gika ----- ḷaya  
 50. nbhārga mattarbbadi nāṛu kosiga rājage  
 51. mattarnnālku karamba mattarnnālpatta mikku  
 52. [dellimnālku] basadigaḷe khaṇḍa sphuṭita nava ka  
 53. rmmāḍi gaḷadu [pura ggari] dattiya -----  
 54. nallakāḷaṃ pratipālisuvaronda kālamāve  
 55. nānumgeṇaga chu davana nindimariyā dayim  
 56. tappi [da - - - ] vaḍi rāja gēmi - yāla sya  
 57. [-nagara] yāsamaya stānaga vṛddha pā  
 58. [rarum - - - - ṇa] Svadattaṃ paradattaṃ vā  
 59. yō harēti vasumdhara shasṭirvvarsha sahasrā  
 60. ṇi viśṭāyāṃ jāyatē kṛmih ||  
 61. ----- ranaṇa nvarya vinirggade barayisida  
 62. mmaṅgaḷaṃ sāśvataṃ moppavanāṇaṃ sānti tīrthē-  
 63. śvare jina bhavanam tīrtharim bantiralmārpa  
 64. vanāya śisṭa dalpedra mānine hitama māḍpa  
 65. nā - yiriti bhavana śrī Kēsirājaṃ ni  
 66. ṛi yatini sa ----- supra siddham ||

## 47. BODHAN INSCRIPTION OF TRAILŌKYAMALLA

(Bodhan Taluk, Nizamabad District)

On a stone in the Traveller's Bungalow

Western Chālukya

Trailōkyamalla

...

Kannaḍa

APGRE, 1966, No. 306

Fragmentary. Refers to certain Jogapayya, the *Karaṇam*, a *basadi* and a tank. Seems to record certain gifts of land to a *basadi*.

### TEXT

#### *First Face*

1. Svasti samasta bhuvanā
2. (Śra) ya Śrī Pṛthvī valla
3. (bha) mahārājādhi rāja
4. paramēśvara parama - bha
5. tṭāarakam satyā - -

#### *Second Face*

6. Jōgapayya
7. pramukha ka -
8. raṇamu mi

9. ṛdu basadi
10. ya gōpurada
11. paḍuvaṇa
12. raḍādi
13. ----- nālga

*Third Face*

14. Nāgara Keṛeya [mu]
15. būḍi guḍiya ke
16. ḷake biṭṭa galde kāla ma
17. ttara raḍu kalla dūrū
18. ya Baddeya paḍu
19. Oranisa dattāḍu

*Fourth Face*

20. inti stanamaṁ - na
21. nagara mahājāna
22. mukhya rāgi ra
23. kshi suvarīdha mma
24. mana bidava
25. raṇāsīyōl
26. Kavileyana
27. Jāpayya
28. Svadattaṁ paradattaṁ
29. ----- ya parīti

## 48. CHILKURU PILLAR INSCRIPTION OF CHAŁUKYA VIKRAMADITYA V

(Hyderabad District : Now kept in the K.B. Museum, Hyderabad under No. 186)

On a square pillar originally found at Chilkūr village

Western Chālukya

Tribhuvanamalladēva (Vikramāditya V)

Śaka 934, Parīdhāvin (September, 1012 A.D.)

Kannaḍa

EA, Vol. II, pp. 50-55.

Since the inscription refers to Tribhuvanamalladēva, a contemporary of Bhōjadēva of Mālava, the former has to be identified only with Vikramāditya V (A.D. 1008-1014). It states that a grant of lands was made to the Jaina temple, the presiding deity of which was Pārśvanāthadēvaru (line 6), at Chilkūr by the Daṇḍanāyaka of the Lombulika - Seventy i.e. Padmanābhayya while his overlord Tribhuvanamalladēva (i.e. Vikramaditya V) was ruling his flourishing kingdom.

### TEXT

#### *First Face*

1. Svasti || bhadra mastu ji
2. na śāsanāya || sama
3. sta bhuvanaśraya Śrī
4. Prithvī vallabha mahā
5. rājādhi rāja paramē

6. śvara parama bhaṭṭāra
7. Ka | satyāśraya
8. kuḷaṭṭakam | chā
9. lūkyābharāṇa śrī
10. Tribhuvanamalla
11. dēvardushta nigraha
12. sishṭi (shṭa) pratipāla neyim
13. Vijayarājya mācham
14. drārkkā tarambaram saluttu
15. mire | Vuttara dgvijayā
16. rtha Maḷava Bhōjadēva
17. nirmmuḷa nam Kshepadim [vu]
18. pāyaniya taḍiyanē
19. la (le) vīḍinalum | tatpāda pa
20. dmōpa jīvi gaḷapu sama
21. dhigata panchamāhā śa

*Second Face*

22. bda mahāsāmantādhi
23. pati | mahāprachamḍa
24. Daṇḍanāyakam śishya ja
25. nāśrayāsṛ (śrī) ta ja
26. na chintāmaṇi | vivēka
27. samasta guṇa nilaya

28. nnija kuḷatilāka nanni
29. ya māru | rūpanārāya
30. ṇa vikka (kra) manāṅkāraṁ vai
31. ribhakanthīravam | nāmādi
32. samasta prasasti sahi
33. taḥ | Śrī mada (dda) ṇḍa Nā
34. yakah | Śrī padma
35. bhai arasarō | Lōm bulike
36. Erppiṭṭam sukhadinā
37. lluttamire | saka bhūpāla
38. Kālātikrānta nāmādē
39. ya samvatsara satajñ (lō\*)
40. 9 [3] 4 ya parīdhāvi sam
41. vatsara dās'vaija yu [śu] ddha
42. le (te) rasam budha vāra daṁdu chi
43. lkūratarantara vasadiya
44. pratibaddha dindra jinaḷa
45. ya donnalati śaya pā
46. r'sva dēvargge dhārāpūrbakan
47. mādikoṭṭi paḍuvanīmē
48. re sānti varmayana vasa
49. diya nelabaḍaga vasa
50. nta nadiya mmudalkesava

*Third Face*

51. Yana pannasa tomṭa
52. piriya.(hētātā) re panna
53. seya mēre imtu chalura
54. ghāṭinadōḷ rājamāna
55. nēla mattaryaivattu 50
56. māḍa paliya vōpa va
57. tṭiya mūḍaṇa deseṇa
58. vanagapalliya palado
59. lage rāchamāṇankasa kē
60. kāḍanelam mattar yyaivattu 50
61. anti rājamāna neram ma
62. tṭar mūra 100 ā (a) ntu cham
63. chama settiya keṇe
64. ya paḍuvaṇa dese
65. [le] puvina dōṇṭa nē
66. lam mattar mūra 3 nida
67. nā chandrārka tārambara
68. dharmma pratipāḷa nī (na)
69. yāvritta | yōnī
70. hadattāni purāna rēni
71. dairadhā nāni dharmārtha
72. yasa skarāṇini
73. mūlya vānti prati

74. mānitānikōnā [ma]  
 75. sādhuḥ punrādadīta

*Fourth Face*

76. asmatkula krama mudāra  
 77. mudāharadbhiḥ anaścha dā [na]  
 78. midama bhyanu mōdanī  
 79. ya lakshya staditsaḥ  
 80. budāḥa chaṇḍa [dā ya] dā nam  
 81. phalaṁ parayasah [r.piri]  
 82. pālāniya sarvva neta  
 83. nbhavinah r.pārthivēndra bhu  
 84. yō bhūyō yāchatē Rāma  
 85. bhadraḥ sāmāmanyō-  
 86. yaṁ dharmāsētumrpā  
 87. nām kāḷē kāḷē pālānī  
 88. yō bhavadbhiḥ || bahu -  
 89. bih rba (va) sudhā bhuktā r.pā  
 90. rthi vaissagarādibhiḥ yya (ya)  
 91. sya yasya yadā bhūmi  
 92. stasya (tasya \*) tadāphaḥam || Sva  
 93. dattamma (pa) radattā mvā yō  
 94. harētu (ta) vasuntharām sha  
 95. shṭi rvvarisha sahasrāni



96. viṣṭāyāṃ Jāyatē kri  
 97. miḥ ||dēva brāhmaṇa  
 98. yōrdattāṃ yō ha rē ti kshi  
 99. ti kāñchanāṃ aghō  
 100. ranarakāṃ stasya yāva  
 101. dābhūta samplavaḥ (m) ||

#### 48.A SIRUR INSCRIPTION OF BHUVANAİKAMALLA

(Narayanakhed Taluk, Medak District)

On a slab lying near the Singur project.

Western Chālukya

Bhuvanaikamalla (i.e. Sōmēśvara II)

Śaka 995, *Ananda*, *Ādityavāra*, *Sōmagrahaṇa* (A.D 1074, April 28, Lunar eclipse)

Kannada and Sanskrit

Newly copied.

It informs that *Mahāsāmanta* Aggalarasar who is described as *Śāsanadevi-labdha-Varaprāsāda*, made a gift of land, garden, and house site to Siddhāntadēva of Dharmasāgara at the request of a certain Aggalayya who was *Pradhāna Aḍapa* while the king Bhuvanaikamalladēva was camping at Bankāpura. Further, the *Pradhāna Aḍapa* Aggalayya is stated to belong to Yāpanīya Saṅgha, Mālva gaṇa and he is also described as Vaidya Śikhāmaṇi and Jagadēkavaidya. It is quite likely that the Vaidyaśikhāmaṇi and JagadekaVaidya Aggalayya of the present record and the Prāñachārya, Naravaidyaratnakara Aggalayya of the Saidapur record of Jagadēkamalla I (A.D.1034) are one and the same. It is also obvious that during the period of Bhuvanaikamalla

(A.D.1074) Aggalayya was not enjoying the same status which he had enjoyed at the time of Jagadekamalla I (A.D.1034), as he is referred to in the present record as only *Pradhāna Adapa*. If the Aggalayya of the above two records are one and the same, Aggalayya should have belonged to *Yāpanīya Saṅgha, Mālava gaṇa*.

### TEXT

#### *First Face*

1. Svasti samasta bhuvanāśra.
2. ya Śrī Pridhvī Vallabha-mahā
3. rājādhi-rāja-paramēśvara-para
4. ma bhāṭṭarakam-Satyāśraya-Kuḷati-
5. ḷakam-Chālukyābharaṇam-Śrī Madbhuvā-
6. ṇaikamalladēva-Baṅkāpura-
7. da-nelaviṭṭi noḷsukha sankhathā vinōdadim
8. rājyam geyyattamire tatpāda-padmō-
9. pa jivī-Samadhigata-Pamcha-mahā
10. Śabda-māhasāmanta-Vijayalakshmī kā-
11. nṭam chaṇḍa-ripu -Vanajavana-Vēdaṇḍam-vi-
12. budha Janahridaya-Kamalini-
13. mārtaṇḍam-nija-vamśī Kaira Vasudhā-
14. Karam samyakthva-ratnākaram asu-hṛu-
15. tpavana panakēḷi bhujāṅga bu-
16. ddana siṅgam-Champakā mōdam-Śāsa-
17. nadēvi-Labdha-varaprasāda nāmā-

18. di samasta-prasasti-sahitam-Śrī-
19. manmahā-Sāmanta Naggalarasarśa.
20. Ka-varsha 995 neya-Ānanda sa- [ - ]
21. Vatsarada - Śrāhiyandu-thammā-pre-
22. dhana-nada - Daggalayyanu-Bā-
23. hu-baliyu memba-thammathi-
24. bera-bhinnapadim-Śrī-yāpani
25. Ya samghada-Māluva gaṇa-du.
26. Dharmasāgara-Siddhānthadēvargge
27. Ādityavāram-Sōmagraha-
28. ṇa dandu-dānasalige-rishiya-
29. nna-āharadāna - nimitta ma -

### Second Face

30. .. .. .
31. da-bōlada-temkaṇa -
32. mūdāna-temkaṇa paḍuva
33. meyasīme - yāgi nu -
34. - mattakkariya keyya
35. - rumatha - tōṃta - (Mumarehā)
36. da - paduvana 15 kai nivēśa -
37. mu-manūpolagoḷu pūrṇa
38. ma-sarvabādhaparihāraṃ - sa-
39. rvvanamasya-māgi-dhārāpū-
40. rvvakam-māḍi-āchāryya vu-

41. tarapaṁ-mukhyamāgi-Śrī-Ma-
42. hāsāmanta-Naggalarasaṁ - dāna
43. vinōdaṁ-dānakke-kalgarchhi Kotta I
44. Śrī Jina-Pāda - Paṅkaja - Khē-
45. lī-mukha-nāsrita-kalpavṛksha
46. sarvve-Jana-samstutam nega.
47. līdi - Vaidyaśikhāmaṇi-Aggalā-
48. ryya na(ku) - Jagadēkavaidya-na-
49. Kulāṁgane pembāna - meḷakabbe
50. pankeja - dalakshmī ta-thanūjana vi-
51. bhava gajarāja sannibhavaḥ || ā-
52. tana kula lalanekkē (Śrī Jate)
53. ge migileni-pha-vallikāmba ke
54. ya varggusadbhūta purupunyanagga-
55. lanatha (ta) nija kīrtti puttidaṁ
56. dare pogala || vitarāṇa guṇa
57. dōḷ karmnaṁ patihitadoḷa pa-
58. vana sūnu samgaradhara yōḷ
59. sata mu (ma) kha suta naṇḍidare sa-
60. tataṁ tanaggalāṁkanam banni-
61. Su grīham || yetti sidam-Jaya
62. dhvajam - - nanya nripā
63. lara-ma (hā) stakeḷāḷ tēthisadaṁ
64. bhujābhaya-nudātha nijō-

- 65. Jvala kīrti valliyaṃ pethisi-
- 66. daṃ-diśāvalaya mana je-
- 67. bhāspu negartha-vitha lōkō-
- 68. thana ninnanā vōnenipu-

*Third Face*

- 69. -- -- māḍa naggala || chala -
- 70. ddhammīṇidalvalada mla sa
- 71. -- dukhinī - sākida kuṇḍalī ma-
- 72. ta jiyā dēldarī nṛiparaku -
- 73. m̄ ba pralaṃ bhāva vijamgal (be)
- 74. Kīrtha-nirōlgaigalana līdā (kou)-
- 75. - da thōthugumarbaladim Jami
- 76. Khi māṛāṇim-padabharaṇī parā ra
- 77. -laṃgaṃjavaṅgaṃ || aribhū-
- 78. (sha) dvarggamalaṃ-sahari-su-vidā-
- 79. na budamge saṃ siddhavāmi ta-
- 80. ra bāhumaṇḍalāgramum li
- 81. yisuvanaram (gu) gra gaṃdha dvī-
- 82. paṃ machhari pemgānila kālā ra
- 83. - muṇḍidirāṃ poṃage-permmāḍi
- 84. yani damde-raṇa-kṛīḍā vinōdaṃ-
- 85. (ga) ruva daḷē rādaggalaṃ Javaṅga ||
- 86. nōdode mārūpagam panchi
- 87. sudam dēśa Jalodyōgadim nveri

88. bhūsām pemṇa daṁdugra pratāpa
89. spurita sikhi-sikhānika murma-
90. Ikī bhā dakshiṇa maṁkhaṁḍa duṣū
91. dāyu dala-malaga khatvaṁga
92. Kāpāla - Mālolvana bhūdani
93. Kamam toṇuvani sē-seṇa-su-va -
94. rārggalam gamjavumgam || sama-
95. ra prārambha-sourambha-doḷḍa vidakō-
96. Pāṇaḷam Vidunripāṇēka madena-
97. Schhōgra-Vīrārūna-Jala-nadimiṁ me-
98. nti diyāṅganākraṁḍa mahā-bā-
99. rva budhiṁ dalladēki padena lō-
100. dadi vāta - nuthkōpadamḍake ma nam -
101. gaḷvaḷki balkthaḍa de paṇuvadu de rā-
102. rarggalam gaja vaṅgam || samare dō lā-
103. ntharāpi nṛipakōtīge toṇi-sane-
104. karāḷa śūḷa manōragēdra bhū-
105. shaṇa munidu kalākaoitō lle sa-
106. -thi nideruni bhaddithya varmma pa-
107. dimam do sasehasi mahā siyam
108. banāka manule māleyam tha-
109. ledasyā bhūsuvarggaḷa ganna na
110. ggalam || @

*Fourth Face*

111. Priyadiṁ diṁthida nemde Kāvalla-
112. rushamgayuṁ-mahā Śrī yu
113. mati-idam-kāya-dekāyva
114. shāpige kurukshētaṁ gaḷōl
115. bānā rasi yoḷ Kōṭi muni
116. dakam Kavileyam vevālyakom ko
117. tte domdāya saṁsarggumidaṁdu
118. sāreda puḍisyōlākshara
119. prājiyōḷ || svadattaṁ pa-
120. radattaṁ vayōhareti vasu
121. ndarām shashtirvarhariśa saha
122. śrāṇi viṣṭayām Jāya -
123. ti Krimithi || @
124. Kaḷavaya galdi matha
125. ru 4

**49. CHILKURU INSCRIPTION OF VIKRAMĀDITYA VI**

(Hyderabad District)

Now kept in the Khajana building Museum, Hyderabad under M.No.202.

Western Chāḷukya

Vikramāditya VI

Kannada

APGRE, 1966, No. 144.

Records the gift for the repairs and maintenance of the *Antarabasadi* of Chilkūru by Śrīdharavarmadēva, the *Perggaḍa* of the King's subordinate Kīrtivarmadēva, on the occasion of the king's *Paṭṭabandha*. It further refers to the images of Pārśvanātha and Nēminātha to whom the gifts were made by the local people.

### TEXT

#### *First Face*

1. Svasti samasta bu
2. vanāśraya Sri pr
3. dhvīvallabha mahā
4. rājādhirāja parame
5. śvara parama Bhaṭṭāraka
6. satyāśraya kula
7. tilakam Chālukyā bha
8. raṇaṁ Śri mattribhu
9. vanamalladēva
10. ra pādapaṁkaja
11. bramaraṁ - - - - ka mallam
12. bāla Nārāyaṇaṁ Kavi [kā]
13. [la] kaṁṇa [ajjana - ga]
14. [ - ] ṇṇa nava chaṇṇi Sṛṭṭ mattkīrti



15. varmadēva perggade da
16. - [śrī] dharayya pramukha
17. -----

*Second Face*

18. Śrī Dharavarmadēva
19. ra dhamma Vikramā
20. ditya devara paṭṭa ba-
21. ndha doḷu (gaḷi) ppattu [dēśa]
22. demdu tanna datti yāgi
23. Chilkūra Antara basada
24. gi khaṇḍa spatikakke [chi]
25. [li] lu sūjaya ru
26. pannirbbaru gañchi ṛu-
27. ṛi padē- - varige
28. Venna [valchi] pālu
29. vā marige muppa -
30. - nāḷku bāḍamu
31. bhōgapati sām̐ya
32. namasya parggaḍe raka
33. ni arasūḷu kshudra
34. bāde gaḷam mād̐a [setṭi]
35. arasara perggada [kā]
36. [ṇi] gadyāna āṛu [ma]

37. lladepaṛatu bāre
38. yādaveda Entama
39. yyana magaḷu sām̐bayu
40. Nagiyam̐ begamdha vuni
41. pe ----- e -----
42. k̐ [du] [gēm̐ni] Antara ----- ma

*Third Face*

43. [chya] Kariya kiyu nā
44. thade bhāga kisu k̐
45. ḍu aydu bhāgakke
46. [tappa deripi yaru]
47. naḍupu varu Antara
48. Vasadige mūru gā
49. ṇa - [ṭi -] ya pārs̐va
50. devari - ṇa Era
51. ḍu taḷāram̐ najayi
52. suva Antara vāsa
53. diyu maṇṭapa [a]
54. ntara sirebari yā [shu]
55. Khaṇḍa [gaṁ] panna niḍanam̐ -
56. tā ----- geydu -----
57. hasa ----- daralbi
58. nemi chamdrayya

59. gaḷu nudiyarasa
60. vasa doḷalla de
61. ṇudipāga gāḷu Nē
62. michandra bari
63. ayyanu dirāma
64. resu Karṇna nuḍi
65. yēbara ganyādu
66. nyādi kaṇa

*Fourth Face*

67. na [ - ] dāsaya parśva
68. devarigē dēva bhāga
69. māgi koṭṭa sāmānyō
70. yaṁ dharmma sētu nṛ
71. pānām kālē kālē
72. pāṇiṇyō bhavadbhiḥ
73. sarvvā nētām bhā
74. vīnaḥ pāṇthivēndrō bhū
75. ya (yō) bhu (bhū) yō yāchatē
76. Rāma bhadraḥ | bahu
77. bhiḥ vasudhā dattā rāja
78. bhiḥ saḡarāja bhiḥ yasya
79. yasya yadā bhūmiḥ
80. tasya tasya tadā paḷa [mll]

81. Svadattam paradattam vā
82. yō harēti vasum
83. dharam shashtirvvarisha
84. sahasrāṇi viṣṭā
85. Jāyata Krimḥ na
86. viṣam viṣamityanuh
87. devasyam Viṣamachya
88. tē veshamē kākinam
89. hanti dēvasvam putra
90. Poutrikam [cha] ṇḍamayya
91. na [variga] [- - - - -]

## 50. TOGARAKUṆṬA INSCRIPTION OF TRIBHUVANAMALLA

(Dharmavaram Taluk, Anantapur District)

On a stone planted in a field to the North of the village

Western Chālukya

Tribhuvanamalladēva (i.e. Vikramāditya VI)

...

Kannāḍa

*SHI*, IX, Pt. I, No. 221.

It refers itself to the reign of the Chālukya king Tribhuvanamalladēva ruling from Jayantīpura. It registers a grant of two flower gardens and house-sites made by the

Daṇḍanāyaka Kommanayya and others to the *basadi* of Chandraprabhadēva at Togarakunta in Kuṇḍiyape-40 for conducting worship in the *basadi*. The gift is said to have been made for the merit of the Mahāmaṇḍalēśvara Kumāra Tailapadeva. It also refers, at the end, to Padmanandin.

### TEXT

1. Śrī matparama gaṇi -
2. bhīra syādvādāmōgha lāṇ -
3. chhanam | jīyātrailōkyaṇātha-
4. sya śāanam jina śāśanam ||
5. Bhadramastu jinaśāsanāya sambha-
6. dhratām pratividhāna hētavē-
7. anyavādi madahasti masta -
8. ka sphāṭināya ghaṭine paṭhīya -
9. sē || Svasti bhuvanaśraya Śrī pr -
10. thvī vallabha mahārājādhi -
11. rāja paramēśvara parama bhaṭṭā -
12. raka satyāśraya kuḷatilāka
13. Chālukyābharāṇa Śrī matti -
14. bhuvanamalladēvara Vijaya
15. rājyamuttarōttarābhivṛddhipra-
16. Varddhamānamāchandrārkkatāram
17. salutta jayaṇti purada nē -
18. levīdi nōlu sukha saṅkhata vi-

19. nōdadīm rājyaṃ geyyuttamire ta-
20. tpāda padmōpajīvi samadhigata
21. pañcha mahāśabda mahāmaṇḍalē-
22. śvaraṃ jayāṅgaṇādhīśvara nupa-
23. hasita manasija mūrtti
24. ----- Kīlālita kīrtti Vēṅgīśa ghaṇi-
25. ----- da vada hanantaṛpu
26. ----- Yepavana Chōlukuraku
27. ----- mārtaṇḍa madavṛti
28. ----- rāya kumārapa
29. -----
30. ----- lita baṇi -----
31. ----- gattaṇa chā ---
32. ----- vāśa pattī vṛtti ----
33. māḷava kāmīnī -----
34. ----- jāha nija sainya
35. ----- nnāhakaka
36. ----- baḥaḷa -----
37. ----- labda prakāsha ---
38. ----- dāvaṇaṇa gandhi
39. ----- drā pana ----
40. ----- nārāyaṇa brā -
41. ----- da sudhākara pa ---
42. --- na saṃpatkara śrī-

43. [ma] Chhandaladēvi nayana -
44. [sa] rasija Sōryō na -
45. pratihata dhairyya gu -
46. ru jana padaranjita chō -
47. la katarakaksha pālannā -
48. mādī samasta prasasti -
49. sahitaṁ Śrī manmahā -
50. maṇḍalēśvaraṁ kumā -
51. raṁ Tailapadēva
52. ----- vā di pā si
53. -----
54. Tripurā ntaka vai - - -
55. ----- sadim dalaḥiyam Sinda vā -
56. nāḍa parggaḍa daṇḍanāyakam Kū-
57. mmanayya pramukha karanam -
58. gaḷu sūryya grahaṇa nimitta -
59. dim kuḍiyapi nālvattaṇa baḷi -
60. bāḍam Tūgarikuṇṭiya basa -
61. diya Chandraprabhadēvara nivēdya -
62. kkaṁ vaṅga bhōgakkam rishiya rā -
63. hāra ḍanakkam khaṇḍa sphuṭita -
64. jīrnōdhārakkam biṭṭa mā -
65. ga mattaru hanneradu mā -
66. ne nivēsaṇa veraḍu pūvi -

67. na Tomṭi mōṇdu gāṇa mōn -
68. du kāvaṭi mēdu idhamma mān
69. pratipāṭisidavargga Śrī vāra -
70. nāsiyalu sāsira
71. kavileya nanibaru chatur vē -
72. da pārargga dānaṃ geyda phala
73. sāmānyōyaṃ dhamma sētu -
74. nri [mi] pānāṃ kālē kālē pāla -
75. nīyōdbhava sarvvanētān bhā -
76. vi naṇpārthi vēndrān bhū -
77. yō bhūyō yāchatē
78. Ramabhadraḥ | Svadattaṃ para
79. dattaṃ vāyōharēti va -
80. sundharāṃ sashṭirvvarsha (sa) -
81. hasrāṇi Vistāyāṃ - - - - -
82. krimiḥ || Śrī ma
83. krōṇūru - - - - -
84. padmanandi si - - - -
85. vara śishya pra - - -
86. tīrtha dēvara - - - -



## 51. KONAKONḌLA INSCRIPTION OF TRIBHUVANAMALLADEVA

(Uravakonda Taluk, Anantapur District)

On a slab set up on the Kailasappa gutta

Western Chālukya

Tribhuvanamalladēva

C.V.6, Durmati, Pushya, ba. 6, Bṛihaspativāra, Uttarāyaṇa-ṣaṅkrānti (A.D.1081, Dec. 23, Thursday)

Kannāḍa

*SII*, IX, Pt. I, No. 150

It refers itself to the reign of the Chālukya king Tribhuvanamalladēva ruling from Pottalakeṛe and mentions Mahāmaṇḍalēśvara Jōyimayya as ruling over Sindavāḍi - 1,000. Further, it registers a grant of 30 *mattars* of land, a flower garden, an oil mill and 8 house sites, made by Jōyimayyarasa to the Chaṭṭa Jinālaya which is erected by Nalikabbe in memory of her husband.

### TEXT

1. Śrī Śrī Svasti [||\*] samasta bhuvanāśra -
2. ya śrī prithvīvallabha mahā -
3. rā[jā]dhirājaparamēśvara pramabhaṭṭāraka satyā
4. śraya kuḷatilakanī chālukyābharaṇaṇī Śrī mattri-
5. bhuvanamalladēvara vijayarājya muttarō-
6. ttarābhivridhhi pravarddhamāna māchandrārkkā tāraṇī sa-

7. luttamire poṭṭilakeṇeya nēlevīḍi nōlu suka saṅka-
8. thā vinōdadim rājyaṁ geyye tatpāda padmōpa jīvi sama
9. dhigata pañchamahā śabda mahāmaṇḍalēśvara naha
10. ta maṇḍalika madana mardana mahēśvaraṁ nijaku
11. la kuḷaya sudhākaraṁ vinoya ratnākaraṁ [sa] ṇa suṇa-
12. ṇḍalika taleya karavatta nabhinava chārudatta nōḍḍu -
13. ṇḍgaṇḍu sutta baḷa suva maṇḍalikara maṇḍiyanadēva
14. maṇḍivuga kāvaṁ vishamaturagā rūḍha -
15. proudha rēvanta nahita kritāntaṁ Śrī malli -
16. kāryya nadēva labdhāvara prasādanu -
17. bhaya baḷa rañachāryya nachaḷita dhairyya
18. Śrī mattribhuvanamalladēva pēsaṇa garuḍa
19. nāmādi Samasta prasasti sahitaṁ śrī ma -
20. nmahāmaṇḍalēśvaraṁ jōyimayyārāsa rāsindavā
21. di sāsira mummaṁ biḷavritti yaṁ tribhōgābhyanta-
22. ra suddiyanāluttamire Nalikabba tana bharthāraṅga kūṇḍa
23. kundaya tīrtha [da]lu chaṭṭi jinaḷaya memdu varūksha vina-
24. yaim māḍasida basadiga mahāmaṇḍalēśvaraṁ
25. Jōyimayyārāsa rēchālukya vikrama kāḷa 6 ne-
26. ya durmati samvatsarada pushya bahuḷa 6, Brahavāra-
27. daṁduttarāyaṇa saṁkrānti nimityadi chaṭṭi jinaḷayada dē-
28. va raṅga bhōgakkam khaṇḍa sphuṭita nivēdya mahādānakkam
29. pāvudakkam keṇeya kūṇḍa kūṇḍayalkari yūra ba [ṭṭi] yim pa -

30. duva biṭṭa kariyaneḷaṃ matta virppatta nālku ankadūḷaṃ
31. matta 24 nivēdyakka biṭṭa nēṇila keṇe yalli mūdaki su -
32. mattarāṇu ankadi matta 6 antu biṭṭi matta mū-
33. vattu pūvina tōmtim mattarūndugāṇa omdu mana menivēsha
34. ṇa vemṭu yī dharmma mapratipālisidaṃ gakhaya puṇya vidana
35. ḷidaṃ vāraṇāsiyōḷaṃ kurukshētra dōḷaṃ kavileyu mabrā-
36. hmaṇaru manāḷida pāpaṃ sārgga 5 sāmānyaṃ dharmma sētu
37. nṛpāṇāṃ kālē kālē pālanīyō bhavadbhiḥ | sarvvānētān
38. bhāgiṇi pārvivēndrā bhūyōbhūyō yāchatē Rāma -
39. chnadraḥ || Svadattaṃ paradattaṃ vāyō harētavasundharā shasṭi
40. rvvarisha sahasrāṇi viṣṭāyāṃ jāyatē krimi [h\*]

## 52. ALLĀDURGĀ INSCRIPTION OF TRIBHUVANAMALLA

(Andole Taluk, Medak District)

On another pillar of Bhairava Mandapa

Western Chāḷukya

Tribhuvanamalladēva (i.e. Vikramāditya VI)

C.V. 9, Raktākshi, Aśvayuja 9, Budhāvāra (i.e. Wednesday, 11, September, A.D.1084)

Kannāḍa

APGAS. No. 25, A Monograph on the Discovery of Mural Paintings of Kalyāṇi Chāḷukyas at Alladurg.

Records a gift made by Āhavamalla permānaḍigal of two *mattars* of *gaḍḍe* land for feeding the ascetics in the Kīrtivilāsa Śāntijainālaya after *washing* the feet of Kamaladēva Siddhānta, the priest of the above *Jinālaya*. It is not unlikely that the Kīrtivilāsa Śāntijainālaya was built by or named after Āhavamalla-permānaḍigal, the governor of the district in which Allādurg is situated, as he is stated to have borne the title Kīrtivilāsa.

### TEXT

#### *First Face*

1. Svasti samasta-bhuvan-āsraya
2. Śrī prīthvī-vallabha mahārājā-
3. dhirāja paramēśvara parama-
4. bhaṭṭāraka Satyāsraya-kula-ti-
5. laka Chālukyābharaṇam Śrī
6. mat = Tribhuvanamalladēvara -
7. vijayarājyaṁ - uttar = ō
8. ttar = ābhivṛddhi pravarddhamāna
9. m = āchāndrā - arkka - tāra (m\*) sa -
10. luttamire tat pāda -
11. padm - ōpajīvi sa -

#### *Second Face*

12. madhigata pañcha - mahāśabda ma -
13. hāmaṇḍalēśvaraṁ pratāpa - mahē -
14. śvaraṁ vairi - Nārā -

15. yaṇaṁ nīti - pārāya -
16. ṇaṁ ripu - hridaya - sellaṁ
17. savaḷakke - mallāṁ Chālukya -
18. rāma - rājyābhivṛddhi Śa
19. nivārasiddhi Śṛiman - ma
20. hāmaṇḍalēśvar = Ā -
21. havamalla Permaṇaḍiga -
22. ḷ Chālukya - Vikrama -

### Third Face

23. Kālada 9 neya Raktākshi saṁva
24. tasrada Āśvayuja śu 9 Bu -
25. dhavāradamdu Kīrtti - viḷā
26. sa Śānti - Jinaḷaya - ri
27. shiyara samudāyakkā
28. hāra dānke Cha [ndra kō]
29. ṭiya kereya perage
30. Kamaladēva Siddhāntiga - - - - -
31. ra kālgachchi dhārā - pūrvva
32. kam - māḍi koṭṭa gadde marṭta 2 ||

### 53. PUḌURU INSCRIPTION OF THE KING TRIBHUVANAMALLA

(Mahaboobnagar District)

Western Chālukya

Tribhuvanamalla

C.V. 21 (11) Prabhava, Paushya, Amāvāsyā, Sunday (A.D.1087, Dec. 25).

Kannaḍa

APGAS, No. 3, Mn. 58, *Kannada Inscriptions of Andhra Pradesh*.

It introduces the king's feudatory Mahāmaṇḍalēśvara Hallavarasa of Puṇḍūr who was a Jaina by persuasion. This chief is said to have made gift of land, gardens, house-sites, etc., to the Pallava-jinālaya of Draviḍa saṅgha after washing the feet of his preceptor Kanakasēna Bhaṭṭāraka.

#### TEXT

1. Śrī matparamagambhīra syādvādāmōghalāṇchanam
2. jīyātraiḷōkyanāthasya śāsanam jina śāsanam ||
3. [jīyātpuṇyā] layassarvō nityam - - - - -
4. nityam pūjālassarvvaṁ Śrī pallava jinālaya [1] Svasti sa-
5. masta bhuvanāsraya pridnvīvallabha mahārājādhirāja paramē-
6. śvara paramabhaṭṭārakam satyāśraya kuḷatilakam Chālukyābharanam
7. Śrī mattribhuvanamalladēvaru Kalyāṇapurada nelevīḍinōlu sukha saṅkathā
8. vinōdadimrājyamgeyyuttamiretatpāda padmōpajīvisamadhigata pañchamahā-
9. śabda mahāmaṇḍalēśvara nayōdhya simhāsanam [kem]
10. bukundūrppuravarēśvaram dēśiyanegaḷḷa naḷampura bhujamgaripu paksha  
[ksha\*] ya

11. kāraṇam Gōvindara[sa\*]na śimham padmāvātīlabdha varaprasādam yaśassu dhādavaḥ-
12. ta digvaḷeyanuṃ āhārarabhaya bhaishajya śārstra dāna vinōdanuṃ mṛgama -
13. dāmōda Śrī mattribhuvanamalladēva pādārādhakam parabaḷa sādhakam
14. nāmādi samasta prasasti sahitam śrī manmahāmaṇḍalēśvaram pūṇḍu
15. [ra] hallavarasarō | Svasti Śrīmacchāluka vikrama varshada
16. 21 neya prabhava saṃvatsarada poushyada amāvāse ādityavāra
17. dandu uttarāyaṇa saṅkrānti nimittamāge tamma gurugaḷu Kanaka-sēna bha -
18. ṭṭārakadēvara kālam karchidhārāpūrvakam mādi keṇeya Chaṭṭukala [pō]la
19. daluyurim paḍuvalu biṭṭi ere mattaru 100 pūṇḍura pōlada
20. lukisumattaru 50 bhīma samudra keṇeya keḷage gadde mattarō 1
21. padidaḷadiṃ peṇagegaḍṇi mattarō 1 tōmṭi 2 gāṇa 2 aṅgaḍi 2 dēha [da] 2
22. maneyanivēśanam 2 pōnnaludhānya baḷḷa 1 mūle vattam māna 1
23. viṇṇunge ele 100 aḍakeyasō [se] jjam sāyirakke 160 ayije 200 raḷi [lā]
24. ūruralu paṇa 2 inti mitumam draviḷa saṅghāśrayamappa pallava
25. jinālayakke Kōṭṭim | intīdharmamam tappade prati pāḷiyisuvāru ||
26. Svadattam paradattam vāyō harēti vasundharām shashṭirvvarsha sahasrāṇi
27. viśṭāyam jāyatē krimih || Svasti Śrī jagatīṭalaika ṭīla-
28. kē Śrī pundra [sam]ñchē Śrī matpallavarāja khargga jalatō
29. durgge yaśasmāḷakē | chūtārāma sugandha śālivanakē santisṭha
30. tē sadguruḥ || Śrī matkāṇchanasēna paṇḍitapatih vikhyāta kī-
31. rti priyaḥ || Śārdūḷa vikrīditah || idu jātyalamkāram||

## 54. GABBURU INSCRIPTION OF TRIBHUVANAMALLA

Now deposited in the State Museum, Hyderabad

Western Chālukya

Vikramāditya VI

C.V.33, Sarvadhārin, Māgha purnimā, Monday, lunar eclipse, (Jan. 18, Monday, A.D. 1109)

Kannāḍa

HAS, No. 8 51 ff

Registers the gift of income derived from wholesale levies collected on the mining establishments and sales of commodities made in favour of Bramha-*Jinālaya*. At the end, the temple is referred to as Nagara-*Jinālaya*, which shows that it belonged to the *Nagara* i.e. corporation of merchants. Gobburu is also referred to as *sarvanamasyada* (freely endowed) *agrahāra*.

### TEXT

1. Śrī matparama gaṁbhīra syādvādamōgha lāṅchhanam [\*]
2. Jīya [tō\*] trailōkyaṇāthasya śāsanam jina śāsa
3. nam || [\*] Svasti [\*] Samasta bhuvaṇāśraya Śrī pṛdhvīvalla-
4. [bha] mahārājādhirāja paramēśvara paramabhaṭṭāra -
5. [kaṁ] satyāśraya kulatilākaṁ Chālukyā bharaṇam
6. śrī mat Tribhuvanamalladēvara Vijayarājya muttarōtta
7. [rā] bhivṛiddhi pravarddhamāna māchamdrārkkā tāraṁbaram saluttami-
8. [re] [\*] Jayantīpurada nēlavīḍinōḷu sukha sankathā vinō -
9. dadīm rājyam geyuttamire [\*] Śrī machālukya vikrama varsa -



10. da 33 neya sarvvadhāri samvatsarada māgha haṁṇami
11. Sōmavāra Sōmagrahaṇa daṁdu Śrī matsarvva namasya (sya) da
12. grahāraṁ piriya Gobbūra nakharaṁgaḷu Kammatada
13. adhikārigalunṁ kammatī kāraruṁ Orōḷagaṇa Brahma
14. Jinālayakke biṭṭa dharmma Kammatadalū sūndadaḷakke vīsa 2
15. kāni 2 savakaṭṭu kāraru dhaḷakke tamma unibaliyalu
16. Kōṭṭa vīsa 1 adhikāri nakhara savakaṭṭu kāraruṁ sa -
17. rvva biṭṭiyāgi chaitrapavitrakke aredaḷada kūḷibhōgā
18. ṛa mahānakharaṁgaḷu kañchinabhaṇḍava kōṇḍalli koṭṭa -
19. lli biṭṭa kōmge kāni hannaḷa sāsirbbaru baṁ [gā]-
20. gātra vōmdakke biṭṭa ele munnūru || Nagara dōḷ gā
21. vanānuṁ Nagarjinālaya jinēndra pādarccha-
22. nege nagaraṁ biṭṭu danaḷi (ṛi) yalu bige daṁdaṁ tanage
23. tamda nāyuva kumda l(2\*) ena[ga] nugē vaṇiya
24. ghalleṇi ghanavī kēṇiya nadēm [ku] ni guve
25. nāneṁ danagha jinadharmma dūshaka tana dōḷ-
26. mida naḷi (ṛi) dhā (dā ) ta nasugati gilida [3\*]

## 55. BAIRANIPALLI JAINA INSCRIPTION OF THE KING TRIBHUVANAMALLA

(Janagaon Taluk, Warangal District)

On a pillar in the old Jaina temple outside the village

[Western Chālukya]

[Tribhuvanamalla (Vikramāditya VI) ]

Undated

Kannaḍa

No. 19 : *Inscriptions of Andhra Pradesh, Warangal District.*

Registers a grant of land made by Mallireḍḍi of Viṭṭakula, lord of Bekkallu for the worship of the god set up by him and for the feeding of the ascetics. It further records that the grant was given to the illustrious Guṇasēna-paramāṭma - dhyāna - dēvara. Since the donor of this record is identical with that of the other record found at the same village, it may not be wrong to assign it to the period of that record i.e. C.V. 32 (A.D.1108).

### TEXT

#### *First Face*

1. @ Śrī matu parama g[am] bhīrasyāḍva [syāḍva]dāmōgha laṇi-
2. chham jīyya (yā) trailōkyaṇāthaśya sa[śa] sanam jina-
3. sa (sā) sanam || Svasti samasta prasa (śa) sti sahitam
4. Śrīmatu sra (śrā) vakābharaṇa satya ratnākaram samyaktva chū-
5. ḍāmaṇi enisinegaḷda dā pūjā siḷōpavāsamembe
6. nālku panamgaḷoḷ saṃpūṇna numappa numatta veṇtappa
7. neṃdade biṭṭakuḷatilakāmbhōrāśi vārdhhi varddha

*Second Face*

1. nach[am] dranu menipa Śrīmatu Bekkalla puravarā -
2. dhīśvaranumappa Malliraddi tanna pratishṭa geyda
3. manditadēvara pūjegakkam risiya rāhā-
4. ra dānakēdu samakēṭṭi Svasti yema niya-
5. ma Svādhyāya dhyāna mōnā(nu) śhāna japa samā-
6. dhi sī(śī)la saṁpannarappa Śrīmatu guṇasē.naparamā-
7. tna dhyānadēvarige tanna kutumba sahitadhāni kā
8. laṁkarcchi koṭṭa ||

*Third Face*

1. datti entene chalimaḍugina keṇeya moge
2. vāya lomdu mattaru gadya rudrasamu-
3. drado ḷondu mattaru gadya nīrōhari yenna-
4. dekōṭṭu pratipālīsida maṅgaḷa mahā Śrī Śrī Śrī
5. intida kkārānu vakrastarādaravaru gaṁge
6. vāraṇāśiyōḷ Kōṭikavilegaḷam kōṭi
7. Brāhmaṇaruma komda bramhattiyalu hoda
8. ru ||

## 56. KOLANUPAKA INSCRIPTION OF TRIBHUVANAMALLADEVA

(Bhuvanagiri Taluk, Nalgonda District)

On a stone lying in the middle of the field of the Golla community 1 1/2 miles from the village.

Western Chālukya

Tribhuvanamalladeva

C.V. 17, Śrīmukha (śaka 1015), Pushya su.5, Ādivāra Uttarāyaṇa saṅkrānti (Sunday, 25th Dec, A.D. 1093)

Kannada

ARGRE, 1965, No. 257

Registers the gift of 2 maṭṭurs of "gadde" land and flower garden and a gaṇa to the Jinālaya, built by Māṇḍalika Gōmarasa. The gift is said to have been entrusted to Chāndrasēnācharya, the presiding priest of the Jinālaya.

### TEXT

1. Svasti samasta bhuvanā
2. śraya Śrī prithvī valla
3. bha mahārājādhi rā
4. ja paramēśvara parama
5. bhaṭṭarakam satyāśraya ku
6. laṭilakam Chālukyābharaṇam
7. Śrī mattribhuvanamalla

8. dēvara vijaya rājyamu
9. ttarōttarābhivṛiddhi pravarddha
10. māna māchandrārka tāraṁ
11. kalyāṇada nelevīdinōḷe
12. sukha sankhatā vinōdadiṁ
13. rājyaṁ gayuttamire ta
14. tpāda padmōpajīvi ma
15. [ṇḍa] ḷika Gommarasa Śrī
16. machhāḷukya vikrama
17. varshada hadiheḷene

*Second Face*

18. ya Śrīmukha sa[ni]
19. vatsarada pushya śu
20. dda pañchamī yādi vā
21. radamḍuttarāyaṇa saṁ
22. krānti yōḷu būru-
23. paḷḷiya tanna māde
24. desida beṭṭa kuḷatiḷa
25. Jinālayakke Khanda
26. sphutika Jirnnōddhāra
27. rtham Chāndrasenā chā
28. ryyara pāda prakshā
29. ḷanam mādi pariḥā
30. raḷa kāldi yalli Era

31.      ḍu mattaru giddalu
32.      mam pūlina tomṭayu
33.      nondu gāṇa mam sta
34.      lellamam sarva bā
35.      dhā parihāra vāge
36.      dhārā pūrvvaka [ge]
37.      dde || Svadattam para [da]
38.      ttam vāyōhareti
39.      vasumdharam shashṭi
40.      rvva riśa sahasrāni
41.      vishtāyam jāyatē kṛi
42.      mi ||

## 57. GOVINDAPURAM INSCRIPTION OF MEDARAJA

(Narsampet Taluk, Warangal District)

On a stone pillar erected in the tank called Komaticheruvu

...

Mēdarāja

Ś.1043, plava (A.D.1122).

Sanskrit and Telugu verse

No. 26 *Inscriptions of Andhra Pradesh, Warangal District.*

Begins with the invocation to the Jina and also introduces Mādhavachakravartin who is credited with a great army consisting of eight thousand elephants, ten crore of horses and innumerable infantry, all with the mercy of the Jaina goddess Yakshēśvari.

In that line of Mādhavachakravartin was born the king Durga whose son was Mēḍa. The latter's son was Jaga-dharādhinātha, who had two sons Mēḍa (II) and Guṇḍa. Nāgarāja was the minister of Guṇḍa. Then the genealogy of the preceptors is given as follows :- Bālachandra was the first member of the *Krānūra gaṇa* and *Mēsha-pāshāṇa* gacchha. His disciple was Mēghachandra Bhaṭṭaraka. Padmanandin was his disciple whose spiritual descendant was again Mēghachandra Siddhāntadēva. Nāgarāja is said to have been a disciple of the last Jaina ascetic. Then it states that Nāgarāja installed the image of Pārśvanātha having constructed a temple and endowed it with some *tan̄ks* with the permission of Mēḍarāja in the Śaka year 1043, corresponding to Plava, Phālguna śukla 3, Śaurivāra (Saturday). Some horse dealers are also said to have gifted one pair of China (silk clothes) per horse to the god.

It further informs that Mēḍarāja made a gift of some land to the god on the occasion of Uttarāyaṇasankrānti. On another solar eclipse, Mēḍa and Guṇḍa also granted some land to the god and *vasadi* for the merit of their father Jaggarāja. In the last Telugu verse are recorded other gifts made by the nephew of Nāgarāja and the merchants of Sanagaram who belonged to *Vāji-kula* (horse dealers) to the same deity.

### TEXT

#### First Face

1. Svastiśrir jJayābhyudayaścha bhāvatu
2. Śrī mannatēndra makūṭōjvala ratna
3. bhūshā Nāgēndra hasta sarasīruḥa
4. karmna pūrā vidyādharendra rachitōttama
5. kumkumā vō bhūyātsukhāya ji -
6. nadēva padāmbuja Śrīḥ || Āsīd aasau-

7. mādhava-chakravartī dharāramanyā ra
8. maṇō [ - - - - - ] sakalāvaṇī-
9. śa paramparāhastā - samāhritēna || ashtou
10. sahasrāṇi matamgajānām daśāsva - kōṭīra
11. mitam padatim jinājnāyā Mādhava cha -
12. kravarī Yakshēśvarīdatta varātsalēbhē ||
13. tadvaṁsējāni vikramakramayuta ssaujanya
14. Jinyōrjitassatyāchāravichārachāru cha -
15. rito Durgga kshamāvallabha stasyāsī darirājavā
16. raṇahari rggōtradvayānanda kṛiṭ putrō Mēḍa
17. dharādhipa ssujanatā jēgīyamāna stutiḥ ||

*Second Face*

18. tatōbhava jjaggadhārādhinathō ya-
19. dīya nāmaśravāṇāti bhītyā ga
20. ḷanti garbbhā ripukāmiṇīnām śataika
21. vimśa tyuru janya jētā || Kshīrā bdhē ri
22. va chandramā nṛpavarā jāto jaganma -
23. ṇḍanaḥ putrō Mēḍadharādhipa schira
24. matō lakshmyā samālingitaḥ yasmin
25. rājaṇi bhūjanā nidhiyutā bhū -
26. myāśśaintmṇōnatā rējuh pūrnna tadā
27. gamēru śikharākāraischa dēvalāyailḥ
28. || tasyānujō Jani jagajjana gītakīrti



29. Rāmasya lakshmaṇa va dagraja bhakti yu-
30. ktaḥ Guṇḍaḥ prachamḍa bhujaṁamḍita maṁ -
31. ḍalāgra grastāri maṁḍalika rājya vi -
32. rājita śrīḥ || tadanvayā yāta vi
33. [rāja - - - - - sadāchasampa] tparilabdha la-
34. kshmiḥ | [sadharma] rājāgra tanūbhavōbhū da
35. mātya durgga ssachivāgraganyaḥ || ta -
36. smā dvijemdrō jani Nāgarāja svadāna sam
37. pajjita kalpabhūjaḥ Śrī Jakkamāmbā
38. tanujōdhi kīrtti rananya sādharāṇa pu-
39. ṇyamūrttiḥ || tasya gurukūlam || vi
40. budha kumuda vānasuchamdrō jitemdri
41. ya ssamyamāmbārōjvaḷa chaṇdraḥ Śrī bhā -
42. ḷa chaṇdra muṇipaḥ prakhyātō jaina
43. sāsanaṁbudhi chaṇdraḥ || tasyāgra

### Third Face

44. śishyō jani Mēghachāṇdrabhaṭṭāraka śchārucharitraṇpā -
45. traḥ tadīyya śishyōjani padmanandī Narēndra bṇḍaraācchita
46. pādapadmaḥ || tacchishyaḥ || Śrī Mēghachāṇdra siddhāntadē -
47. vaḥ kṛaṇūrgganōttamaḥ mēshapāshaṇa gacchāgra
48. ganyō yasya gurussudhiḥ || guṇānāmutpatti ssu
49. kavinikara prāṁgaṇala satsurādhiśa kshamājō jaya

50. ti jinadharmāmbudhi vidhuḥ sanāgēndrōmantri praka
51. ratilakō yasya yaśaśa su[dhā]liptāgāra pratima
52. mabhavadbhūri bhuvanam || ratnāmbhōdi viyatsāśāṅka [ga]
53. ta śākābde plave vatsarē rājatphālguṇa māsanirmala
54. tṛtīyā śaurivāre varē lagnē pārśvajinēśvarasya [bha]
55. vanārādhyā pratishṭhām śubha mudyadbhakti vidhāna pū
56. rrvamakarōt Śrī Nāgaḍeva prabhuḥ || taddēvasya nivē
57. dya dīpa vara pūjārtham guṇāmbhōnidhiḥ toppa śrē-
58. shṭi brihattaṭāka puratassāmbram tatakam mudāpārśvā-
59. gra tritaṭāka samyuta madat Śrī Nāgaḍevō vibhuḥ Śrī
60. Mēdikshitipāla sammata paraschamdrārkkā tāram śubham ||
61. pratyāśvam pārśvadēvasya ghōṭaka buyavahāribhiḥ pū
62. Jārtham chīrma yugaḷam datta māchamdra tārakam ||
63. Śrī manmahāmaṇḍalēśvara Mēḍerāju luttarāya-
64. ṇa saṅkrānti tithiyandu dēvara nivēdyamunaku bo
65. ḍḍanāmana cheruvunamēlichā niru vuppu numi baṇḍa ninu
66. martturu Sūryagrahaṇa nimittamunam dammun
67. ṇḍu Guṇḍadēvarājunum dānunu dama tamḍri Jaggarāju
68. naku buṇyābhivṛiddhigā dēvara pūjakunu vasadi ta
69. pōdhanula kānāradānambunakunum dūrppujagga -

*Fourth Face*

70. samudramunaṁ dūmukaḍa niruvuppu
71. nuṁ baṇḍa mūṇḍu marttuṟu licchi yāchannrā
72. rkka tāraṁbugā dhāravōsiri || Vṛ || manu
73. charituṁḍu nirmaluṁḍamā tya śikhā maṇi
74. Nāgadēvarājunakunu mēnayalluṁḍu
75. visuddha guṇānvitum ḍaitarāju bhūjana
76. nuta saṁdhi vighrahi nijambagu Kṛṣṇa taḍā -
77. ga bhūmilōvinuta nivartana dvayaṁ vṛiddhiga
78. dēvara kicchē bhaktitō || Anupamumḍāchirāja
79. sachivāgrāṇi sūnuṇḍu Nāgadēvarājunakunu
80. [-na] Yalluṇḍagu sūnṛta vākyumḍamātya pa [-]
81. [- -] ghuṁḍu pārśvadēvaraku nāchasamudra
82. [- - du] bhaktitō nonaraṅga nicche nimmaṟutu ro
83. [- - - - -] niruuppuṁ baṇḍagān || Śīsa "vina
84. [- - - - -] puṭṭinillanupama sucharitrullela dharma
85. [- - - - -] kuṁḍallipaṭṭu sanagarambuna vaiśyajanulēlla
86. nidi vājikulatilakambani kūrmiṁ jēsi perggaḍa
87. vasadikiṁ brītitō naṁdaram janudemchi yerṁtayu
88. saṁtasamuna sarinuttarāyaṇa saṁkrānti titi
89. yandu dēvara sannidhi dīpamunaku Mēḍanṛpu
90. nājna gannāntamēra nellam daḍukambādika [va] nicchi
91. tappakuṁḍa [gā - - - - -]

92. rāṃ damayīgi yāchandratarakamu [gā naḍacha] II
93. Toppaṇa peggaḍa Siyyapayya cheṛuvuna maṛtturu
94. damḍanāyaka vēmana tana cheṛuvuna maṛtturu [paḍa]
95. valu Gaṇḍana dana cheṛvuna maṛtturu vāsanāya
96. kuṇḍu mēḍigaṭṭa venuka maṛtturu padavalacha[mma]Mēḍana [vā]
97. Ila Bramana cheṛuvuna maṛtturu maneveggada Bollane dana
98. cheruvuna maṛutu riṭṭimdaru niruuppunum baṇḍa devaraki
99. cchi dhāravōsiri [II\*] dīnikevvarutappinā gaṅgakaṛtavēguru brāhma
100. ṇulaku vēyigavilaluku vēguru dapōdhanulakum dappi
101. na dōshamunam Bomduduru || Ślō || shastiṃvvarsha saha-
102. srāṇi svargge tiṣṭati bhūmidāḥ [I] ācchēttā chānumantācha
103. tānyēva narakam vrajēt || Svadattām paradattām vāyō ha-
104. rēta vasumdharam shasṭim varsha sahasrāṇi viṣṭāyam jāya
105. te kṛimih || bahubhirvasudhā dattā rājabhi ssagarādi
106. bhiḥ yasya yasya yadā bhūmi stasya tasyā tadā phalam ||

## 58. KOLANUPAKA INSCRIPTION

(Bhongiri taluk, Nalgonda District)

On a broken pillar lying in the mukhamandapa of Sōmēśvara temple

Western Chalukya,

Tribhuvanamalla

C.V. 32, Sarvajit, Āshāḍha, Purnima, Ādityavara (A.D. 1107, July 7)

Sanskrit

Newly copied

It is mentioned in the record that Sūryagrahaṇa (solar eclipse) was the occasion of the gift. But the *tithī* being Pūrṇimā and that a lunar eclipse occurred on that day, the mention of solar eclipse seems to be an oversight of the composer.

The record is partly damaged. It seems to record that Kumāra Sōmēśvara made some gift to the Pārśvanātha Jinālaya in the village of Chapaliya, and Padmanandi Siddhāntadēva who belongs to tinitriṇi *gacchha*, Krānūr *gaṇa*.

### TEXT

#### First Face

1. Jayathyudyatkanti ś (thi)ra mahā -
2. hṛtka - - - - -
3. - - - - -
4. puṇṇaiḥ subha guṇaiḥ |
5. - - - - -
6. - - - - -
7. prakaraṇa
8. saraṇāgata bhūmi bhṛtpaksha rakshai-
9. ka dakshaḥ parihita dhṛta nānā
10. (va) stu vistāra kīrttiḥ avi hi-
11. ta nija śīmāvarddi vatsavikṛtō
12. rvvirvīdita sakala lakshmi(rā)sti chā-
13. lukya vamaśaḥ || jiteśhu rājye-

*Second Face (Stone broken)*

1. skandhā vārē sukhīna rā
2. jya sukha manubhava
3. ti ||Putrah kshatra
4. pavitra bhūṣaṇaḥ
5. - - - pratāpā
6. -----
7. - - kalabha vrā
8. tōgra kaṇṭhiravaḥ Chā-
9. lukyānvaya vārdhi va-
10. rddhana vidhuḥ | Śrī mathu-
11. mārōttamaḥ Sōes -
12. sōyam Virājatē śrī -
13. bhuvana prastutya kīrtti
14. priyaḥ || Samasta nṛ-
15. pa janastutya satya vā-
16. kya Konguḷivarmma dha
17. mma mahārājādhi
18. rāja paramēśvara Ko[lā]
19. ----- ravareśvaraḥ

*Third Face (Stone broken)*

1. - mārā Sōmēśvara
2. raḥ - - - - nija rāja

3. dhānyām - - [ko] līpākā-
4. yām śrimacchālukya
5. vikrama varshē dvātrim
6. śattamē sarvvajitsavam va-
7. tsarē āshādha pū-
8. mṇamāyā | māditya
9. vārē sūryyagra-
10. haṇa nimittam Koḍa
11. [va] dvādaśa grāma ma-
12. dhyē [Chapali]ya nāma gra-
13. ma [Pūrvata] - - - śrī
14. matparśvanātha jinā
15. layasya nava su
16. dhākamma nimṇārthan
17. [gāhāṇa - - ] ranga
18. bhōgarthan śrī -
19. matkrāṇūrggaṇa
20. muni mukhya tīntri
21. nī gaccha padmanandi si-
22. dhā[ntadēva sishya śrī] |

Fourth Face : (Stone Broken) Illegible. Seems to contain imprecatory verses.

## 59. KOLANUPAKA MĀNASTAMBHA OF THE KING TRIBHUVANAMALLA

(Bhuvanagiri Taluk, Nalgonda District)

Engraved on four faces of a pillar, lying near the Jain mandir

Western Chāḷukya

Tribhuvanamalladēva

C.V.50, Viśvāvasu, Chaitra ba. 3, Monday, Uttarāyaṇa - saṅkrānti

(March, 24, 1125 A.D.)

Kannada

Ng. 43, *Kannada Inscriptions of Andhra Pradesh*

It is a unique record indeed. It is engraved on the four faces of a pillar which is described in one place as *Mānastambha* (pillar of eminence) according to Jaina terminology, *Kīrti stambha* (pillar of fame) of the general Svāmidēva in another and *Jayastambha* (pillar of victory) of prince Sōmēśvara elsewhere. It may not be wrong to infer that originally it was set up as Jaina *Mānastambha* and subsequently it was utilised as *Jyastambha* commemorating the outstanding achievements of the two dignitaries.

It registers the gift of the village Pānupuṇa situated in his capital Kollipāka, to the Goddess Ambika, the *śāsanadēvatā* of the Jain Tīrthāṅkara Nēminātha, by Mahāmaṇḍalēśvara Chāḷukya Gaṅga permāḍi kumāra Sōmēśvara at the request of Sāyimayya, army-commander of Kollipāka-2000. The inscription on the third face invokes the grace of the Yakshiṇī. (i.e. Ambikā) upon her devotees. The fourth face of the inscription contains an account of the preceptors of *Kānūr gaṇa*. Mēghachandra māḍadhārin was the head of the *kānūr gaṇa* then. He is said to have had the pupils, namely Malānāndi-sūri, Padmaprabha Śrī muni and Mādhavēndu *alias* Siddhāntadēva. Here I am inclined to think



that Mēghachandra Bhaṭṭāraka of the Jadcherla record is identical with Mēghachandra of the present record and Mēghachandra Siddhāntadēva of the Gōvindāpuram epigraph, as they not only belong to the same *gaṇa* and *gacchha*. (i.e. *Kānūragāṇa*, *Mēshāpashāṇa gacchha*) but also to the same period (i.e. 12th century A.D.) Moreover, it is also apparent that Mēghachandra Siddhāntadēva of the above three records is said to have installed Pārśvanātha Tīrthankara.

### TEXT

#### *First Face*

1. Ambara tiḷakasthānadōḷambara taḷa tiḷa-
2. ka mesedu durvvīlalanāḷambana-
3. ratna stambhamidambinegaṃ svāmi-
4. dēva kīrtistambham || Svasti Śrī-
5. machchālukya vikramavarshada-
6. 50 āyatta neya viśvāvasu saṃvatsara-
7. da chaitra bahula tadige
8. sōmavāradamuttarāyaṇa saṃ-
9. krānti nimittam śrīmanmahāmaṇḍalēśva-
10. ram Chālukyā gaṃgapermāḍi ku-
11. mārā Sōmēśvaradēvarmmahā -
12. pradhā nam maneverggade kolḷipāke-
13. yechhāsirada daṇḍāyākam sāyi
14. [ma] payyagaḷa binnapadiṃ nijarā-
15. jadhāni kolḷipākeya Chālukya-

16. kulatīḷaka menisidambaratīḷaka
17. dāmbikādēvi gaṁga bhōga raṁga bhō-
18. gamgaḷige poḷala baḷiya pānu-
19. puṛāyembūraṁ sarvvanamasyaṁ
20. sarvvabādhāparihāramāge
21. dhārāpūrvvakam māḍi koṭṭirō ||
22. Dēviyaperggaḍe yādi kēsirāja nī |
23. dhammamanōrjita māge naḍasuvam ||
24. Bahubhirvvasudhādattā rājabhissagarā-
25. dibhiryyasya yasya yadā bhūmi stasya
26. tasya tadāphaḷam || madvaṁsajāḥ parama
27. hīpativaṁsajāvāpe pāpādasētama-
28. na sō bhuvi bhāvi bhūpāḥ yē pāla-
29. yaṁti mamadhammamaminam sama(n)sttam |
30. tēshām mayā vira chitōmjaḷi rēsha
31. mūrdhiniḥ || idanāchamdrārkkambara-
32. muditōdita māge kādam para
33. masukhāspadānakkum pāmpadi naḷida -
34. durātman nara ka(n) gatige gaḷagaḷa -
35. no ḷiguṁ || Srimadakkabasadige pū
36. rvvadalū naḍava dēva bhōga svāmyam
37. doṛa (vōra) gāgi biṭṭar || @ @ @

*Second Face* ..

38. apratima pratāpananavadya guṇaṃ ni-
39. jadāna tṛipta dēvaparakaraṃ samasta jaga-
40. tūtaḷa varttita kīrtti sāvidēva prabhu-
41. daṇḍanādha tīḷakaṃ negaḷaḍiṃ jagadōḷi |
42. janānurāga prabhavādi tha (hi\*) saṃpada ye |
43. nirppa janōkti sadukti yappinaṃ || Pra -
44. bhusakti khyāti yimdaṃ nijapati
45. ga tuḷaiśvāryyamaṃ maṃtrasakti prabhēyim
46. tatprājya rājyābhyudaya padaviyaṃ
47. svī kṛtōtsāhaśakti prabhāva sṛiyim tadu
48. tsāha manōda vipanēṇdaṃde sāmānya-
49. (saṃ\*) paṭprabhu maṃtrōtsāha saktitraya naya -
50. niyataṃ svāmidaṇḍādhinādham || Śaranidhi
51. yaṃ ta sēsha mahimāspadanembara -
52. paṃte mitra sadguru kavirāja Vaibhavakaraṃ
53. raviyemte se dāna bhōga namburuha tanū -
54. janante chaturānana niṃdranagēṃdra paṃte sū
55. [sth] ira taranēṃde baṇṇipudu sāvichamu
56. patiyaṃ jagajjanaṃ || Harihara ji
57. na Buddha Padāmbaruha namadbhrama -
58. ra sōppidaṃ sakaḷa vasundha regī cha -
59. tussamaya samuddharaṇaṃ Śrī Svā-

60. midēva daṇḍadhīsaṁ ||
61. Tṛ kaṭṭingāvani pāṇaṁ samaradōḷ bēṁ -
62. kōṇḍ utaddēśaṁ prakatā tōpadesūṛi
63. goṇḍ u tadu gre bhaṁgaḷaṁ muttikōṇḍ a ku-
64. mārāgraṇi geldu chakritanayaṁ Sāmēśva
65. rōrviśvaraṁ sakāḷa Śrīvarinimtidāṁ niḷi-
66. sidaṁ [Śrīma] jJayastambhaṁ ||

### Third Face

67. mudamabhimata lakshmī bhavya koṭim nayaṁ -
68. tī nirupamāna guṇa ratnāṇamtakāṁti -
69. (h) spuraṁtī sakāḷa samaya dharmmachā -
70. ra(ra) ramyārha mūḷa prakṛti ramrita-
71. murttiryya kshinē rakshitādvah ||
72. svasti samasta bhuvaṇāśraya Śrī pṛdhvīva-
73. llabha mahārājādhirāja paramēśvara parama -
74. bhaṭṭāraka satyāśraya kuḷatilaka Chāḷukyābhara-
75. na Śrīmat-Tribhuvanaṁmalladēvaru sukha saṁka-
76. ta vinōdadinīrājyaṁgeyuttamire tadātmajaṁ
77. samasta bhuva mahanīya mahimōttuṁ -
78. ga Chāḷukya gaṁga mahārājādhirāja para -
79. mēśvaraṁ vīramahēśvaraṁ vijayalakshmī ni -
80. vāsa dakshiṇa dōrddandāṁ dvādaśa maṇḍa -

81.     ḷika maṇḍaḷi mārttāṇḍaṇi pratāpā -
82.     krānta navakhaṇḍa bhūmaṇḍala rāja -
83.     līlāchamaṭkṛitā khaṇḍaḷaṇi kōḍaṇḍa cha -
84.     turbhujāṇi śṛiṅgāra makaradhvajāṇi tri-
85.     bhuvanaraṇḍa pravarttita kīrtti nārttakī -
86.     narttana sūtradhāraṇi śaraṇāgatava
87.     jraprākāraṇi mūru rāya kali biruda ku
88.     varahṛdayā kampaṭyāga jaga jhaṇpanartṭhi
89.     Jana chintitārdha chintāmaṇi subha
90.     ṭi maṇḍaḷika makuṭi chūḍāmaṇi kum-
91.     taḷa rājyābhyudaya kāraṇaṇi bappa -
92.     na gandhavāraṇaṇi Sṛī manmahāmaṇḍalēśvaraṇi
93.     Chālūkyā gaṇḍa permmāḍi kumāraṇi Sō-
94.     mēśvaraḍevaṇi || Ā pūrvvāḍrisiḷā śi-
95.     khaṇḍa kaṭikāḍasetu sīmāvanē ā pāśya -
96.     tya payōnidherupavanādhāraṇya hēmā
97.     chalā ḍākalpaṇi vasudāḍhi patya padavī mā
98.     ruhya māṇaschiraṇi, Jiyāḍapratima pra-
99.     tāpa Vibhava Sōmēśvarōrvviśvaraḷ || Viśvadha -
100.    radhuraṇḍhara bhujaḷaparighaṇḍra viḷā -
101.    dhiṇāthā hastyasva padāti sādhaṇa vana ksha -
102.    ya kāraṇa kōpa pāvakaṇi sāsṽata kīrtti
103.    yimḍe dhare bannise bāppu chālūkyā -

104. gaṅga Sōmēśvaradēva noppida ni -
105. ḷā vaḷayādhīpa rājaputra rōḷ ॥
106. tatpādapadmōpajīvi smadhigata pañcha -
107. mahāśabda mahā sāmāntādhīpa -
108. ti mahāprachanḍa daṇḍanāyakam ॥
109. jayati bhuvana bhūshābhūta vi -
110. khyāta mūrtti-ḥ digibhadasānalēlāslishṭa
111. vispaṣṭa kīrttiḥ vividha nripama ॥
112. dhebha bhrānta yōdhādhināthaḥ pra
113. dhita vitarāṇa Śrī Svāmidaṇḍādhināthaḥ @

#### Fourth Face

114. @ Bhadramastu Jinasāsanāya ॥
115. Śrī Kāṇurggaṇada Bā-
116. lārkkareni sidāchāryyarkkaḷam bhūka -
117. ra duramta duritōdrē kakshayarim -
118. tesaka kōṭim baḷiyam ॥ hadeyam nimte
119. ḷe yennarerddu teṇeyam mūchchenna-
120. rim muchcharōrōdine saḷparpaḍe gara -
121. ydagulū biṭṭiradaṇḍuṇamarimbu mam
122. bhēdikoḷ vasturgaliyde sēraṇadha -
123. dhammārgaḍim nillimēmdavani paselli Megha -
124. Chandra maḷadhāri Śrī bra timdrītamaro ॥
125. śishyastadiyō Mēlanāṇdi sūri sta -

126. dīyōpi vidāmvareṇyaḥ padmaprabha  
 127. Śrī munipuṃgavōbhūdbhaṭṭarakō vi-  
 128. śtura puṇyakīrttiḥ || tasyānujō-  
 129. rājita chārmūrttiḥ siddhāntadē-  
 130. vō munimēghachandraḥ tasyāgra śi  
 131. shyō Jani mādhavēṃduḥ siddhānta-  
 132. dēvō guṇaratna simḍhuḥ || trailō-  
 133. kyōdara madhyamē tadakḥiḷam pra-  
 134. dyōtayaṃtya kramā [ddī\*] hādga-  
 135. chhati tucchakāṃti nīchayyeḥ prādha-  
 136. vatāsa mukhyēḥ  
 137. ta Jaina śāsanapati Śrī Kēsirā-  
 138. ja Prabhōrdde Vībhūri vibhūtaye bha -  
 139. gavaṭī - vōbhūya tāmanbikā ||  
 140. gu (ṃgū\*) du kuḷadōḷu maṇṇaruvarivri-  
 141. ddhige satisa āradantari siddhambara-  
 142. tiḷaka manēydē samuddharisida-  
 143. rī vasudhē gēseya gōniya dēvarō ||  
 144. manodim bhavyyōtta ma nene vasumati  
 145. yōlu kēsirājanambāde vyāva  
 146. sadadoḷa chālya mene mādisi mā-  
 147. nastambha makara vara tōraṇaman ||  
 148. @ Śrī matu kāṇūrggaṇada mēshapā -

149. shāṇa gachcha dāmbara tīlakam maṅgala  
 150. mahā Śrī Śrī Śrī Śrī @ @ @

## 60. UJJILI INSCRIPTION OF THE KING SŌMĒŚVARA IV

(Mahaboobnagar District)

Western Chālukya

Sŏmĕśvara IV

Ś.1089 (1108) Parābhava, pushya śu. 13, Thursday, Uttarāyaṇa saṅkrānti (A.D. 1186, Dec. 25, Thursday)

Kannaḍa

Mn. 60, *Kannada Inscriptions of Andhra Pradesh*, APGAS No. 3.

The said śaka year must be a mistake for Ś.1108. It registers a gift of the income derived from the tax *Vaḍḍarāvula* and a tank with the adjoining land for the offerings and worship etc., of the god in the Baddi-jinālaya. The gift is said to have been made after *washing* the feet of Indrasēna paṇḍita, the priest of the *basadi*, by Bhānudeva, the army officer of the Kallakeḷagu - *nāḍu* with the concurrence of Saudhara Kēsaiyya of the region.

### TEXT

1. Svasti samasta bhuvanāśra -
2. ya śrī prithvīvallabha mahārājādhirāja paramĕśvara bhaṭṭa-rakam satyāśraya
3. kuḷatīlakam chālukyābharanam Śrī machālukya chakravarti vīra Sŏmĕśvaradeva



4. Varshada śakavarśa 1089 neya parābhava samvatsarada puśya suddha 12, yōdaśi brihaspa -
5. ti vāradāndu uttarāyaṇa sankrānti nimittadiṁ kalla keḷagu nāra mōḍaḷa bādāṁ
6. rājadhāni Ujjivōḷaḷa kōṭiyōḷagaṇa basadi Baddijinaḷayada dēvara nivēdya dīpadhūpa
7. phala aṣṭa vidhārchhanegaṁ saudha suṇṇa jimnodhārakkāṁ śrī manmahāpradhānaṁ senādhipati bāhattara
8. niyōgaṁ śrīkaraṇaṁ śrīmatu kallakeḷagu nāḍa daṇḍa nāyakaṁ Bhānudevarasaru
9. Śrī matukallakeḷagu nāḍa saudhare keshavayya nāyakaraṇma tadiṁ alliya āchārya-
10. ru Indrasenapaṇḍitadēvara kālaṁkarcchi dhārā-pūrvakkāṁ māḍi Ujjivōḷaḷi[m] paḍuvāṇa sīmeya
11. [vaḍḍi] rāvuḷa haḷliya baḍaga tōpula kuṇṭiyāmba keṇeyāṁ kōṭṭiru ā keṇerum temka
12. ----- 12 raḍaṁ kōṭṭiru intī dharmamaṁ prati pālisuvaru saudhare kē[shavayya]
13. ----- nāyakanuṁ- - - [Chāmeya] nāyakanuṁ- - -

## 61. TADIPATRI INSCRIPTION OF TRAILOKYAMALLA

(Tadipatri Taluk, Anantapur District)

On a stone in the north-western corner of the courtyard of the Rāmeśvara temple  
(Now found missing)

Western Chālukya

Trailōkyamalladēva


Ś.1130, Kālayukta, Māgha ba 15, Bṛhaspativāra (A.D. 1198)

Kannaḍa

SII, IV, No. 798

Records an endowment of land made by the feudatory chief Udayāditya to the divine Mēghachandra who was the presiding priest of the Chaṇḍranātha Pārśvanātha basadi and belonged to the Mūla saṅgha, Deśi gaṇa, Kuṇḍakuṇḍānvaya, Pustaka gacchha and Ingalēśvara bali. It further informs us that Mēghachandra's guru was Bhānukīrtin whose guru was Bāhubali.

#### TEXT

1.  Śrī mat paramagāmbhīra syādvādā mōghlānchanam[\*] jīyā ttrailōkya nāthasya śāsanam jina śāsanam || [1\*] @ Śrī -
2. Nāgendra Surēndra pūjita padāmbhōjadvayaṁ kevaḷa [jna] nākāśa vibhāsita khila -
3. Jaga [tsam]jāta nānā padā [l\*] rthānēkam bhuvanatra - ya prabhu vinō [dā\*] rādhyā nārhan̄tya lakshmīhātham namagādinātha -
4. jinanī [gi] shṭārtha saṁsiddhayam|| [2\*] navaratna bharita jaḷa cha [ra] nivaha parikshubhita ba[ha]ḷa kallōḷa rava [l\*] pravi [ghō]
5. (m̄na) māna lavaṇām̄nava parivrita menipudaṁtu jambū dvīpu || (3\*) adu śata sahasra yōja -
6. nagadita suvistāra māgi samavṛttā ka [l\*] radi nirppu da daḷe madhya pradeśa dōḷmam̄dha rādri sō gayisi to
7. [rkku] || (4\*) meru mahāmahīdharada temkaṇa bhārata varsha dōḷu manōhāri yidem̄ bina nōḷpa Kuntaḷadēśada
8. puraba bhāga dōḷu [l\*] sārī merippudam̄dhra dharanī taḷa [vaṇida] - da ṛemde temkaṇādhārīṇi yalli pennaparināḍu niraṁtara

9. opptitēṛapuram̐ vi[l\*] (5\*) ājana padakke tala sale rājāsraya menisi  
tālīpārapuram̐ vi[l\*] bhrāji suguva mara pannagarāja [pe]-
10. rakkeṇe yenippa mahinōnnatiyaṁ || (6\*) pennanisargga dimdevali  
banneyanōṇa jarī pravāha sampanna naḍinada prakara dōḷ kaḍu chem-
11. [nne] taṭṭi mahīruhō [l\*] tpaṁ na phalā vipaṁ ne nija niraṁmalinōda keḍim  
prasanne yeridunna tivettu tōrppa nadi tatpuramam̐ baṛisi -
12. rppu dettalum̐ || (7\*) phala pulgarppū pēta nānātatarula tagaḷi nutpulla nīrēja  
shaṁ daṁgaḷinatuuddaṇḍa kūjatpi kaśuka [kō]
13. [laḍim̐] gaṁdhaśālēya vapra [l\*] valiimpum̐ drekshu vāṭim̐ - gaḷinu pavana  
vāpūrṁna vāpetatākam̐ -
14. gaḷinā sāmaṇḍarim̐ tatpuravarada bahirbbhāga dōḷu Nāderayya || (8\*) viḷa sadu  
brahmapuram̐ gaḷim̐ vivi -
15. dha kūṭṭittunga dēvalayaṁ gali natyāyata ramya harmya tatiyim̐  
nānāspuradratna sam̐ [l\*] kuṛirāja [dvi]-
16. paṇiṭalaṅgaḷinanēka [kī] mṇa paṇyāṅga nōjvaḷa soudham̐ [ga\*] ḷināvagam̐  
sōgayi [sirkkum̐] tatpurābhyamtaram̐ || (9\*) ta -
17. tpura prātipālakarappa mahārājaranvaya vade - teṁdāḍe || bhuvana prakhyāta  
Sōmān vayajanita maḥā -
18. rāja ruttuṁga kaṇṭīrava pīṭhadhyāsi tarkkalpala barakasu gaḷmum̐ne  
saṁdarddha śāśa [l\*] vivarāmtarvvartti kīrtti dhava-
19. jarōludātta pratāpaprabhāva pravidhūtā nyāva-ḷipam̐ negaḷda navaniyaṁ  
pālīsalu [ka]ttirājam̐ || (10\*) atya -
20. rasam̐ge puttida tanūbhava nā[ha] [va] malladēva nāditya sama pratāpanidhi ta  
[tsati] Bāgaladevitā narum̐ [l\*] dha [tyu]
21. pamāne tatpriya sutam̐ kaliganga mahībhujaṁ pa rouddhatya  
vibhīditadramaṇitāṁ mahādēvi yinippa

22. lōppu vaḷu || (11\*) ā gaṅgāvani parikaṁ gavēsakaṁ bittā mahādēvigam rājam karimige pulḷidam [pri]
23. [ya] sutam śrī Sōmadēvam jayō [\*] dyōgam tamnri pakānte bhūmi sutegam bhū bhrittanūja tegam śrī -
24. gam Kanchaladēvi tāna samanādaḷu bhāgya soubhāgya dōḷu || (12\*) ari bhū bhratkumbhi kumbha staḷa vigaḷita raktārdra -
25. muktāphaḷi spuritōdya draṅga valli vilasita raṇaraṅgaṅganōd - vitta bāhā [\*] pariphā virbhūta vai -
26. kurvvaṇa vividha bhuja prēta bēṭaḷa bhūtōddhura tā jīgi ya mānārjita nijavijayaṁ Sōmidēva kshiti-
27. śam || (13\*) odavidarāja śrī yimdudāta neni sirdda Sōvidēva nīpaṅgam [\*] padapine Kanchaladēvi ga mudayi-
28. sidam priya, kumāra nudayādityam || (14\*) mada dvairi rī pāḷa sainya timira pradhvaṁsanam geydu pēcchiḍe
29. rāgam nijamaṇḍalakke seyi dikchkrāntamam tamnatē [\*] jada gurvvin smarutta vābhyudaya mam
30. Kaikoṇḍa saypimdavintudayāditya kumāra naprati hatōdagrapratā pōdayam || (15\*) pratyā -
31. rthi nripati baḷa timirātya ramam [mā] lpa tē jadim Sōmanīpā [\*] pattyanenisīda kumāram pra
32. tyaksha tāna nōlpaḍu dayādityam || (16\*) smaranam rōpi nōḷidranam vibhavadōḷu kānī namamḍāna dōḷu
33. hariyamvikrama sakti yōḷu yamajanam satyōkti yōḷu tīvra bhā [\*] skaranam tēja dōḷam -
34. buja prabhavanam chāturyyadōḷu hēmaḥhōdharamam dhairya dōḷeyde pōlvanude yādityōrvvarā -

35. vallabhe || (17\*) Udayāditya kumāram kadanadōḷidi rāda madavade  
hitamahī bhri [l\*] tsudati yara
36. vadana vanajakka davakulam māḍu vaṁda vidu basavaṁda || (18\*) ā nripana  
vanite sakāḷa kalānidhi soubhāgya bhōga bhāgini
37. nesi bim [l\*] bānane rājaladēvi yaśonandana vana vasanta lakshmi yenippaḷu ||  
(19\*) taikāmtā manō vallabham sva -
38. styanēka samara sanghaḷi samjāta vijaya Lakshmi samālingita viśāḷa  
vakshastaḷam kshatriya pavitra
39. bhuvana trinētra noudumbarābharaṇam Pāṇḍya gaja - keśari Kalukaḍe  
puravarādhiśvaram ashta ma -
40. hā siddhi siddha vaṭidēvādikya śrī pādapadmārādhaka parabaḷa sādha nāmādi  
samasta prasasti sahi -
41. tam Śrī manmahāmaṇḍalēsvaram ttrailōkyamallabhujabaḷa vīra nārāyaṇa  
pratāpa kumāra nude -
42. yādityadēva mahārājaru Śrī madrādhāni tāṭipāṇapurada nelevīḍi nōḷ sukha  
sankattā
43. vinōdadim rājyam geyyuttamire alliya chandranātha pārūśvanātha devara  
basadiya stānādāchāryya -
44. [vaḷi] yalli llsu [ki] [me] ne mūla sangha dōḷa kuṭiṇi [Dēsi] gaṇa  
Kōṇḍakundānvaya pu (1\*) staka gachchhada -
45. [lli] pirudu [m] prakāṭikrita viṅgalēsvarada bali yesagu || (20\*) alli negalte  
vettayati sankūla dōrparidum pra
46. siddha rangeṇaru veyda rkōrtu parikīrti se bāhubala braṭimdr aru [l\*] tpu [lla]  
sarōja nētra ranavadya -
47. charitrara [mō] gha sambhavāpalli tikāla vitra rena vartti si darvva sudhā taḷāgra  
dōḷu || (21\*) akaḷanka charita -

48. raru ha [tsa] kaḷāgamavedigaḷu nirantara sukhasā [1\*] dha kara vara sishyarene  
Bhānukīrti bhaṭṭāraka rjjagannuta
49. rādaru || (22\*) tatsis̄yaru || kshitipati pūjitarpparama jaina matāmbudhi varddha  
naṃayānvitarakhi -
50. [la] gamārtha paris̄uddha mahāmati gaḷni rastaduḥ [1\*] kṛ taru paśāntiyukta reni  
pondu pōgaḷte ge
51. Bhānukīrti sadbrati suta Mēghachandra muni mukhya re yōgyari -  
ḷāḷāḷagrādō || (23\*) inti smasta guṇa sam
52. paṃ narappa Meghachandradēvargge saka varsha 1130 neya kālā yukta  
samvatsarada māgha ba.15 si bri -
53. [ha] vārada sūryagrahaṇadalu kālāmkarchi dhārā pūrvvakam āḍi ā basadiya  
khaṇḍa sputita jīṃnō
54. ddhārakam dēvarashṭa vidhārcha nagam āhāra dānakam chandrā - kkastāyi yāgi  
biṭṭa vritti tōṇeya baḍaga bhō -
55. [sha] ṇa bhaṭāra [kā] lvi im̄ mūḍa guyy[ge] mōpūra bhaira vanim̄ temka souḷi  
ma 2 vanganūra baṭiya rāvikōḍe im̄ temka ma -
56. ṇalu ma 1 gōṇa haḷalu ma 1 chikaranu ka[ṇu] veyim paḍuva madi ma 1 || Svasti  
Śrīmatu vaḍḍa byeva hāri ma -
57. niyama seṭṭiya Mallayya nālūrakālu veyalu gadde gōr 1 keyi ma 1" Svasti Śrī  
manmahāpradhānam bāhatta
58. ranī yōgādhipati bīḍina raksha pālakam Udayāditya dēvarājya samuddha [ra\*]  
ṇam talāri chidipi nāyaka tamna ka -
59. lu veyalā hāra dānakka kōṭa gade 10 kōḷa gada bide || Svadataṃ paradetam̄  
vāyoharēti vasum̄ dharā [1\*]
60. [sha] shṭi rvvarusha sahasrāni viśṭāyām̄ jāyatē krim ||  
(24\*) ivanī mārgga vineyde pālīsida vamgishṭārtha [sam\*] si -

61. [ddhi] sambhavi kuṁ pūṇḍali daṁge gange gayi kēdāraṁ kuru - shētra  
mimbava rōḷu pē -
62. sade pārbbaraṁ kaviliyaṁ strī bālaraṁ liṁgi yappa varaṁ kōṇḍavana vaṁ  
svagōtra sahitaṁ bīḷu [m\*] ni gō
63. ḷaṁ ga ḷōḷu || (25\*)

## 62. UNIQUE JAINA INSCRIPTION OF IRUNGOṆḌADEVA CHŌḷA MAHARĀJA FROM AMARĀPURAM

(Madakasira Taluk, Anantapur District)

On a pillar set up in the courtyard of a ruined Jaina temple, outside the village

Telugu Chōḷas of Niḍugallu

Irungōṇḍadēva Chōḷa Mahārāja

Śaka 1200, Ísvara, Āshāḍha, śu. 5, Monday [Corresponding to A.D. 1277, June 7,  
Monday, the Saka year being S. 1199, but not S. 1200 as given in the record]

Kannaḍa

ARSIE, 1917, No. 40

Registers that Mallisēṭṭi, son of Saṅgayana Bommiṣēṭṭi and Mēḷavve and the favourite lay disciple of Bālēndu - Maladhāridēva who was the senior pupil of Tribhuvanakīrtirāvula of Ingaḷēśvara of Mūla - Saṅgha, Dēśiya - gaṇa Kundakundānvaya and Pustaka - gacchha, gave a Tammaḍahalli and 2000 areca trees which belonged to his share, to Pārsvanātha basadi of Tailaṅgere, known as Brahma - jinalaya. The priest of this temple was Chalvapille, a Jina - brāhmaṇa of Bhūlokanātha nallūru in Bhūvalōkanātha - Vishaya, a sub-division of Ponnamarāvaṭi śīma, north of Dakshṇa - Madurā in the Southern Pāṇḍya country. From the proceeds of this garden were to be

*constructed of stone, the basadi from its Upāna to Stūpī, the Mahāmaṇṭapa, bhadrā, Lakshmī - maṇṭapa, gōpura, enclosure (parisūtra) festoons (vandanamāla) Mānastambha, sampūrṇṇavāhana and Makarātōraṇa.*

### TEXT

1. Sṛī matparama gambhīra syādvādamō -
2. gha lānchanamjīyātu ttrailōkyaṇāthasya sāsanaṁ jina -
3. Śāsanaṁ || Svasti samasta vasuvati bhāgadotēya dōrddāṇḍaru
4. mathaḥ kritorddhaṇḍaruṁ mātāṇḍakuḷabhūṣaṇaru mabhi
5. sampāṭṭabhūṣaṇarunōṛuyyōrppura varādīśa (rukya)
6. nippa (Cōḷavanīśaroḷu || Svasti śrī mammahā maṇḍa) lēśva
7. tribhuvanamalla bhujabaḷabhīmaroddadḍa gō(va) khaḷga saḥā
8. (doma arukatti tā ṭu) kaḍalīkara talegoṇḍagaṇḍa (ba)ṇṭara bhā -
9. (va) paranārī sahōdarapade marbagaṇḍanigalaṅka mala bhītaraṁ Koḷḷa maṇḍe
10. (shi) ge kāva saraṇāgata vajrapaṇjaraṁ asahāya sūra yē kāṇ-
11. ga vīraṇissāṅka pratāpachakravartī vīradānava Morāri Yirumgoṇa
12. dēva Chōḷa mahārājaru Sṛī Pridvī niḍugalla nelavīḍinoḷu nelasi
13. sukhasankatā vinōdadim rājyaṁ geyyutta miralu sakavarsha ||
14. 1200 neya Śvara saṁvatsarada āśāḍha suddha panchami Sōmavāra (dam)
15. du (lalamgeṇayajēga (va)ṭṭireya Brahma jinālayakke Śrī mōla saṅgha
16. dēśiya gaṇa Koṇḍakuṇḍānvaya pustaka gaccha iṅgaḷēśvarada baḷiya
17. tribhuvanakīrtirāvulura pradāna śishyaru Bālēndu Maladhāri



18. dēvari (pri)ya guddānum Saṅgayana Bommiṣēṭṭigaṁ mella-vvegam ghaṭṭi
19. da Mallisēṭṭi Tammaḍiyahaliya Eraya Guyyala Tanna Eraḍu Bhāga ||
20. (m) Eraḍu Sāyira (Aḍakeya Māvanu) tailaṅgereya basadiya prasanna  
Pārśvadēva
21. ra Pratihastavāgi makkaḷu makkaḷu paryyanta vṛitti Vanta nenḍu dakshiṇa
22. Pā (Ṭa) (dya) dēsada dakshiṇa madhureya Uttara bhāgadalli (bō)-
23. (nna ma nairuti) sīmaya bhuvalōkanātha vishayada bhuvalōkanatha nallu
24. ra Jina brāhmaṇa (ra ratti) yajurvvēda daitrēya sākhe Vāsishṭa gōtra Kouṇḍi
25. nya maitrāvaruṇavāsishṭameṁ ba Pravaradaḍīpa sā yakamgaṁ ponna
26. Vvegampuṭṭida Śrī Sayanagiriyaṁ ā Bālēṁdu Maladhā
27. ridēvara priya sishyanu ma (ppa?) Chēlvapille hastadalli āchamdrārkkam
28. baram tanna mēlibhāgavanu dhārā pūrvvakādim Vṛittiyāgi Koṭṭa (yī) yim -
29. tappu dakke sākshi hadinentu samayaṁ Mallesēṭṭi (Oppe) Śrī Vī
30. tarāga || hadi nenḍu samayada oppa sadāsivadēvaru || Svada
31. ttām paradattām vāyōharēti Vasundharām Shasṭirvvarsha sahasrāṇi vishṭā
32. yām jāyate krimi || Tōtōṭadavastu Viṇḍam Upānādi stūpi parvva
33. ntam basadiyaṁ mahāmaṇṭapamaṁ badrēyaṁ Lakshmī maṇṭapamaṁ
34. gōpuraṇmiṁ Parisūtramaṁ Vandanamalēyaṁ mānastambhamiṁ (makara)
35. tōraṇamaṁ sampūrnnavāhaṇa (muni) (vanā) Kalla Kela savanemāduvaṁ

### 63. TUMMALAGUEDEM INSCRIPTION

(Bhuvanagiri Taluk, Nalgonda District)

On a stone pillar of a ruined Jaina temple near the Indrapala - guṭṭa

...

...

...

Kannaḍa

APGRE, 1965, No. 279

Incomplete. Records a gift of *nīr* - *nēla* by a certain Śamkaragaṇḍarasa who has a title "*Raṭṭaramēru*" to the Jayadhīra Jinālaya.

#### TEXT

##### *First Face*

1. - Pu saṁvatsa
2. radhi svasti sa
3. madhigata pañcha
4. mahā śabda ma
5. hāsāmantā
6. dhipati Jaya
7. dhīra bhuvanaiyka
8. rāmā nabhimāna
9. dhavalam Raṭṭaramē

10. ru rāja bhūri Śrī
11. - vavidvashṭa nārā
12. Yaṇa dharmma ratnā
13. Karam Śrī matsāṅka
14. ragaṇḍarasa bha -
15. dhīra jinā
16. laya ||

*Second Face*

17. bījadamrēla
18. na biṭṭa gāmu
19. gēlā (schā?) gaṇḍu
20. bījada nīrnē
21. lana biṭṭa ru
22. Svadattaṁ parada
23. ttanṁ vvāyō harē
24. ti vasuṇḍhari sha
25. Shṭi varsha ssahasrā
26. ṇi viṭṭāyaṁ
27. Jāyatē Krimi - -
28. bahu bhirvva sudhā
29. dattā - - nā - - ja
30. dhi bhi ssaga rā
31. dibhi - yasya

*Fourth Face*

32.      bhūmita  
 33.      sya tasya  
 34.      tadā phalam  
 35.      siddhayāpam  
 36.      gadyāṇa |  
 37.      dharaṇam ||

(Incomplete)

N.B. The third side not copied as the pillar clutches the wall

**64. KOLANUPAK INSCRIPTION**

(Bhuvanagiri Taluk, Nalgonda District)

On a stone set up in the outerwall of the Jaina mandir

Kākātīya

Pratāparudra

...

Kannaḍa

APGRE, 1965, No. 266

Fragmentary and also incomplete. It is a jaina inscription (*Jinaśāsana*) and begins with the praise of Jina. Since it is incomplete, its purport is not clear. However, the available inscriptional piece registers a gift by the Governor of Kollipāka, who belonged to the Rāshtrakūṭa family and whose name is lost, to the Svayam dobhu Mānikyaīrtheśvara for the worship and offerings thrice a day, while Pratāparudra was ruling from his capital ōrūmgallu (i.e. Warangal).

## TEXT

1. Arham nama Śrīmatparamagambhīra sādva -
2. dāmōghalānchanam jīyōtrailōkya nā -
3. thasya sāsanaṁ jinaśāsanaṁ || bahubhi -
4. rvva sudhādattā rājabhi sagarādibhi | ya -
5. sya yasya yathā bhūmiḥ tasya tasya tadā
6. phalaṁ || svasti Śrī maṇmahāmaṇḍalē [śva] -
7. ra kākati puravarādhiśvara Pratāparudra -
8. deva mahārāju ōruṅgaṇṭi nelevīdi
9. nō| sukha saṅkhathā vinōdadim pṛthvī -
10. rājyaṁ geyuttamiralu Rāshṭra -
11. Kuṭa tīlaka Kollipākā pu-
12. ravarādhiśvara Śrī matsvayaṁ
13. bhu mānikya tīrthēśvara ra
14. nitya trikālā nai [rva] -
15. [cha] nānmitta vāgi |
16. Śrī matu sakalaguṇa

-----  
-----

(Incomplete)



#### **IV. ICONOGRAPHIC**





## 55. KURKYALA INSCRIPTION OF THE TIME OF THE KING ARIKEŚARIN II

(Karimnagar Taluk, Karimnagar District)

On a hillock, called Bommlagutṭa

Chālukyas of Vēmulavāḍa

Aṛikeśarin II

....

Sanskrit, Kannaḍa and Telugu

EA, II, pp. 21-30

The main object of the inscription is to ennumerate the pious deeds of Jinavallabha a hitherto unknown younger brother of the great Kannaḍa poet Ādi Pampa. It is of immense interest as it supplies fresh information regarding the native place of Pampa, his parentage and family, the habitat of his ancestors, etc.

It also records the installation of the images of his family deities, the Ādyanta (the first and the last) jinas and Chakrēśvari on the Śiddha-sīlā (the rock of the Siddhas) and the construction of a *basadi* called Tribhuvanatilaka, a tank *Kaviṭāguṇārṇava* by Jinavallabha, son of Bhīmapayya and Abbaṇabbe who are said to have belonged to Kamme - brāhma caste and hailed from *Vaṃgiparṇa* village in Vēṅgi nāḍu.

It further states that Jinavallabha, like Pampa, was of the lineage of Kundakunda and was the disciple of Jayamaṅgaḍa - bhaṭāra of paṇḍaranga - valli, Potthega - *bali* and Dēsi - gaṇa of Kundakundanvaya.

## TEXT

1. Ōm namaḥ siddhēbhyaḥ [l\*] Svasti samasta - sakāḷa -  
 Kaḷālāpa - pravīṇaṁ bhavya - ratnākara guṇa - pakshapāti  
 Be [m] gi-nāḍa-sapta-grāmagaḷ = oḷagaṇa Vamgipaṇṇa - Kamme -  
 Brāhmaṇaṁ jamadagni - paṁch = ārsheyaṁ Śrī Vatsa - gōtraṁ  
 Guṇḍikaṇṇa Niḍuṁgoṇḍey = Abhimāna - chandrana - marmam  
 Bhīmappayana Belvolad = Aṇinigeṇeya jōyisa Simhana marmmam
2. Vabbaṇabbeya magam Koṇḍakundeya Dēśiga - gaṇada - pothageya - baḷiya  
 Paṇḍaraṁgavalliya jayaṁgoṇḍa Siddhānta - bhaṭārara guḍḍam  
 Jinavallabhaṁ Sabbi - nāḍa naṭṭ-a-naduvaṇa Dharmmavurad =  
 uttara-dig = bhāgada vṛishagiriya = emba = anādi - saṁsiddha - tīrtthada  
 dakshiṇa - diśā - bhgaḍ = īsiddha - śilay = oḷ = tamma-kula-daivam =  
 ādyanta - jina - bimbagaḷumaṁ Chakreśvariyaumaṁ peṇavum jina-prati
3. megaḷumaṁ Tribhuvanatilakam = emba basadiyumaṁ Kavita  
 guṇāṁvavam = emba keṇeyumaṁ Madanaviḷāsaṁ = emba bananumaṁ  
 māḍisidam || vṛittam || Bhrātar = Dharmmapuram prayāma kim =  
 atō Jain = ābhishek = ōtsava - kshīra - plāvita - tūṁga - sṁga  
 Vṛishabha - kshōṇīddharam - īkshā - mahē yāt = āyāta samasta - bhavya -  
 janatā sanmāna - dān = ōdyatam paṁpāryy = ā-
4. nujam = atra Bhīma - tanujam samyaktva - ratnākarm || (1\*)  
 Gītaṁ gātam = anēka - bhēda - subhagaṁ kāvyāni s = Ōchchāvacham  
 vāchā vāchyitum priyāni vaditum s = ādhyapakarttum satām  
 bhōgān = sēvitum = aṁgaṇā ramayitum [pū] jā - vidhātum jinē j  
 ānītē jinavallabha ! param = idam pamp = ābhidhān = ānujaḥ || (2\*)  
 Ajasra Jina - vandan = āgata = mun - ī -
5. Śvara - śrāvaka - prajā - stava - rava - prati - dhvanita - śabda-  
 kōḷahaḷai [h] adhiṣṭhita - digambarō - Vṛishabha - saila  
 ēsha svayam parāṁvadatai vāchak = ābharana - kīttim ākalpataḥ ||  
 (3||\*) Bageyal = alumbam = ī- bageyan = ārbbage = varbbage

gāseyeltu

dittege polanaltu nīda saṛiyōl = [ji] na - bimbbam - anitan =

ṭgaḷ = ēn = nagaḷisidd = appan = endu bage vannevaran =

jina = bimba -

6. m = aḷli tottage negaḷ = diḷdu - vēm charitam = achchariyō jina  
Vallabhēndrāṇam || (4\*) idu Kavitaḡuṇāṇavana kīṭṭiya-  
mūrtti vōl - āgi dakshiṇ = ārdhdada Vṛishabhādhriya = akke  
Vṛishabhēśvara - bimba - san - nātham = embalam poḍave jija - dvij =  
āvasatha - parvvatamaṇi jina - chaityam = āge māḍida jinav alla -  
bhaṇṇige jinavallabhan = appudum = ondu chhōdyavō (5||\*)  
Chadura = maymaya sat = ka -
7. Vitvada sanda pampana tamman = orvvade pogal teya  
bājisaḷ = bareyal = kavivada tatvadōl = pudidunērvvade pālal =  
urvvig = apūrvam = āgire ballonaippudaṛi norvvane vāg =  
Vadhūvara - vallabham jinavallabham || (6\*) Vinita  
Chalukya - vaṁśa - pati mikk = Arikēśari sanda Vikramārjuna  
Vijayakke Dharmavuram = endum = madiyam id = endu kīrtti =  
śāsanam = ene koṭṭa śāsanada pampa
8. nanābirud = oṁdu jaina - śāsanada negel teyum  
Vṛishabha - parvvatam = ant = adu tāne peladē [7l\*] [Es]egal =  
gāli  
pugal = patanṅa - kiranāṇi sārāl = migam  
pārāl = āgasad = ōl = pakkigaḷ = aḷli sallav = enīs = ilard =  
anyādayam  
dharmadōl = jasamaṇi pompuḷim = āle mechchi Harigaṇi paṇipaṇṇige  
goṭṭa dvij = āvasatha = grāmam = adēn = negaḷeya Kaḷāpa -  
grāmam pōltudō || (8||\*) Baredude
9. tāmbra - śāsanam = adēyame dharmapuram negaḷ - ev = ett =  
Arigaṇa

Koṭṭudē negaḷda Paṁpana pettude

pēḷim = endu nimmarale

palar = meyum palabrum besagoḷḷade pōgi = nōḍu suṇḍara

Vṛishabhāchal = ōnnta = śilātaladōḷ = bared = akkaramagaḷam ||

(9||\*)

|| Kaṇḍam|| jina - bhavanāmbul = ettimchuta jina - pūjal =

Sēyuch = unki jina - munulakun = attinay = anna - dānāmb - īvutam =

Jinavallabhūm = bōlāmbalare

10. Jina - dharmmaparul || (||\*) Dinakaru Sari velgudum = ani

Jinavallabhun = eṭṭun = ettu jita = kavin = ananu [n\*]

manujul = galarē = id = dham vinitichidun = aniy = avṛitta

vibudha kavīṁdrul || (2\*) Okk - okka - guṇāmba

Kalgudur = okkaṇḍam gār = okk a - lakka = lēvevvarikim

lekkimpan = okko - lakkaku mikkili guṇa - pakshapāti

guṇa - maṇi - gaṇāmbul || (3||\*) Endu lōkam - ellan pogale

negaḷda Jinavallabhana - sudhamma - santatiyō -

11. ḷ = doṭṭa - guṇāvaḷiyan = ī - vṛishabhagiriya śiddha - śīleyōḷ =

Eṛeyammaṁ ṭaṅk = ōtkīṁnam = māḍidaṁ ||

## 66. HYDERABAD MUSEUM RECORD

On the pedestal of a Jaina image

...

...

11th Century characters

...

APGRE, 1965, No. 186.

Fragmentary, Records the consecration of a Jaina image at the village *Sindūrapura* by a certain Udayasēna.

### TEXT

1. ----- māsa Phālgunasudda
2. Pouṇamāsyāni dinē vārē saumya yutē ----
3. Sindūra puryā jagatprakhyātōdayasēna - va munichandra śishya - -
4. ----- sajjinam |

## 67. BAIRĀNIPALLI INSCRIPTION OF KING TRIBHUVANAMALLADEVA

(Jangaon Taluk, Warangal District)

On a stone set up near the ruined Jaina temple outside the village.

Western Chālukya

*Tribhuvanamalladēva* (Vikramaditya VI) ruling from Kalyāṇa

C.V. 32 Sarvadhārin (A.D. 1108)

Kannada

No. 18 *Inscriptions of Andhra Pradesh, Warangal District.*

Registers the installation of the Jaina image and the gift of a mango garden, 20 *martars* of Karanibha land, 2 *mattars* of wet land, coconut grove, one oil mill etc., for the repairs of the *Vittakulatilakajinālaya* of Bekkallu and feeding of the ascetics by Bīramaraddi, the *daṇḍanāyaka* of the capital Bhuvanagiri and the two *Karanams* of Bekkallu while *tribhuvanamalladēva* (Vikramaditya VI) was ruling in happiness in the *nelavīdu* of Kalyāṇa. It also mentions other gifts to the same Jinālaya made by Punnireddi

of Nanganūru and Rēviraddi of Vellamapatla. At the end of the inscription it is stated that the donor belonged to *Vittivamśa* of the Raḍḍi caste. It is to be remembered that the date (Chālukya-Vikrama Era Vaiśākha śu. 5) of the record certainly refers to the date of consecration of the *Jinālaya*. The week-day appears to be wrong as Sarvadhārin Vaiśākha Su.5 tallied with Saturday, 18th April (1108 A.D.).

### TEXT

#### *First Face*

1. \* Śrī matparma - gambhīra - Syādvādāmōgha lānchnam jī-
2. yā trailōkyanāthasya sāsanam jina śāsanam \* namōrḥa
3. Svasti - samasta - bhuvanāśraya sri pṛthvivallabha - mahārājā -
4. dhirāja - paramēśvara - paramabhattachāraka Satyā śraya
5. [ku]ḷa tilaka - Chālukyābharana Śrī mattribhuva -
6. namalladēvara Vijayarājya muttarōttarābhi -
7. Vṛiddhi pravardhamāna māchāindrārkkā tārāmbaram salutta
8. Kalyāṇada nelevīdinōl śukha saṅkathā vinō -
9. dadim rājyam geyuttamire tatpāda padmōpa jī -
10. vigaḷu Śrīmadrājadhāni bhuvanagiriya daṇḍanā -
11. yaka nubhaya karanagaḷum pannirvvaṇṇā vē -
12. Karum Bekkallabittakuḷatilika jinālayakke Śrī -
13. macchālukya vikrama varśada 32 neya sarvadhā -
14. rī samvatsarada vaiśākha suddha panchami brha -
15. spathi vāradāndu pratishṭākālāḍalu khaṇḍasphu

16.     ṭita jī[mō] ddhārakkam ṛishiyarāhāra dānakkam
17.     bīṛamaradḍi tanna māḍisīda basadiya vṛittiya si -
18.     risēna beṭṭida dēvargge pāda prakshālānānantaram dhā -
19.     rāpūrvvakam māḍi kotta taḷavṛitti māvinarāṭa -
20.     ṇamu madaṛa āḍāyaro madarkkāgnēya -
21.     da lirppattu mattarkkarambamu Eṛaya - Mayya -
22.     na keṛaya peṛage mōgavāyalu nirō -
23.     hari yennade kārttika vaiśākhagalam māḍa lera -
24.     ḍu mattaru garddeyuni immattara nīrabhāgamuni
25.     phaḷavāḷige toṛeya thadiya thengina tōṇamuni
26.     nānda dīvige gōndu gāṇamuni varūrāṭaṇaṅgaḷolā -
27.     dāya maydaydu koḷaga bhattamum rembāḷalu
28.     punniradḍiya koṭṭa hattu mattaru karambamuni yinthī -
29.     taḷa vṛittiyam sarvvabādḥa parihāravāgi naḍasuvaru

### *Second Face*

1.     madvaṁsajāḥ para mahīpa -
2.     ti vaṁsajā vā pāpā dape -
3.     ta manasō bhuvi bhāvi
4.     bhūpāḥ yē pālayanti
5.     mama dharmma mimam sa -
6.     mastham thēshām mayā vi -
7.     rachitōṇjali rēshamū -
8.     (rddhini) || sāmānyōyam

9. dharma sētu ṇrupāṇān
10. kāḷe kāḷe pāḷa nīyō
11. bhavadbhiḥ sarvvānēthānbhā -
12. vinaḥ pāṭhivēndrānbhū-
13. yō bhūyō yāchatē
14. Rāmabhadraḥ || bahubhirvva
15. sudhā dattā rājabhiḥ sagarā -
16. dibhiḥ yasya yasya yadā
17. bhūmiḥ tasya tasya tadā pha
18. ḷam || Svadattāṃ paradattāṃ vā -
19. yō harēta vasum̐dharāṃ
20. sasṭṭirvvr̥ṣa sahasrāṇi vi -
21. śṭāyām jāyate kṛimih
22. "Suvam̐namekāṃ gāmē
23. kā m̐ bhūme rapyraddha maṃ -
24. guḷam̐ haram̐ naraka māpnō -
25. ti yāvataḥbhūta sam̐pla -
26. vaḥ || Śrī dharmāmṛtajanma
27. gēhamudita Śrī dēha
28. māprābhava prādhānyā -
29. śraya [mā]da biṭṭakuḷa do-
30. ḷ sānam̐dadim̐ puṭṭi sadbhō-
31. dhāmbhōdhi chaturtha vaṃśa ti -



32.     ḷakam̐ nithyōdayam̐ gōmi -
33.     nī svādhīnam̐ khararōchigam̐
34.     migilne nalkaṇṇōppidam̐ rōchigam̐ (||\*)

*Third Face*

35.     āmattēbha virōdhi vikrama Guṇālam̐kāra
36.     nāvarjjitōddāmaṁ Śrī jinaśāsanaika ti -
37.     ḷakam̐ taddharmaṁ saddayādhamaṁ pā -
38.     ḷisitāldidam̐ pṛthuyaśāsriyam̐ chatu -
39.     (rvvi) m̐sati grāmēshāgragaṇi nangaṇūra Vibhu -
40.     rēv-ābhikhya nēm̐ dhanyano || ātana putra
41.     nanvaya pavitra namēya charitra nāna
42.     ma (dbhū) taḷamaitra napramita gōtra na -
43.     rimijayapātra nainavadyōtita kīrti vairi
44.     samavarti manōbhavamūrti viṭṭi vaṁśā -
45.     tata dīpakam̐ dhruta kaḷātikaḷāpa kanappa paṇḍi -
46.     gam̐ || tattanayam̐ vineya janatāśraya nāśr̐ -
47.     [ta] kalpabhūja madvvṛitta virōdhyaneḱavagha -
48.     tādaḷanakshamasim̐ha nīdītāyatta su -
49.     vṛttanādi ji [na\*] sa (śāsana dīpkhnā chaturtha vaṁsōtta -
50.     manāyakam̐ nēgaḷdi punniga nūrjjitavastu nā -
51.     yakam̐ || ātam̐gam̐ siritāne bīrasiriyum̐ tānā -
52.     gi nimḍākegam̐ matem̐ tatsati kētikabbega mamōghaṁ
53.     bīranādam̐ jaga tpūtannābhaya bhēshajāti -

54. [śa]ya sāstrādi pradānōdayōpētaṁ paṇḍita
55. puṇḍarīka vanamārttaṇḍaṁ prachanḍa magam || kulajātaṁ
56. guṇi bīramāryya [nmaha] tprāsādamam bhaktiyim
57. kaḷasārōhaṇamāge māḍisi jināgārāna
58. nōddēśadōḷ viḷasa tīōraṇa pūrvvakam nirji -
59. si mānastambhamam kīrttiyam taḷediṭṭam taḷavṛtti
60. yam bareyisirdā śāsanastambhamum || biṭṭakuḷa
61. tiḷaka pesaraḷa vaṭṭire māḍisida tanage chaityā
62. layakam biṭṭakula tiḷakamene pesariṭṭam Bekkalla bī
63. ṛanahita gharaṭṭam || ādara duttuṅga prāsāda
64. ma nettisi viśēsha mudamam paḍedaṁ mēdinīgēm
65. patra dānavinōdam prabhupunna namkakāṛam bīram ||

#### *Fourth Face*

66. mattam ballamapatla - rē -
67. viradḍi tanna bevinake [rē]
68. yalu tammayyana [basa]
69. dige tellaṭi gāṭṭa matta
70. rondu akkasāle mallō -
71. ja tanna kunṭeya ā dēva -
72. rige nivēdyakke koṭṭa [ara]
73. mattarumam kēta [maya]
74. kunṭeya meni dellamum
75. sarvvabhādā parihāra

76. vāgi naḍayisuvaru  
 77. maṅgalaṁ mahāsrī ॥

## 68. RAMATIRTHAM

(Vijayanagaram Taluk, Visakhapatnam District)

Kept in the Rāma Temple

...

...

Ś.1100

Sanskrit

B. Seshagiri Rao, *Studies in South Indian Jainism*, Part II, p. 17

In the Saka year 1100, a certain (kan) Nāmanāyaka, the Lord of Bhōgāpurī having constructed the image of Jina, set up a *dwāra* (?) before it on the beautiful (hillock), like Rāma on Rāmagiri.

### TEXT

1. Śākabdebhakhēdu Chāndraganīte Śrī Bhōgāpurīyāṁ prabhuh ।
2. Śrīmānmannamanāyaka syumatim nākritvā jina stāpanam ।
3. tasyāga (da) ramachīkaratyū valasachaaile . . . dhābhasuram ।
4. Rāmōrāmagirirau yadhā jina padābja skta chitta svayam ॥



## **V. COMMENDATORY**



## 69. PEDDATUMBALAM INSCRIPTION

(Adoni Taluk, Kumool District)

...

...

...

....

Kannada

Kept in a Jaina temple in the village. It informs that a certain Bembī sēṭṭi, disciple of Chāṇḍrakīrti - Bhaṭṭāra, of *Mūlasaṅgha*, *dēsiyagaṇa*, Pustaka - *gacchha* and Kundakundānvaya, installed a Pārśvanātha image.

### TEXT

1. Svasti Śrī mūla - saṅghada dēsiya - gaṇada pustaka - gacchhada Kundakundānvayada Śrī macchaṁ
2. drakīrti - bhaṭṭarakara guḍḍa Bembisṭṭi ya seṭṭiti (bochi) kabbe || nuta Gommaṭi pā
3. rśva'jina pratimeya nāścharyamāge māḍisi Koṭṭalu yatināthaṁ sucha chaṁ
4. drakīrtige mahāpurade - - -

## 70. KOLANUPAK INSCRIPTION

(Bhuvanagiri Taluk, Nalgonda District)

On the pedestal of a Jaina image, deposited in the Hyderabad State Museum under No. 1797

...

...

...

Nagari

Newlycopied

Records the construction of a temple of Nēmichandradēva and also the installation of the image of Pārśvadēva by Mahāmaṇḍalēśvara Kumara Māyidēva who belongs to *Mūlasaṅgha* and *Tintriṇi gacchha*.

### TEXT

1. Svatta śrīmat Śrīmūla saṅgha Kā -
2. nūrgaṇa tintriṇī gacchha Śrīpārśvadēvar prati -
3. (shṭē ya) nu Śrī Hēmichandradēvar guḍavu Śrīmanma -
4. - hāmaṇḍalēśvara kumāra Māyidēvanu kṛi
5. - dillimā ( - ) śadam || Śrī - - - -



## 71. RAMATIRTHAM INSCRIPTION OF VISHṆUVARDHANA III

(Vijayanagaram Taluk, Visakhapatnam District)

On the wall of the Durgapancha cave

Eastern Chālukyas of Vēṅgī

Vishṇuvardhana III Mahārāja

...

Kannaḍa

B. Seshagiri Rao, *Studies in South Indian Jainism*, Part II, p. 20

Much damaged. States that the saint, Trikālayōgin Siddhāntadēva, who was the presiding teacher of the *Dēsiḡaṇa* and the spiritual teacher (*guru*) of king Vimalāditya, paid respects to Rāmakonḍa with great devotion.

### TEXT

1. Svasti sarvvalōkāśraya Śrī Vishṇuvardhana mahārāja rāja - mārtaṇḍa  
Mummaḍi Bhīmāna ōrugā
2. Śrīmaddēsiḡaṇāchāryaruṁ sarvva . . . rājapūjataruṁ madhyāhna subhiksha - -  
-----
3. Śrī trikālayōgisiddhāntadēvar | Kanda <sup>1</sup> Vimalāditya na [gu]ru gaḷu.
4. Sri trikālayōgimūṇḍrar kramamaḥidarchisi [bhakti] [Yolaṁitaṁ] Śrī Rāma  
Koṇḍamanibandisidar ||

## 72. PATASIVARAM INSCRIPTION OF THE KING TRIBHUVANAMALLA VIRASOMEŚVARADEVA IV

(Madakasira Taluk, Anantapur District)

On a pillar set up at the Southern entrance into the village

Western Chālukya

Vīra Sōmēśvara (IV)

Ś. 1107, Viśvāvasu, Phālguna 4, Bharanī, Sōmavāra (A.D. 1185, February, 24, Monday)

Kannaḍa

SII, IX, Pt. I, No. 278

It refers itself the reign of the Chālukya king Tribhuvanamalla Vīra Sōmēśvara (IV) and mentions his feudatory Bhōgadēva Chōlamahārāja as ruling from Hēnjēru. Further, it refers to Padmaprabha - Maladhāri, disciple of Vīranandi - Siddhānta - Chakravartidēva belonging to Dēśi gaṇa, Pustaka - gacchha and Mūla - Saṅgha.

### TEXT

#### First Face

1. Śrī matparama gambhīra syādvādāmōgha lān -
2. chhanam | jīyā Trailōkyanāthasya śāsa -
3. nam jinaśāsanam || Svasti Sa [ma] sta bhuva -
4. (nā) śrayam [śrīprithivīvalla] bham mahārā -
5. ----- śvara parama bhaṭṭāraka satyā śra

6. - - - - tilaka chālukyābharaṇaṁ kaḷa chū -
7. ryyakuḷa nirmūlanaṁ Tribhuvanama -
8. Ilavīra Sōmēśvaradēvara sukhadiṁ rājyaṁ -
9. geyyuttamiralu tatpāda pa (du) dmō-
10. pajīvi yappa Śrī mammahā ma -
11. ṇḍalēśvaram Tribhuvanamalla bhuja ba -
12. ḷa baṇṭira bhāvaṁ bhōgadēva Chōḷamaha -
13. rajaru Hanjira vīḍinalu sikhadiṁ rājyaṁ -
14. geyyuttamiralu || Svasti yamañīya ma svā -
15. dhyāya dhyāna mōṇanishṭhāna varāya -
16. ṇarum | aṣṭāgama svarūpa nirūpaṇarum
17. Śrī Vīraṇḍi Siddhānta Chakravarti dēva pri
18. ya nanadanarumappa<sup>1</sup> Sruta guṇāmbhō ni -
19. dhi gaḷum śyādvāda vidyā viḷasiniṁ viḷasa mū
20. rtti gaḷum daśa diśaviśada yaśaḥ kīrtti -
21. gaḷumnirvvikāra nirāvarana sahaja parama ta -
22. ttvābhyāsa niratarum | panchēndriya prasa -
23. ra varjjita gātra mātra parigraha rum
24. kammakarahāti khanitrarumōha valīla -
25. vitrahaṁ saṁsāra vārasi chuḷuka pra -
26. māṇarum parama kāmīni kāma rūparum
27. madana kadālī vana kuthārarum parapiḍākara charcchā -
28. dūrarum pāpātīvī pāvakaru mappa Śrī Padma prabha -

29. maladhāridēvaru | tapōnīṣṭā rāgi nadayā -
30. ḍi sakavarshaṁ sapta (be) ndu kshiti 1107 parimita viśvāvasu prā -
31. pēsmi -----syarddham
32. nutai ssākam -----
33. ya -----
34. dārppūga -----
35. niga ----- rā
36. jīna Padmaprabha ----- ssachha -
37. ritram pavitra -----
38. Śrī Kīrtishīṇa -----
39. miha lōkenya ----- ma -
40. dānam nīṣaya ----- niya madinari
41. shadvargga -----
42. garbha bhōdhi ----- sa -
43. tyam ----- na vādāṁ dada -----
44. ----- tta ----- rppu ruśa -----
45. ----- soujanya sāhitya -----

(Incomplete)

### 73. HANUMAKONḌA INSCRIPTION

(Warangal Taluk, Warangal District)

Below a Jaina figure on the Padmakshi hill

...

...

...

Kannada

No. 128 *Inscription of Andhra Pradesh, Warangal District* Damaged. Refers to the victory of the emperor

(Chakravartiyōḷ Jay = Āṅana).

#### TEXT

1. ----- māṁḍa - karaṇa -----
2. ----- Siddham parama
3. Śrī - kamastāpati Karaṇi -----
4. neṭṭa --- māmbara -----
5. -----
6. maṇḍalāge chakravartiyōḷ Jayā
7. ṁgana -----
8. -----
9. -----
10. -----
11. -----
12. -----

## 74. TATIKONDA INSCRIPTION

(Warangal Taluk, Warangal District)

On a stone set up in the Burj

.....

...

...

Sanskrit

No. 30 *Inscriptions of Andhra Pradesh, Warangal District*

Fragmentary. Praises the greatness of Jina - dharma and its follower Suvratamuni who was a disciple of Nayabhadra sūri who was again the disciple of Chandrasūri of Kānūr - gaṇa and pāpādi gacchha. Then the record ends abruptly with the opening phrases of the Western Chālukya *prāśasti*.

### TEXT

1. Kshitiṃ saṃrakṣaṇa kṣata pakṣhapātaḥ
2. - Jainadhammām [bdhi] [ri]va sītarasmēḥ
3. [Kānūrg gaṇē]śasya chari pāpādi
4. gacchhasya mu(10) Chandrasūri
5. tasya sis̥hyōmahātmā [nā]
6. maunīcha muni suvrataḥ
7. chandra sūryyā vivābhāta -
8. sta mō vidhavaṃsinō sarā
9. Svasti samasta bhuvanaśraya

## 75. KOLANUPAK INSCRIPTION

(Bhuvanagiri Taluk, Nalgonda District)

On a stone built in the wall of the Jaina mandir hall

...

...

...

Kannaḍa

...

Refers to a certain ascetic of Mūla - *saṅgha* and Balātkara - *gaṇa* whose disciple was Nāgayya. His daughter, Mārudevi is praised as well versed in the arts. Other particulars are not known.

### TEXT

1. Svasti śrī mūlasaṅghasya balā -
2. tkāra gaṇāgraṇī ku (ṭō)
3. (nā)ndhu varachhātṛō nāmnā maṇikā -
4. ( - ) Nāgayah<sup>1</sup> tasyā bhūttanu -
5. (jā) nāmnā marudēvī maṇō -
6. harā kaḷāsukousalāchāru
7. lōchanācha ghanastanī || a -
8. sousvakā - niya - -

Incomplete





## **VI. MISCELLANEOUS**



## 76. KESANAPALLI INSCRIPTION

(Gurazala Taluk, Guntur District)

On a Jaina image, standing in the back-yard of the Śiva temple situated in the middle of the village

...

...

8th century characters

...

APGRE, 1965, No. 93

It is only lable and contains the word Chalēśvara . .

## 77. KONAKONDLA INSCRIPTION OF TRIBHUVANAMALLA

(Uravakonda Taluk, Anantapur District)

On a slab set up in front of the Ādichennakeśava Temple.

Western Chālukya

Tribhuvanamalladēva

...

Kannada

SH, IX, Pt. I, No. 288

It refers itself to the reign of the Chālukya king Tribhuvanamalladēva ruling from Kalyāṇa. It mentions the Jaina teachers Nayakīrtidēva and Indrakīrtidēva, the prince Kumāra Tailapadēva and his subordinates Mācharasa, Saṅkarasa and Muddarasa.

### TEXT

1. Śrīmatparama gambhīra syādvādāmōgha -
2. lānchanam || Jīyā ttrailōkyaṇātha -
3. sya | śā sanam jina śā sanam || vārithivēṣṭi -
4. ta bhiḷadharitri yōlōppu va sindavā (ḍi) yōlō
5. [uddabhavisidda] ----- ratna yasōnidhi padma -
6. gondi bhaṭṭārakam - - - taḷa rōḷa chāraṇa -
7. kāraṇaru || idu [dha] rmma ----- titalatā - - -
8. sandhūhakandam - - - digu vijaya ma - - - tatpaderājar
9. samsāravarāsiggikida chaitra -----
10. Janambhūbhāga dōḷō padma - - - dane kānta naya - - -
11. Jāyam Śrī koṇḍakundānvayam || - - - - nōdi nōḷō - - - -
12. galda chāraṇa chitta kā -----
13. pravāhamasadirppinamippa munīndravargga rāsānta [ma]
14. naydi ta - - - - yōṇaya kīrtidēva [si] ddhāntaka chakra -
15. vartti jina - - - sanama - - - patṭi - - - - vindabaramaḍi
16. - - - - tiḷi sō ḷam nētra ra [gīrvāṇa] - - - mindrajāti - -
17. māśēshamani brātadim - - - - ta Nayakīrtidēva - - - - -
18. Saiddhām [tika] -----

19.        mandī - - - - - Śrī prithvīvalla - - - - -
20.        bha mahārājādhirāja - - - - - paramabhaṭṭāraka satyaśra -
21.        ya kuṣa tīlakam chālukyābharanam Siṁ mattribhuvana malladēva -
22.        ra<sup>1</sup> vijaya rājya muttarōttarābhi vṛiddhi pravarddha mānamā -
23.        Chaṇdrārka [tā rambaram] saluttam kalyāṇapurada nōlavīḍi nō -
24.        lu sukha - - - - - rājyam geyyuttanire - - - - -
25.        Śrīmatu - - - - - ram kumāra Tailapadēva
26.        Sindavā - - - - - -shṭa pratipālana
27.        - - - - - -di nōlōrājyam
28.        geyyuttavira - - - - - vigalappa - - - - - śrī ma-
29.        - - - - - mā charasa Muddarasa mu -
30.        disō - - - - - garasa - - - - - nanumō - - - - -
31.        - - - - - mōgha sha - - - - - kaḷu - - - - - yaka - - - - -

The rest is badly damaged

## 78. KOLANUPAK INSCRIPTION

(Bhuvanagiri Taluk, Nalgonda District)

On a stone built in the wall of Jaina mandir

....

Nagari

....

Partly damaged and illegible. It refers to a Jaina ascetic. Jayachandra sūri of Simhagaṇadēva and his disciple Vāmadēva.

### TEXT

1.     Om Arhanamaḥ || Śrī ikshvāku varēṇya vaṃ
2.     śa gagana Prōdbhūtā (tma ma) harmāni<sup>1</sup> (paṃ - - )
3.     Kā davādaṇa rūḥa prakhālītām tarmalaḥ |
4.     dēvatākiṃ nivaḥai samse vyāmān khamah<sup>1</sup> pāyadvō
5.     ----- sarvadā || 1 Śrī ----- dēva
6.     -----
7.     Śrī Jayachandrasūri śishya (- - - - raghu) Simhaganidattā ti
8.     laka ----- Jaya - - - - gaṇaya vāmadēva
9.     -----
10.    -----
11.    -----

## 79. KOLANUPAK INSCRIPTION

(Bhuvanagiri Taluk, Nalgonda District)

On a stone built into the wall in the hall of the Jaina Mandir near the office room.

...

...

...

Nāgarī Sanskrit

APGRE, 1965, No. 263.

Badly damaged. Purport not clear. However, it seems to describe the genealogy of a Jaina ascetic named Vijayasēnasūri.

### TEXT

1. Śrī ma -----
2. dharah | nakshatrabhara --- bhūchakra || racha braka [m]
3. sva kakara --- niṭi ---- niṣṭāṣṭa
4. ----- ka -- mā dara sam niṣṭita ----- kadā bhūt ||
5. kōṭi | kimcha | ---
6. ----- | tataprāpi ki ---- chakālē |
7. jāte | paūto -----
8. -----
9. -----
10. -----
11. -----
12. ----- pradhitaḥ | śrī vijayasēna sūri

## 80. KONALUPAK LABEL INSCRIPTION

(Bhuvanagiri Taluk, Nalgonda District)

On a pillar standing opposite to the Jaina Mandir in the compound

...

...

20th century Telugu characters

...

*APGRE*, 1965, No. 264

Mentions a certain Pushpasēna dēva

### TEXT

1. SvastiŚrī Pushpasēnaḍēva

## 81. KOLANUPAK INSCRIPTION

(Bhuvanagiri Taluk, Nalgonda District)

...

...

...

Nāgari

...



Seems to record the pilgrimage of certain devotees. Mentions Māniksvāmi, Rājahamṣa, Dēvrāja, Saṁghibai and Godābai.

### TEXT

- I      || || samvat 1481 varshē sṛīmaniksvāmi bhuva ||  
       || lēśām kāmāstuta guṇarāja sahasa rājahamṣa ||  
       Rājapāsarāna dasaraj Dēvarāj Jātrā saphala  
       saṁgha Vī (pādyā)ni saṁghībai sheha sārīmātā
- II.     || || Samavat 1481 Varshi Śrī mānik Svāmi bhūva  
       || nēsō | Jē saṁga sut vahā sī ha jātrā saphala  
       saṁyavīpāddāni saṁghai mātā Gōdābai

## 82. MATTEWADA INSCRIPTIONS

(Warangal Taluk, Warangal District)

On a stone lying in the compound of Bhogēsvarasvāmi temple

....

...

...

Sanskrit

No. 33 *Inscriptions of Andhra Pradesh, Warangal District.*

Refers to a Jaina ascetic Pushpadantimaladhārī of Kundakundānvaya and Mūlasaṅgha, Kānūrgaṇa and the digging of a tank of Tribhuvana Chandra Ratnadēvara.

## TEXT

*First Face*

1. Śrī majjinēndra -
2. dēvēna munīndra
3. bhūpēndra Vomditāḥ
4. pātu[pancha]paramē-
5. shṭi Śrī Pushpadaṇṭa
6. Maḷudhāriṇaḥ ||
7. Vinuta Śrī Mū
8. la saṁgha pramukha
9. nanupamaṁ Koṇḍaku
10. ndānvayaṁ sajjana [kā?]
11. Chāryaru Kā(ṇūr)gaṇa
12. namada .....
13. Jinendram vinayām bō(dhi?)

*Second Face*

14. Svasti Tribhuvana Chandra
15. Yatīndra ..... vardhana Siddhānti
16. ra paḍuvenelese .....
17. Yōḷu - bhavya sētum ||
18. Svasti Śrī Tribhuvana Cha
19. ndra siddhā Ratnadēvara [ninti]
20. ---- divya hariya ke

21. raya gō[ṛpi] māḍisi  
 22. daru Śrī Śrī Śrī

### 83. WARANGAL FORT INSCRIPTION

(Warangal Taluk, Warangal District)

On a stone set up near the Kush Mahal

...

...

No. 131, *Inscriptions of Andhra Pradesh, Warangal District.*

Damaged. Seems to be a Jaina inscription. It mentions a certain Sōmadēva, probably a Jaina monk.

#### TEXT

##### *First Face*

1. Svasti .....
2. ....
3. .... siddhēmdra vara si
4. shyasya ligiva . ni suvra
5. tigaḷu .....
6. . . batiya daru mā
7. ....
8. dita | chatra chāmara
9. ....
10. ....

11. ....
12. ....
13. .... ra
14. svarjjita .....
15. tapā . . ni . . . ku
16. kkuṭāsana .....
17. . Kāḥalastu sam . .
18. khapūrasya

*Second Face*

19. Ydu . . . pādagenilaṃ
20. vimaladhāri mārgga
21. marahā saṇala . .
22. . . . suvratanaṃ
23. Sōmadēvayōḥ |
24. [taśchā] . . dāyaṇarushṭaha
25. Jyāviditaṃ vā . . pavā
26. raṃ chayata . . ha
27. tyāśatrubalaṃ viḥu . . ma
28. viḥaṃ prāptaḥ | patitācha
29. chāpadhṛtō . . . .
30. vāhābdhirāśini sabra
31. ti briyatayō hē
32. lasadāchāra . .

## 84. KOLANUPAK INSCRIPTION

(Bhuvanagiri Taluk, Nalgonda District)

On a stone built into the outside wall of the Jaina Mandir

.....

....

14th century Telugu characters

APGRE, 1965, No. 265

Fragmentary. Refers to Mārudevī, the daughter of a certain Mānika Nāgaya, who was a disciple of Kuṇḍakuṇḍa of Mūla - *saṅgha* and *Balātkāra* - *gaṇa*.

### TEXT

1. Svasti Śrī Mūla saṅgha [balā]
2. tkāra gaṇāgrāṇi Ku [m̐da]
3. (kuṇḍa) varachhatrō nāmnāmani [ka]
4. ----- Nāgāyaḥ | tasyā bhūttānu
5. [ja] nāmnā mārudevī maṇō
6. hārā kalāsu Kausalāchāru
7. lōchanā cha ghanastaṇṭī || a
8. sōu [saktā-niya - - - - -m̐)

## 85. PEEDATUMBALAM INSCRIPTION

(Adoni Taluk, Kurnool District)

Kept in a Jaina temple, in the village

...

...

...

Kannada

Newly copied

Mentions a certain Rāmisēṭṭi who was a disciple of Padmaprabha - Maladhāri of Mūla-saṅgha, *dēśiya gaṇa*, *Pustaka gacchha*, kundakundānvaya.

### TEXT

1. Svasti Śrī mūla saṅgha dēśiyagaṇa pustaka gacchha Kundakundān - vayada
2. Śrī Padmaprabha - maladhāri
3. sāmigaḷa guḍḍa gangara Rāmisēṭṭiya - - - - -

## 86. KHAJANA BUILDING MUSEUM RECORD

(Hyderabad)

Particulars about findspot and location are not known

...

...

...

## Sanskrit

No. 50, *The Corpus of Telangana Inscriptions* (APGAS. No. 32)

Damaged. Registers a gift of three *Khandikas* of wet land, some *marturs* of dry land and one flower garden to Bhīma, called Vaidya Vidyādhara by some one whose name is unfortunately lost. Further it describes the ancestors of Bhīma who were also noted physicians. The progenitor of this family was Mēḍa who was probably a descendant of Guṇḍa and Trivikrama. He had three sons, the first was Guṇḍa, the second was Mardanārya and third was Pāmpa. All these are said to have followed the Jaina faith. Since the lines from 28-51 are damaged, the purport is unclear. Lastly it mentions certain Kōṭa Bhīma and is said to have been an expert in treating maternity cases.

The reference 'Bhishak grāma' in this epigraph throws light on the systems of medicine that were popular and also gives us information about the practice of giving lands and villages for maintaining the doctors.

## TEXT

## First Face

1. [Śrī ra\*] stu jina sāsa[nam] - -
2. - - vyasaṇa rasika ssū - -
3. - satsaṇḍallī vala[yi] - - -
4. - - vyājagīrvāṇa vṛkshaḥ <sup>1</sup>āsī [dē\*]
5. [ta\*] ccharaṇa kamala dhyāna saṁśuddha bu[ddhiḥ\*]
6. Kīrti Jyōtsnā dhavalīta hari nmaṇḍa -
7. ḷo Guṇḍadevaḥ ||ltattō Jagannētra cha-
8. Kōrakāntaḥ prakrānta vidyatkumudō -
9. pakāraḥ [1\*] Kshīrāmburāśeriva saṁbabhū-

10. va Trivikramō nāma nidhim Kaḷānām ||
11. 2 || dadha tōgratā ( ra) viśhikhāmaṇī nāma
12. Yadardāksharam yatōniragāt vibu
13. dhadhunīva himādrē sribhuvan sanchā
14. riṇī vāṇī || 3 || nityā mangirasōra
15. sēshu bharatō dhanvantarirvaidya kē ha -
16. styasvē svayamīva vatsannpati rjjinē ji-
17. na śśāsanē <sup>1</sup> mādreyaḥ karavāla kautu
18. tuka vidhikrīḍasu - bhūyasā vidyō -
19. tkarsha samucchayēna vidadhēyaḥ kēvalam
20. vēdhasā ||4 || Mēḍaḥ prauḍaḥ parahita
21. vidau vaidyavidyā vilāsō Guṇḍaḥ pā-
22. ṇḍu stiratarayasō dhaūtadikchakravā laḥ |
23. dīnānātha dvijajana vipanmaddnnō Ma-
24. rddanāryaḥ Pampassampannidhi riti tat
25. ssambabhūvu ssuputrā || || tēshaṁ sa -
26. dā Jaina padādhva gānāndharmmōva -
27. pushpāniva marda nāryāt |

### Second Piece

28. ----- yama -- (stone broken)
29. --- [ ha] mucchrīngi -----
30. nōjamānandaya ---
31. nishu satyivācha -----
32. janā ti jināva -----



33. Jainēndrasya jinēndra - - - - -
34. dhi prodyadyaśa śā lina - - - - -
35. dvikrāma kōṭa Bhīma dha - - - - -
36. dhrānya rūḍhēnnatēḥ ka - - - -
37. satu sudāmuda vada (?) - - - -
38. mīdāmbikā mambikā dē - - - - -
39. burivā navadya [charita] - - - -
40. lyāṅguṇaughēnayaḥ || 5 || - - - -
41. yaṁ Jaina Jinēśvara vara [hi] - - -
42. vyāpāra kautūhālī - - - - -
43. nyēmbu ghanāghana - - - - -
44. natāsūtirbbpishagrā [ma]
45. bāda ssaudhavaram stiramka - - -
46. kalgrāmē vidhāyōcchrita - - - -
47. trarha ntamatishṭi panmudā - - -
48. ru cchūḍācharachāsinam || - - -
49. Śrī macchaturthānvaya ratna - - -
50. nniḍhi - - tsabbayamalla - - -
51. tēḥ Bhīmadyuti rbbhūmana simha - -
52. ssavaidya vidyādhara nāmadhēya - -

*Another piece*

53. labdhvā tasmai pādā ttrikhaṇḍika - -
54. ttamuttamam bhōgārtham tila - -
55. tramēka mēkam nivarttanam da - -

56. [nā]dhikāmadha chaikām || [||\*]  
 57. - - - nādla kha 3 nīrinēla maṭṭuru -  
 58. - nuvu<sup>1</sup> pūvvumdōṇṭa || [||sva\*]  
 59. [da]ttām paradattām vāyōharēta [va\*]  
 60. [sum]dharām shashṭimvarsha sahasrāṇi[vi\*]  
 61. shtāyām jāyatē kṛimih || bahubhi [rvva]  
 62. sudhādatta bahubhiśchānu pālītā  
 63. [ya]sya yasya yadā bhūmi stasya ta[sya\*]  
 64. tadāphalam || maṅgaḷamahā  
 65. Śn̄ Śn̄ Śn̄

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## JAINA MONUMENTS



*A view of Jaina Maha, Ratnagiri, Anantapur Dist.*



*Entrance of Jaina Temple, Kambadur,  
Kalyandrug (TQ), Anantapur (Dt) A.P.*



*A view of Jain Temple, Kambadur, Kalyandrug (TQ), Anantapur (Dt). A.P.*



*Entrance into Garbhagriha of Jain Temple, Kambadur, Kalyandrug (TQ), Anantapur (Dt), A.P.*



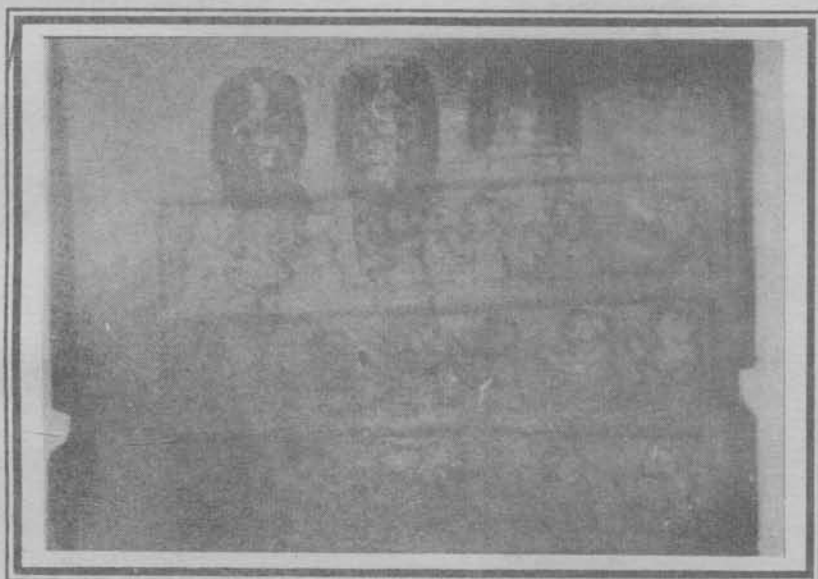
*Dilapidated Jaina Temple (i.e. Brahma-Jinalaya), Amarapuram, Anantapur (Dt.)*



*Jaina Slab having a Jaina Muni teaching knowledge to lay-disciples, Rayadurg, Anantapur (Dt.)*



*Jaina Slab containing Jaina Guru imparting knowledge to pupils.  
Rayadurg, Anantapur (Dt.)*



*Jaina Panel depicting a Guru Imparting knowledge to pupils.  
Rayadurg, Anantapur (Dt.)*

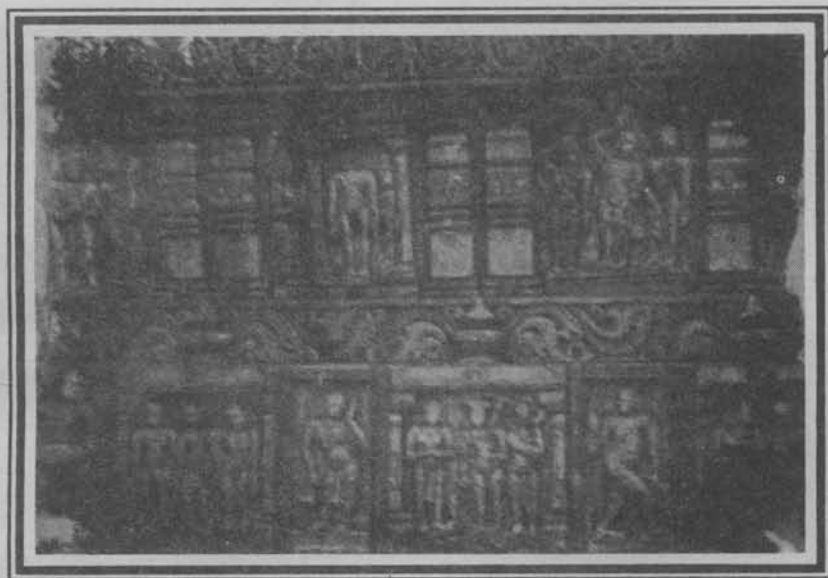


*Brass images of Jain Thirthankara's kept in the Ajitnatha Temple,  
Penugonda, Anantapur (Dt.)*



*Standing Mahavira and Sitting Parsvanatha sculptures kept in the Ajitnatha Temple  
Penugonda, Anantapur (Dt.)*





*Jaina panel on the wall of the Mallikarjuna Temple, Kambadur, Anantapur (Dt.)*



*Sculpture of Parsvanatha,  
Penugonda, Anantapur (Dt.)*



*General view of a Rasasidhulagutta,  
Rayadurg, Anantapur (Dt.)*



*Thirthankaras erected on the Rasasiddhulagutta,  
Konakondla, Anantapur (Dt.)*



*Nishiddhi - Memorial Slabs,  
Amarapuram, Anantapur (Dt.)*



*Sculpture of Gomateswara kept in the Jain Temple  
at Taluk Office, Rayadurg, Anantapur (Dt.)*



*Jaina panel consisting of a Jain Guru and his  
pupils, Rayadurg, Anantapur (Dt.)*



*Tirthankara kept in a temple at Nellore*



*Jaina pillar containing inscriptions, Munugodu,  
Prakasam (Dt.)*



*Tirthankara kept in the compound of  
S.V. University, Tirupathi, Chittoor (Dt.)*



*Charumukha, Kept in the Vijayawada Govt. Museum, Krishna (Dt.)*



*Thirthankara Image, Inside Cave, Kollivalasa, Srikakulam (Dt.)*



*Thirthankara kept in Sri R.S.R. Govt. Museum, Rajahmundry, East Godavari (Dt.)*



*Thirthankara, Siddhantam kept in Sri R.S.R. Govt. Museum, Rajahmundry, East Godavari (Dt.)*



*Parsvanatha planted into the wall of P.R. College building, Kakinada, East Godavari (Dt.)*



*Choumukhi Pillar kept in a garden of P.R. College, Kakinada, East Godavari (Dt.)*



*Thirthankara kept in Town-hall, Kakinada, East Godavari (Dt.)*





*Mahavir Image on Sangamayya-Konda,  
Kollivalasa, Srikakulam (Dt.)*



*Sculpture of Mahaveera kept in Pillalamarri Govt.  
Museum, Mahaboobnagar.*



*Sculpture of Padmavathi kept in Pillalamarri Govt.  
Museum, Mahaboobnagar.*



*Sculpture of Saraswathi kept in Pillalamarri Govt.  
Museum, Mahaboobnagar.*

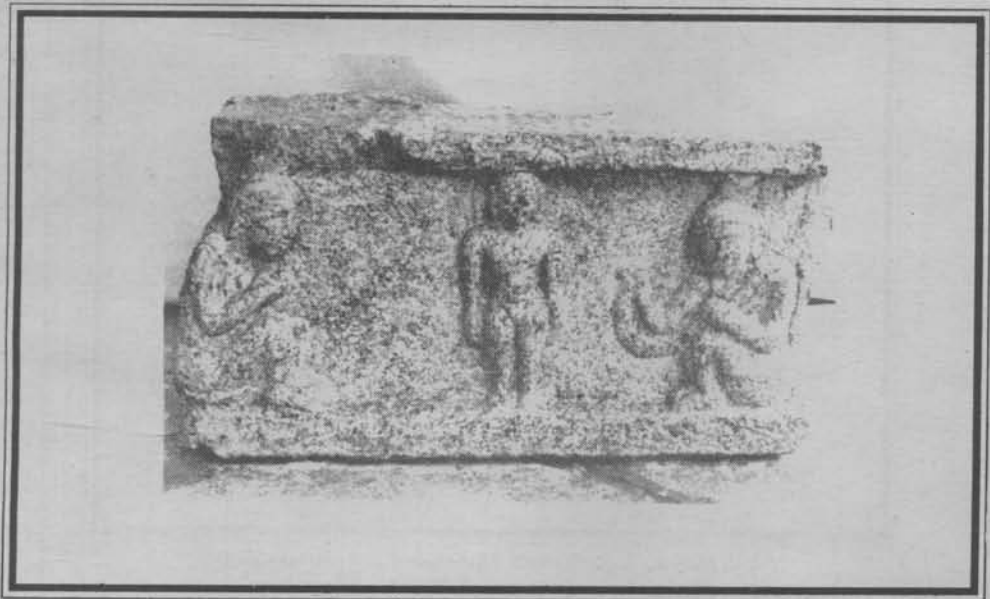
Jaina Monuments at Jain Temple, Kolanpaka.



*Parshwanatha 11th-12th Century A.D.*



*Bahubali Gomateswara 12th Century A.D.*



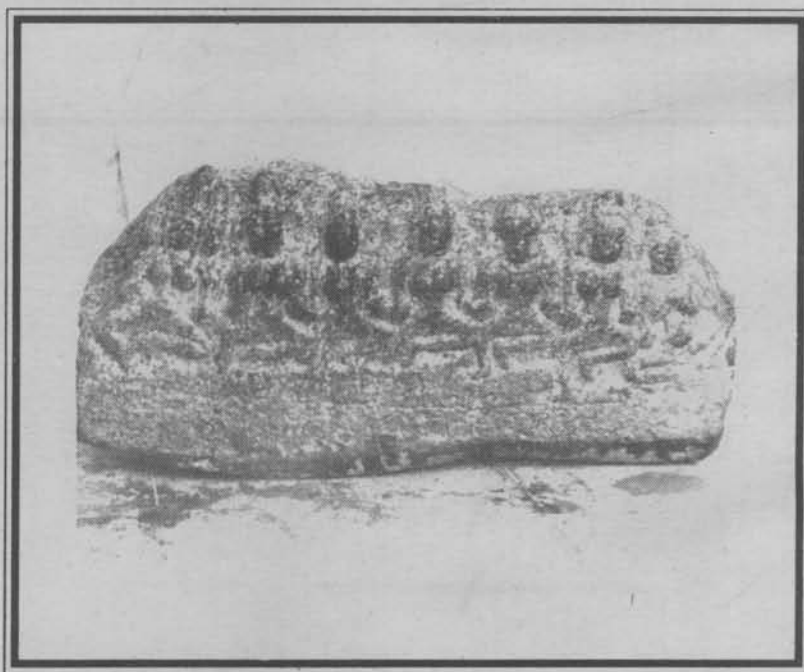
*Parshwanatha with two devotees Chalukyan period, 11th Century A.D.*



*Choumukhi with Parikara 13th Century A.D.  
Kakatiya period*



*Devi Padmavathi, 11th Century A.D.*



*Sapta Matrika Slab Brahma, Maheswari, Konuri, Vaishnavi,  
Varahi, Indrani, Chamundi, 11th Century A.D.*





*Mahaveera sculpture Ramathirtham,  
Vizianagaram (Dt.)*



*Thirthankara, Pithapuram, East Godavari (Dt.)*



*Thirthankara from Kakinada, East Godavari (Dt.)*



*Inscriptional Slab containing Sada's Inscription at Guntupalli,  
Near Jilakaragudem, West Godavari (Dt.)*



*Parsvanatha and Suparsvanatha Sculptures erected in the Village Nedunur,  
East Godavari (Dt.)*



*Parsvanatha and Chandraprabha from Ramathirtham, Vizianagaram (Dt.)*



*Sculpture of Thirthankara kept in Battulamma temple, Chinnathumbalam, Kurnool Dist.*



*Thirthankara Ramathiratham Vizianagaram (Dt.)*



*General view of a Jaina Cave, Ramathiratham, Vizianagaram (Dt.)*



*Naga Devi 11th Century A.D.*



*Mahavira on Inscriptional Pillar,  
11th Century A.D.*



*Ambika Devi, 10th-11th Century A.D.*



*Mahavira Pillar with surroundings,  
11th Century, A.D.*





*A Unique Jain Inscription of Irungondadevachola Maharaja II.*



Jadcherla Jain inscription of the time of King Bhulokamalla



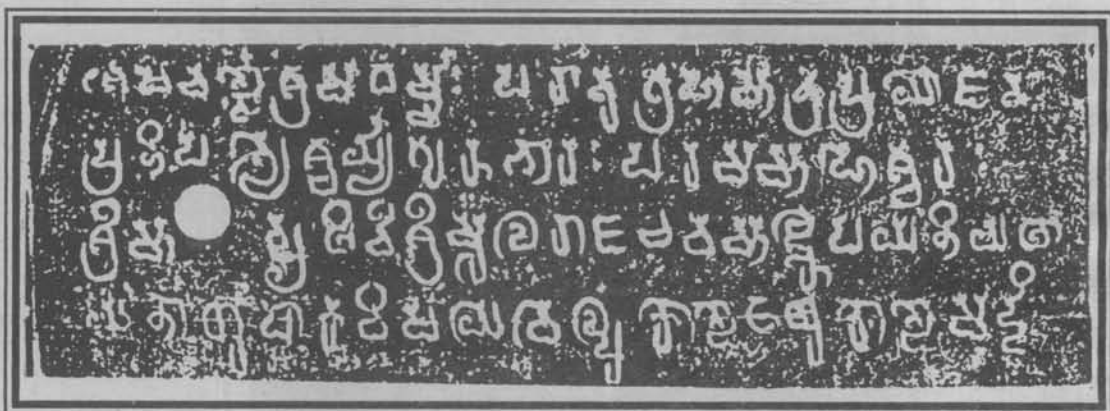


*Danavulapadu Pillar Inscription of Sri Vijaya*

COPPER PLATE GRANTS OF PRITHVI-SRI-MULARAJA FROM KONDAVIDU  
FIRST SET



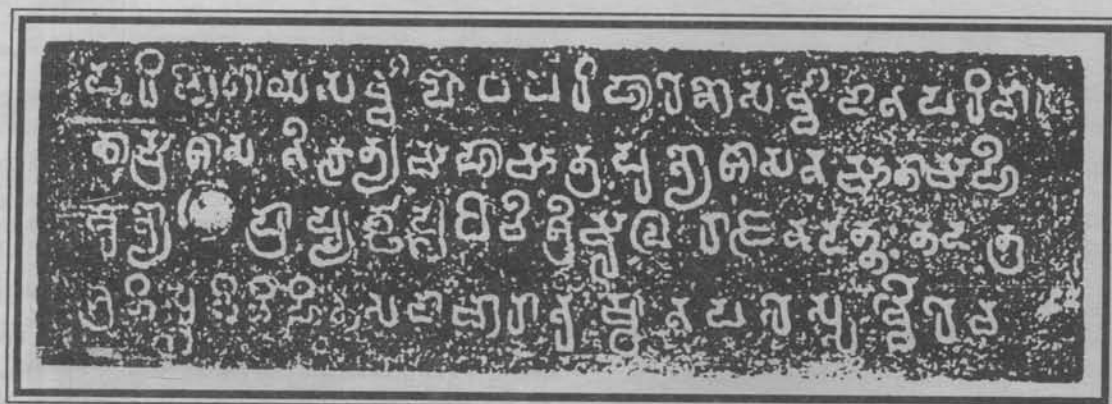
FIRST PLATE, SECOND SIDE



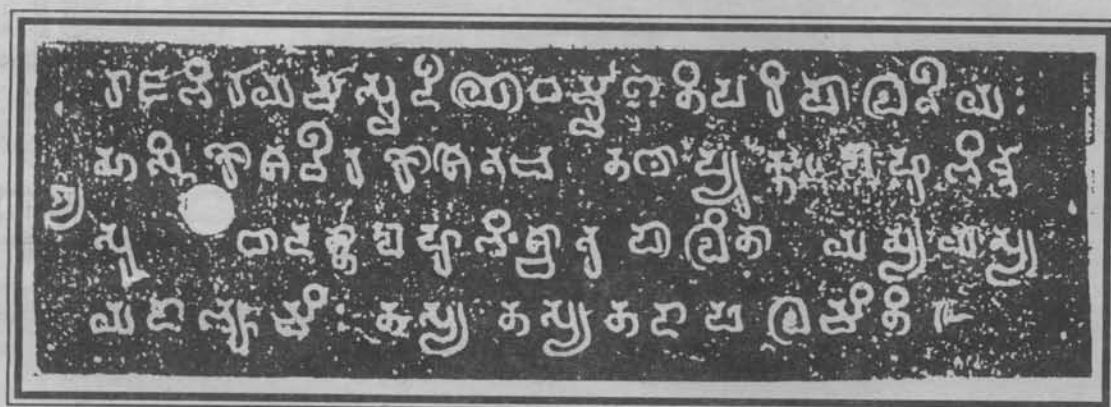
SECOND PLATE, FIRST SIDE



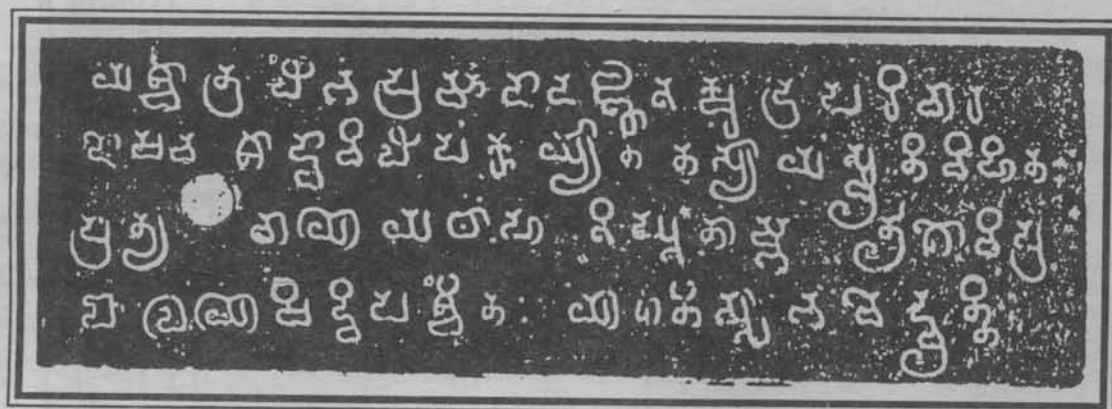
SECOND PLATE, SECOND SIDE



THIRD PLATE, FIRST SIDE



THIRD PLATE, SECOND SIDE



FOURTH PLATE, FIRST SIDE



FOURTH PLATE, SECOND SIDE



FIFTH PLATE, FIRST SIDE



## SIRUR INSCRIPTION OF BHUVANAİKAMALLA, SAKA - 995



FIRST FACE



SECOND FACE



THIRD FACE



FOURTH FACE







## A black and white portrait of a man with dark hair and a mustache, wearing a light-colored, possibly patterned shirt. He is looking directly at the camera with a neutral expression. The background is dark and textured.

Dr. G. Jawaharlal, (1942) born in a small village near Ellore in West Godavary District, A.P. obtained his Post graduate degree in Ancient Indian History and culture from Nagpur University in 1964. In 1979, he obtained Ph.D. degree from Nagpur University for his thesis "Jainism in Andhra" under the guidance of Prof. A.M. Shastri. He joined the Department of Archaeology and Museums, Government of Andhra Pradesh as Assistant in Epigraphy in the year 1965 and later on became Registering Officer in 1974. During his service of over 25 years in the Department, he worked under the guidance of eminent scholars like Dr. N.Venkataramanayya Dr. N. Ramesan, Dr. P.V. Parabrahma Sastry and Dr. V.V. Krishna Sastry and gained experience in the field of epigraphy, explorations, excavations, and study of a variety of antiquities etc. However he specialised in Epigraphy, and contributed about 30 research papers on different aspects of archaeological studies in English and Telugu, to reputed journals like J.A.H.R.S., Journal of Indian History, Epigraphia Andhrlica, A.P. History etc. He also attended seminars and Conferences, like Epigraphia A.H.R.S., Journal of Indian History Congress, A.P. History etc. He travelled and collected about 30 research papers on unknown epigraphs discovered during his epgraphical survey in the districts of Cuddapah, Kurnool, Anantapur, Karimnagar, Warangal, Visakhapatnam and Srikakulam.