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RELIGION IN MEDIEVAL KADAPA REGION -AN EPIGRAPHICAL STUDY

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Abstract

Every religion has mystical and paranormal element. This is expressed in beliefs and customs and all the religions have the same. These are Animism, Animatism, Naturism, Monotheism, Tokenism and Functionalism. Idols, drawings and paintings, jewelry and attires are nonverbal activities. Customs are of different types – customs for the profit of individuals, customs for healing, customs for good etc. To execute religious customs and traditions there are some special people called executors of customs. Of course there are societies that have a common man to execute these religious customs and traditions. These are the core factors in religion. Religious dress-ups, food-habits and religious rules and regulations pertaining to various social institutions; Religious celebrations, festivals and ceremonies, the moral and ethical values to be followed by every devotee of the religion. Faith in supernatural elements (ascertaining various former forms-lessons to various deities) Holy books, holy signs, holy ceremonies, religious branches, holy shrines, Iniquity, immorality, sin, heaven, hell etc.

Key Words: Religion, Hinduism, Inscriptions, Traditions, God

Religion is a social institution and a belief in supernatural powers. It is integrated with collective beliefs, values, cultures, customs and traditions. Religion is a way of life in Indian society. The primitive man got bewildered by the day-to-day events like raining, lightening, birth, death etc. Being ignorant of the scientific reasons behind them, he believed that there is something supernatural triggering them. Anthropologists are of the opinion that these primitive men expressed the paranormal activity in four ways; religion, magic or jugglery, Tokenism and denials. Anthropologist concluded that if man by praise and worship turns the supernatural elements towards him it is religion and if it is by force, it is magic, sorcery or witchcraft. In every religion there are weird and mystical elements. These can be expressed in beliefs and customs. Those that execute these customs can be categorized in four – shaman, sorcerer, medium and priest.

Vedic Dharma

During the time of Brahmanical text, the Vedic tradition, this was at its culmination, gradually reduced during the time of Upanishaths. This taught spiritual way, the theories of birth, action and liberation Mukhti attracted to upper caste in the society. During this same period, Jain and Buddhism came into existence opposition of Vedic *dharma*. In this backdrop, the common man started worshipping the legendary deities like Siva and Vishnu which were a part of Indian spirituality instead of expensive Vedic rituals. Separate traditions for worshipping each deity came into effect. These traditions that were the paths of liberation of which feeling is the main and at the same time which were fruitful, gained popularity in the then society.

In spite of this spiritual renaissance the Vedic tradition did not perish, the notion of the Vedas, being the pillars of ancient Hindu *dharma* is undisturbed in Indian tradition. There is no written evidence that the kings that ruled Kadapa region performed Vedic rituals, may be the reason is that most of the kings belonged to forth *Varna*. Though the Renati Cholas and Vaidumbas declared themselves as Kshatriyas, but there is no proper evidence that they performed Vedic rituals. The inscriptions were mentioned of their times such words of blessings show that the then rulers and people believed that Vedic traditions was fruitful and the best fruition would be attained by *Aswametha Yaaga*.



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According to the Animela inscription¹ in Kamalapuram taluk of Kadapa district dated 976 AD, the King Iregiya Maharaja of Vaidumba dynasty, as ordered by his father, King Bejayita, performed all the needed traditions to him in Vedic tradition. Chalukyas and their subordinates were encouraged the study of Vedas and the practice of Vedic rituals and they donated different kinds of grants to the Brahmin community. The inscription² from Peddamudiyam in Jammalamadugu taluk of Kadapa district dated 1124 AD King Chaddana Choladeva Maharaja, the subordinate of Tribhuvana Malladeva, granted Mudivemu village to the Brahmins.

After the fall of Kakathiya dynasty, Vedic Practice was crippled by Muslim rulers in Andhra. During the reign of Vijayanagara Kings Vedic *Dharma* and Indian Philosophy gained their previous popularity. During this period wearing the titles like *Vedamarga Pratisthacharya* and *Shaddarshana Sthapanacharya*, confirmed the above practices. An epigraph³ from Chinnadasaripalle in Kadapa district dated 1370 AD and another undated epigraph⁴ from Moyillakaluva refers about Thirumalagiri Tatacharyulu was mentioned as *Vedamarga Pratisthacharya*. An inscription⁵ at Chiyyavaram in Rajampet taluk of Kadapa district dated 1405 AD mentions, Thivangara-Chakravarti son of Nallan Chakravarti, was mentioned as *Shaddarshana Sthapanacharyulu*. Another inscription⁶ from Katteragandla in Badvel taluk of Kadapa district dated of 1525 AD mentions that, Annajiyya son of Viroopaksha Deekshitulu as *Sarvakrathu Vajapeyayajulu*. The Koppolu inscription⁷ of Kadapa district dated 1544 AD, mentioned Agrahara Stitasesha Vidvan-Mahajana as *Yajanadi Shatkarmanirathulu*. Another inscription⁸ at Mopuru in Pulivendula taluk of Kadapa district 1545 AD during the reign of Sadasivadevaraya states that, all kinds of sanctified people of all Temples and *Agraharas* of Gandikota-sima along with their children and grandchildren, to lead a comfortable life all the taxes were abolished on the auspicious day of *Radha-sapthami*.

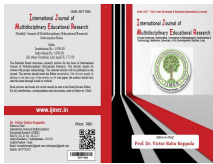
Saiva Dharma

Tha Saivite sects are, the Golaki culture, Kalamukhas, Kapalikas, Saiva Siddhantins, Aradhya, Vira Saiva that flourished during the period under review 1000-1324 A.D are detailed below. In the present study, Saivism appears to be a dominant religious tradition prevalent in Kadapa. There are so many reasons for the spread of Saiva *Dharma*. The teachers of different sects of Saiva worked hard to spread their traditions among the masses. May be the main reason is that the Kings and their subordinates along with their officials encouraged Saiva *Dharma*. The Renati-Cholas who ruled this region followed Saivism. In the copper plate⁹ of Punyakumaruni Dommara Nandyala Siva was described as *Lakutapani*. In *silpa sastra* the *lakutam* is not mentioned as a weapon in the description of Siva image. If we consider lord Siva as *Pasupathi* we can say that the Cholas of the days followed the tradition of *Pasupathi*.

The copper inscription of Sreekanta Chola in Madras museum starts with praise of siva *Sivastuthi*. Sreekanta Chola the devotee of Siva, donated Mandaram village to guru Sreebalasakthi. May be this Sreebalasakthi happened to be a pasupatha *sivacharya*. Being the devotees of Siva, the queens of Renati Cholas gave donations to the temples of Siva. The inscription¹⁰ from Rameswara in Proddatur taluk of Kadapa district of 7th century AD mentions that, the grant of three hundred *marturs* of land and two gardens as *Rachamanyam* in Viriparti to the god Vasantisvara by the queen Vasantha Pori Chola Mahadevi for the merit of Punyakumara Pridhvi Vallabha Chola Maharaja.

The Rastrakutas kings and their subordinate also practiced Saivism. The inscription¹¹ at Kamalapuram in Kadapa district dated 925 AD in the reign of Nityavarsha of Rastrakuta king states that, the construction of the main entrance *satpathadvara-bahdha* and the *mandapa* of the temple of Elkontisvara by certain subordinate of the Pallava lineage. Another undated inscription¹² of Rameswaram records that some land and taxes were granted to god Rameswara by Krishna III of Rastrakuta by his subordinate Kannayya. This Krishna III is considered to be the devotee of Siva.

Vaidumbas, who ruled this region after Renati Cholas were the followers of Saiva tradition. The earlier inscriptions of these Vaidumbas happened to be hero-stones and that is why it is not known which tradition they followed. But the latter inscriptions and copper plate inscriptions denote that they are the followers of Saivism. Later Vaidumbas stated that they were the devotees of Kalukada *Puravaradheeswara* and they followed to god Siddeswara. They constructed Siddeswara temple in Kalukada also¹³. An inscription¹⁴ at Palagiri in Kamalapuram taluk of Kadapa district dated 1056 AD records in



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the beginning refers to an early grant of 80 *khandugas* of land made by the Rashtrakuta king Akalavarsha Sri Kannaradeva to the god Samartheswara temple. The Vaidumba king Kaliga Trinetra Bhima Maharaj confirming the previous grant made a further grant of 200 *mattars* of land to the same deity after conducting renovation to the temple. Another inscription¹⁵ of Abbavaram in Rayachoti taluk of Kadapa district dated 1234 AD refers that, appreciated Deva-maharaja of Vaidumba as the staunch devotee of Siddavatadevara *Divyasree-padapadma*. The Eguvarachapalli inscription¹⁶ in Rayachoti taluk of Kadapa district dated 1445 AD states that, Thirumaleswara Nayaka of Kalukada Puravaradheeswara described as *Siddanadadevara Divyasree Padapadma*.

The Telugu Chodas and their subordinates followed Saiva *Dharma*. A record¹⁷ from Oguru in Siddhavatam taluk of Kadapa district dated 1238 A.D during the reign of Telugu Chola King Gandagopala Tirukalattideva registers, the installation of Mallinathadeva at Oguru and the grant of some land to the same god by Nallasurapanayudu, the servant of Mahamandalesvara kamayadeva Maharaja. Another undated record¹⁸ at Tallapaka in Rajampet taluk of Kadapa district states that, Mudigonda Choda Maharaja of telugu Choda dynasty granted some land to god Peddapaka Maheswara on the occasion of *Sankranti* and continuation of worship to god. The Pushpagiri inscription¹⁹ in resembling to 13th century merits, states that Lakshmidewa *Dandanayaka*, the army-general of Pingaladeva that belonged to Yadava clan, made some gifts for the worship and offerings to the god Vaidyanathadeva of Pushpagiri.

Kakathiyas and their subordinate Kayasthas also are the followers of Saiva tradition. The Pushpagiri inscription²⁰ in Kadapa district in the reign of Gandapendara Jannigadeva Maharaja of Kayastha clan states that, the grant of Thirumidlapadu village for the *anga-ranga-bhogas* of the god Pushpagiri Indreswaradeva by Srimat Gandapendara Jannigadeva Maharaja. An inscription²¹ at Varikunta in Siddhavatam taluk of Kadapa district dated 1304 A.D during the reign of Kayastha Tripurarideva registers, the grant of the village Varikunta in Sakali-*bhumi* with all *sada*, *sunkana* and *shashtaya* as *sarvamanya* for the *anga-bhogas* of the god Siddhanathadeva, the deity of the abode called the southern gateway of Sriparvata by Mahamandalesvara Tripurarideva.

After the fall of Kayasthas, Juttayalenka Gonka Reddy, the representative of Kakathiyas, who ruled this region on their behalf, donated an oil mill for lamp offerings and *magama* tax for *anga-ranga-bhogas* of Siddanadhadeva temple in Tanguturu, as per the Tangaturu inscription²² in Rajampet taluk of Kadapa district. A record²³ from Chanduvayi in Siddhavatam taluk of Kadapa district dated 1319 A.D during the reign of Prataparudra mentions, while the king's subordinate *mahapradhani* katekola-nayaka Juttayalenka was administering Pottapi, Sakali and Mulkinadu, his younger brother Rudraya-lenka stationed at Kadapa in Mulkinadu visited the temple on the occasion of the lunar eclipse and made a grant of all income like *rachasrotriyamu*, *ari*, *goru*, *pannulu*, *kanikalu* due from within the four boundaries of Chanduvaya village included in Sakali-*bhimi* for the midday offerings to the god Siddheswaradeva the presiding deity of the southern gate Sriparvata.

The first rulers of Vijayanagara Empire followed Saiva *dharma*. Right from the time of Mallikarjuna Rayala, these emperors followed Saiva *dharma* and gave alms to Shiva temples. An epigraph²⁴ from Enumala Chintala in Jammalamadugu taluk of Kadapa district dated 1467 A.D mentions, the grant of the village to the god Nilakanthesvara and Gongadayya of Nitturu of Chirabadi-*sima* for maintaining a lamp, offerings and *anga-ranga-bhogas* by Mahamandalesvara Huliya Mallayadeva Maharaja on the auspicious day of solar eclipse. Another epigraph²⁵ at Rameswaram in Proddatur taluk of Kadapa district dated 1498 AD during the reign of Immadi Narasingaraya states that, the gift of four *puttis* and one *pandumu* of wet land for the worship and offerings of Rameswaradeva of Proddatur by Ganta Kannamanayaka on the auspicious day of solar eclipse. The Upparapalli inscription²⁶ in Kadapa district dated 1525 AD in the reign of Sri Krishnadevaraya, Jupalli Pedasinga Mahipala who was ruling Chennur-*sima*, Potladurthi-*sima*, is said to have constructed the *Garbhagriha*, *ghantavedi*, *antarala-mantapa*, *ranga-mantapa*, *nandi-mantap*, *prakara*, *gopura* and a tank to the god Nageswaradeva in the southern part of Chennur and endowed it with three *puttis* of land for the merit of his father Ramanaidu on the occasion Sivarathri for all kinds of *naivedyas* and perpetual lamps.



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It was the culture of the day to construct Saiva temples on the name of their ancestors or on the name of their lords or on their own names. The Pushpagiri inscription²⁷ in Kadapa district dated 1176 states that, Hachalamba, daughter of Allugi Kshapaludu, the lord of Morata Pattanam, Kamalabai, wife of Gangasenapathi of Kayastha clan and Khandarayudu of Pallava dynasty constructed Hachaleswaram, Kamaleswaram and Pallaveswaram as *thrikutas*. An inscription²⁸ of Rameswaram, issued by Chola Mahadevi, mentions wonderfully that Rameswaram temple to be Vasantheeswaram, this Vasanthapori is the wife of Punyakumara, but this temple was built before his time. From this it is evident that there was a tradition to call the previously built temples on their name.

Vaishnava Dharma

Vaishnava *dharma* is evident during the reigns of Tribhuvana Malladeva of Chalukya dynasty, Nallasiddarasadeva chola maharaja of Telugu Chola dynasty. The inscription²⁹ at Peddamudiyam in Jammalamadugu taluk of Kadapa district dated 1124 A.D issued by Chiddanadevachoda Maharaja, the subordinate of Tribhuvana Malladeva, starts with the praise to Vishnu in *Varahavathar*. The beneficiaries in this inscription are *Bhagavannarayan*. An inscription³⁰ at Dongalasani in Siddhavatam taluk of Kadapa district dated 1160 AD refers that, in course of the victorious campaign of the king, his *sandhi-vigrahis* Remana-*peggada* and Potana-*peggada* attacked at Dongalasani the two enemies Mallideva and Someswara, the rulers of Pottapidesa and killed several warriors of the enemy's camp and secured victory to their master, as Remana-*Pregada* died in the battle, his brother Potana-*peggada*, for the merit of the deceased granted gifts for the maintenance of perpetual lamps at Mallikarjuna Parvata Srisaila, Kamana-*peggada*, the son of Revana-*peggada* is stated to have installed the god Vishnu in Vayeru of Pedanadu and made gifts of *vruttis* for ten Brahmanas for the merit of his parents Remana-*peggada* and Daramamba.

Though the early rulers of Vijayanagara dynasty belonged to Saiva *dharma*, but they were congenial to the other *dharmas*. During their time some of their subordinates and people followed Vaishnava *dharma*. The Ramapura inscription³¹ in Pulivendula taluk of Kadapa district dated 1350 AD started with the praise of Vishnu. This states that Mahamandaleswara Virabukkaraya ruling his country making Pulipajaya as his capital. The Chinnadasaripalle record³² in Kadapa district dated 1370 A.D registers, the grant of the village Nanchanapalli to the god Ahobaladeva of Boyinampalle by *mahamandalesvara* Katari Saluva mangayadeva Maharaja for the merit of his parents Mummaladevi and Sankidevaraju, while he was ruling Tummaluru and Pendlimarri in the Mulkinati-*sima*. This grant was handover to Nambi Narayanadasi probably the *pujari* of the temple.

Virupaksharayala I, son of Bukkarayala followed Vaishnava *dharma*, but Harihara rayalu II and his heirs followed Saiva *dharma*. But Vaishnava *dharma* also was honored and followed, some of their subordinates and other officials followed Vaishnava *dharma*. An undated inscription³³ at Ulimella in Pulivendula taluk of Kadapa district mentions that, Devaraya Maharaya and his subordinate Sambeta Pinayadeva Maharaja seems to have made a gift to the god Chennakesava of Ulimilla. Another undated inscription³⁴ at Gundluru in Rajampet taluk of Kadapa district during the reign of Devaraya II reveals that, grant of land in the village Gundluru with the dues like *gutta-koluchu*, *siddha-yama*, *kattiga talarika*, *magama*, *grmavraya* for conducting festivals and offerings to the god Lakshminarayana of Gundluru in Pottapinadu by Narasimha Peggada the minister of Mahamandalesvara Rayadeva Maharaja.

From the reign of Mallikarjunaraya, Vaishnava *dharma* got much popularity in Vijayanagara dynasty. After the decline of Sangamavamsa, Saluvavamsa rulers that reigned Vijayanagara, followed Vaishnava *dharma* and became devotees of Tirupati Venkateswara and Ahobila Narasimha. During their reign some of their subordinates and officials followed Vaishnava *dharma* and donated grants to many Vaishnava temples. An inscription³⁵ at Muttukuru in Pulivendula taluk of Kadapa district dated 1493 A.D 1st April, during the reign of Immadi Narasimha refers to the grant of the income taxes *sthalasunka* denote property tax, *pendlibhandi* cart, *Gurram* horses, *tola*, *kolchu* of Muttukuru situated in the south east of *Mohanachala Bhairav-Kshetra* in *Muktinati-bhumi* to Muttukuri Chennakesvaradeva by Sunkaya, a soldier in the service of Narasanayaka who was a servant of Immadi Narasingadeva Maharaya for the merit of his parents on the occasion of the lunar eclipse.

Many Chennakesava temples of various villages in the district got the royal treatment during the reign of Thuluva dynasty. According to the inscriptions available Kadapa Thiruvengalanadhaswamy temple, Gandikota Ranganadhaswamy temple and Porumamilla Laxmikanthaswamy temple got royal treatment. Not only these but many Vaishnava temples



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enjoyed riches during their regime. The Pulivendula inscription³⁶ dated 1509 AD in the reign of Sri Krishnadevaraya registers that, the grant of Kandaluru village in Pulivendula-*sthala* for the oblations and *amga-ranga-bhogas* of the god Sri Ramgaraju by Narasayyadeva Maharaja. An inscription³⁷ at Potladurṭi in Kamalapuram taluk of Kadapa district dated 1513 A.D. during the reign of Sri Krishnadevaraya states, the grant of *sthala-sunka* for the worship and offerings to the god Chennakesvara of Potladurṭi by *Mahamandalesvara* Rachiraja, who is said to be the Nayamkara holder of Potladurṭi. The two inscriptions³⁸ at Pushpagiri and Chinnamachupalli in Kadapa district dated 1514 AD state that, the grant of village Chinna Machupalli for the worship and offering of Chennakesavadeva of Pushpagiri by Sri Krishnadevaraya Maharaja. Another inscription³⁹ from Korrapadu in Jammalamadugu taluk of Kadapa district dated 1517 A.D registers, the grant of village Palapalle included in Gandluru village of Ghandikota-*sima* to the god Raghunathadeva of Ghandikota by Saluva Govindaraja.

During the regime of Sri Krishnadevarayala Tirumala turned out to be a famous pilgrim shrine. For the pilgrims that come from all corners of this district, the devotees provided shelters on the way to Tirumala. The Chidipiralla inscription⁴⁰ in Kamalapuram taluk of Kadapa district dated 1520 AD records the installation of a courtly at Chidipirela for feeding the pilgrims of various communities going for the festivals of Tiruvengalanatha of Tirumala by certain Channayya son of Gurijapalli Narasappayya for the merit of Timmarusayya and Govindayya. Tiruvengalanatha temple in Kadapa got the most prominent place in Vaishnava temples. An inscription⁴¹ from Devuni Kadapa dated 1517 A.D registers, the grant of some lands in the village Kadapa in the Mulkinati-*sima* to the god Tiruvengalanatha by Timmarasu. It also records the grant of some more land to the village deity.

Vaishnava teachers of Thallapaka clan, during the reign of Achyuthadevaraya, Sadasivaraya and Aliyaramaraya, put forth all their efforts to the spread of Vaishnava *dharma* in the district. As per some inscription some employees of royal court became the followers to them. An inscription⁴² at Moyillakaluva in Kadapa taluk dated 1536 A.D. during the reign of Achyutadevaraya registers the installation of the god Tiruvengalanathadeva and the construction of a temple and grant of lands and a garden to the same deity in the village Moyillakaluva in the Kalura-*sima* the Nayamkara of Kotakari Lingaraja by Rayasam Vengalappa son of Udayagiri Viranodayala Timmaraju, the grant was made for the merit of Talapaka Tirumalayya, the preceptor of the donor. The regime of Sadasivarayala is a golden age for the spread of Vaishnava *dharma* in the district. One third of the inscriptions in this district state about the donations given away to Vaishnava temples. After the decline of Tuluva dynasty, Araviti clan that ruled Vijayanagara Empire, encouraged and followed Vaishnava *dharma*.

Jainism

It is difficult to say when Jainism entered Andhra, according to Jain tradition, in 4th Century BC, during the reign of Maurya Chandraguptha, when the 12 year famine occurred, Bhadrabahu along with some Jaina *acharyas* came to the southern region. So in the 4th century BC it can be assumed that Jainism entered Andhra. But Mahaveera himself came to Kalinga and propagated Jainism that is why some people have the notion that Jainism existed even before Bhadrabahu. According to *Dharmavrutham*, a Jain poem, 'Jainism propagated during the time of Vasupujya, the 12th Theerthankara. Simhanandi of Ganga Peruru in Kadapa district is a famous personality in Jain culture. Now Ganga Peruru is uninhabited, Simhanandi made this place a popular pilgrim centre to all kings and their subordinates because of its Jain philosophy as well as its art and culture. When Dadiga and Madhava the two princes of Ikshvakyas, migrated to the southern regions from Ayodya in 3rd or 4th century AD and visited Simhanadi in Peruru, Simhanandi trained them in arts. Under his direction these princes established Ganga Kingdom in the surrounding places of Kolar. This was a prime centre of Western Kingdom of Gangas, until the time of Krishnadevaraya.⁴³ As per the inscription of Mysore, it is evident that the construction of *Chaityas* was done in Peruru for the first time in the history of Andhra.⁴⁴ This name first indicated Buddhist temples. Later it was used by Hindus and Jains. These *Chaityas* were built of bricks. When these were dilapidated villagers occupied for housing.

During the time of Chalukya Pulakesi (609 to 627 AD) some Jains were assumed to be there in Kadapa. In the 7th century AD, Vrushabhanadha, a great Jain lived in a small cave under saint cave *Sanyasi-gundu* in Penikelapadu. He attracted many disciples with his erudite scholars and argumentative strain, he belonged to *Kondakundacharya* sect. *Kondakundacharya* sect is famous for its subtle argumentative strain in Jain principles. *Kondakundacharya* used Souraseni



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dialect while Vrushabhacharya used Sanskrit in his writings. He also had composed some poems in Anu-script rhyme. Siddavatam is one of the Jain centre in Kadapa district. Along with Ganga Peruru, Pedda Mudium and Dommara Nandyala, some other obscure Jain centers were established during this period as well as Jain Monks were also came from Sravana Belagola established these centers.

According to Tadipatri inscription⁴⁵ in Anantapur district dated 1208 AD, Siddavatam remained to be a Jain centre until the end of 12 century AD. Later it is occupied by the Saivas. The idol of Jain Theerthankara found in Dommara Nandyal was preserved in the Mylavaram Archeological exhibition hall. During the reign (914-17 AD) of Nithyavarsh Indra, a Rastrakuta king, Danavulapadu flourished as a prominent Jain centre. Here the Jains built a stone hedge about a mile-long on the banks of River Pennar, to get into the river two rows of stairs were also built. After the withdrawal of Jains, the entire town was stacked by sand due to monsoon winds every year. Late Jayanthi Ramaiah excavated in this region in 1903 AD and brought the Jain monuments into light. These excavations unearthed some relics two Jain seals, one hand stick of Theerthankara, two idols of Parshvanatha, each 10 feet tall and an idol of Padmavathi. Only one idol of Parshvanatha remained here and the rest were preserved in the Jain department in Madras archeological exhibition. The undated inscription⁴⁶ from Danavulapadu in Jammalamadugu taluk of Kadapa district states that, the stone-seat was built by Nityavarsha Indra to consecrate Santhinath, the 16th Theerthankara. So it is assumed by the scholars that the other Theerthankaras also have the stone-seats and being consecrated earlier.

It is difficult to know the spread of Jainism in South India as the Jains did not record any inscription. Rashtrakutas resolved this problem by setting the inscriptions in Danavulapadu and Yellora caves etc. It is Jain tradition to erect tomb-stones, these tomb-stones were erected for the teachers of Jainism and sometimes for their disciples. On the top of the tomb-stones of the disciples the image of the Theerthankara was carved and the images of the disciples usually the couples of the disciples in the middle and below the tomb-stone the inscription where it is stated to which discipline the disciple belonged to. In this exclusion of the time of death and the time of inscription are note-worthy. Jains do not follow the Salivahana era. The Vikramasaka is not mentioned either on the tomb-stones or on the stone-seats for the statues. These tomb-stones are very plain without any image of Theerthankara or any of such kind. On the head of a Theerthankara in Danavulapadu, the hood of a cobra and a tri-circular image were inscribed. Another Theerthankara has an unfurled five hooded snake, and below the idol seat the swastika symbol of Suparshvanatha were carved. We can also see the crescent moon, the symbol of Chandraprabhu and the lion, the symbol of Vardhamana. The biographies of all Theerthankaras were in circulation. Devotees served them according to their experiences and beliefs.⁴⁷

Buddism

Hieun Tsang during his journey through India came to the southern region that is from Renati-Cholas to Kanchi, informed about the Buddhist temples in their kingdoms. Toward the South-East a little distance away from the Capital, he stated that there was a Buddhist-Stupas, built by Emperor Ashoka, this stupa located at Adapur near Nandalur in Kadapa district. In the excavations carried out on the hillock of *Lanja-kanumagutta*, on the bank of River Bahuda, near Adapur in Kadapa district many relics and structures, indicating the spread of Buddhism were found. Among these chaityas, many circular constructions of stone, daubed with lime and a number of steps, the feet of Buddha and approximately 1600 lead coins and the fragments of earthen bowls were of importance. In 1st or 2nd century AD a Brahmi inscription engraved on feet of Buddha. The Adapur Stupa is the first place that indicates the spread of Buddhism in Rayalaseema.⁴⁸

Conclusion:

Social integrity, to achieve social integrity is the prime duty of religion. It creates a feeling among the subjects that they are all one and the same and it is their duty to co-operate one another. Cultural integrity, culture is the conglomeration of interdependent traditions. It is also one of the fundamental liabilities of religion to attain cultural integrity. The religious elements that are in a culture indirectly strengthen the traditions. It is different from social integrity. To integrate the individuals in the society is called social integrity.



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