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CONTENTS

- | | | |
|----|--|----|
| 1. | Reinforcement of Political Power Through Religion - The Promotion of Jain Tenets Under Kadambas of Banavasi
Dr.K. Puttaraju | 1 |
| 2. | Bequeathing an Imperial Genealogy - Revelations on The Jain Origin of The Hoysala Dynasty
Dr.K. Puttaraju | 4 |
| 3. | Catholocity & Constancy – New Reflections on The Promotion of Jainism Under The Ganga Kings
Dr.K. Puttaraju | 7 |
| 4. | Benefaction & Sponsorship – Political Reflections on The Promotion of Jainism Under The Rashtrakuta Regime
Dr.K. Puttaraju | 13 |
| 5. | Assertion of Political Pre Eminence Through Religion – Reflections on Jainism During Kadambas with Special Reference to Halasi Inscription
Dr.K. Puttaraju | 16 |
| 6. | The Exposition & Elucidation – New Reflections on The Promotion of Jainism in Coastal Karnataka
Dr.K. Puttaraju | 21 |
| 7. | Endorsing Societal Harmony & Cohesion – The Prevalance & Promotion of Jain Tenets in Karnataka
Dr.K. Puttaraju | 25 |
| 8. | Reinterpreting Spiritual & Literary Devoutness of A War Leader – Chavundaraya & His Scholastic Adherence to Jainism
Dr.K. Puttaraju | 30 |
| 9. | A Preceptor Par Excellence - Kundakundacharya & The Facets of His Scholastic Attribiutes
Dr.K. Puttaraju | 36 |
-

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10. Coherence in Pedagogic Benefaction - Reflections on The Impact of Royal Patronage Towards Literary Progression During Western Gangas 40
Dr.K. Puttaraju
11. Redifining Scholastic Pedagogy - Societal Reflections on The Bhattaraka Sampradya in Digambara Jain Sect 46
Dr.K. Puttaraju
12. Silencing The Tides of Philosophical Acrimony & Religious Animosity – The Promotion of Jainism During Hoysalas 49
Dr.K. Puttaraju
13. Pronouncement of Equality - Participation of Women in Religion - Position of Women During Hoysalas 53
Dr.K. Puttaraju
14. Demonstration of Valor, Gallantry & Secularism - Promotion of Jainism Through Military Generals Under Hoysalas 57
Dr.K. Puttaraju
15. Supporting A Socio Religious Cause - Promotion of Jainism & Status of Women During Hoysala Period 64
Dr.K. Puttaraju
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Dr. K.VICTOR BABU

Editor-in-Chief



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Editorial

“The Reflections on Jainism” is a collection of articles on Jainism. It is a collection of 15 articles focusing on diverse topics relating to the promotion & sponsorship of Jainism by various dynasties ruling Southern India. The study covers a period of four centuries. The period between 8th to 12th Centuries was a phase of high tribulations, tripartite clashes, premeditated marriage alliances, deliberate religious sponsorships, intentional concords & tripartite treaties. This period was also witness a good memorable advancement in religious activities & Jainism forged ahead with many monumental contributions to the field of letters, literature, art & architecture. The facets of Jainism are an interesting topic for conjecture because the period under study was a conglomeration of various sects & religious philosophies. Vedic religion was heading on a path of rejuvenated liberalism. The religious tendency was ameliorated with boosting of various philosophies because royal dynasties had to survive only by following a opportune policy of religious amity & harmony. The conflict & hostilities between emergent & new religious followers could be silenced by the sheer adoption of religious good will & concordance strategy. The political supremacy was legally anchored by good religious outlook & this message became the political schedule of many dynasties. Jain religion was sponsored amongst all these political dogma & scheme of things took shape accordingly.

This special Issue of IJMER, Vol:2, Issue 3 February 2013 on “Reflections on Jainism (New Light on Promotion of Jainism During Medieval South India) by Author Dr.K. Puttaraju, Lecturer in History, Government First Grade College, Post Graduate Center in History, K.R.Pete, Mandya District, Karnataka.*

(Dr.Victor Babu Koppula)

Greetings

Dr. Puttaraju K. is presently working as a lecturer in Dr.K. Puttaraju, Lecturer in History ,Government First Grade College ,Post Graduate Center in History, K.R.Pete, Mandya District, Karnataka. He has his post graduate degree from Manasa gangothri Mysore in 2000 & he took his doctorate degree on a topic entitled “The Sevunas of Devagiri & The Contemporary powers of South India – A Study in Interstate relations” under the supervision of Prof. Shivanna in 2002. He has also completed his diploma in Indian Epigraphy. Since then, he has completely engrossed himself in historical research .He has presented his papers in several history seminars & conferences. He has published more than 20 research papers in various Seminars & conferences. He has taken historical research sincerely. He has applied for a Major research Project. He has published his thesis also. All these research based activities are itself is an exemplar of his dedication towards Historical research. Now he is publishing his collection of Articles on “Reflections on Jainism (New light on Promotion of Jainism during Medieval South India)”. I wish him all the best in his academic endeavors.*

Dr. Vidya . H.N.

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REINFORCEMENT OF POLITICAL POWER THROUGH RELIGION - THE PROMOTION OF JAIN TENETS UNDER KADAMBAS OF BANAVASI

Dr.K. Puttaraju*

Topical Prologue

After the fall of the Shatavahana rule in south India two important dynasties of Karnataka viz., the Kadambas of Banavasi and the Gangas of Talakadu came to power¹. The Kadambas of Banavasi began to rule over the western and northern parts and the other southern and eastern parts of Karnataka, Under their rule Jainism as a religion received royal patronage. There was an intensifying perspective of Jain religious activities promoting the expansion of this religion. The Talagunda and Gudnapur inscriptions of the Kadambas of Banavasi have resolved the problem of the origin of the Kadamba dynasty. It is clear beyond doubt that though Brahminical in their origin, the Kadambas paved the way for rejuvenation of not only the Vedic religion but also Jainism during their hegemony. Their inscriptions afford a vivid picture of the prevalence of various sects of Jainism. This paper attempts to investigate the causes behind the promotion of Jainism by kings & its reflections on the extension of their political supremacy. The dynasty was founded by Mayurasharman in 345 AD. He always showed the propensity of developing his tiny experiment into imperial proportion². King Mayurasharman defeated the armies of Pallavas of Kanchi with help of some native rulers. ³.

The origin of Mayura is filled with obscurations⁴. Scholars like Dr. Moraes, Prof. K. A. Nilakanta shastri and others have felt that Mayurasharma availed himself of the confusion that was created by the invasion of Northern king Samudragupta who, in his Allahabad Inscription, claims to have defeated, among others, Vishnugopa of Kanchi. Taking advantage of the weakening of the Pallava power, Mayura appears to have succeeded in establishing a new kingdom." The fact that Mayurasharma had to travel to distant Kanchi for Vedic studies gives an indication that Vedic lore was quite rudimentary in the region at that time. The recently



discovered Gudnapur inscription states that Mauryasharma's grandfather and preceptor was Virasharma and his father Bandhusena developed the character of a Kshatriya⁵. The Kadamba dynasty reached its peak during the rule of king Kakusthavarma, most popular & mighty ruler of this dynasty. The Kadambas were contemporaries of the Western Ganga Dynasty and together they formed the earliest native kingdoms to rule the land with absolute autonomy⁶. The Kadamba kings were the first indigenous dynasty to use Kannada, the language of the soil at an administrative level. In the history of Karnataka, this era serves as a broad based historical starting point in the study of the development of region as an enduring geo-political entity and Kannada as an important regional language⁷. The Kadamba kings were generally followers of Vedic Hinduism⁸. The founder, Mayurasharma, was a Brahmin by birth but later his successors changed their surname to *Varma* to indicate their Kshatriya status. Some Kadamba kings like Krishnavarma performed the *Ashwamedha*, the great Vedic Hindu sacrifice. The Talagunda inscription starts with an invocation to Lord Shiva while the Halmidi and Banavasi inscriptions start with an invocation to Lord Vishnu. They built the famous Madhukeshwara temple⁹. All these indicate that Kadamba kings had great inclinations towards Vedic Hinduism.

The Kadamba kings also patronised Jainism; several of the latter kings adopted Jain religion, and built numerous Jain *Basadis* (temples) that are scattered around Banavasi, Belgavi, Mangaluru and Goa. King Kakusthavarma made a land grant to his Commander Shruithkeerthi, as a reward for saving his life. This copper plate record containing information begins with Salutations to Bhagavan Jinendra and ends with Salutations to Rishabha, the Jain Theerthankaras¹⁰. The king made this grant while camping at Palasika¹¹. On the basis of the dates assigned to each Kadamba King by B.R. Gopal this copper plate may be placed in the year C. 405 A,D¹².

The inclination of the later Kadamba kings towards Jain religions demands our attention because there was a proportionate increase in the number of donations to Jain religious causes after 480 A.D. The earliest Kannada inscription provides us information about one of the earliest Jaina ruling families of Karnataka¹³. King Mriqesavarma (C455-80AD), grandson



of Kadamba king Kakusthavarma, was a patron of the Jaina religion as well. He made a grant of land for the worship of Arhants and the upkeep of the basadi at Brihat Paralur¹⁴. His second Devagiri plates¹⁵ from Vaijayanti or Banavasi provides us a very important information about two important sects of Jainism viz. Svetapata-Mahasramana Sangha and Nirgrantha Mahasramana Sangha. The King made a grant of the village Kalavanga while dividing it into three parts or shares and gave one each to holy Arhant, God Jinendra, Svetapata maha Sangha and Nirgrantha maha Sangha.

King Mrigeshavarma built a Jinalaya at Palasika, as an act of merit for his father and granted 33 nivartanas¹⁶ of land for the Jaina ascetics of **Yapaniya**, Nirgrantha and **kurchaka** sects¹⁷. This inscription informs in very clear terms that the king constructed the Jinalaya for the merit of his deceased father-Shantivarma. Though there is no source for us to conclude that Shantivarma was a Jaina, the pious act of his son Mrigeshavarma indicates the leanings of his father towards Jainism. Basadis existed at Palasika earlier also¹⁸. The Kadamba kings, though of Brahminical order, providing them with gifts and grants had been an usual affair. But constructing a basadi, that too in the name of their deceased one, is a matter of importance and for consideration¹⁹. The historical importance of this Halasi copper plate is that it mentions the primary sect of Jainism, Svetapata or Shvetambara sect. It seems not only the Kadamba kings but also the royal family had intimate contact with the Jaina society. Jaina munis and their Chaityalayas²⁰. Bhanuvarma younger brother of King Ravivarma made a gift of land of 15 Nivartanas at Palasika for the anointment of God Jina on the full moon days without fail.²¹ There are a few more records mentioning about the munificent grants to the basadis of Halasi and elsewhere and also to lay Jains by the Kadamba Kings However, the Gudnapur inscription of Ravivarma becomes very important in respect of our studies. The inscription mentions that king Ravivarma built a Kama Jinalaya. It also refers to a Kamadevalaya Jinalaya and to a temple of goddess Padmavati. This indicates that the member of royal family also promoted Jainism during this period which supported the cause of Kadamba hegemony in these geographical regions.



BEQUEATHING AN IMPERIAL GENEALOGY - REVELATIONS ON THE JAIN ORIGIN OF THE HOYSALA DYNASTY

Dr.K. Puttaraju*

Topical Introduction

The Hoysalas were an indigenous family of kings who ruled South India and have left behind the legacy of rich culture fine arts and social life. They had earlier subdued the Malepas²² and the strong Cholas . They had to fight a long battle with the Cholas and Talakkad region had to be emancipated from them. Early in eleventh century Cholas under Rajendra Chola advanced against the Gangas, and they were compelled to seek the protection of the Hoysalas. This lead to continuous wars between them. The Hoysalas expelled them from Talakkad and this gave them supremacy over most parts of Southern India. The traditional account of their origin is found in some of their epigraphs. They claimed Sosevuru as their birth place²³ .

It has been the scene of incidents between SALA²⁴ and a tiger, which lead to the founding of an Empire. The story goes like this²⁵ . While Sala was worshipping goddess Vasantika of Shashakapura a wild tiger came from the forest. The Jaina pontiff Sudattacharya who was with him gave a fan screaming Poysala meaning Sala- slay, or Sala strike .This motivated sala to fight against the advancing tiger . Then fighting the tiger valorously he killed it at once.

The name Poysala became the royal designation of their lineage²⁶ . Poysala stood to designate the long list of kings of Hoysala dynasty who were very valiant, resolute, religiously forbearing and peace loving. They were as brave as Sala, as tolerant and peace loving as Sala's guru Sudattacharya a Jain pontiff ²⁷ . This paper probes about the origin of the Hoysala dynasty connecting their lineage to the blessings of the great Jain pontiff Sudattacharya . The Place of Sosevuru still houses the remains of the Jain Basadis & temples²⁸ .

JAIN ORIGIN-The Jaina origin of the Hoysala dynasty is established through



Hoysala kings such as Sala, Nripakama, Vinayaditya, Ereyanga and Ballala I who were devout Jains. Most of their subordinate & contemporary rulers were also Jains. The first Hoysala family record is dated 950 A.D. names Arekalla as the chieftain, followed by Maruga and Nripa Kama I 976 A.D. The next ruler, Munda 1006–1026 A.D , was succeeded by Nripa Kama II who held such titles as *Permanadi*²⁹. The defeat of the Jain Western Ganga Dynasty by the Cholas in early 11th century and the rising numbers of followers of Vaishnavism and Lingayatism in the 12th century was mirrored by a decreased interest in Jainism³⁰. The damage incurred on Jainism due to Chola invasion of the inland was properly repaired by all these rulers³¹. Hoysala king Bittideva's conversion to Srivaishnavas certainly had some effect on the smooth going of Jainism in the long run. It is not correct to say that Vishnuvardhana himself offended & persecuted the Jains. His famous queen Shantaladevi and the victor of the Talakad battle Gangaraja were Jains. But Jainism had suffered very much. It had lost its strength on its own to stand strong and independently³². From Ganga Kadamba period to that of the Hoysalas Jainism had an upper hand because of its strong affiliation with the ruling families including their officers and feudatories and faced diminutive antagonism from the Brahminical section of the society. Jainism had become an illustrious religious follow-up during this period as has been perceived in the religious background of the subordinate kingdoms surrounding the Hoysala empire. Quite a good number of minor ruling families connected with Hoysala dynasty such as

1. Rattas of Saundatti,
2. Sendrakas,
3. Silaharas,
4. Guttas of Guttal,
5. Nolamba pallavas,
6. Mannera Masalevade chiefs,
7. Nidugallu chiefs,
8. Banas of Khandavamandala (Kopana),



9. Kongalvas
10. Santaras and
11. Changgalvas all these royal dynasties were followers of Jainism.

Summarizing:

Thus the origin of Hoysala dynasty owes much to the Jain origin. The consequent fall of several dynasties almost concurrently death knell of Jainism in the areas. The rise of a strong Veerashaiva movement in the northern parts of the empire and the entry of Sri-Vaishnavism from the Tamil country covering a royal follow up brought in the decline of Jainism. The progression of Jain doctrines through Jain pontiffs was escalated by the royal support. All the Hoysala kings, queens, Military officers, ministers & other royal officials supported the cause of the religion consistently. Even though there were challenges & confrontations through Sri Vaishnavism & novel Veerashaivism Jainism could prevail to its modesty & adhere to imperial genealogy through great Jain saint Sudattacharya. The cognition & relativity between Sala & Suddattacharya as one of the Student & master has yet to be established. There are no consensus opinion on this.



CATHOLICITY & CONSTANCY – NEW REFLECTIONS ON THE PROMOTION OF JAINISM UNDER THE GANGA KINGS

Dr.K. Puttaraju*

Topical Prologue

Several South Indian dynasties promoted Jain religion. They patronized it promoted it through land grants, endowments, & donations. These dynasties followed policy of catholicity & constancy in their religious policy. Since the political atmosphere was filled with commotion & tumult. Ganga dynasty one of the pioneering dynasty that ruled this part of Southern India was one among the superior political power which promoted Jainism & also helped the growth of this religion in Southern India. There was no clear picture. The traditional sources refer to countless references depicting that the Gangas were Jains³³. The two brother Madhava and Dadiga founders of this royal family were blessed by the Jaina muni Simhanandacharya. But Sheik Ali doubts whether there was any Jaina hand in the establishment of the Ganga dynasty³⁴

In this he quotes Lewis Rice who says that this expedition was a success and that a **Chaityalaya** was built near Mandali in Shimoga District. Dr. Sheik Ali writes: "We are in agreement with Rice that it was Konganivarma I who led the expedition to the Konkan Coast". However he is silent about the Chaityalaya i.e., a basadi built by the King However, it is known to us from an inscription from Shimoga district that Dadiga-Madhava, the founders of the Ganga family built a basadi near Mandali (in Shikaripur taluk. It was later on rebuilt in wood and called '**Pattada Basadi**'³⁵. He has reset the genealogy with dates, Konganivarma Madhava I, the first Ganga King ruled from AD. 350-370. Hence, the basadi ³⁶ must have been built during this period ³⁷. It is said that Harivarma and Vishnugopa, delineated themselves from Jaina influence. But no harm had been done to Jainism. In fact, Jainism found under the Gangas of Talakad an ever increasing period of grace and grandeur which has left behind a testimony of everlasting nature in the forms of literature, art and architecture. Though doubted earlier, Dr. Sheik Ali, while referring to the period of king Avinita, asserts that the hold of Jaina teachers on the Ganga rulers was



quite strong. The Jainamuni Vijayakirthi was the royal preceptor of Ganga Avinita. The king made gift of land to a Jaina temple on the advice of this teacher³⁸. A very much interesting account comes from the Hoskote plates of Avinita. It states that the mother of Pallava King Simhavishnu built a Jaina temple³⁹ to which Avinita made a grant of land. The point here is why the Pallava queen built a Jinalaya in the Ganga Kingdom when there seems to be no relationship between the Ganga king and the Pallava Queen mother. The basadi was built by this lady in memory of her husband and also to earn merit for herself. It is suggested that the most catholic and generous rule of the Gangas must have prompted for this act and the queen mother too might have hailed from a place in Gangavadi and a follower of Jainism. Here mention must be made of Avinita's Mercara grant. It has been treated as spurious on the ground that it belongs to very late period⁴⁰.

The plates as such provide very correctly the genealogy of the Ganga dynasty upto Avinita and then mentions the date as 388 (may be Saka Era) corresponding to AD 466. It records a grant of Village Badaneguppe to Sri Vijaya Jinalaya at Talavananagar (Talakad). It is out of place to discuss the veracity of this record here. However, recent excavations at Talakad have proved the existence of a basadi of considerably an earlier date. Further excavations may prove the authenticity of the grant mentioned in the Mercara plates while providing imperative information about Jainism in the capital city of Talakad. A copper plate inscription dated AD 808 Nov. 7⁴¹ states that Kambhayya⁴² while ruling from Talavana nagara made a gift of the village Vadaneguppe to vardhamana guru of **Konda Kundanavaya** and **Sirmalagegurugana** Kambha made this grant at the request of his own son Shankaraganna for the service of the Sri.Vijaya Vasati at Talavananagara⁴³. On this basis a hypothetical conjecture can be made that Sri Vijaya Jinalaya existed even before Ganga Avinita who granted the village Badanaguppe to it⁴⁴ When Rashtrakuta Krishna I acquired some portions of Gangavadi by defeating the Ganga King Sripurush, the village Badanaguppe was again gifted to Sri-VijayaJinalaya⁴⁵.

Avinita's son and successor was Durvinita. Jaina muni Pujiyapada was the royal preceptor. He is said to have built a basadi at Kogali in Bellary district. Hereafter the Ganga kings building basadis and providing them



with munificent grants become very common. Apart from the Kings patronising Jainism we find from Shivamara II onwards the Ganga kings distinguishing themselves as the real followers of Jainism. The entire Gangavadi refashioned itself to look like Kopana. The place Kopana had been the earliest 'teertha' of Jainism in Karnataka. Sravanabelagola followed the suit. Today only Sravanabelagola has remained as the pride monument of Gangavadi. The independent political power of the Kadambas ceased to exist with the rise of their own subordinates, the Chalukyas of Badami whereas the Gangas provided a protective umbrella to the emerging imperial power. Durvinita took the initiative. Intimate relationship was forged by him. In course of time the Gangas had to lead themselves under dignified subordination. They have to share the political and military vicissitudes of the Chalukyas.

The change of imperial power from Chalukyas to Rashtrakutas was not taken seriously by the Gangas, because they saw no danger. However they began to receive shocks to the extent of being uprooted. The age-long dignity and royal prestige developed and enjoyed by them made them to resist very strongly the Rashtrakutas. Finally they succeeded in not only restoring their political status over Gangavadi but also protecting the Rashtrakutas against the Chola invasions. Many of the great military achievements of the Rashtrakutas against the Cholas were practically the achievements of the Gangas. Their religion Jainism in no way became an obstacle in carrying out successfully their political and military activities.

The coming of Chalukyas of Kalyana to power really had a very bad effect on the independence political status of the Gangas. The Cholas invaded twice Gangavadi in 1004 AD and in 1006 AD. They reduced the Gangas to their subordination. The Chalukyas regained it provisionally. Gangaraja routed the Cholas and re-conquered Gangavadi but only in 1114 AD as Commander of the Hoysala King Vishnuvardhana. He did not sit on the throne of Gangavadi. However, what a king could do was done by him to rejuvenate Jainism in Gangavadi. Inscriptions describe him in glowing terms as the one who transformed the entire Gangavadi into Kapana by repairing all the ancient basadi is of Gangavadi 96,000 and providing them with gifts of land and wealth for their sustenance. Punisamayya, another



commander of Vishnuvardhana, also got renovated basadi in Gangavadi 96,000. Though it seems as if the Ganga contributions got mixed with those of the Chalukyas and Rashtrakutas, distinctive features of the Gangas have been maintained in some important centres of Jainism such as Kambadahalli and Sravanabelagula.

Kambadahalli renowned as a Jaina pilgrimage center played a significant role in the socio-religious activities of the people of that region. The influence and attraction of which was so great as to invite the attention of Saivas of **Lakulisa-Siddhanta**. The Saivas, having assembled in the basadi, called it '**Ekkoti Jinalaya**' and presented to it five great musical instruments⁴⁶ including the drum (bheri). The inscription which records this says at the end that those who (the saivas) do not accept this are sinners to Shiva. Elsewhere it is stated that it only denotes the influence of **Saivas** over Jainism. But it may not be so as the inscription doesn't record any change in the administrative set up of the Basadi. 12th Century A.D. to which the record belongs was no doubt not safe for Jainism as it received stiff opposition from Savism. But Kambadahalli became an exception to it. Sravanabelagula had been a maha teertha like Kopana ever since the dawn of Jainism in Karnataka. The Gangas laid a solid foundation for its growth, so much so, that in their own life time they were able to carve and consecrate such wonderful images as that of Bahubali . They earned religious merit by doing so while getting to the country international fame.Perhaps no stone was left unturned and place without a temple being constructed. Almost every village in the Gangavadi 96000 got a temple and a Jinalaya. There was a popular participation of all groups of people including the royal family and their officers. So far no incident of religions discrimination or disturbance has been reported in the long and highly distinguished period of rule of the Gangas of Talakad. Language and literature both in Sanskrit and Kannada were enriched by the distinguished writings of the Ganga kings and their scholars.⁴⁷ .

Jainism made a deep penetration into the Ganga Society. It was possible mainly because of the Catholic Policy and participation of the kings in the social and religious activities of the State irrespective of they being Jains; their good minded and intelligent subordinates and officers and above



all the patience and perseverance of Jaina munis, the Sanghas and the like, who worked like bees for the efflorescence of Jainism.

The Jain rite of Sallekhana was performed by numerous people and Sravanabelagula is replete with examples. **Parsvanatha basadi** in the **Chikkabetta** here has the earliest of the inscriptions and numerous inscriptions here are **nishidhiges** mentioning rites of Sallekhana and Sanyasana performed by laymen and women and saints. Many of the members of royal family did not lag behind. Royal ladies like Pullavva and Pommabbe and Kings Nitimarga II and Narsimha III performed Sallekhana. Inscriptions give us the names of numerous Jaina munis and acharyas who had their influence on both the royal family and the people in general. Simhanandi, Vakragriva, Vajranandi, Viradeva, Vijayakirti, Pujiyapada, Devanandi Vimalachandra, Toranacharya are but a few important names of the Jaina acharyas of Gangavadi. There are instances of Jaina women becoming 'nuns' (Kanthis) in order to ward off their 'karma' and hoping for 'moksha' in the next birth. Instances of them also performing Sanyasana and Samadhividhi are there.

Influenced by the pious work of these people Prithvi Nirgunadhiraja, the Bana king constructed a Jinalaya called Loka tilaka Jinalaya at Sri Pura in Saka 698⁴⁸ the 50th regnal year of the Ganga king Sripurusha. The Ganga king gifted the village Ponnalli in Nirgunda vishaya free of imposts to this basadi. Of hundreds of such instances, this is one only. In fact Jainism was so much interwoven in society that it had become difficult to distinguish a Jaina from non-Jaina and vis-a-vis, Jainism had its first 'Golden Age' in Gangavadi under the tender care of ever memorable Ganga royal family.

THE CHALUKYAS inherited very much from the Kadambas and the Gangas. Jayasimha was the grandson of Ganga Durvinita and as officers under Kadambas the Chalukyas commenced their career. The Chalukyas called themselves 'Paramabhadragavatas'. But this did not disturb in any way the administration and very catholic religious policy. Religious freedom was so much that sometimes members of the royal family followed different religions. Chalukya Vinayaditya's daughter Kumkumadevi was a worshipper of Jina. She was married to the Alupa King Chitravahana who



worshipped Shiva and has been hailed in inscriptions as the king of the Pashupatas. Kumkumadevi built the famous Anesajje-basadi at Purigere, Alupa Chitravahana alongwith his queen participated in the consecration ceremony and requested his brother-in-law, emperor Chalukya Vijayaditya to provide the Chaityalaya with munificent grants, which was accepted and duly carried out by the emperor ⁴⁹ Munificent grants were made to Jinalayas and Jaina munis by the Chalukyas. Ravikeerti, the famous Sandhivigrahi of Pulakesin II built a Jinalaya on top of a hill at Aihole ⁵⁰ to which the emperor gave generous grants, The famous Prasarti of Pulakesin II comes from this Jinalaya, Composed by the poet laureate Ravikeerti himself and is dated AD 634. The Chalukya catholicity is further exhibited in permitting the Jain followers to excavate a cave temple along with the three brahminical caves at Badami. This cave may be the earliest of the caves here. Similarly there is a cave Jinalaya at Aihole very close to the famous Ravanapahadi cave. The Chalukyas bequeathed this heritage to the Rashtrakutas.



**BENEFACTION & SPONSORSHIP – POLITICAL REFLECTIONS
ON THE PROMOTION OF JAINISM UNDER THE
RASHTRAKUTA REGIME**

Dr.K. Puttaraju*

Topical Patronage

Rashtrakutas were an important dynasty of South India who played a major role in promotion of Jain religion. Their capital Malkheda also known as Manyakheta was a very historic & primordial centre of Jainism. There was a great literary activity during this period. Various renowned Jain scholars were given asylum by Rashtrakuta kings. Various Jain monasteries were given endowments. Jain pontifications were endowed generously. Jain scholars & writers were inspired to pen a vast numbers of intellectual works. The heavy sized scholastic contributions to Kannada & Sanskrit literature came through celebrated Jain scholars of this time⁵¹. This paper probes in detail about the contributions of Rashtrakuta kings towards promotion of Jainism, towards dreaming mega military ambitions & towards realizing big political expansion of territorial limits. The situation in this time was nurtured by political maneuvers.⁵².

Contemporary References

We have several references which indicate the political expansion of Rastrakutas in South India. According to Haribhadrasuri⁵³, the author of 'Samyaktva Saptati', capital city and its neighbourhood was inherited by a fairly good number of Shwetambara Jains. Contemporary epigraphic references refer to Rashtrakuta king Govinda III who made munificent grant to the great Jaina preceptor Arikirti, a disciple of Vijayakirti. His brother Kambha, was governor of Gangavadi, made grants to several Jinalayas around Gangavadi and Jaina teachers. Rashtrakuta king Amoghavarsha I was a great patron of Jainism and patronised the great Jaina acharyas such as Jinasenaharya and Gunabhadra.⁵⁴. Rashtrakuta king Krishna III married a Ganga princess named Chandiyabbe who constructed a Chaityalaya at Nandavara⁵⁵ and made bountiful grants to it⁵⁶. Their son Rashtrakuta king Indra IV was also a Jain devout who



performed the most sanctified Sallekhana ritual . Pushpadanta , the author of Mahapurana and Indranandi author of Jvalamalini-Stotra were patronised by Rashtrakuta king Krishna III. Besides Malkhed, Bankapura , Ellora were centers of Jainism⁵⁷.Rastrakuta kings also helped Jain mathematicians and scholars who contributed important works in Kannada and Sanskrit. Amoghavarsha I was the most famous king of this dynasty and wrote *Kavirajamarga*, a landmark literary work in the Kannada language⁵⁸ .

The Political Necessities

1. The following political situations helped the spread of Jainism. This period, ⁵⁹ saw a tripartite struggle for monopoly of resources of the fertile Gangetic plains. This was struggle between the Palas The Rastrakutas & Chalukyas.
2. Each of these three empires tried to extend their empires & annexed the seat of power at Kanauj for short span of time⁶⁰ .
3. At their peak the Rashtrakutas of Manyakheta ruled a vast empire stretching from river Ganga and Yamuna River region in Northern India to Kerala in the Southern India , a profitable time of political expansion, architectural achievements and famous literary contributions.
4. The early kings of this dynasty were followers of Vedic religion but the later kings owing to political pressures were strongly influenced by Jainism⁶¹ .
5. The Rashtrakuta kings supported all popular religions in the traditional spirit of religious tolerance which was the political need of the hour⁶² .
6. Scholars have offered various arguments regarding which specific religion the Rashtrakutas favoured, basing their evidence on inscriptions, coins and contemporary literature⁶³ . Some claim the Rashtrakutas were inclined towards Jainism since many of the scholars who flourished in their courts used & wrote in Sanskrit Language , Kannada and a few in Apabhramsha and Prakrit were



Jains⁶⁴.

7. The Rashtrakutas built well-known Jain temples at locations such as Lokapura⁶⁵ and their loyal feudatory, the Western Ganga Dynasty, built Jain monuments at Sravanabelagula and Kambadahalli.⁶⁶.
8. The late 10th century was a period of consolidation for the fledgling Rashtrakuta empire. Founding King Tailapa II and his successor, King Satyashraya, had to wage against their neighbors: the Shilaharas of South Konkan, the Chalukyas of Gujarat, the Paramara kings of Central India and the Chola Kings South of Present Tamilnadu region⁶⁷.

Summarizing

Many of the Rashtrakuta feudatories like Rattas of Saundatti were staunch supporters of Jainism. Rashtrakutas period can be considered as the golden age of Jainism in Karnataka. The Jaina monuments of this period are found at Pattadakallu, Malakheda Lakshmeeshawara, Koppala, Bunkapura, of North Karnataka. The Jain religion was also supported by several feudatories of Rashtrakutas. The political situation in South India supported this religion as well. The benefaction extended to this religion had political stimulus & this helped the expansion of territory also. Besides premeditated marriage alliances with the neighboring dynasties also helped the political expansion which was beneficial to the Rastrakutas in gaining supremacy in Southern India.



**ASSERTION OF POLITICAL PRE EMINENCE THROUGH
RELIGION – REFLECTIONS ON JAINISM DURING KADAMBAS
WITH SPECIAL REFERENCE TO HALASI INSCRIPTION**

Dr.K. Puttaraju*

Topical Prologue

South Indian polity witnessed the regimes of various political dynasties all through its long & illustrious history. Kadambas with their capital city at Banavasi were one among them. The impressive Shatavahana rule ended, after paving way for two important dynasties of Karnataka viz., the Kadambas of Banavasi and the Gangas of Talakad. The first one began to rule over the western and northern parts and the other ruled southern and eastern parts of Karnataka, Under their rule Jainism received great patronage. Several royal activities supported the cause of this religion. Several epigraphic evidences support this⁶⁸. Though Brahminical in their origin the Kadamba kings paved the way for rejuvenation of not only the mainstream Vedic religion but also Jainism. Their inscriptions provide us with a flamboyant picture of simultaneous existence various sects of Jainism also. Some of the Kadamba rulers were Jains, some of the rulers patronized Jainism, Some of them helped the spread of Jain tenets through grants & endowments.

The Geographic Position of Halasi

Halasi (Hasi or Halshi) is one of the ancient towns in present Belgaum district of Karnataka. It has a great historicity. It was Second capital of early Kadamba kings and acted as a minor capital under later Kadamba kings as well⁶⁹. It houses various temples among them are *Bhoo Varaha Narasimha temple, Suvarneshwara temple, Kapileshwar temple, Hatakeshwara temple, Kalmeshwara temple, Gokarneshwara temple and a Jain basadi* built by the Kadamba rulers. Halasi was a centre of various religions such as Jainism, Vaishnavism and Shaivism. It was headquarters of *Halasige-12,000* province including parts of Belgaum District, Dharwad District and Haveri District of present North Karnataka⁷⁰.



Epigraphical References About Jainism

1. In his very first year of the rule Kadamba king Kakusthavarma made a land grant to Commander in Chief of the armies , Shrutakeerti , an ardent Jain follower, as a reward for saving his life during a cataclysm . The copper plate record which informs us of this incident begins with Salutations to Bhagavan Jinendra and ends with Salutations to Rishabha deva the great Jain Theerthankara⁷¹ .
2. Mrigeshavarma (C455-80AD) grandson of Kadamba Kakusthavarma was a very great patron of the Jain religion. In his 3rd regnal year he made a grant of land for the worship of Arhats and the upkeep of the basadi at Brihat Paralur (458 AD).
3. His second Devagiri plates issued during his 4th year (459 AD) from Vaijayanti (Banavasi provides us a very important information regarding the state of Jainism in Karnataka⁷² .
4. The King made a grant of the village Kalavanga while dividing it into three parts and gave one each to holy Arhat God Jinendra, **Svetapata maha Sangha** and **Nirgrantha maha Sangha**. In his 8th year of his rule (463AD)
5. Mrigeshavarma built a Jinalaya at Palasika, as an act of merit for his father and granted 33 nivartanas of land for the Jaina ascetics of **Yapaniya**, **Nirgrantha** and **kurchaka** sects. The recipients of this grant were the Bhojaka Damakirti and the ayukta Jiyanta.
6. The earliest reference to a grant by a Kadamba king to a Jaina saint is found in the Halasi copper plate of Kakusthavarma. It mentions that the granted village Khatagrama belonged to Arhanta meaning Jain preceptor .
7. A reference to a Jain Chaityalaya is found in the Devagiri copper plate of Mrigesavarma. The inscription states that Mrigesavarma gave a grant for the Sammarjana, Upalepana, Archana and Bhagna samskara of the Chaityalaya located at Brihatparalur. Further he also donated for the enclosure of the Chaityalaya, one nivartana of



land⁷³.

8. In the Devagiri inscription of Vijaya Siva Mrigeshavarma a reference is made to arhat sale where an image of Jinendra was kept. Mrigeshavarma's Halasi inscription of 8th regnal year states that the king built a Jinalaya in memory of his father in Palasika and granted lands to saints of Yapaniya, Nirgrantha and Kurchaka sangha.
9. Ravivarma's eleventh regnal year inscription found at Halasi refers to a grant for the abhisheka of Jinendra. Obviously this refers to a Jaina temple.
10. Another inscription of the same king refers to the worship of god Jinendra or Mahaveera for which four Nivartanas of land was granted.

Historical Importance of Halasi Inscription

The Halasi inscription of Kadamba king Ravivarma provides some interesting information.

1. It states that the income from the gifted village should be used for eight-day festival in Kartikamasa in the Jinalaya at Palasikanagara⁷⁴.
2. It states at the end wherever Jinendra worship takes place properly, that place will prosper without any fear from enemies and the prowess of the king will improve.
3. The Devagiri plates of prince Devavarma refers to gifts for the worship in the Chaityalaya and for the repairs of the Chaityalaya.

The famous Gudnapur inscription of king Ravivarma is more explicit on this point. According to this inscription King Ravivarma built a temple, named Kama Jinalaya, he granted lands for its maintenance. At the same time he also gave grants to Kamajinalaya⁷⁵ at Hakinipalli and helped the construction of Padmavati temple at Kalliligrama⁷⁶. This inscription informs clearly that the king constructed the Jinalaya for the merit of his deceased father-Shantivarma⁷⁷. The pious act of his son Mrigeshavarma specifies his



father's leanings towards Jainism⁷⁸. It is said Basadis existed at Palasika either before or right from the beginning of the Kadamba rule. And, the Kadamba kings, though of Brahminical order, providing the Jain pontiffs & ascetics with excellent gifts and land grants regularly helped the spread of Jainism in their province.

The added importance of this Halasi copper plates is that it informs us of the existence of two other Jaina sects besides Nirgranthas such as **Yapaniya** and **Kurchaka**. The earlier record has mentioned about the **Svetapata** sect⁷⁹. It is not correct here to sit in judgment on dividing a religion into several sects. However, nothing prevents us to know about the complete freedom that existed in Karnataka even in respect of religious thinking and following. It can be concluded that the Kadamba kings & their royal family had intimate contact with the Jaina society.^{80, 81}.

The relevant portion in line 16 of the Davanagere Copper plates reads "Asandyam=Aparajitah Siddhayatana-Pujartham Sanghasya Parivriddhaye". Here both Aparajita and Siddhayatana⁸² are staunch Jainism followers⁸³. Above this exists the stage of "**Sarvaitha Siddhi**"⁸⁴. Also we come across the term Siddha-Chakrada nompi 'Namo Siddhanam' is an important step of the famous 'Panchaparamesthi stotra mantra'. Further line 2 of this record reads "devanam = makuta-mani prabha = abhishiktamSarvajnassa - Jayati Sarva loka-nathah" This may only mean victory (Salutations) to that pure and liberated soul which has attained the stage of 'Sarvarth Siddhi', the final of Kalpatita stage. On this basis we conclude that the Davanagere plates of Ravivarma of the year 34 is a Jaina record, very unique in its way of expression. This inscription refers to Asandya. It is same as **Asandyaluru** which has been mentioned as a centre of Jainism in the two Kadamba Copper plates of 5th century A.D. from Mudigere⁸⁵. However, the Gudnapur inscription of Ravivarma becomes very important in respect of our studies. The inscription mentions that king Ravivarma built a Kama Jinalaya. The king's palace existed to the right side of this temple and on its left existed two **nrityasalas** or the Dancing Halls facing the Queens palace called **anthapura**⁸⁶. This indicates that if not the king, at least the member of royal family, as we have seen above, were followers of Jainism.



Summarizing

Jainism thus extended its spread gradually the Kings supported the spread through benevolent grants. They assisted the spread of this religion by becoming their ardent followers by constructing Jain temples by consecrating Jain statues. The temples which they constructed became the center of education & this helped the spread of Jain scriptural literature. The significance of Halasi inscription lies in the fact that it answers the pivotal question of spread of Jain religion by Kadamba kings to prove their Political ascendancy. They knew that their religious affiliation would help their political strategies hence they started making permanent land donations to Jain pontificate seats This also supported the spread of Jain philosophy & scriptural literature. The progression of Kannada language also owes its intensification to synchronized spread of Jain philosophy during this period..



THE EXPOSITION & ELUCIDATION – NEW REFLECTIONS ON THE PROMOTION OF JAINISM IN COASTAL KARNATAKA

7Dr.K. Puttaraju*

Topical Prologue

Jainism as a religion spread to various parts of south India through monks & monasteries. But the introduction of this sect into coastal Karnataka is not only interesting but also fascinating. Jainism entered the North and South Kanara districts of the coast during the rule of the Kadambas of Banavasi. A minor ruling Jaina family of Kellas also ruled this region. There are sufficient historical resources to establish the survival of Jain religion during this period. After the rule of the Alupa dynasty which had spread over a small area, a number small & independent dynasties began to rule the coastal districts of Karnataka parallel . They were besides

1. Kellas,
2. Kadambas of Chandavara,
3. Chiefs of Bilgi, Nagire and Haduvalli in North Kanara
4. Bangas,
5. Chautas,
6. Ajilas,
7. Tolahas,
8. Honneya Kambalis,
9. Santaras and Kalasa-Karkala rulers
10. Including a host of their war leaders & commanders such as Ballalas and Heggades.

All these ruling families were all Jains. Excepting a few, the rest had their hay days during the Vijayanagara period. The entire region had come under the preview of the Vijayanagara governors with headquarters at Mangalore, Barakur and Honnavar. The Jaina ruling families of the coast enjoyed political autonomy. Excepting the Bangas, the Bhairarasus of



Karkala and the Nagire chiefs the others ruled over smaller areas. Hence, lacked the much needed economic strength. Yet, they loved independence too much, Wars arising out of resentment and reciprocated abhorrence had been very common. They became an easy prey to the more enterprising and regimented forces of the rulers of Keladi who began to occupy the coast after the fall of the Mighty Vijayanagara empire. The Alupas, the earliest ruling family of South Kanara were followers of Shaivism. Their close associates were the Kellas and the Santaras both were followers of Jainism. During the fag end of their rule indications show that the Alupas associated themselves with the Jaina Pontiffs of Mudabidere. Performance of **Samadhi-vidhi** by a certain Uttamasetti during the 15th regnal year of Bammadeva Alupendra is recorded in an inscription of AD 1285.

A lot of information regarding the matrimonial contacts of Alupas with the Chalukyas of Badami & the Santaras, Alupa king Chitravahana's queen Kumkumadevis pious acts have been referred to already. Barakur has got a very beautifully carved piece of Nishadhige stone belonging to this period. This shows that Jainism existed here during the Chalukyan period to the extent of influencing people to take up the famous Jaina rituals.

The Santaras who began to rule from Humcha⁸⁷ have been described as "**Patti-Pombuchcha Puravaradhesvara**" in their inscription. For long time it was believed that Patti-Pombuchcha represents only the capital city of Pombuchcha).

Recent researches have proved that two cities are named here and Patti refers to Hattiyangadi in Kundapur Taluk of South Kanara and Pombuchcha is the same as Humcha. This place Hattiyangadi had good contact with Purigere, And Hattiyangadi was an ancient place of Jainism in South Kanara. The earliest of the Santara epigraphs obtained from Udiyavara belongs to this period. Apart from political and military achievements, the Santaras have contributed in a very memorable way to Jainism in South Kanara, King Kundana renovated the famous Nemisvara Chaityalaya at Varanga. Jakala Mahadevi, the queen of Alupa Kulashekhara excavated a tank and made some grants to this Jinalaya.⁸⁸. This pontifical seat existed here probably from the 8th century onwards. What was once a



Jaina maha-teertha with a Pontificate of upmost sacredity, is today a totally unknown and uncared place. The Jaina rulers even though fighting among themselves, gave immense consideration to Jainism and made it to flourish. They kept their subjects in good by giving indistinguishable importance to their socio-religious activities, They carried out the building work of both basadis is and temples. The Saluva chiefs of Nagire and Haduvalli were devout followers of Jainism. Many members of the royal family performed Samadhividhi. They constructed Jinalayas and granted them munificently with land and wealth. Bhatkala, Sangitapura and Gerusoppa have a number of monuments recalling to our mind the grand days of Jainism. The pontifical seat of Gerusoppa had to be shifted to Simhanagadde due to political calamities. The Saluvas extended encouragement to literature, learning & education. The important Jaina poets of this period were Kotishvara, Adiyappa, Salva, Abhinava vadi-vidyananda Padmarasa, Bhattakalanka, Payanna and Samtiyya.

Most of the places in South Kanara contain basadi constructions including Karkala, Venur and Mudabidire. Each of them containing eighteen basadis. The best among these are the Hosabasadi (Thousand Pillared Basadi) at Mudabidire & the Chaturmukha basadi at Karkala. Nagire King Bhairava, his queen and members of his royal family made generous endowments to these basadis. The famous Bhairadevi mantapa and the most beautiful Manasthambha here., stand as a testimony to their pious acts. The Karkala Chaturmukha basadi was a creation of king Immadi Bhairava in AD 1586. of Karkala rulers is erection and consecration of the famous image of Bahubali in AD 1432 by King Vira-Pandyadeva-Vodeya on a small rocky hill over looking a picturesque sight of a lake and the western ghats. The Ajilas, though a small ruling family have contributed a lot to heritage of Jaina art. Ajila Timmaraja has immortalized himself by setting up an image of Bahubali at Venur in AD 1604. The Chaityalayas, the free standing images of Bahubali, the most beautiful and lofty manastambhas and the large and tall pillars in the basadies - all have attracted the attention of the international art critics. Creating things of beauty in hard granite is not possible. But the artists patronized by the Jaina Kings, have made it possible here. The Jaina families who caused for the



creation of these and of the like elsewhere have immortalized themselves by their pious acts.

When opposition to Jainism became strong elsewhere the two pontifical seats of Lalitakeertimuni and Charukeerti muni were shifted below the Ghats. Karkala became the seat of Lalitakeerthi Bhattarakas and Mudabidire became the seat of Charukeerthi Bhattarakas. The two Jaina mutts with their munis played an important role in the socio-religious activities of their region. They survive even today sans-grandeur. As a result of the encouragement and guidance of the Jaina acharyas and patronage of the kings this region was able to produce a number of Jaina Scholars and poets. Vrittavilasa, Kalyanakeerti, Yashaskeerti, Bahubali, Vardhamana, Rathnakaravarni, Chandrama Siddhantadeva , Jin deva Bhattaraka etc., were some of the great poets of the time⁸⁹ .

Jainism has made an indelible mark on the culture of Karnataka. Idea of peaceful co-existence, plainness of life and simplicity of life are Jaina contributions. Kannada literature developed significantly through the scholastic efforts of Jaina Saints and Scholars. In fact scholars have very clearly distinguished the early period as Jaina period in the history of Kannada literature. The numerous Chaityalayas that have spread round the State stand as a testimony of a religious discipline as well as the best of the examples of Jaina art. Shravanabelagola and its complex has now formed a part of national heritage. The spirit of Jainism reverberates in the hills of this ancient sacred Mahateertha. The people, the Saints, the kings, officers, the laity and the like- who were behind these acts deserve our attention and remembrance. I humbly express my salutations to all these who caused for the grandeur of Jainism in Karnataka.

Summarizing

Thus the coastal Karnataka was a witness to the spread of Jain doctrines as early as Kadambas period. The region also witnessed the constant construction of Jain Basadis & Jinalayas. All most of the rulers of this region extended support to building Jain monuments. Even though several of these constructions have been tampered due to geographical reasons the rationale still lies in the fact that there was invariable regularity building activity & doctrinal propaqation in this region.



ENDORSING SOCIETAL HARMONY & COHESION – THE PREVALANCE & PROMOTION OF JAIN TENETS IN KARNATAKA

Dr.K. Puttaraju*

Topical Prologue

Karnataka has been a tangible & concrete place for various religious propagations. Along with extensively popular Hindu religion, simultaneously Jain & Buddhist sects became popular. Among these two religions, Jain religion concomitantly played a vital part of the cultural evolution of Karnataka. Jainism had admittance straightly to political power as well, as many important dynasties and kings who ruled over different parts of Karnataka were affiliated to this religion⁹⁰. Even kings belonging to other religions had to support Jainism because of their extensive management of trade and commerce. Various fields such as scripture, literature, architecture, sculpture and fine arts have endorsed immensely through countless Jain poets, writers, epigraphers, artists, sculptors, academicians and erudite scholars. Many Basadis, temples, & ritually sacred religious institutions in Karnataka have become sanctified places of pilgrimage to both Jain religious followers & other religious followers. They have contributed substantially to the imperative assignment of safeguarding and enriching the sacred texts of this religion⁹¹. However, the medieval period in history of Karnataka witnessed a infuriated altercation among the adherents of Jainism, Vaishnavism and the newly fledgling Veerashaiva religion.

1. Historically, Jainism took shelter in Karnataka during the 3rd century B.C. when preceptor Bhadrabahu Bhattaraka and his disciple Chandragupta came to Sravanabelagula⁹². The sanctified advent of these two dignitaries is recorded in many inscriptions⁹³. Jainism was a minor presence in Karnataka even during the pre Christian era.
2. The next reference to the religion is found in the Halashi' copper plate inscription dated 500 A.D. It is obvious that the religion must have evolved in its own way during these eight centuries.



3. Kings belonging to Kadamba dynasty based in Banavasi such as Kakusthavarma, Mrigeshavarma, Harivarma and Ravivarma gave admirable support to the religion by building temples (basati) and providing maintenance grants⁹⁴.
4. The Chalukya kings of Badami & the contemporary business communities encouraged Jainism even though the kings practiced Hinduism⁹⁵. The Jain cave temple and the Meguti temple at Badami, three more temples at Ihole and pattadakal, as also the 'chaityalaya's at Lakshmeshvara and Puligere are indicative of this royal support⁹⁶
5. In Southern parts of Karnataka, several rulers belonging to the ancient Ganga dynasty based at capital city Talkadu were followers of Jainism⁹⁷. However, the spread of Jainism in these regions is beyond dispute. Sravanabelagula contains any number of basadis and literally hundreds of inscriptions documenting the fact that it attracted pilgrims from neighbouring states also⁹⁸. Rashtrakutas & Jainism - Rashtrakutas and their feudatories called Gangarajas were accommodating of religious institutions, educational activities and artistic pursuit undertaken by the adherents of this religion. Emperors and kings like Amoghavarsha Nripatunga, Krishna-2, Rachamalla, Bankeya, and Lokaditya have built many temples in Lakshmeshvara, Vallimalai and Banavasi.
6. Kalyani Chalukyas gave only a little & indignant support. This period was known for emerging new theosophy called Veera shaivism.
7. The situation in South Karnataka was better because Hoysalas and the Emperors of Vijayanagara after them were much more catholic in their attitude⁹⁹. For instance, even though Vishnuvardhana relinquished Jainism to embrace Sri Vaishnavism, his wife Shantala continued to be a Jain and she could build many a Jain basadi. The spirit of tolerance made a comeback during the regime of Vijayanagara kings and Jainism continued to flourish with the help of chieftains and merchants¹⁰⁰. Small kingdoms and monasteries established by Jain followers at places such as Hombucha, Karkala,



Mudabidri, Hanasoge, Simhanagadde and Sonde have acted as the judicious centers for Jainism over a period of time by the rulers of Karnataka .¹⁰¹

8. Jinadharm Vasa Vadatt-amala vinayadagara-vadattu..... nanamahimeyolesegum charukarnata desam(1). So says an inscription dated AD 1408 from the famous centre Kuppatur in sorba Taluk of Shimoga District. Karnataka became a centre of various religions and cultures¹⁰². The fertile land, fine climatic conditions and the wealth fully endowed by nature made people of this region to gracefully nurse every thing whether it be a religion, culture or anything of the like that entered Karnataka from time immemorial¹⁰³. In fact, no religion exception a few cults was born here; yet, Karnataka became a home of all the Religions of India which, in their own way, have contributed for the growth of a unique culture here. Jainism was one such religion as this, to enter Karnataka in the pre-Christian era and make it a second home for nurturing a culture. This is being echoed in the Kuppatur inscription¹⁰⁴

Sects of Jainism

Among three important sects of Jainism only '*Digambara Pantha*' and '*Yaapaneeya Pantha*' flourished in Karnataka. '*Shwetambara Patha*' flourished mainly in Northern parts of India. Even their sub-divisions such as '*sangha*' and '*gaccha*', '*gana*' and '*anvaya*' did have a distinct presence. The prominent Acharyas of the Digambara tradition were the Kundakundacharya , author of Samayasaara and other works Veerasena Acharya author of Dhavala Arya nandi deva Archarya , a monk¹⁰⁵. In the 10th century, Digambar tradition was divided into two main orders. The Mula sangha, which includes Sena gana, Deshiya gana and Balatkara gana traditions Kashtha Sangh, which includes the Mathura gana and Latavagad gana traditions¹⁰⁶. Many ritualistic deaths like '*Salekhana*' , '*inginl marana*' were in vogue. There are many '*Nishidhi stones*' commemorating such events¹⁰⁷. However, after the 11th century the support bases for Jainism in North Karnataka started declining.



Veerashaivism & Jainism

Veerashaivism, which was a novel & innovative sect propagated by the radical theorist Basavanna became a tough challenger for imperial support and public benevolence during this period. The situation turned exceedingly confrontational. The followers of these two religions started firing against each other & atrocities continued. Many Jain places of worship were shattered. Sometimes Jain places of worship were forcibly transformed. Religious violence became so cumbersome & unwieldy that rulers had to arbitrate to retain socio religious cohesion & consistency¹⁰⁸.

Contributions to Literature

Kannada literature was fortunate to have great Jain poets such as Pampa and Ranna at the beginning of Medieval Period. Pampa was a great scholar who twisted an infra structure for Kannada poetry which has stood the test of time for 1100 years. Pampa, Ranna, Nagachandra, Janna, Nemichandra, Keshiraja, Ratnakarvarni and Brahmashiva have made exceptional scholastic contributions to the advancement of the Kannada language and literature. A series of literary texts based on the life & contributions of Jain Theerthankaras worthy of special mention. 'Adipurana', 'Ajitapurana', 'Mallinatha purana', 'Shantipurana', 'Ananthanathapurana', 'Yashodharacharite' and Bharatesha Vaibhava' are very significant compositions¹⁰⁹. Scholarship Jain scholars have also contributed to the advancement of sacramental religious and philosophical literature of the Kannada language. They have written in major languages such as Sanskrit, Prakrit and Kannada. Kundakunadacharya, Gunabhadracharya and Chavundaraya, 'Panchastikayasara', 'Samayasara', 'Pravchansara', 'Mahapurana', 'Purvapurana', 'Dhavalatraya' are very significant scholarly works which have augmented the progression of Literary activities of Medieval Karnataka¹¹⁰. From the point of view of architecture and sculpture, the Jain segment is quite impressive.

1. The basadi at Halasige in Belgaum district belonging to the Kadamba period is perhaps the earliest evidence of Jain architecture.
2. The famous monolithic Gomateshwara statue measuring almost 60



feet, in Sravanabelagula is a living example of Jain contribution to the sculpture of Karnataka.

3. Sravanabelagula, Chandragiri, Indragiri, Moodabidiri, Karkala, Dharmasthala, Venur, Gerusoppa, Hadolli, Bilgi, Lakkundi, are some of the important repositories of Jain monuments in Karnataka¹¹¹.
4. The murals in the Jaina monasteries at Sravanabelagula, Moodabidri, Karkala, Humcha and the remarkable paintings and drawings on many a palm leaf manuscripts related to Jainism are well known.
5. Particularly the drawings in the Dhavala texts preserved in Moodabidri are exquisite.

Conclusion

As a result of the encouragement and guidance of the Jaina acharyas and patronage of the kings Karnataka was able to produce a number of immensely scholastic Jain Scholars and poets. Vrittavilasa, Kalyanakeerti, Yashaskeerti, Bahubali, Vardhamana, Rathnakaravarni, Chandrama etc., were some of the great poets of the time. Jainism has made an indelible mark on the culture of Karnataka. Idea of peaceful co-existence, simplicity of life and food are Jain contributions. Kannada literature developed only because of the efforts of the Jain Saints and Scholars. In fact scholars have very clearly distinguished the early period as Jain period in the history of Kannada literature. The numerous Chaityalayas that have spread round the State stand as a testimony of a religious discipline as well as the best of the examples of Jain art. Sravanabelagula and its complex has now formed a part of national heritage. The spirit of Jainism reverberates in the hills of this ancient sacred mahateertha. The people, the Saints, the kings, officers, the laity and the like- who were behind these acts deserve our attention and remembrance. I humbly express my salutations to all these who caused for the grandeur of Jainism in Karnataka.



REINTERPRETTING SPIRITUAL & LITERARY DEVOUTNESS OF A WAR LEADER – CHAVUNDARAYA & HIS SCHOLASTIC ADHERENCE TO JAINISM

Dr.K. Puttaraju*

Topical Prologue

Chavundraya was a military commander¹¹², poet and a minister in the court of the famous western Gangas of Talakdu. Politically he was a prominent person during the reign of Western Ganga Kings such as Marasimha II, Rachamalla IV, and Rachamalla V. He was not only the commander of army under Gangas but he was a person endowed with several talents. He commissioned the Gomateshwara, a monolithic sculpture in Shravanabelagola,¹¹³. He was a staunch devotee of the Jain Acharya Nemichandra and Ajitasena Bhattaraka which helped his scholastic attributes. He also pursued his literary interests and became a celebrated writer in Kannada and Sanskrit languages. He supported other scholars to pursue their pedagogy. Hence he was a man of letters & facilitated other men of letters as well. The inimitable contributions of this great war leader & prolific writer accounts for deep research This paper probes about the intuitive & perceptive attitudes of this great General Chavundaraya, his leanings towards scholastic inclination & its influence on pedagogic progression of the period. The paper also previews the literary contentions prevailing during this time. Because of his many lasting contributions, Chavundaraya is an important figure in the history of medieval Karnataka¹¹⁴.

Chavundaraya & His Geneology

Chavundaraya's genealogical interpretation needs is debated. In his writings, he asserts that he was from the *Brahmakshatriya Vamsa* meaning a Brahmin converted to Kshatriya caste¹¹⁵. The 10th Century Algodu inscription of the Mysore district and the Arani inscription from the Mandya district provide more information on the family genealogy of Chavundaraya. It states that Chavundaraya was the grandson of Govindamayya who is praised for his knowledge and Dharma and was the son of Mabalayya, a



subordinate of King Marasimha II. Mabalayya and his brother Isarayya are praised for their scholastic competence in the inscription. It is believed that their political position under King Marasimha II may have led to a gradual adoption of Kshatriya status by this Brahmin family. It is said that he hailed from the southern part of Madurai. His mother Kalaladevi was instrumental in all his religious contributions to the land. His wife Ajithadevi, son Jinadevanna, sister Pulavvae and brother Nagaverma proved to be the earnest devotees of Jain and adorned Ganga kings. He was born probably in A.D. 940. The guidance of Acharya Simhanandi stood as the rock stone in his achievements and moulded the personality. The association of Chavundaraya with Marasimha III has blended together in a harmonious way. Chavundaraya was a Brahmakshatriya by inheritance. His grandfather Govindamayyiah laid the foundation of religious fervour. Govindamayyiah and his younger brother Ishwaraiah lived together like Bhima and Arjuna and served under Marasimha. Mahabalaiah, the father of Chamundaraya was known for his generosity, ability and virtuosity. Chavundaraya fought for Marasimha and defeated Chaladanka Ganga and also Madurachayya. He fought bravely against Nolambas and supported Marasimha. He was called *Veramarthanda* due to his valour and bravery. He also defeated Rajaditya and Vajvala.

Chavundaraya - The Commander

As a commander for the Western Ganga dynasty . They were the prominent feudatory of the mighty Rashtrakutas, Chavundaraya fought many battles for them. His commandership started with Rashtrakuta king, Khottiga Amoghavarsha. In fact, the Gangas supported the cause of the Rashtrakutas continuously. During the last years of Rashtrakuta rule, the Gangas were also under constant threat of civil war . The other severe threat was of the invasions of the ever more dominant Chola kings¹¹⁶ . When a civil war broke out in 975 A.D, Chavundaraya supported the cause of Ganga Prince Rachamalla IV and helped his installation on the Ganga throne. An inscriptional eulogy of Chavundaraya on the *Tyagada Brahmadeva* pillar¹¹⁷ at Sravanabelagula praises him in vivid eulogy¹¹⁸ . He was thus politically very dominant & could take precise decisions at right time .this also depicts his potency in handling serious political questions. The role played by him



in the battles fought with Rajaditya, Vajjaladeva, Govinda and the battles fought at places such as Bagalkote, Uchchangi, are well documented in inscriptions and literary works. His valour has earned him titles such as Ranaranga simha and samara parashurama.¹¹⁹.

Chavundaraya The Writer

Chavundaraya was a prolific writer as well. Chavundaraya's primary composition, Chavundaraya Purana¹²⁰, is a summary of the two Sanskrit works, Adipurana and Uttarapurana, written by the great Jain poets Jinasena and Gunabhadra¹²¹. The prose work, composed in clear Kannada language, was written primarily for the comprehension of common man and it avoided any reference to complicated elements of Jain doctrines and philosophy¹²². In his writing, the influences of great poet & his predecessor Adikavi Pampa and contemporary Ranna are equally perceptible¹²³. The composition narrates the legendary stories of twenty-four Jain Tirthankaras, twelve Chakravartis, nine Balabhadras, nine Narayanas and nine Pratinarayanans narrations on sixty-three Jain proponents in all. This book is an encyclopedic document on the tenets of these Jain religious teachers¹²⁴. He wrote Charitrasara in Sanskrit language *Charitrasara* in Sanskrit and the work deals with Jain ceremonies and rituals observed by *Gruhastas* and *Munis*.¹²⁵ Besides he extended support to the literary stalwarts. He patronized the famous Kannada Grammarians Gunavarma and Nagavarma I. Nagavarma wrote *Chadombudhi* and the poet Ranna whose writing Parusharama Charite is considered an eulogy for his patron¹²⁶. Poet Ranna composed *Gadayuddha* and *Ajithanathapurana*. Ranna named his son as *Raya* as an index of his affection for Chavundaraya. Hence he was conscientious for bringing out their scholastic attributes. This incredibly enlightens his scholastic traits. He extended support to Kannada & Sanskrit Languages consistently¹²⁷. The Acharya dedicated *Gommatasara*, the amalgamative work of *Dhavala* & *Mahadhavala* as a recognition of his devotion and dedication to Jaina heritage. Chavundaraya was an erudite scholar and quotes profusely from Sanskrit and *Prakrit*.

Chavundaraya - The Builder

Chavundaraya was not only a war leader he was a great builder



too. He is also responsible for consecrating the huge Monolith Gommateshwara statue in Sravanabelagula. The Gommateshwara monolith, which is the largest monolithic statue in the world, is a statue of the Jain saint, Gommateshwara¹²⁸. It is built magnificently on the copious Indragiri hill¹²⁹. It is a unique example of Western Ganga sculptural contribution as well. It is carved from good white granite stone. The image stands on a lotus. It has no support up to the thighs and is 60 feet tall¹³⁰. With the serene expression on the face of the image, its curled hair with graceful locks, its proportional masculine anatomy, the monolith size, and clever amalgamation of its artistry and craftsmanship have led it to be called the mightiest achievement in sculptural art in Medieval Karnataka¹³¹. **TYAGADA BRAHMADEVARA PILLAR**-Tyagada Brahmadeva pillar on Indragiri is credited to Chavundaraya¹³². The pillar measures about ten feet and is encircled with artistic flowers and tendrils. There is engraving of Sri Chavundaraya with Chamaradharis and his guru Nemichandracharya in the lower portion of the pillar. The northern side of the pillar contains the inscription narrating the valour of Chavundaraya.

Akhanda Bagilu

This was also contribution of Chavundaraya and it is a superior piece of art and architecture of the Ganga kings. The lintel portion of it shows the GajaLakshmi in sitting posture which is a beautiful piece of art with the devi holding flowers in her hand. The other sculptural and architectural contribution of Chavundaraya include the statue of Sri Kushmandini devi in the form of Gulakayajji which is very majestic. This also signifies the new custom of adding decorative additions to sculptures. Bhadrashale, Patala Kamba, Yaksha Kamba and also the steps to Indragiri are his genuine contributions .

Chavundarayabasadi

This temple is a two storey structure and was constructed with Lord Neminatha as the main deity during the period A.D. 982-85¹³³. This occupies a unique position among the 14 Jinalaya spread out on the Chandragiri.¹³⁴. This temple is called *Trailokyaranjana* and *Boppa Jinalaya* in Hoysala inscriptions¹³⁵. It has two sanctum sanctoria with simple walls and artistic



lintels¹³⁶. The Yaksha and Yakshi of Sri Neminatha Tirthankara were also carved by Gangachari. His son Jinadevanna added the upper portion of this temple later. Chavundaraya basadi is flourished with exquisite sculpture and is considered as one of the master pieces of Jain temples in Sravanabelagula¹³⁷.

Chavundaraya As A Staunch Jain Follower

He developed interest in the Jain religion by profound study of Jain religious texts. He studied the imitable works of Acharya Jinasena and Acharya Gunabhadra. He learnt about the magnitude & profundity of Jain religion by these scriptural studies. He started attending religious discourses. He propagated Jainism through his meritorious works. He was an ardent disciple of Ajithasenacharya of Bankapura and Nemichandracharya¹³⁸. He was motivated to serve the cause of this religion because of his proclivity towards the teachings of these two masters.

Chavundaraya The Ascetic

Chavundaraya commissioned the Bahubali image carved to fulfill his mother's desire¹³⁹. Afterwards, he became very proud of his accomplishment, at having such a monumental statue created. So at the first ritual head bath, after a great deal of water and milk had been poured on the statue, even the upper body and navel area wasn't wet, let alone the entire body. When Chavundarya began wondering, Jain goddess Kushmandinidevi came in the guise of an old woman, carrying milk in *Gullekayi*, a vegetable which is in the form of a small bowl. An unapologetic Chavundaraya made sarcastic and critical annotations against her, when she requested to perform the ritual on her own Chavundaraya teased her. But to everybody's surprise when the old woman poured milk from her bowl, not only the complete statue was rinsed with milk, but it overflowed to reach the base of the Indragiri hill. The stern devoutness of the lady surmise e the ego in Chavundaraya. He became remorseful & apologetic. Apparently, Chavundaraya became a humble and selfeffacing person after witnessing this frenzied miracle¹⁴⁰. Eventually he sacrificed his immense possessions and wealth and relinquished his political powers He chose the *Tyagada Kamba pillar for these pious activities* and attained



salvation through the sacramental ritual called Sallekhana vratha¹⁴¹.

Chavundaraya & His Titles

He was called by various titles such as Veeramarthanda, Ranarangasinga, Samaradurandara, Samyaktva Ratnakara, Vairikulakaladanda, Bujavikrama, Chaladankaganga, Samaraparashurama, Pratipaksha Rakshasa, Bhatamari, Subatachudamani, Brahmakshatra Shikamani, Gunaratnabhushana, Bhujavikrama, Ripukulasamhari, Sandivighrahi, Tribhuvanaveera, Chamupathi, Kavijanashakara, Shauchabharana, Devaraja and Satya Yudishtira.

Summarizing

Thus Chavundaraya occupies an important position in the history of medieval Karnataka both as a statesman and a benefactor of arts and culture. Thus the scholastic contributions of Chavundaraya can be ascribed to the prevailing scholastic temperaments of the period. The political situation even though full of apprehensions, the poetical thoughts triumphed over political circumstances. This contributed to the scholastic embellishment & Societal cohesion also assisted the beautification of scholarly compositions during this period. The monotony of warfare & political struggle gradually changed his thinking & he became inclined towards Jain tenets. Besides promulgating Jain sectoral doctrines he also patronized this religion through remarkable compositions which acted as a motivational force for other writers of the period.



A PRECEPTOR PAR EXCELLENCE - KUNDAKUNDACHARYA & THE FACETS OF HIS SCHOLASTIC ATTRIBUTES

Dr.K. Puttaraju*

*Mangalam Bhagavan viro, mangalam gautami gani,
Mangalam kundakundadya jaina dharmostu mangalam*

Topical Prologue

Jain religion has always been complemented through multitude of literary idols . Jain scriptural & Secular literature has been enriched through these Master scholars from time to time.. The massive amount intellectual works produced by these inimitable scholars are still remembered because of their unique & distinctive enlightening content. Among several of these notable stalwarts who contributed greatly to the pedagogic advancement of the Jain literature the name of Kundakundacharya occupies the apex position.

Kundakundacharya occupies an inimitable position in the literary history of Jainism. He belonged to the most prestigious & coveted Mula sangha and his own lineage . Countless Jain monks have traced their Spiritual lineage to him . It has been considered as a proud privilege by Jain monks specially of the Digambara Section to owe their spiritual lineage¹⁴² . He is also presumed to have established the dominance of Jain scriptures over other existing religions of the time. He is also held responsible for making it accepted & admired all over India . Many later writers have expressed greatly their academic indebtedness to him. His erudite scholarship was followed & pursued by his disciples & supporters . His intellectual writing has been a motivational force behind their their compositions. Several later commentators & analysts have often taken quotations from his great works, and all his works are premeditated with deep reverence & veneration by all Jain followers. His works attested to be colossal master pieces are taken with great admiration by all the Jain scholars.

Theories Regarding His Domicile

Regarding the question of domicile of Kundakunda, viewpoints diverge. But consensus is that he belonged to the South India ¹⁴³ . Some



writers specifically mention that he belonged to the town of Konda kunda, and there still exists a village of this name. It is 8 kms away from Guntakal railway station which is considered as being associated with the life of Kundakundacharya . He is said to have spent a major portion of his life here & performed penance in the nearby cave¹⁴⁴ . From a reference in Bodhapahuda, he hailed from the Krishna region of Andhra Pradesh¹⁴⁵ .

Theories Regarding His Date

The date of Kundakunda has been a mysterious quandary. Scholars generally advocate that Kundakunda belonged to first century A.D. Some scholars suggested that he might have lived in the second century A.D. Kundakunda along with the six Jain teachers in succession is mentioned in the copper plate inscription of 466 A.D. If 150 years for the six teachers is calculated , the time of the first teacher Gunachandra would be about 316 A.D¹⁴⁶ . Therefore, Kundakunda might have lived during second century A.D. This comes to at least 100 years before Gunachandra.³

Theories Regarding His Name

The epigraphic records generally give his name as Kona,-Kunda¹⁴⁷ , Devasena ¹⁴⁸ and Jayasena ¹⁴⁹ refer to him as Padmanandi¹⁵⁰ . There are certain main traditional facts regarding the life of Kundakunda¹⁵¹ . Kundakunda flourished after the division of the original Jain monastery order . The Jain religion is divided in to two sects namely Shwetambaras and Digambaras. He is the Shishya or the disciple of great preceptor Bhadrabahu¹⁵² . On the authority of the *Árutávātāra*, Padmanandi of Kundakundapura traditionally received the knowledge of Siddhānta consisting of Karma and Kashāya-prābhōita and he wrote a huge commentary on half of the Shaukhaī Aagama. Kundakunda, on the authority of Jayasena and Balachandra, is said to have been a contemporary of *Áivaskandha* Maharaja of the Pallava dynasty. He is the author of Tamil classic *Kural*¹⁵³ . According to the Jain tradition, Kundakunda succeeded to the pontificate seat in Vikrama Samvat at the age of 33. He lived as the pontiff of the mulasangha up to 52 years and passed away in 44 A.D. when he was 85 years of old. He was a contemporary of Bhadrabahu II and Arhadbali. Jinasena a commentator of Kundakunda, has observed that he



was disciple of Kumaranandi. According to Pattavalies, he was the student of Meghanandi Whose teacher was Arhatbali. But in his own work of Bodhapahuda, Kundakunda calls himself as nayam sisenaya bhaddabahussa-sisya of Bhadrabahu who lived between 37 to 14 B.C.

His Compostions

In order to meet the religious needs of the community, he wrote works on the basis of traditional text knowledge inherited from previous teachers¹⁵⁴. The traditional aspect of Kundakunda's work is clear from the fact that his work have some common verses with some texts of the sacred Shwethambara canons which being a common property in early days have been preserved by both the sections independently. The well known and available works of Kundakunda are

1. Samayasaara, - Samaysar is the great unique treatise of Jain spiritualism.
2. Pravachanasaara, Pravachansar and Panchastikaya have detailed description of the Jain principles.
3. Panchastikavyasaara,
4. Niyamasaara,
5. Rayanasaara,
6. Ashtapaahuda,
7. Baarasa-anulekha,
8. Danabhakti¹⁵⁵.

Kundakundacharya was one of the prolific writers of the time his writings¹⁵⁶. It was Kundakunda who provided some of the philosophical texts of the Digambara Church. In fact he is venerated almost as a Ganadhara, that is as if he was as knowledgeable as one of the immediate disciples of Mahavira. He is credited with superhuman powers as well. We find people accepting him as a great master who could perform several phenomenal superhuman activities.¹⁵⁷.



Summarizing

Thus the great spiritual saint Sri Kundkundacharya occupies the principal position in the tradition of the Jain acharyas & in the history of Jainism . He is remembered immediately after the 24th Jain Theerthankara Bhagavan Mahaveera and the great preceptor Gautama . It is considered as a propitious & auspicious sanction to remember Kundakundacharya along with these great masters . Every Jain recites the venerable couplet mentioned in the introductory phrase.Kundakundacharya, as the leader of the mulasangha was the most distinguished among the ascetics of his time as well as for many centuries. His writings are revered as sacred texts even today.



**COHERENCE IN PEDAGOGIC BENEFACTION - REFLECTIONS
ON THE IMPACT OF ROYAL PATRONAGE TOWARDS
LITERARY PROGRESSION DURING WESTERN GANGAS**

Dr.K. Puttaraju*

Topical Prologue

The Western Ganga kings ruled a major portion of South India for more than three centuries. They extended unmitigated patronage to all the major religions of the time. Jainism, Hindu sects of Shaivism, Vedic Brahminism and Vaishnavism received equivalent benefaction. However there is a debate over the perimeter of patronage extended by these kings. Historians & Scholars have argued that not all Ganga kings may have given equal priority to all the faiths. Some historians believe that the Ganga kings were ardent Jain followers¹⁵⁸. However, inscriptions contradict this by providing references to *kalamukhas*¹⁵⁹, *pashupatas* and *lokayatas*¹⁶⁰ who flourished in Gangavadi, indicating that Shaivism was also popular. King Madhava and Harivarman were devoted to Hindu beliefs of protection of cows and Brahmins, King Vishnugopa was a devout Vaishnava, Madhava III's inscriptions and king Avinita's inscriptions portray abundant endowments to Jain monasteries, pontiffs and basadis. King Durvinita performed scriptural Vedic sacrifices thus prompting historians to claim he was a Hindu¹⁶¹.

Jainism became popular among the rulers of this dynasty during 8th century when ruler King Shivamara I accepted Jain religion & motivated himself towards propagating Jain theology. He exhibited enthusiasm in the doctrines of this religion & constructed numerous Jain *basadis* all around his empire. King Butuga II and minister Chavundaraya were staunch Jain followers which is evident from the construction of the Gomateshwara monolith in Sravanabelagula¹⁶². Jain followers worshipped the twenty four *tirthankaras* whose images were consecrated in their temples & basadis. The worship of the footprint of spiritual leaders¹⁶³ started from the 10th century¹⁶⁴.



Impact on Literary Activity

The Western Ganga rule was a period of vigorous literary activity in Sanskrit and Kannada languages, though many of the writings are now known only from references made to them. Chavundaraya's writing, *Chavundaraya Purana* or *Trishashtilakshana mahapurana* of 978 AD is an early existing work in prose style in Kannada and contains a summary of the Sanskrit writings, *Adipurana* and *Uttarapurana* which were written a century earlier by Jinasena and Gunabhadra during the rule of the great Rashtrakuta king Amoghavarsha I.

The prose, composed in lucid Kannada, It was mainly written for the common man and mentored to make laymen comprehend the synopsis of Jain religion very easily. It avoided any indication to intricate elements of Jain doctrines and philosophy¹⁶⁵. His writings seem to be influenced by the writings of his predecessor Adikavi Pampa and contemporary Ranna. The work narrates the legends of a total of 63 Jain proponents including twenty-four Jain Tirthankars, twelve *Chakravartis*, nine *Balabhadras*, nine *Narayanans* and nine *Pratinarayanans*¹⁶⁶.

The earliest & the most hypothesized Kannada writer from this dynasty was King Durvinita who ruled during 6th century. Kavirajamarga of 850 AD, refers to one writer by name Durvinita, as an early writer of Kannada prose. Around 900 AD, Gunavarma I authored the Kannada works, *Sudraka* and *Harivamsa*¹⁶⁷. His writings are considered extinct but references to these writings are found in later years. He is known to have been patronized by King Ereganga Neetimarga II. The great Kannada poet Ranna was patronised by Chavundaraya in his early literary days. Ranna's classic *Parashurama charite* is considered a eulogy of his patron who held such titles as *Samara Parashurama*.

Nagavarma a Brahmin scholar¹⁶⁸ was also patronised by Chavundaraya. He wrote *Chandombudhi* a book on prosody which is addressed to his wife. This is considered the earliest available Kannada writing in prosody. He also wrote one of the earliest available romance classics in Kannada called *Karnataka Kadambari* in sweet and flowing *champustyle* which is a mixed verse and prose style¹⁶⁹. *Gajashtaka* (hundred



verses on elephants), a rare Kannada work on elephant management was written by King Shivamara II ¹⁷⁰.

Other writers such as Manasiga and Chandrabhatta were known to be popular in the 10th century. In an age of classical Sanskrit literature, Madhava II¹⁷¹ wrote a treatise *Dattaka Sutravritti* which was based on an earlier work on erotics by a writer called Dattaka. A Sanskrit version of *Vaddakatha*, a commentary on Pâ?ini's grammar called *Sabdavathara* and a commentary on the 15th chapter of a Sanskrit work called *Kiratarjunneya* by poet Bharavi who was in Durvinita's court are ascribed to Durvinita.

King Shivamara II is known to have written *Gajamata Kalpana*. Hemasena, also known as Vidya Dhananjaya authored *Raghavapandaviya*, a narration of the stories of Rama and the Pandavas simultaneously through puns. *Gayachintamani* and *Kshatrachudamini* which were based on poet Bana's work *Kadambari* were written by Hemasena's pupil Vadeebhasimha in prose style. Chavundaraya wrote *Charitarasara*¹⁷².

The monolith of Gomateshwara commissioned by Chavundaraya is considered the high point of the Ganga sculptural contribution in ancient Karnataka. Carved from fine-grained white granite, the image stands on a lotus. It has no support up to the thighs and is 60 feet tall with the face measuring 6.5 feet (2.0 m). With the serene expression on the face of the image, its curled hair with graceful locks, its proportional anatomy, the monolith size, and the combination of its artistry and craftsmanship have led it to be called the mightiest achievement in sculptural art in medieval Karnataka. It is the largest monolithic statue in the world. Their free standing pillars called *Mahastambha* or *Brahmastambha* are also considered unique, examples of which are the Brahmadeva pillar and Tyaga Brahma pillars. At the top of the pillar whose shaft is cylindrical or octagonal is decorated with creepers and other floral motifs is the seated *Brahma* and the base of the pillar normally has engravings of important Jain personalities and inscriptions¹⁷³.

Other important contributions are the Jain basadis' with rece towers have gradually receding stories ornamented with small models of temples. These tiny shrines have in them engravings of Tirthankaras of Jainism.



Semi-circular windows connect the shrines and decorative panels are used at the top. The Chavundaraya basadi¹⁷⁴, Chandragupta basadi built¹⁷⁵ and the monolithic of Gomateshwara are the most important monuments at Shravanabelagola¹⁷⁶. The decorative door jambs and perforated screen windows which depict scenes from the life of King Chandragupta Maurya are known to be his creation¹⁷⁷. The *Panchakuta basadi* at Kambadahalli with a Brahmadeva pillar is an excellent example of Dravidian art. The wall niches here are surmounted by *torana* with carvings of floral motifs, flying divine creatures (*gandharva*) and imaginary monsters (*makara*) ridden by *Yaksas* (attendants of saints) while the niches are occupied by images of tirthankars themselves¹⁷⁸.

The Western Gangas used Kannada and Sanskrit extensively as their language of administration¹⁷⁹. Some of their inscriptions are also bilingual. In bilingual inscriptions the formulaic passages stating origin myths, genealogies, titles of Kings and benedictions tended to be in Sanskrit, while the actual terms of the grant such as information on the land or village granted, its boundaries, participation of local authorities, rights and obligations of the grantee, taxes and dues and other local concerns were in the local language¹⁸⁰. The usage of these two languages showed important changes over the centuries¹⁸¹.

First Phase

During the first phase (350–725), Sanskrit copper plates dominated, indicating the initial ascendancy of the local language as a language of administration and the fact that majority of the records from this phase were *Brahmadeya* grants¹⁸².

Second Phase

In the second phase (725–1000), lithic inscriptions in Kannada outnumbered Sanskrit copper plates, consistent with the patronage Kannada received from rich and literate Jains who used Kannada as their medium to spread the Jain faith.¹⁸³

An interesting inscription discovered at Beguru¹⁸⁴ that deserves mention is the epigraph dated 890 that refers to a *Bengaluru* war¹⁸⁵.



The Western Gangas minted coins with Kannada and Nagari legends, the most common feature on their coins was the image of an elephant on the obverse and floral petal symbols on the reverse. The Kannada legend *Bhadra*, a royal umbrella or a conch shell appeared on top of the elephant image. The denominations are the *pagoda*¹⁸⁶ the *fanam*¹⁸⁷ & the quarter *fanams*.

This was the age of classical Sanskrit literature. From the beginning, Western Ganga kings showed a strong inclination towards the fine arts. King Madhava II¹⁸⁸ wrote a treatise *Dattaka Sutravritti* on an earlier work on erotics by a writer called Dattaka. To King Durvinita is ascribed the Sanskrit version of *Vaddakatha*, a commentary on Pânini's grammar called *Sabdavathara* and a commentary on the 15th chapter of a Sanskrit work called *Kiratarjunneya* by poet Bharavi¹⁸⁹.

King Sripurusha wrote a treatise on elephants called *Gajashastra* and King Shivamara II is known to have written *Gajamata Kalpana*. Hemasena, also known as Vidya Dhananjaya authored *Raghavapandaviya*, a narration of the stories of Rama and the Pandavas simultaneously through puns. His pupil Vadeebhasimha wrote in prose *Gayachintamani* and *Kshatrachudamini* based on poet Banas *Kadambari*^l and minister Chavundaraya wrote *Charitarasara*.

Further, there are some epigraphs at Sravana-Belagola which contain references to the Gangas,¹⁹⁰. Inscription No. 37 merely refers to the illustrious Ganga family and in the inscription No. 378 there is a reference to a fierce battle between the Ganga and the Cholas. Inscription No. 69 states that Gopanandi caused the Jaina religion, which has become weak, to attain the prosperity and fame which he formerly enjoyed during the time of the Ganga kings. The inscription No. 67 mentions in a poetical way the help received by the founder of the Ganga dynasty from the Jaina teachers Acharya Simhanandi in establishing his power. There are also other inscriptions and literary works which refer to Acharya Simhanandi as the founder of the Ganga kingdom. In an old commentary on the Jaina work *Gommatasara* it is stated that the Ganga family proposed by the blessing of Acharya **Simhanandi**.



In the several inscriptions and writing we get various reference to the royal patronage extended to Sravana-Belagola by Ganga monarchs. The earliest of the Ganga records refer to the erection of a Basti or Jaina temple by King Sivamara II, the son of Sripurusha ¹⁹¹ .

Many inscriptions also refer to king Marashimha (961-974 A.D.) with titles like, Dharmavatara, Ganga-Chudamani, Gangasimha, etc. indicating his prowess , admiration , & esteem . He seems to have fully deserved all these appellations. He also performed the anointing ceremony of the Rashtrakuta king, Indra, III, thereby demonstrating his political supremacy.

His inscription states that he always upheld the doctrine of Jainism and erected Basadis and Manastambhas at various places, and the inscription ends with the statement that he relinquished the sovereignty and, keeping the ritual of Sallekhana in the presence of his preceptor Ajita-Bhattaraka ¹⁹² . Thus he exhibited the classic example of singular devotion to his faith and fully evoked the admiration of his contemporaries. The result is seen in the erection in 981 A.D. of the colossal image of Gommateshwara by his general Chamundaraya at Sravanabelagula, which is in itself a monument to the zeal of the Jain kings during that great age.



**REDIFINING SCHOLASTIC PEDAGOGY - SOCIETAL
REFLECTIONS ON THE BHATTARAKA SAMPRADYA IN
DIGAMBARA JAIN SECT**

Dr.K. Puttaraju*

Topical Prologue

Jain religion has played a vital part of the cultural evolution in South India since several centuries. Jainism had clean & comprehensible access to political power as many important dynasties and kings who ruled over different parts of Karnataka were affiliated to this religion. Even kings belonging to other religions had to support Jainism because of their absolute control over trade and commerce. Various fields such as education, literature, architecture, sculpture and painting have benefited immensely from Jain artists and scholars.

This paper probes in detail about the scholastic attributes of Bhattarakas who were the heads of Digambara Jain institutions & who had managerial responsibilities of promoting scholastic advancement also. These Bhattarakas headed traditional Digambara Jain institutions. They were responsible for training scholars, maintenance of libraries, managing endowments, presiding over installation ceremonies and managing Jain spiritual institutions. Thus a bha??araka influenced both dharmas. He was an expert in all scriptures, had the authority to recite the suri-mantra (193 He was also responsible for preserving the religious & scholastic order. He was the head of the six limbs of the sangha such as shravaka, shravika, pandita (brahma), muni (vrati), aryika and Bhattaraka. Their pedagogic temperament & disposition was collectively mirrored in the didactic progression & societal advancement. Many educational institutions were set up for sponsoring spiritual education. Many scholarly works were composed.

The comprehensive sequence of Bhattarakas influenced both secular & religious learning. This paper investigates the influence of Bhattaraka sampradaya on the scholastic progression of South India with special reference to Medieval Karnataka. It collectively examines the consequential



incumbency of the Bhattaraka sampradaya & their immediate manifestation on the pedagogic advancement during this period.

Topical Introduction

Jain religion has played a vital part of the cultural evolution in South India since several centuries. Jainism had access to political power as many important dynasties and kings who ruled over different parts of Karnataka were affiliated to this religion. Even kings belonging to other religions perforce had to support Jainism because of their control over trade and commerce. Various fields such as education, literature, architecture, sculpture and painting have benefited immensely from Jain artists and scholars. This paper probes in detail about the scholastic attributes of Bhattarakas. Bhattarakas in the Digambara community¹⁹⁴ are the counterparts of the Svetambara Chaityavasins whom we have already met in the first section of this article as those monks who, fallen from the ideals of the great *vanavasis* (forest dwellers), had flocked to towns, residing in temples or *chaityas* or monasteries leading the life of a householder, yet calling themselves ascetics¹⁹⁵. As a matter of fact, the word 'Bhattarak' connotes the distinction of a Maharaja, literator, Muni, pujya or deva or acharya. 'Bhattarak' has been defined as one who is "well up in all shastras and kalas, organizer of gachchhas, large-hearted, influential and revealing¹⁹⁶." Notwithstanding the emergency permission awarded to Shwethambara *sadhus* for being clothed, nevertheless they have been ordained to live outside populated places, eat food unsolicited and keep themselves away from possessions *parigraha* of all kinds. Yet the influence of these *mathavasi* *sadhus* was on the increase to such an extent since the 8th century A.D. of the Christian era, that a *shastrartha* had to be convened in Patan in Gujarat to obtain removal of ban against the entry of *basatikavasis* in this capital city in the eleventh century. The Vidhichaitya movement against the Chaityavasins started in the eleventh century took half millennium to bear fruit as late as the end of fifteenth century in Gujarat and Rajasthan i.e. in the post-Lonka period¹⁹⁷.

No such movement, parallel to the Svetambara Vidhimarga, is discernible in the history of Digambara Church¹⁹⁸. Nevertheless



characteristic instances of sluggishness had begun to be pin-pointed in Digambara literature simultaneously with that of Svetambaras during the centuries of the Early Medieval Period for example "People, Sadhu-charactered, are scanty like enanent munis; alas! ascetic *munis* too, approach the villages for night-rest just like deer¹⁹⁹ 9th century) : "Wonder it is that naked people are still available in the Kali Age." (*Upasakadhyayana* : V. 10th century). " Certain evidence, available in the thirteenth century, indicates that *mathvasi* tradition may have crystallized in the eleventh and twelfth centuries among Digambaras for example Pandit Ashadhar in his Angara Dharmamrita (V. 1300 = 1243) has it that "in this Dark Age, god sermonizing Munis are seen here and there twinkling like glow-worm (*jugnju*) - Alas !" The process adopted by these Munis may be like this - they were wont to approach the towns for food; where they had now started tarrying, ending with residence in populated places resulting the establishment of dharma pattas of the bhattarakas of which the first patta is supposed to have come into existence in Delhi, the capital of the alien Turks for whose sake the Munis, applying the Apavad not only draped their nudity and obliged the harem ladies by their entry into inner apartment.¹ These examples led them as a class to take drapery for granted. As history repeat itself, the first Svetambara schism of V. 271 = 214 A.D., based on drapery, was now on the way to acceptance after a millennium !

The Bhattarakas head traditional Digambara Jain institutions²⁰⁰. He was entirely accountable for training scholars, maintenance of libraries, managing endowments, presiding over installation ceremonies and running Jain scholastic institutions.

The term bhattâraka was used for Acharya Virasena, Acharya Bhadrabahu and other notables. It was in the past used for leaders of religious orders in Shaivism, Buddhism and other groups, but currently it is applied to heads of Digambara Jain institutions. Unlike a Digambara monk, the Bhattarakas wear an orange robe, stayin a single place and are involved in management of assets of the institution.



SILENCING THE TIDES OF PHILOSOPHICAL ACRIMONY & RELIGIOUS ANIMOSITY – THE PROMOTION OF JAINISM DURING HOYSALAS

Dr.K. Puttaraju*

Topical Introduction

Philosophical Prevalence of Jainism in South India has an elongated history. Historical association of Jainism with Karnataka dates back to the 2nd century AD. Mythological Legends explain that Mahavira , the 24th and last Jain Tirthankara visited the places of Karnataka and initiated King Jivandhara of Hemanagada , country of the Kuntala desa i.e. Karnataka region. This is the available description for the preliminary& initial stages of Jainism in Karnataka²⁰¹. Bhadrabahu, the famous Jain pontiff, accompanied by his disciple Chandragupta Maurya the great king of Magahdha, and several followers came to Chandragiri Hill near Sravanabelagula . Since he was breathing his last , it is said that he desired his disciples to inculcate the doctrines of the Jain religion²⁰². This boosted up the popularity of Jain doctrines in the surrounding areas²⁰³. The propagation work by his disciples propelled the spread of this religion in Southern parts of Karnataka. Chandragupta Maurya 's long lasting presence in the hill enthused the Jain religious sentiments ²⁰⁴. These developments stimulated the broadening of the Jain tenets & the accession to royal support thus became a privilege²⁰⁵. Soon after many smaller kingdoms in & around Karnataka embraced Jainism & instantaneously the religion found regal support²⁰⁶. A host of dynasties started supporting Jain religion & this paved way for construction of Basadis & consecration of Jain images. The rulers their ministers their commanders their families started boosting this religion through land endowments & financial grants²⁰⁷.

The Hoysalas were an indigenous family of kings who ruled South India & witnessed a majestic legacy of rich culture, fine arts, and art & architecture assisted the spread of this religion proving their catholicity & cohesion. Their religious policy augmented the spread of Jain religion besides new found Sri Vaishnavism²⁰⁸. This paper probes in detail about the measures taken to enhance Jain religious doctrines during the rule of



Hoysalas. It is said above that it was Ganga raja who converted the whole of Gangavadi into a Kopana by repairing numerous basadis of the region²⁰⁹. He founded the village Jinanathapura, built a Chaityalaya at Sravanabelagula in commemoration of his mother and constructed the huge enclosure wall around the statue of Gommateshwara at Sravanabelagula²¹⁰.

The valiant sons of this Commander of the armies, Ganga raja, provided generous grants to Jain religious institution organization and even constructed a grand basadi as well. The important of which was Parshwanatha Basadi at Dorasamudra. It was renamed 'Vijayaparshwanatha basadi' by king Vishnuvardhana. The two brothers Mariyane and Bharatimayya who were ministers and commanders of Vishnuvardhana followed the policy of Ganga raja in invigorating Jainism²¹¹. This helped the building up of several Jain temples & religious institutions in Hoysala empire. Queen Shantaladevi, the elder queen of King Vishnuvardhana constructed a basadi named Savathigandhavarana basadi at Sravanabelagula. She was a staunch Jain follower who performed Sallekhana ritual²¹². Punisaraja dandadhipa²¹³ another Commander in chief of Hoysala king Vishnuvardhana built a Trikuta Jinalaya named Punisa-Jinalaya in Arikottara²¹⁴. He also renovated various basadis²¹⁵. Chattaraja, another Commander of Vishnuvardhana, along with his brother Chavana constructed two basadi as '**Parokshavinaya**' to their mother-Kamavve at Herjjadi²¹⁶. King Vishnuvardhana himself made grants to Poysala-Jinalaya constructed by the Commander in chief, Dandanayaka Vinayaditya. Jain pontiff Prabhachandra Siddhantadeva received the grant. The tradition of religious forbearance was continued by the successors of king Vishnuvardhana²¹⁷. Besides giving grants and repairing the old constructions, new kings started constructing Jinalayas, excavation of tanks & agraharas²¹⁸ and attached to them. However, in later times we find some earlier Jain constructions being converted as temples of either Shiva or Vishnu and villages were renamed and converted as Agraharas²¹⁹. It is debated that the royal patronage accorded to Srivaishnavas was misused to a certain extent after the fall of Hoysala empire²²⁰.

The philosophical disputations & disagreement between Srivaishnavas and



Jains attracted the attention of the Vijayanagara king Bukka I who pronounced that there should not be any divergence between the Vaishnava and Jaina creeds and that the Vaishnavas should continue to defend the Jaina followers as before . Imperial protection to the Jains continued in later years also²²¹ .

Jain poet Kavi Padma was honored for writing Nishadhi padya meaning hero stone epigraphs and he was accorded Agra pooja meaning primary salutations for his scholarly credits ²²² .An inscription set up in memory of the Jaina preceptor Abhaya Chandra deva as an obsequies rite by Padmavathiyakka at Tolalu grama in Belur taluk is note worthy . She got constructed a basadi for ritual purposes²²³ . Famous Jain pontiff Abhaya chandra received gifts from king Vinayaditya and Queen Kereyabbarasi in 1062 A.D.²²⁴ An inscription from Belur registers a grant of to Mallinatha Jinalaya²²⁵ .

The inculcation of the doctrine of Bhakti, its steady advancement as a social movement and its application as a social hypothesis had far reaching impact on society during this period²²⁶ . The society showed immediate reciprocal of universal acceptance to the doctrines proposed by this movement²²⁷ . So far a conventional society the Hoysala society witnessed an overdose of new doctrines which portrayed effortless living and high thinking through a unique approach called Bhakti literature²²⁸ .All Hoysala kings followed a highly precautious and watchful religious strategy and endeavored to quieten the rising tides of socio religious confrontations by fostering religious harmony and peaceful co-existence among all subjects alike. ²²⁹ .All the Hoysala Kings being highly anticipatory about futuristic religious conflicts ,followed many determined and cautiously designed moves to lighten the bitterness among religious sects and other new emerging social groups there by anchoring as a shield, controlling divisive tendencies at bay.²³⁰ .Our study intricately explored these several dimensions of socio religious conflicts and investigates into the rationale behind promotion of such religious tendencies during Hoysala period²³¹ .



Summarizing

Thus Jain religion flourished in Hoysala empire through generosity & benevolence of all the Hoysala rulers alike . The innumerable land donations , land grants & endowments supported the spread of Jain doctrine. Even though the scenario changed with the conversion of King Bittideva to Srivaishnava sect , there were a hoard of royal women , clansmen , ministers & commanders who continued their fathom support to Jainism & helped it prosper. The toleration & broadmindedness of the Hoysala people supported the endured continuation of this religion. This facilitated Jainism to survive & endure alongside other thriving religions of the period²³².



PRONOUNCEMENT OF EQUALITY - PARTICIPATION OF WOMEN IN RELIGION - POSITION OF WOMEN DURING HOYSALAS

Dr.K. Puttaraju*

Topical Prologue

The role of women in Medieval Indian society specially during Hoysala period is noteworthy. They were performing political, social, cultural, religious and monetary activities though modesty & intelligence. Their responsive attitude was considered the highest among their grace. This high intrinsic ideal of womanhood and feminine virtues are reflected in the epigraphs of this region. These women are referred to as peerless on earth presumably noted for their beauty and virtues. They are compared to Mythological heroines in their virtuous propensity. Women enjoyed freedom of movement and expression and were accorded a position of dignity and respect in the family and society despite her education and liberation. Hindu woman was expected to portray and reflect the virtues of womanhood and fulfill her prime responsibility as a wife and mother. These roles required of her certain prescribed behavior and rights and responsibilities in return for which she was assured of maintenance, support and respect.

We can assess the role of women in the following respects. Jainism supported participation of women to thrive in all fields. We find references to women who were very catholic & forbearing in conducting religious activities. This helped the propagation of Jain doctrine in these areas.

We find from epigraphs & other sources that the women had ample opportunities to cultivate the religious urge and give concrete expressions to it in their own way. It is interesting to know that not only women belonging to upper strata but also even ladies with humble origins took an active part in constructing the temples for various gods and various religious monuments such as basadis, feeding homes for ascetics, & mutts.

Women from all sections of life offered liberal grants of lands and money for various varieties of worship festivals for maintenance of gods' chariots, building lamp lighting for priests etc for feeding the ascetics & others. This



exhibits the equality of women in society. This also depicts the democratic spirit that prevailed in the society in religious matters. All these works were considered as meritorious in society. It was a tradition of good faith that kept them to bestow such huge endowments. We have instances to show that women could follow any religion²³³.

The example of Hoysala queen Shantala showed that even women could achieve greatest spiritual bliss through self efforts. They kept alive the spirit of healthy religious tradition & helped it continue through their own selfless contributions²³⁴. They were very compassionate and clever in their dealings and helped their husbands in decision making. The contributions of women in enriching & elevating this culture has been very immense. A large number of epigraphs provide an insight into the role of women in society. Epigraphs have eulogized the royal women which shows that they commanded high respect²³⁵. They were the transmitters of a rich cultural heritage and participated in all cultural activities. They could thus gift lands, convert villages as Agraharas, erect stone epitaphs, build Jinalayas, consecrate images, renovate temples, build extensions to temples. Their support also was extended to building works of public utility such. Many women indulged in various welfare activities both socio religious and administrative. This explains their responsibility towards heralding a good administration. Above. This discussion goes to depict the empowerment of women as seen through epigraphs. Their involvement in these activities was the outcome of the progressive societal life boosted by Hoysala kings who were the epitome of benevolence and good administration²³⁶.

This record is special because Chandaladevi wife of senior queen of Hoysala King Vishnuvardhana gifted the hamlet of Kavanahalli in the village of Mandagere for the worship and offerings and feeding the ascetics in the veera kongalva jinalaya.²³⁷ It is said that this village was received as Baluvali meaning a gift by the queen from her father Prithvi Kongalvadeva²³⁸. Another record mentions pledging of land by a lady²³⁹. Several women belonging to lower class of life also gave donations to several temples. Epigraphs mention Artists women as donating services to temples through their inherited property.



Jaina women Maravve and Balabbe are said to have been disciples of Madhava Chandra, a Jaina pontiff belonging to Mula sangha, a sub sect of Jain philosophy²⁴⁰. A Record from Thumba devanahalli from Belur records the construction of a basadi by Asavabbarasi queen of Kadamba chief Ereyanga deva²⁴¹. Chandaladevi, wife of senior queen of Hoysala Vishnuvardhana gifted the hamlet of Kavanahalli in the village of Mandagere province for the worship and offerings and feeding the ascetics and students in the Veera kongalvadeva Jinalaya.²⁴² With the rapid spread of Jainism there arose several Jaina settlements in various parts of Hoysala empire & also in South India. Some women erected hero stones in memory of valorous deeds of their husbands brothers or fathers²⁴³.

The setting up of a Nishidhi stone in memory of Maravve wife of Kama dandadheesha is recorded with great authenticity²⁴⁴. Another lady Shantavve set up a hero stone for her deceased husband Dasadeva.²⁴⁵ Chagavve devi wife of Rahalla set up a stone as Paroksha vinaya²⁴⁶. Maravve wife of Benaka paid 562gadyanas for the maintenance of a temple²⁴⁷. Merchant Kesava setti and his wife Keleyabbe gave ample donations to temple²⁴⁸. Honnajamma daughter of peddajiyamma got herself a stone cot for god²⁴⁹.

Another epigraph registers a deity set up by Kavadeyara Jakkavve²⁵⁰. Registers a grant of 7 villages by Padmala devi and Ketaladevi²⁵¹. It records a gift of 5 panas each by paatraada visavve lakhavve chandavve to goddesses Gauri for uyyale bagina²⁵². One epigraph Registers a grant of 17 gadyanas by dancers Nagavve Chandavve and Gopavve²⁵³. One epigraph Register a grant by a dancer who was a daughter of Kallavve who was a singer²⁵⁴. One epigraph Registers a grant of golden covering of the weight of 10 Gadyanas by Paatrada Aneya Mallavve²⁵⁵. Registers a grant of 5 panas for a swing to goddess Gauri by a lady²⁵⁶. Mahadeviyakka wife of mahapasayitha gopaladevanna donated three gadyanas for a temple maintenance²⁵⁷.

One epigraph records a grant of lands to temple by poy sala Gowda's wife Kalabbe gaudi²⁵⁸. An Inscription of this region records a gift of the village Malligere by Piriya Padiyarathi Mallavve wife of padiyara Singhana



with the permission of king to the daily service of the temple Mallikarjuna²⁵⁹. Gauriyakka daughter of Maheshwara Bhatta donated the land of one vritti²⁶⁰ to Shiva temple at Kumaranahalli ²⁶¹. Another record registers consecration of a Jain temple by Madala devi wife of Bopi Bhatta²⁶².

Summarizing

Thus women during this period assisted the promotion of Jain doctrines. The royal women helped the Jain monasteries with land money endowments while the women of the common women helped the cause of Jainism through practice of Jain rituals. The status of women were high in the upper strata of society Their rights of property and possessions might be presumed through the vociferous charities and contributions. Women could thus bequest lands, convert villages as learning centers, erect stone epitaphs, could build jinalayas, could consecrate images, could renovate temples, could build extensions to temples etc. Their support also was extended to building works of public utility such as building tanks anicuts bands and river canals. This above narrated discussion goes to depict the empowerment of women. During this period many women indulged in various welfare activities both socio religious and administrative. They had the power to express their like individuality in religious matters such as Queen Shanthala continued to be a Jain follower even though her husband king Vishnuvardhana switched over to Sri Vaishnavism.

This also explains their responsibility towards heralding a good administration. Their involvement in all these activities was the outcome of the progressive societal life boosted by Hoysala kings who were the epitome of benevolence and good administration. The middle and lower cadres of women also exhibited potentialities of empowerment. Our study observed many women belonging to these classes could emerge as privileged in donations and endowments whether to religious purposes or for public utility purposes. Epigraphs were scrutinized as having been prime evidences of these charitable acts by women. Even though several social tribulations such as Sati deaths, molestation deaths, forced deaths, suicidal deaths have been reported, by and large women had egalitarianism on par with men in socio economic and religious transactions.



DEMONSTRATION OF VALOR, GALLANTRY & SECULARISM - PROMOTION OF JAINISM THROUGH MILITARY GENERALS UNDER HOYSALAS

Dr.K. Puttaraju*

Topical Introduction

The Hoysala period witnessed several epoch making events in the history of South Indian religion. The advent of Sri Ramanuja had a far reaching influence on several kings of the dynasty. Besides, customary Jainism had to struggle scrupulously to withhold its sanctified identity²⁶³. The doctrinal ambush of New found Veerashaivism & Sri Vaishnavism into the Hoysala territorial mainland had great impact on societal. But it was hailed by royal patrons Ministerial personnel & dynamic military officers, commanders, & Generals²⁶⁴. The Jain religion which was under massive attack from new sects had to be promoted vigorously by its followers. The intrinsic ingredient of Jain doctrines had to be rejuvenated which called for reflective participation by these men of swords²⁶⁵. Thus during Hoysala period we find a huge number of references to the Military generals & commanders who were dedicated to the cause of Jain religion & promoted it vigorously²⁶⁶. Epigraphs mention several names under Hoysala kings who were incredibly associated with the sponsorship of Jain religious activities²⁶⁷. These persons are commemorated through special eulogies as well. They were not only associated with acts of gallantry & valor they were also enthusiastic in promoting socio- religious assignments for smoother societal solidity²⁶⁸. These generals exhibited heroism, bravery & Religious tenacity. The epigraphic sources portray the secular temperament & disposition of these great generals²⁶⁹. This paper probes in detail about the contributions of the praiseworthy men towards promotion of Jain doctrines & their accomplishment in endorsing societal cohesion during times of religious cataclysm²⁷⁰.

1. BALADEVAIAH

Baladevaiah was the commander of armies under Hoysala king Vishnuvardhana. He was the third son of king Arasaditya and Pochambike.



His two elder brothers were Pamparaya and Harideva. He supported the cause of Jain religion through building basadis²⁷¹.

2. AICHA

The nephew of Gangaraja was Aicha who was the Military General under Hoysala king Vishnuvardhana. He constructed several Jaina temples at several places²⁷², and died through performing *Sallekhana ritual*. Boppa, son of Gangaraja got built *Nishadhi stone* in memory of his cousin²⁷³.

3. VISHNUDANDADHIPA

Vishnu dandadhipa was another experienced Commander under Hoysala king Vishnuvardhana.⁵ He was dynamically involved in conquest of various places for his master²⁷⁴. He became the most proficient Commander posting victories in several battles²⁷⁵. He was a close associate of royal family. He was known for his dutiful, virtuous and charitable nature. He undertook several public deeds, & constructed a Jaina temple in the capital city of Dorasamudra²⁷⁶. His teacher Trikala Traividya deva motivated him to embark on several societal & community works. He donated a village for continuation of educational services. He also endowed lands for the management of Jaina temples in the surroundings and helped the permanent feeding of Jain saints²⁷⁷.

4. MADIRAJA

One Jaina Minister of king Vishnuvardhana was *mahapradhana madiraja*. His religious virtues & community oriented meritorious activities have been praised in several epigraphs²⁷⁸. He was commander of armies, besides he was a great scholar, academician & a great orator & his scholastic arguments were very renowned. Learned Scholars & erudite people in the educational centers & mutts praised his presentation skills. He also kept the account of the treasury of the royal court. His teacher was Sri Pala Traividya deva. The four *commanders* of king Narasimha, the successor of king Vishnuvardhana were Devaraja, Hulla, and Ishvara Chamupa²⁷⁹.



5.DEVARAJA

Devaraja was one of the major commanders as found in the inscription.² His *belonged to* Kauashika gotra. Being pleased by his faithfulness and devotion to religion, Hoysala king Narasimha endowed him with village Si $\frac{1}{2}$ ranahalli where Devaraja built a Jaina temple. The Hoysala ruler gave ten *Honnus* in charity for this & named the village Parshwapura²⁸⁰.

6. THE DANDANAYAKA

He defeated the enemies in the battlefield and sacrificed his life. King Narasimha made his son Santiyanna, the Dandanayaka of the army. He constructed the *basadi* in commemoration of his father and granted charity for its regular maintenance²⁸¹.

7. ISHWARA CHAMUPA

He has been mentioned as *Senapathi* of the army of Hoysala king Narasimha in the inscription.² He was the son-in-law of *mahapradhana* Chamupa. Ishwara Chamupathi repaired the Jaina temples and his wife Machiyakka constructed a Jaina temple and a tank. His teacher's name was Gavimukta Munipa²⁸².

8. RECHARASA

Even during the reign of Hoysala king Ballala II, successor of Narasimha there were some Jaina *Senapathis* who rendered valuable service to the Hoysala Kingdom. One of them was Recharasa. He was devoted to Jainism. He consecrated several Jaina image at Arasiyakere. For the administration & supervision of the temple, he received a village from the king Ballala II and entrusted it to his teacher Singara nandi siddanthadeva. It was named Elekoti.¹In 1182 A.D., Recharasa was *dandadhipati* of the Kalachuri ruler Bijjala. He subjugated several regions from the Kalachuri rulers²⁸³. a. He granted charity to Shanthinatha Jaina temple. From the Sravanabelagula inscription,³ it is known that he performed the installation ceremony of Shanthinatha and entrusted the *Basadi* to Shringaranandi of Kolhapura²⁸⁴.



9. BUDHIRAJA

Another Senapati of Hoysala king Ballala II was Buddhiraja. He has been called *minister or manthri & sandhi vighri* and in the inscription⁴. He possessed *Chaturvidha panditya meaning a master of all four learning skills*, and he could compose poetry both in Sanskrit and Kannada language In 1173A.D. during the time of *Pattabandhotsava* of king Ballala, he got built the Trikuta Jinalaya at the place Marikali and he offered this village to his teacher Vishwapujya siddhanthadeva²⁸⁵. He also provided this temple with money & provisions for the worship of Jain theerthanakras in the temple, its renovation, & *Maintenance*²⁸⁶.

10. CHANDRAMAULI

Chandramauli was the Minister under Hoysala king Ballala. He was well versed in *all kinds of sciences Shastras, Agamas, Logic, Grammar, Upanishads, drama, poetry, etc.*, and was he was closely associated with king Ballala⁵. Though he was Shaiva, he was moderate towards Jainism. His wife Achaladevi was exceedingly dedicated towards Jainism.. His wife got constructed the Parswanatha temple of Sravanabelagula, and Minister Chandra Mauli himself requested the king Ballala to bestow village Bammeyana Halli village in charity for worship of the temple²⁸⁷.

11. NAGADEVA

Nagadeva was the Jaina Minister Hoysala king Ballala II. He was the son of Bommadeva Sachiva. Epigraphs eulogize him as the protector of Jaina temple, As he was faithful to his master the king made him *pattanaswami*. His teacher's name was Nayakeerthi siddhanthadeva he erected basadis in front of Parshwanatha basadi in Sravanabelagola he also built a *Nishidhi* stone in reminiscence of his great teacher. He got *Nagara-Jinalaya* built in Sravanabelagula and donated lands for it's maintenance.

12 MAHADEVA

Among the Jaina Ministers, Mahadeva dandanatha was note worthy. He was *Mahapradhana* of mahamandaleshwara Ekkalarasa. His teacher's name was Sakalachandra Bhattaraka. It is known from the inscription² that he got constructed the beautiful Jaina temple at a place named Uddhare



in 1198 A D , and named it Eraga *Jinalaya*. He gave several charities for worship and renovation of the temple, and different charities from Ekkalarasa.

13.KAMALAIH MACHAIH

In the inscription³ of 1200 A.D. found from the village Kumbeyana halli, a name of another Jaina Minister is mentioned. He was *Mahapradhana Sarvadhikari* and *Tantradhyaakash* Kamamyya Machaiah . He donated to Parivadimalla *Jinalaya* in Kumbeyanahalli village he was supported by his father-in-law in all his endeavours. It was constructed in 1200 A.D.²⁸⁸ ,

14.AMRITA

Amrita was another *General* of under Hoysala King Ballala II . He was also the *Mahapradhana meaning Chief Minister under him* . He has been praised in the epigraphs as *Kavikulaja* and & as belonging to *Chaturthavarna* or Shudra caste . He built a Jaina temple called Ekkoti Jinalaya in 1203 A.D. He performed *several Jain rituals* He donated land for the up keep of *Jain Munis*. He erected a temple, big tank and one *Anna chattra* or feeding house for feeding ascetics , at the birth place Lokkundi He was helped by his brothers in these deeds of righteousness & charity. They established one *Agrahara* or educational institution for the spread of educational traits and They constructed a water-tank with the intention of promotion of agriculture²⁸⁹ . They were liberal & tolerant even towards the Non-Jaina followers. They constructed a temple of Amriteshwara, also²⁹⁰ .

15. MADHAVA

Madhava Dandanayaka is also found mentioned in the inscription³. He has been genealogically related the family of Veera mahadevayya. His teacher was Madhavachandra Bhattaraka. He died as *through eh ritual of Samadhi marana* meaning giving up all family relationships & being isolated. He helped the construction the Jaina temple. In this inscription, there is mention of another Dandanayaka by name Machigowda. His teacher was Madhavachandra Bhattaraka He also died through Samadhi marana²⁹¹



16.KESHIRAJA

A Jaina Minister Keshiraja of the Yadava king Mahadeva of Devagiri is found mentioned in the inscription. He was a pupil of Acharya Padmasena. After the death of his wife Lakshmi devamma, he got the Jaina temple built in commemoration of his devout wife & donated it²⁹². He requested the king to assign a village for the management of a Jaina temple. After meeting the local Gauda people, he himself donated the required land and obtained liberal donations from others for its management²⁹³.

17.GENERALS MARIYANE AND BHARATA

The two brothers Dandanayaka Mariyane and Dandanayaka Bharata were Generals under Hoysala ruler Vishnuvardhana. Some inscriptions give introduction to their dynastic lineage²⁹⁴. Hoysala ruler Vishnuvardhana understanding the valor, gallantry & martial potentials of Mariyane Dandayaka, made him one of the Top Generals. These two brothers were warriors, as well as devoted to Jain religion. It has been mentioned in epigraphs that his abundance of wealth was meant for the construction of Jain temples, kindness for all beings, his soul for the worship of Jain pontiffs and charity for Jain Munis and ascetics²⁹⁵. The teacher of these two brothers was Jain pontiff Gavimunimukta Vrati, disciple of the Acharya Meghanandi of Devogala Pustaka gachchha²⁹⁶. These two brothers affiliated to the court of King Narasimha, son of king Vishnuvardhana. These two got sovereignty of three villages including Sindhageri by paying five hundred Honnus to the ruler Narasimha. Both were very close to the hearts of Narasimha and his wife Ketala devi. It has been mentioned in epigraphs that his abundance of wealth was meant for the construction of Jain temples, kindness for all beings, his soul for the worship of Jain pontiffs and charity for Jain Munis and ascetics²⁹⁷.

18. GENERAL HULLA

He was a statesman²⁹⁸ under Hoysala king Vishnuvardhana and he died during the rule of Ballala II. His parents were Yaksharaja and Lokambike. His brothers governed country loyally. He was a notable General during the reign of Hoysala ruler Narasimha I. He has been traditionally



called as one of the "Trios of Jainism" for promoting Jain doctrines in Gangavadi province. He showed intense apprehension in the reinforcement of Jain religious tenets²⁹⁹. He established a chattra or house of charities at the Jain pilgrimage center. He endowed considerably to the construction of Jain basadis, for their repairs and renovations as well. He granted certain villages for setting up feeding houses for Jain ascetics. Since he was an adherent of Jain religion he erected the Chaturvimshati basadi, Bhandari basadi and other basadis³⁰⁰.

ACHALA PRAKASHA SWAMY

A highly honored preceptor of the Hoysala king Ballala II was Achala Prakasha Swamy. He is described as knowledgeable in all the branches of learning, including a study of the Vedas, Upanishads, Smritis, Nyaya, Mimamsa, Puranas, Kavya, Nataka, Alankara, figures of speech, fine arts, mantra, tantra, mathematics, music, architecture etc. However, he seems to have been highly skilled in all Yogas and Yogasanas; he had mastered yogic exercises³⁰¹.

Achalaprakasa's speeches in the great assemblies were highly famed. He would be engaged in discourses of Shruti, Smriti and the Puranas, quoting the authorities from the Shastras impromptu, with fine gestures of hands and keeping the audience in ecstasy. He was an excellent debater and a great dialectician. The king acclaimed him as Vidya Chakravarthin. This guru had his own group of disciples, with personal service and personal talks on the subject to be taught. This led to the development of the oratory & rhetoric discussions of several theoretical issues during medieval times. Argumentation as a part of learning became popular because the teachers and the taught had to express themselves before a scholastic audience to prove their opinions, thoughts & view points. The scholars of this period thus held titles relating to argumentation skills³⁰². The Educational centers became great center of debate, deliberation & heated discussion. Another record mentions mahanandi siddantha deva who is said to have written four works siddantha saara sravakacharya saara padartha shikhara and shastra saara which together is called as Abhinava Saara the genealogy of the pontiff is also mentioned³⁰³.



SUPPORTING A SOCIO RELIGIOUS CAUSE - PROMOTION OF JAINISM & STATUS OF WOMEN DURING HOYSALA PERIOD

Dr.K. Puttaraju*

Introduction

The Hoysala kings ruled South India and were the bastions of rich culture, copious fine arts and cohesive social life. Their contributions to societal, cultural, religious, philosophical and architectural life is very significantly remembered in the annals of Medieval South Indian history. The Hoysala kings were very precautious in their socio religious policy because they ruled over a large area with subjects following different religions & sects. Jain religion which was a royal religion along with Shaivism, Sri Vaishnavism, was boosted by royal patrons both women & men equally. This paper deals with donations of women towards uplifting Jain religion during Hoysala period with special reference Chandaladevi the senior queen of Hoysala King Vishnuvardhana.

Position of Women in Medieval South India

Position of women in medieval south India represents the status of women during this period. One of the truest measures of a nation's advancement is the status of its women population. It is through the women that a new generation comes up. As portrayed in history and mythology a woman a Hindu women was educated and several of them achieved fame as scholars some were philosophers and some were queen regents. Women enjoyed freedom of movement and expression and were accorded a position of dignity and respect in the family and society despite her education and liberation Hindu woman was expected to portray and reflect the virtues of womanhood and fulfill her prime responsibility as a wife and mother. These roles required of her certain prescribed behavior and rights and responsibilities in return for which she was assured of maintenance, support and respect. During Hoysala period also women patronized the religion of their choice.

Promotion of Jain Religion

The historicity of Jain tradition is amply borne out both by literacy



and archaeological evidences. The evolution of and development of Jain religion in Hoysala kingdom forms an integral part of the study of Jainism in Medieval South India. Among the various religions that existed in Karnataka Jainism is the oldest. This religion has given lot of contributions to the development of culture, society, religion, art and architecture. The building of Jain basadis among Jain devotees forms an interesting topic. The erection of Jain images of theerthankaras and their attendant deities forms an important topic in the history of Architecture of Jain Basadis³⁰⁴.

JAINISM & WOMEN -Jainsim also allowed women to thrive in all fields.- Jain women Maravve and Balabbe are said to have been a disciple of Madhava Chandra of Jaina Mula sangha³⁰⁵. A Record from thumba devanahalli records the construction of a basadi by Asavabbarasi queen of Kadamba chief Ereyanga deva³⁰⁶. Chandaladevi wife of senior queen of Hoyasla Vishnuvardhana gifted the hamlet of kavanahalli in the village of Mandagere for the worship and offerings and feeding the ascetics and students in the veera kongalva jinalaya.³⁰⁷ With the rapid spread of Jainism there arose several jaina settlements in various parts of South India. Especially Karnataka.

A Note on Sravanahalli Record

This epigraph refers to a gift of Kaavanahally a hamlet of the village Mandagere by Chandala devi the senior queen of Hoysala Vishnuvardhana and her younger brother Duddamalladeva for worship and offerings and feeding the ascetics in the Veera Kogalva Jinalaya. The gift was made over to the Jain guru Prabhachandra Siddantha deva disciple of Meghachandra Trividya deva of Mula sangha³⁰⁸ Desiga gana pustaka Gachcha and Konda kundavaya³⁰⁹. It is said that the Village Mandagere was received as baluvali³¹⁰ by the queen from her father prithvi Kongalvadeva. Some other epigraphical information throw light on this³¹¹.

Historic Importance of The Record

1. This record is important because of following reasons
2. It mentions Jain schools of philosophy
3. It mentions Siddantha deva disciple of Meghachandra Trividya deva



of Mula sangha

4. It mentions that the Village Mandagere was received as baluvali by the queen from her father prithvi Kongalvadeva.
5. Royal women had property rights which they claimed through fathers as ancestral property.
6. It is known that Kongaldeva was the father of Chandala devi and kongalvas were feudatories of Hoysalas.
7. It is known that even though her husband king Vishnuvardhana was attracted towards Sri Vaishanva religion she continued to support Jain religion through benefactions.
8. Royal Women could choose their socio religious ties on par with their husbands.

The Implications of Endowments by Women

During Hoysala period many women are mentioned in epigraphs as to have donated lands or money or other assistance to their express their within religion Their empowerment of rights can be seen in following records.

1. Chandaladevi wife of senior queen of Hoysla Vishnuvardhana gifted the hamlet of kavanahalli in the village of Mandagere for the worship and offerings and feeding the ascetics in the veera kongalva jinalaya.³¹²
2. It is said that this village was received as Baluvali by the queen from her father Prithvi Kongalvadeva³¹³
3. Another 12th century inscription eulogizes Bammavve of kikkeriyapura as devotee of god Brahmesha³¹⁴
4. Kikkeri 27 refers to royal gift of the village Boovanahalli to the brahmeshwara temple built by bammavve nayakiti³¹⁵
5. Some women erected hero stones in memory of valorous deeds of their husbands brothers or fathers³¹⁶.
6. Malavve elder sister of Maleya got erected a hero stone³¹⁷



7. Women also laid down their lives as garudas³¹⁸
8. The stone inscriptions and hero stones proudly mention the genealogies of such lenkas who became garudas³¹⁹
9. These are described as the nayakas of lenkavali and as the senanayakas of the nayakas in charge of kannadiga manneya.
10. They were administering kabbahu nadu sivaneya nayaka along with five lenkas had given up his life when Ballala deva died
11. Like wise Lakkeya nayaka and his wife gangadevi and 3 other lenkas had become garudas.³²⁰
12. Ganda narana setti and his wife maravve nayakiti are stated to have become garudas to the Hoysla king Ereyanga while his son hoyisala setti and his wife machavve nayakiti had laid down their lives with Bittideva their son kureya nayaka with the wives maravve and chikka madavve and seven lenkas became garudas to Narasimhal
13. Rangeya nayaka son of kanneya nayaka with his wives ketavve nayakiti hinnavve anyakiti and manchavve nayakiti ten lenkitis and 21 lenkas became garuda when Hoysala Nrasimha III died.³²¹
14. Another inscription refers to the construction of Bhairaveshwara temple at Bommayanayakanahally or Bhiaravapura By rekhavve elder sister of mahapradhana Someya dannayaka. She converted the village into an agrahra and granted it with 4 vrittis of god and some lands to her son in law Mareya nayaka the Sthanika of Machanakatta her daughter Tippavve and Tippavve's daughter Soyakka³²²
15. Sometimes stone inscriptions were erected by officers in commemoration of queens for example the mahapradhana Adisingeyya nayaka converted the village of Kallhalli into an Agrahara and renamed it as Devalapura after the queen Demaladevi³²³
16. Madala mahadevi consecrated the grant of a village to god



Tuvveshwara³²⁴

17. Another record refers to the renovation of the ranaga amantapa and probably also the mukha mantapa by a woman who was the daughter of Bogegowda grand daughter of Marinnanje gauda and great granddaughter of Boge gowda³²⁵
18. A hero stone records the death of Nagaya son of Bangali Ereyamma in a cattle raid³²⁶
19. An inscription records the construction of Jain temple at Heragu and consecration of a deity of Chenna Parshwa antha by Jakkavve she was disciple of Nayakeerthi Siddanthachakravarthi of Mula snagha desiya ganaPustakagachccha and Konda kondanvaya for worship offerings of and feeding ascetics after making a request to king³²⁷.
20. Muguluru holds a Nishidhi inscription that registers the death by Sallekhana of Vasudevapujyadeva disciple of purpasena siddhantaadeva belonging to arungalnaya of Nandi sangha in Dramlila sangha
21. Another record from Heragu records registers a grant of a land to the basadi at heragu by Hoysala king Ballala³²⁸
22. Another inscription from this place mentions the grant of income from customs and tax on an oilman; s house for a perpetual lamp in the temple of Chenna parshwa of Heragu by customs officers³²⁹
23. Another inscription from this place mentions the grant made to Anni Bhattaraka who was a pontiff of a mutt³³⁰
24. Another inscription from this place mentions the Consecration of the Jain image of Sumathi Bhattaraka by a setti of Shathigrama the preceptor belonged to Mula sangha³³¹.

Women showed high responsibility in conducting religious ceremonies in bestowing gifts in Women could thus gift lands, convert villages as Agraharas, erect stone epitaphs, could build jinalayas, could consecrate images, could renovate temples, could build extensions to temples



such as Mantapas and Gopurums etc. This above narrated discussion goes to depict the empowerment of women. During Hoysala period many women indulged in various welfare activities both socio religious and administrative. They had the power to express their like mindedness of converting the villages as Agraharas and educational centers. This also explains their responsibility towards heralding a good administration. Their involvement in these activities was the outcome of the progressive societal life boosted by Hoysala kings who were the epitome of benevolence and good administration.

The Conclusion

Thus we find from epigraphs sources that the women had ample opportunities to cultivate the religious urge and give concrete expressions to it in their own way. It is interesting to know that not only women belonging to upper strata but also even ladies with humble origins took an active part in constructing the temples for various gods and various religious monuments such as basadis and feeding homes for ascetics, mutts. women from all sections of life offered liberal grants to such as lands and money for various varieties of worship festivals for maintenance of gods chariots building lamp lighting for priests etc for feeding the ascetics & others. This exhibits the equality of women in society. This also depicts the democratic spirit that prevailed in the society in religious matters. All these works were considered as meritorious in society. It was a tradition of good faith that kept them to bestow such huge endowments. We have instances to show that women could follow any religion³³². The example of Hoysala queen Shantala showed that even women could achieve greatest spiritual bliss through self efforts. They kept alive the spirit of healthy religious tradition & helped it continue through their own selfless contributions.



References

- 1 The decline of the Shatavahana power in the Deccan was followed by the rule of many lesser dynasties like the Chutus, the Abhiras and the Ikshvakus during the third century A.D. in the present Karnataka area.
- 2 It an indication to his enhancement of political sway which is provided by the titles and epithets assumed by its rulers
- 3 Yet another legend is that Mayurasarma was born to a sister of Jain Thirtankara Ananda Jina vritindra under a Kadamba tree. All these legends are from the records of the later Hangal Kadambas and Kadambas of Goa, George M. Moraes (1931), The Kadamba Kula, A History of Ancient and Medieval Karnataka, Asian Educational Services, 1990, p7
- 4 The Devagiri Plates of Krishna Varman I connect the Kadamba family with the Nagas. Another account speaks of the Nanda origin of the Kadambas.
- 5 Chopra P.N., Ravindran T.K., Subrahmanian N. (2003), History of South India (Ancient, Medieval and Modern), Part 1, Chand publications, New Delhi
- 6 The dynasty later continued to rule as a feudatory of larger Kannada empires, the Chalukya and the Rashtrakuta empires for over five hundred years during which time they branched into Goa and Hanagal .George M. Moraes (1931), The Kadamba Kula, A History of Ancient and Medieval Karnataka, Asian Educational Services, 1990, p8
- 7 Kamath Suryanath U, -A Concise history of Karnataka from pre-historic times to the present, Jupiter books, 2001, MCC, Bangalore (Reprint 2002), pp 30–39
- 8 Many records like the Kudalur, Sirsi records speak of grants made by them to scholarly Brahmins
- 9 which is considered their family deity.
- 10 The gifted land was called 'balo vara-kshetra The village of Kheta where the field existed' belonged to the holy Arhants or the priests of Jain sect , who are stated to be 'the Saviours of the three world',
- 11 modern Halasige in Belgaum District



- 12 Dr. Jyotsna Kamat. "Kadambas of Banavasi". 1996–2006 Kamat's Potpourri
- 13 There are a number of families among the Jains in South Kanara who even today possess the surname 'kella'. There is a village by name Kella Puttige in Karkala taluk of the South Kanara District which was once a strong hold of the Kellas.
- 14 The probable date of this donation might be 458 AD
- 15 issued during his 4th regnal year 459 AD
- 16 A measure of Land
- 17 The recipients of this grant were the Bhojaka Damakirti and the ayukta Jiyanta.
- 18 either before or right from the beginning of the Kadamba rule
- 19 it informs us of the existence of two other Jaina sects besides Nirgranthas such as Yapaniya and Kurchaka.
- 20 Dr. Gopal has identified Sarvajna and Sarvalokanath found in the invocatory, part with Buddha. Hence he says: "the grant of land made by the King, at the instance of Haridatta, for the worship in' the Siddhayatana and for the increase of the Sangha both of which are Buddhist institutions, according to Historian Sircar".
- 21 It was made during 485-519 A.D.
- 22 Chopra, P.N.; Ravindran, T.K.; Subrahmanian, N (2003) -History of South India (Ancient, Medieval and Modern) Part 1. New Delhi: Chand Publications.pp1-12
- 23 The place is known as Angadihalli in the present Chickmagalur district
- 24 Historians feel that Sala was a mythical founder of the empire (Kamath 2001, p123) Kamath, Suryanath U. (2001) [1980]. A concise history of Karnataka : from pre-historic times to the present. Bangalore: Jupiter books.
- 25 It has many abridged versions but the general story line .There was not even a tradition to back such poetic fancy" (William Coelho in Kamath, 2001, p122). Quotation:"All royal families in South India in the 10th and 11th century devised puranic genealogies" (Kamath 2001, p122) ponds with this.



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- 26 Yadu kings
- 27 This story appears in all most all contemporary accounts both literary and epigraphic sources.
- 28 Chopra, P.N.; Ravindran, T.K.; Subrahmanian, N (2003) . History of South India (Ancient, Medieval and Modern) Part 1. New Delhi: Chand Publications
- 29 This exhibits an early religious & political alliance with the Western Ganga dynasty who were Jains
- 30 Only two notable locations of Jain worship in the Hoysala territory were Sravanabelagula and Kambadahalli others being places of little religious importance
- 31 Moraes, George M. (1990) [1931]. The Kadamba Kula, A History of Ancient and Medieval Karnataka. New Delhi, Madras: Asian Educational Services
- 32 Kamat, Jyotsna. The Hoysala dynasty: 1000 A.D. to 1346 A.D.
- 33 But Dr. B. Sheik Ali disapproves of this. He says that Konganivarma I the first king of the dynasty led another expedition towards the Konkan coast about which it was not possible to throw much light due to paucity of sources.
- 34 Also known as Madhava I
- 35 Sometime later it was again reconstructed now is stone (Kaluvesa)
- 36 near Mandali in Shikaripur Taluk of Shimoga district
- 37 360-365 AD.
- 38 probably in Korikundavishaya
- 39 probably at Korikundabogha than it intends to be and mentions Akalavarsha Prithvivallabha and his minister
- 40 on the basis of the script
- 41 E.C. Vol. III Ng. 278 Devanur
- 42 He was the son of Rashtrakuta Dhruva
- 43 Here the gifted village Vadaneguppe and Sri Vijaya Vasati are the same as Badanaguppe and Sri-Vijaya-Jinalaya mentioned in the Mercara plates.
- 44 Probably in AD 466
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- 45 The same village was again re-confirmed to the Basadi by Kambha.
- 46 Pancha-maha Sabda
- 47 According to 'Kaviraja marga', the earliest available Kannada literary work of Srivijaya, some of the earliest writers in Kannada lived in Gangavadi and king Durvinita was one among them
- 48 AD 776-77A.D.
- 49 in the year AD 707
- 50 the Meguti temple near Aihole
- 51 No Indian vernacular," wrote Mr. Lewis Rice. " contains a richer or more varied mine of indigenous literature than Jain Works. Jain wrote on all subjects, such as Religion , Ethics, Grammar, prosody, Medicine and even on natural Sciences, Astronomy and Mathematics. Out of 280 poets no less that 95 are Jain poets. Virasaiva or Lingayat poets come to next being 90 where as the Brahmanical writers are only 45 and the rest all included 50.
- 52 Altekar, Anant Sadashiv (1934) [1934]. The Rashtrakutas And Their Times; being a political, administrative, religious, social, economic and literary history of the Deccan during C. 750 A.D. to C. 1000 A.D. Poona: Oriental Book Agency.
- 53 Dated First century AD
- 54 These Acharyas wrote Adipurana and Uttara purana respectively Sastri & Rao, Shama & Lakshminarayan. "South Indian Inscriptions-Miscellaneous Inscriptions in Kannada". in Adoni taluk in Andhrapradesh
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- 64 De Bruyne, J.L. (1968) Rudrakavi's Great Poem of the Dynasty of Rastraudha. EJ Brill. Commemoration volume Vol. 1.pp 22-34
- 65 in Bagalukote district
- 66 Jaini, Padmanabh PP 1-12
- 67 There are several inscriptions in Karnataka region referring to wars waged by Initial Rasthrakuta kings The Atakuru inscription now preserved at the Bangalore museum was originally at the Challeshwara temple and is a significant record of the Rashtrakuta king Krishna -III (949 A.D.).When the Ganga king Butuga-II was ruling Gangavadi 96000, a battle took place between Krishna-III and Chola Rajaditya. The record registers the significant fact that Chola Rajaditya was killed in the battle by Butuga-II with the help of his army chief Manalera belonging Sagara family.
- 68 The Talagunda and Gudnapur inscriptions have totally set to rest the problem of the origin of the Kadamba royal house.
- 69 The period extended from 980 AD - 1250 AD.
- 70 Very close to the Kalleshwara temple at Halasi, Prof .Sundara discovered an ancient site going back to megalithic and early historic periods. A large number of brick walls of the ancient period have been noticed by him in and around and obviously he thinks that this represents the Jaina temple built during the Kadamba period.
- 71 On the basis of the dates assigned to each Kadamba King by B.R. Gopal this copper plate may be placed in the year C. 405 A,D. The gifted field was called 'ba(lo) Vara-kshetra'. The village of Kheta where the field existed' belonged to the holy Arhats who are stated to be 'the Saviours of the three world', The king made this grant while camping at Palasika



- modern Halasige in Belgaum District.
- 72 There existed the two important sects of Jainism viz. Svetapata-Mahasramana Sangha & Nirgrantha Mahasramana Sangha.
- 73 This goes to show that Chaityalaya was so big it had an enclosure also.
- 74 meaning in the city of palasike
- 75 According to Dr. B.R. Gopal who has edited this inscription has suggested that this Kamajinalaya is a temple for Bahubali, as Bahubali is described as Manmatha. If this is so, the tradition of erecting Gommata sculptures goes back to the period of Kadambas and to sixth century A.D. itself.
- 76 According to Dr. A. Sundara has discovered a sculpture of Rati and Manmatha at the same place. Whether this was the sculpture worshipped in the Kamajinalaya cannot be ascertained. What is more important is the tradition of building Jaina temples for Manmatha and even Padmavati
- 77 Though there is no source for us to conclude that Shantivarma was a Jaina,
- 78 But constructing a basadi, that too in the name of their deceased one, is a matter of importance and for consideration.
- 79 Shwethambara
- 80 Bhanuvarma, younger brother of King Ravivarma (485-519AD) made a gift of 15 Nivartanas of land at Palasika for the anointment of God Jina on the full moon days without fail. The gifted field was known as 'Kardamapati'. It was made during the 11th regnal year of King Ravivarma
- 81 It seems that due to over enthusiasm, Dr. B.R. Gopal has tried to put things wrongly of Davanagere plates of Ravivarma of his regnal year 34. (29) Dr. Gopal has identified Sarvajna and Sarvalokanath found in the invocatory, part with Buddha. Hence says: "the grant of land made by the King, at the instance of Haridatta, for the worship in the Siddhayatana and for the increase of the Sangha both of which are Buddhist (and not Jaina as suggested by M.H. Krishna) institutions, according to Sircar". C. 495-496 AD)
- 82 Similarly 'Siddhayatana', which is nothing but the abode of Siddhas. 'Siddhayantana puja' happens to be an important item of



- worship in the basadi. Many Jaina inscriptions from South Kanara District speak of grants made for 'Siddha-Chakra aradhane' in the basadis
- 83 In the Jaina religion we come across sixteen 'Svargas' also called 'Kalpas'. Above these exist nine 'Graiveyakas'. And above this exist five 'Kalpatita deva Vimanas' meaning , the heavenly stages. The fourth stage is called f Aparajita.
- 84 According to Jain philosophy this is the abode of the pure and liberated soul.
- 85 There are a few more records mentioning about the bountiful grants to the basadi of Halasi and other surrounding places by the Kadamba Kings.
- Asandyaluru was situated in Sendraka vishaya meaning the province of Sendraka.
- 86 It also refers to a another Jain temple
- 87 Shimoga District
- 88 Varanga was a great seat of Jaina monks belonging to Meshapashana-gachchha. Varanga, then was equal to Mahateertha (Kopana). There were two more such teerthas such as Kurulikunda and Alevuru in South Kanara at that time
- 89 Singh Ram Bhushan Prasad, -'Jainism in Early Medieval Karnataka, . A.D. 500-1200' -1975, Motilal Banarsidas. Delhi
- 90 Singh Ram Bhushan Prasad, -'Jainism in Early Medieval Karnataka, . A.D. 500-1200' -1975, Motilal Banarsidas. Delhi
- 91 Chavan, Shakuntala Prakash , 'Jainism in Southern Karnataka up to AD 1565 -2005, D.K. Print world
- 92 The identity of Chandragupta has been a contentious issue among scholars. It oscillates between Chandragupta the founder of Maurya dynasty and Samprati Chandragupta a grandson of Emperor Ashoka.
- 93 Nicholas Dirks- Political Authority and Structural Change in South Indian History IESHR XIII NO.2 1976. Radhakrishna- Some Aspects of Feudalism in South India JIH LIII No.1
- 94 This is supported by the copper plate inscriptions of Halashi and Gudnapura inscription of Ravivarma,



- 95 Singh Ram Bhushan Prasad, -'Jainism in Early Medieval Karnataka, . A.D. 500-1200' -1975, Motilal Banarsidas. Delhi
- 96 It was popularly called as 'Jaina Kashi'Koppala also emerged as an important Jain centre
- 97 Some scholars have disputed it
- 98 Chavan, Shakuntala Prakash , 'Jainism in Southern Karnataka up to AD 1565 -2005, D.K. Print world
- 99 Narasimhacharya, R (1988) History of Kannada Literature. New Delhi: Penguin Books
- 100 Singh Ram Bhushan Prasad, -'Jainism in Early Medieval Karnataka, . A.D. 500-1200' -1975, Motilal Banarsidas. Delhi
- 101 Chavan, Shakuntala Prakash , 'Jainism in Southern Karnataka up to AD 1565 -2005, D.K. Print world
- 102 Lewis, Rice (1985). Nagavamma's Karnataka Bhasha Bhushana. Asian Educational Services.
- 103 Nagaraj, D.R. 2003"Critical Tensions in the History of Kannada Literary Culture". In Sheldon I. Pollock. -Literary Cultures in History: Reconstructions from South Asia. Berkeley and London: University of California Press.
- 104 Murthy, Dr. P.N. Narasimha –Some Important Jain rulers & their contributions
- 105 Currently Acharya Shantisagar, the first Acharya of the 20th century, belonged to the tradition of Sena gana. Practically all the Digambara monks today belong to his tradition, either directly or indirectly.
- 106 The Bhattarakas of Shravanabelagola and Mudbidri belong to Deshiya gana and Bhattaraka of Humbaja belongs to Balatkara gana
- 107 Singh Ram Bhushan Prasad, -'Jainism in Early Medieval Karnataka, . A.D. 500-1200' -1975, Motilal Banarsidas. Delhi
- 108 These struggles are well documented in many literary and theological texts of that era.
- 109 Pollock, Sheldon (2003). "Critical Tensions in the History of Kannada literary culture". Literary Cultures in History: Reconstructions from South Asia. University of California Press.



- 110 Nandi R.N. Religious Institutions and cults in the Deccan 600-1000 A.D. Delhi 1973 ,Origin and Nature of Shaivite Monasticism –the case of Kalamukhas in R.S.Sharma and V.Jha ed. Indian Society Historical probings Delhi 1974,The Origin of the Veerashaiva Movement IHR II No.1 1975Client ritual and Conflict in Early Brahminical order IHR VI Nos 1-3 1979 Feudalization of the State in Medieval South India Social Science Probing 1984
- 111 Sastri, Nilakanta K.A. (2002). A History of South India from prehistoric times to the fall of Vijayanagar. New Delhi: Indian Branch, Oxford University Press
- 112 He was a courageous commander with the title of Samara Parashurama
- 113 It is important place of pilgrimage for Jain followers
- 114 Adiga, Malini (2006) [2006]. The Making of Southern Karnataka: Society, Polity and Culture in the early medieval period, AD 400-1030. Chennai: Orient Longman.
- 115 It is believed that their political position under King Marasimha II may have led to a gradual adoption of Kshatriya status by this Brahmin family.
- 116 Sastri, Nilakanta K.A. (2002) A History of South India from prehistoric times to the fall of Vijayanagar. New Delhi: Indian Branch, Oxford University Press.
- 117 This has a beautiful engravings representing Chavundaraya and his guru the great scholar Nemichandra at the base of the pillar.
- 118 A sun in the shape of a jewel adorning the crest of the eastern mountains, the brahmakshatra race; a moon in the shape of the splendor of his fame causing to swell the ocean, the brahmakshatra race; the central gem to the pearl necklace of Lakshmi, procured from the Rohana mountain, the brahmakshatra race.
- 119 However these documents are more intent on giving glowing tributes to his military ability rather than specific historical details about battles Veeramathanda Chavundaraya: Ed. Dr.S.P.Patil (1993)
- 120 It is the second oldest existing work in prose style in Kannada also called as Trishashtishalakapurusharu
- 121 they were composed during the rule of Rashtrakuta king Amoghavarshal



- 122 He adopted the gist of Mahapurana in this work .Adiga, Malini (2006) [2006]. The Making of Southern Karnataka: Society, Polity and Culture in the early medieval period, AD 400-1030. Chennai: Orient Longman.
- 123 This work is inspired by the Sanskrit classic 'Mahapurana' by Jinasenacharya and Gunabhadracharya. Pampa's 'Adipurana' also has wielded considerable influence.
- 124 Chavundarayapurana contains a brief version Ramayana which is modeled on the Jaina tradition.
- 125 Narasimhacharya, R -1988. History of Kannada Literature. New Delhi, Madras: Asian Educational Services
- 126 Adiga, Malini ibid Introduction pp 1-12 .
- 127 Kalghatgi , Dr.T.G. Gommateshvara Commemoration Volume: Ed. (S.D.J.M.I. Managing Committee Sravanabelagula, 1981)
- 128 However by the 12th century additions to the shrine were made by a later King Gangaraja by which time tradition held that the shrine was built by Chavundaraya. However another view holds that the original shrine itself was consecrated in the 11th century and built in memory of Chavundaraya.
- 129 which is also known as Vindhya giri Hill
- 130 He was also generous enough to donate handsomely for the worship and upkeep of the statue. This service is eulogized and documented in many later texts.
- 131 Narasimhacharya, R (1988) History of Kannada Literature. op cit pp 23-45
- 132 Tyagada Kamba. 'Tyaga' in Kannada translates to sacrifice and 'kamba' translates to pillar. This pillar was erected probably in the tenth century by the then minister Chavundaraya. He distributed gifts to the poor and needy near this pillar and hence the pillar got the name 'Tyagada Kamba'. It is also said that Chavundaraya renounced his worldly possessions and his life near this pillar. The floral scrolls in bold lines on the pillar bring out the best of the Ganga dynasty's workmanship.
- 133 The temple resembles Pallava style of architecture and however it also resembles the influence of Ganga style of architecture
- 134 The inscription, glorifies that the construction was of Chavundaraya in



- clear terms .’Sri Chavundaraya Madisidam’ meaning constructed by Chavundaraya, near the main entrance.
- 135 EC Vol.2 Sravanabelagula, Introduction pp 2-45
- 136 The inscription (A.D. 1138) found at the pedestal of Neminatha Tirthankara describes that it was installed by Eachana the son of Gangaraja who was in the court of Hoysala Vishnuvardhana. It was carved by Gangachari also called as Vardhamanachari the son of Hoysalachari.
- 137 He intended to establish a Dharmapeetha to guard the religious values and as a result Siddanthachakravarthi Nemichandracharya became the head of Dharmapeetha. It was later called Charukeerthi Peetha and in the later days it was considered as the seat of Shravana culture of Jainism in Karnataka.
- 138 Nemichandracharya also influenced him immensely and hence Chavundaraya constructed a temple in his name.
- 139 According to Govinda Pai the National poet the installation ceremony was held on Monday, 14th March, A.D. 981. The sculptor of this mega statue is said to be Arishtanemi (Bharatoja). Chavundaraya himself conducted the first mahamasthakabhishekha on 14-3-981. He donated 88 villages generating 96,000 varahas and its utility for the pooja celebration of Lord Gommateshwara
- 140 Shivarudrappa Dr.G.S. (ed) -Shravanabelagola Ondhu Samikshe: (Bangalore University Publication, 1983) Introduction pp 1-12
- 141 It is a ritual penance meaning fast unto death
- 142 According to Jain Philosophy as many as three major Sanghas being known to have this Anvaya.
- 143 His very name, Kondakunda appears to be Dravidian and resembles the name of a Kannada speaking town or village.
- 144 A similar tradition connects him with Nandi hill.
- 145 Through exploration in the area has not yielded any archaeological material datable to the period of Kundakunda As regards his nativity at Konakondla in Anantapur district, its antiquity may not be placed earlier than 7th century A.D
- 146 Gunchandra was not actually the pupil of Kundakunda but was a



- contemporary.
- 147 Kundakunda being the Sanskrit form of the same
- 148 933 A.D
- 149 1150 A.D
- 150 Several inscriptions and writers of the 14th century and onwards mention that he was also known as Vakragriva, Göiddhapichchha and Elächärya.
- 151 According to epigraphical records his name is Kundakunda. Devasena (10th cent A.D.) and Jayasena (12th cent.) refer him as 'Padmanandi'
- 152 Bhadrabahu, who had the knowledge of Twelve Anga Scriptures and who had spread the message of the Fourteen Purvas.
- 153 As far as the Digambara Text tradition was concerned, the important texts as a whole had fallen into oblivion during the time of Kundakunda.
- 154 It is said that he wrote eighty-four pahuds & a commentary named Parikarma on the first three parts of Shat-khandagama, but this work is not available.
- 155 All are written in Prakrit language.
- 156 The above three are also known as Natak Trayi, Prabhril Trayi and Kundkund Trayi. Acharya Amritchandra has written elaborate commentaries on the three in the Sanskrit language. Commentaries of Acharya Jaisen in Sanskrit are also available
- 157 As time passed he gained in miraculous powers, and in an inscription at Sravanabelagula dated AD 1398, it is said that when Kundakunda walked, his feet would be four fingers above the ground. Such stories about in number about his miraculous powers.
- 158 The following studies have been very important Subhodh Kapoor-A Short introduction to Vaishnavism -Cosmo publications 2008 New Delhi. Brajadulal Chattopadhyaya-Political process and the structure of polity in Early Medieval India in The State in India by Hermann Kulke (Ed)heitzman – Ritual polity and Economy of Temple in Medieval South India. JESHO 34 1991 & Iden Ronald Hierarchies of kings in Medieval India Temple urbanism in Medieval South India JAS 46 1987 .
- 159 They were staunch Shaiva ascetics



- 160 followers of Pasupatha doctrine
- 161 Vaishnavism however maintained a diminutive profile because we have very few references to inscriptions describing grants towards Vaishnava religious cause.. However few Vaishnava temples were built by the Ganga kings such as the Narayanaswami temples at Nanjangud, Sattur and Hangala in modern Mysore district . Kulke Hermann kulke- Royal Temple Policy and the Structure of Medieval Hindu kingdom. Introduction pp 22-56
- 162 Some brahminical influences are seen in the consecration of the Gomateshwara monolith which is the statue of Bahubali, the son of tirthankar Adinatha it was an extended hindu pattern just as Hindus worshipped the sons of Shiva. The worship of subordinate deities such as yaksa and yaksi, earlier considered as mere attendants of the tirthankars was seen from the 7th century to the 12th century. Vedic Brahminism was popular in the 6th and 7th centuries when inscriptions refer to grants made to Shrotriya Brahmins. These inscriptions also describe the gotra that is lineage affiliation to royal families and their adherence of such Vedic rituals as asvamedha (horse sacrifice) and hiranyagarbha indicate that they were followers of Hindu Mythological functions. Brahmins and kings enjoyed a mutually beneficial relationship; rituals performed by the Brahmins gave sacramental legitimacy to kings and the land grants made by kings to Brahmins elevated their societal position. Superior status gave them statutory authenticity.
- 163 as those of Bhadrabahu in Sravanabelagula
- 164 This development is considered as parallel to Buddhism.
- 165 Karmarkar, A.P. Cultural history of Karnataka : ancient and medieval. Dharwar: Karnataka Vidyavardhaka Sangha. 1947
- 166 Altekar, Anant Sadashiv The Rashtrakutas And Their Times; being a political, administrative, religious, social, economic and literary history of the Deccan during C. 750 A.D. to C. 1000 A.D. Poona: Oriental Book Agency 1934.
- 167 In Sudraka, he has favourably compared his patron to King Sudraka of ancient times Ramesh, K.V. Chalukyas of Vatapi. Delhi: Agam Kala Prakashan 1984.
- 168 who came from Vengi in modern Andhra Pradesh (late 10th century)



- 169 It is based on an earlier romantic work in Sanskrit by poet Bana and is popular among critics.
- 170 around 800 CE but this work is now considered extinct
- 171 He was the younger brother of King Vishnugopa
- 172 Karmarkar, A.P. (1947) Cultural history of Karnataka : ancient and medieval. Dharwar: Karnataka Vidyavardhaka Sangha.
- 173 Karmarkar, A.P. (1947) Cultural history of Karnataka : ancient and medieval. Dharwar: Karnataka Vidyavardhaka Sangha.
- 174 built in the 10th or 11th century
- 175 in the 6th century
- 176 Some features were added to the Chandragupta basadi by famous Hoysala sculptor Dasoja in the 12th century
- 177 Keay, John (2000) [2000]. India: A History. New York: Grove Publications.
- 178 Chopra, Ravindran, Subrahmanian, P.N., T.K., N [2003]. History of South India (Ancient, Medieval and Modern) Part I. New Delhi: Chand publications.
- 179 Sastri, Nilakanta K.A. (2002) [1955]. A history of South India from prehistoric times to the fall of Vijayanagar. New Delhi: Indian Branch, Oxford University Press.
- 180 Narasimhacharya, R (1988) [1988]. History of Kannada Literature. New Delhi, Madras Asian Educational Services.
- 181 Sarma, I.K. (1992) [1992]. Temples of the Ganga of Karnataka. New Delhi: Archaeological Survey of India.
- 182 grants to Brahmin temples
- 183 Recent excavations at Tumbula near Mysore have revealed a set of early copper plate bilingual inscriptions dated 444 AD. The genealogy of the kings of the dynasty is described in Sanskrit while Kannada was used to describe the boundary of the village Kamath, Suryanath U. (2001) [1980]. A concise history of Karnataka : from pre-historic times to the present. Bangalore: Jupiter books.
- 184 near modern Bangalore
- 185 This is in old Kannada language and is the earliest mention of the name



- of Bangalore city.
- 186 weighing 52 grains
- 187 weighting one tenth or one half of the pagoda
- 188 He was the brother of King Vishnugopa
- 189 who was in King Durvinita's court
- 190 without mentioning any particular Ganga king
- 191 He ruled from 726 to 776 A.D.
- 192 He died at Bankapura in 974 A.D
- 193 These ritual is done while consecrating an image
- 194 Until the leadership of Acharya Bhadrabahu, there was no significant division. After that some divisions gradually arose. Generally, Digambara monks wear no clothes whereas Svetambara "white-clad" monks usually wear white clothes. Although senior Digambara monks wear no clothes, following the practice of Mahavira, they do not consider themselves to be nude. Rather, they are wearing the environment, that is the quintessential, akasha or space. Digambaras believe that this practice represents a refusal to give in to the demands of the body for comfort and private property. Only Digambara ascetics are required to forsake clothing and not the laity. Digambara ascetics have only two possessions: a peacock feather broom and a water gourd. Conversely, Shwetambara monks usually wear white maintaining that nudism is no longer practicable. While there are some differences in some practices, the main principles of each sect such as Mahavratas, Anuvratas and so forth are the same.
- 195 Important books - Dhavala Teertha - 1996: Ed. Sri Jeevandharkumar Hotapeti (Published by: S.D.J.M.I. Managing Committee Shravanabelagola, 1981) & Dhavala Teertha - 1995: Ed. Sri Jeevandharkumar Hotapeti (Published by: S.D.J.M.I. Managing Committee Shravanabelagola, 1981) & Shravanabelagola Sigalavara: Ed. Bashana Sangraha. A. Shantharaja Shastri (1932)
- 196 S. Settar, Inviting Death: Historical experiments on sepulchral hill, Kamatak University, Dharwar, 1986
- 197 Shravanabelagola Ondhu Samikshe: Ed. Dr. G. S. Shivarudrappa



- (Bangalore University Publication, 1983) Kalyananda Haadi:
Ed.Dr.Siddalinga Pattanashetty (1999
- 198 Gommateshvara Commemoration Volume: Ed. Dr.T.G.Kalghatgi
(Published by: S.D.J.M.I. Managing Committee Shravanabelagola, 1981
199." (Atmanushasan : V.
- 200 Bha??âraaka sôhi jâ ?a bhra??âcara nivârç, dharma prakâûç dôibhavika
jîva bahu târç| Sakala úastra sampûr?a sûrimantra ârâdhç, karç gaccha
uddhâra svâtmakârya bahu sâdhç| Saumyamûrti úôbhâkara?a
k?amâdhara?a gambhîramati, bha??âraaka sôhi jâ?iyç kahata
jñânasâgara yati.
- 201 KeshavanVeluthat-Royalty & Divinity Legitimization of Monarchical power
in South India –Proceedings of IHC 39th session Hyderabad 1978
- 202 He died through Sallekhana at Chandragiri Hill Nearly 700 ascetics
performed Sallekhana ritual soon after Epigraphia Camatica: Inscriptions
in the Hassan District, page xii, 130
- 203 Kamat, Dr. Suryanath U. A Concise history of Karnataka from pre-historic
times to the present, Jupiter books, MCC, Bangalore, 2001
- 204 worshipping the foot prints of his teacher his disciple who became an
ascetic under preceptor Bhadrabahu continued to live on this hill later
he too followed his teacher by adopting Sallekhana ritual
- 205 There are two monuments on the hill recalling this event, a rock cut
cave called Bhadrabahu cave and a structural shrine called the
Chandragupta Basadi
- 206 The following studies have been very important Subhodh Kapoor-A Short
introduction to Vaishnavism Cosmo publications 2008 New Delhi.
Brajadulal Chattopadhyaya-political process and the structure of polity
in Early Medieval India in The State in India by Hermann Kulke (Ed) Heitzman
–Ritual polity and Economy of Temple in Medieval South India. JESHO 34
1991 & Iden Ronald Hierarchies of kings in Medieval India Temple urbanism
in Medieval South India JAS 46 1987
- 207 Shiva Prakash, H.S (1997). "Kannada". In Ayyappanicker. Medieval
Indian Literature: An Anthology. Sahitya Akademi
- 208 K. Ishwaran -Religion and Society among Lingayats of South India New
Delhi 1982 in Religion and Society Vol xxix 4 p 7



- 209 Sastri, K.A. Nilakanta (2002). A History of South India from Prehistoric times to the fall of Vijayanagar. New Delhi: Indian Branch, Oxford University Press.
- 210 Singh, Narendra (2001). "Classical Kannada Literature and Digambara Jain Iconography". Encyclopaedia of Jainism. Anmol Publications Pvt. Ltd..
- 211 During the early 12th-century ascendancy of the Hoysalas, the kings of the dynasty entertained imperial ambitions King Vishnuvardhana wanted to perform Vedic sacrifices befitting an emperor, and surpass his overlords, the Western Chalukyas, in military and architectural achievements. This led to his conversion from Jainism to Vaishnavism
- 212 KeshavanVeluthat-Royalty & Divinity Legitimization of Monarchical power in South India –Proceedings of IHC 39th session Hyderabad 1978
- 213 Punisamayya II
- 214 Modern Chamarajanagara district in Karnataka
- 215 Gangavadi 96000 province was a political division under Hoysalas
- 216 Foekema, Gerard (2003) Architecture Decorated with Architecture: Later Medieval Temples of Karnataka, 1000–1300 AD. New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd. introduction pp 1-22
- 217 Sharma, B.N.K (1981, 2000) [1961]. History of Dvaita school of Vedanta and its Literature. Bombay: Motilal Banarsidass
- 218 Agraharas were mainly the Brahmin settlements in Medieval Karnataka. Agraharas were exclusively assigned to them for their livelihood and maintenance so that they can discharge their scriptural duties regularly. It consists of two words Agra and Ahara
- 219 List of places converted as Brahman study centers
- Madduru Narasimha chaturvedi mangala
- Haluganakere Devarajapura
- Honnemutthutrahalli Chikka raya sagara
- Belluru Udhbhava narasimhapura
- Baleguru Udhbhava Vishwanatha pura
- Tibbanahalli Krishnaraya sagara



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- Aluguru Sarvagna channakeshava pura
Tugira halli Udhbhava Padmanabha pura
- 220 abid
- 221 Burton Stein -Social mobility and medieval South Indian Hindu Sects in J. Silverberg (Ed) Social Mobility and the Caste System in India Paris 1966 pp78- 9
- 222 EC Vol.9 BI 310 pp cxxvii (EC- Epigraphia Carantica)
- 223 EC Vol.9 B. 541 pp cxxii
- 224 EC Vol.9 BI 542.p cxxiii
- 225 EC Vol.9 BI 192 P cxxiii
- 226 Nicholas Dirks- Political Authority and Structural Change in South Indian History IESHR XIII NO.2 1976. Radhakrishna- Some Aspects of Feudalism in South India JIH LIII No.1
- 227 Nandi R.N.Religious Institutions and cults in the Deccan 600-1000 A.D. Delhi 1973 ,Origin and Nature of Shaivite Monasticism –the case of Kalamukhas in R.S.Sharma and V.Jha ed. Indian Society Historical probings Delhi 1974,The Origin of the Veerashaiva Movement IHR II No.1 1975Client ritual and Conflict in Early Brahminical order IHR VI Nos 1-3 1979 Feudalization of the State in Medieval South India Social Science Probings 1984
- 228 MGS Narayan and Keshavan Veluthat- Bhakti Movement in South India in D.N. Jha (ed) The Feudal order manohar publication 2002 pp 1-5
- 229 K. Ishwaran -Religion and Society among Lingayats of South India New Delhi 1982 in Religion and Society Vol xxix 4 p7
- 230 David Lorenzen- The Kalamukha Background to Veera shaivism in S.K.Mali (ed) Studies in Orientology- Agra 1988 pp.5-44
- 231 List of Jain pontiffs as mentioned in epigraphs
- Akalankadeva Kanaka nandi deva
Ajithnatha deva Kumara nandi deva
Anantha veerya deva Lakshmi sena bhatt deva araka
Abhaya nandi deva bhattaraka deva Mallisema deva
-



- Arhanandi muni deva Muni Chandra sena deva
Adinatha punditha Megha Chandra siddhantha deva
Balachandra deva Masopavasa ravichandra
Bhataraka deva Narendra keerthi trividya deva
Bhanu keerthi deva Prabha Chandra siddhanthi deva
Chandra nandi Shridhrara chraya bhataraka deva
Damanandi trividya deva Sripaladeva deva
Dharama keerthi deva Sri vijaya muni deva
Deva chndra siddhanthideva Shubha Chandra bhataraka
Dharma keerthi Shruthi keerthi punditha
Deva keerthi punditha deva Sumantha bhadra charya
- 232 Hermann kulke- Royal Temple Policy and the Structure of Medieval Hindu kingdom
- 233 Sometimes husband and wife could be following two different religions. The example Queen Shantala and King Vishnuvardhana is a classic example.
- 234 Altekar A.S.-Position of women in Hindu Civilization p 2-3 Introduction
- 235 Krishnappa M.V.- Social and Economic Conditions of Karnataka p.12-35
- 236 Altekar A.S.-Position of women in Hindu Civilization Introduction pp22-34
- 237 Sravanahally EC Vol. VI 21 pp.15 – devara angaragabhoghakke rishiyara chchatrara aaahara danakke
- 238 Ibid baluvali means grant given away as a prize honor
- 239 EC Vol. IX (1929-33) Bl. 80
- 240 EC VOL.9 BL 381& EC Vol. VI Kr 80
- 241 EC VOL. 9 BL 513 (1939 -37)
- 242 EC vol. VI pp.15 & 21 An inscription from Sravanahally reads thus- devara angabhoghakke rishiyara aaahara danakke ,meaning the endowment meant that it should be used for decoration for providing food for ascetics for students & for the needy people.



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- 243 EC Vol. VI Kr 79 Agarahara bachihally record pp .64-65
- 244 EC VOL.9 BL 381
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- 296 It was a sub sect under Digambara Jainism
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- 301 He was called as Yogivarya or a great master of Yoga system
- 302 Such as Vadikolahala, Vadibhayankara, Vadiraja and Vadiganghala paravadi malla, vada dhurandhara etc
- 303 EC Vol.9 Bl. 321 (XV Bl.342) Halebeedu p P.297-303
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- 305 EC Vol.9 BL 381
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- 307 EC Vol VI 21 Savanahally EC vol. vi pp.15 – devara angabhoghakke rishiyara aahara danakke
- 308 Original Jaina association
- 309 There were different schools of Jain philosophy such as Mula snagha desiya gana Pustakagachccha and Konda kondanvaya
- 310 Meaning a gift
- 311 An inscription records the construction of Jain temple at Heragu and consecration of a deity of Chenna Parshwa antha by Jakkavve she was a deciple of Nayakeerthi Sddantha deva chakravarthi of Mula snagha desiya gana Pustakagachccha and Konda kondanvaya for worship offerings of and feeding ascetics after making a request to king 311
- 312 21 Savanahally EC vol. vi pp.15 – devara angabhoghakke rishiyara aahara danakke
- 313 Ibid baluvali means grant given away as a prize honor
- 314 Kikkeri 26 EC VI p.17. The following words are used for her good character “gunaratna bhooshana Anvithe bhakti chintamani sadguna nilaye”
- 315 Who was the wife of samantha Baramayya EC VI Kikkeri 27 p.47
- 316 Kr 79 agrahara bachihally Vol Vi P.64
- 317 Maleya swami was the pattanaswami who fell while fighting the Muslim army ibid p.65 this was when Hoysala king Someshwara was ruling the Hoysala empire.
- 318 Kr 82 agrahara bachihally refer to the death of kanneya nayaka his three wives vum mavve javanavve and Kallavve ten lenkita and 21 lenkasall



- of whom laid down their life as garudas on the demise of the Hoysala King Someshwara EC Vol VI P.82 It reveals the fact that the hero belonged to the mugila family and that his predecessors had similarly become garudas his genealogy is given It is dated 1179 A.D.
- 319 It is the practice of lenkavali I bid p.82
- 320 Ibid
- 321 It is dated 1214 Agrahara Bachihally Kr 84 EC vol.VI p/69
- 322 This grant is called as preeti daana which was made voluntarily swayichcheodambattu kr 98 Bhairapura Ec Vol Vi pp.79-80 It belongs to the period of Narasimha deva III
- 323 The gift made by the king to Rajaguru Gummatadeva appeared to have been made over by the donor to the mahajanas Varahanatha kallahalli Kr 108 p.96 EC vol VI
- 324 Shambhunahalli pp 11 pandavapura 11 EC VI p 110
- 325 It is dated 1757 Pp 22 kannambadi p.121 EC Vol. VI
- 326 EC Vol. VI 135 PP 51 Chinakurali p 135
- 327 EC Vol VIII Hn 146 (V hn 57) p 376 378
- 328 EC Vol VIII Hn 147 Heragu (V Hn 58) p 378 -9
- 329 EC Vol VIII Hn (V Hn 59).379 380 148 heragu
- 330 EC Vol VIII Hn 151 Heragu p 381-2
- 331 EC Vol VIII Hn 169 Shanthigrama (V hn 117) pp 405
- 332 some times husband and wife could be following two different religions. the example Queen Shantala and King Vishnuvardhana is a classic example.