

DISCOVERY OF A JAIN EPIGRAPH

Mr. H.M. Nagaraja Rao, Epigraphist, University of Mysore, India

Recent discoveries have brought to light a number of Kannada Epigraphs from the State of Karnataka, South India. Of these, a lithic inscription from Hale Uppalli village near Chikkamagalur town merits attention. While digging for renovation of a temple at the village this lithic record was discovered by Mr. Harish Singatagere, a local amateur archeologist. An estampage of the record was sent to me for examination.

The stone measures 160 cms by 75 cms and its thickness is 5 cms. On it are seen 58 lines beautifully engraved. The letters have Hoysala characteristics of 12th century C.E. The language employed is mainly Kannada having a few linguistic and orthographical errors. At the top of the stone there are images of a Jina with *mukkoḍḍe* (triple parasol), an elephant and a cow and a calf, all in half relief.

1. Preamble

This Jain epigraph throws welcome light on the early history of Hoysala kings who ruled southern Karnataka and parts of Tamilnadu from 10th to latter part of 13th C.E. The record also has a place of prominence in the history of medieval Jainism.

The record begins with traditional Jain invocation :

Śrīmat - parama : gambhīra...

This is a *śloka* from the text *Pramāṇa Sangraha* of Akalanka. The *śloka* which belongs to 7th century C.E. The record ends with the traditional Jain verse, *sva : dattam para : dattam va.....* a *śloka* found in *Padma Purāṇa*, *Bhaviṣya Purāṇa* and *Brahmāṇḍa Purāṇa*.

1.1. New Light on Political History

The historical importance of the record lies in the fact that some Hoysala rulers are brought to light for the first time. Hence the antiquity of Hoysala dynasty is pushed back to the early decades of 10th Century C.E. The record mentions the earliest Hoysala king Mara - Voysala who was followed respectively by the following names: Eppidi- Voysala, Ereyanga Voysala (I), Talekadu - Voysala Udayāditya, Kuṇṭa Vinayaditya also known as Vinayaditya (I) and Nripakama Hoysaladeva. The last Hoysala mentioned above became a wellknown historical person and ruler of the land. However at present, no names of the kings mentioned above except for Nripakama are known. But we know Eppidi and Talakadu are place names.

Vikrama Ganga Nripāla mentioned in the record may be identified with Vikramāditya - VI (1076 to 1126 C.E.) the Cālukya overlord of the Hoysaṣaṣa. Also two other records refer to Vikrama Ganga.¹

1.2 Vinayaditya - II and Mahādēvi

Ereyanga of the record is eulogized as a lotus at the feet of Lord Jina' and 'a Rama in battle' (*Jina - deva-pada-kamalam sangrāma Ramam* - in line 9).

We know Ereyanga II, the son of Vinayaditya II, whose father was Nripakama, had two wives : Ecaladevi I and Mahadevi.²

'Jagadala-Mahādēvi is identical with Mahādēvi. The term Jagadala means 'one who delights the world'.³ She, the record states, is equal to 'Srivadhu (goddess of wealth, Lakshmi), *Pārvati* (consort of Siva) and *Indra - vadhu* (beloved of Indra, Śachi). The whole world praises her virtues (lines 12-13)

1.3 Commissioning of Jina Temple

Respected by the people of the world and pure observance of the Jain tenets Jagadala Mahādēvi got commissioned a Jina temple at Muguḷi. The temple was so lofty as to touch the sky and earth (*gagana - tala kuḍene*), beautiful (*cheluvene*) and charming (*ramaṇiya*- lines, 14-15). The temple was called Vinayāditya - Hoysaṣa - Jinālaya, possibly named after her father in law.

Also, Mahādēvi made a grant of 4 matters⁴ of wetland to this temple. The grant was for the decoration (*angabhoga*) of the god, priest, repairs of the temple and for (*atithi-puje*). The recipient of the grant was Guṇachandra-Bhaṭṭārakadēva, preceptor of the queen. It suggests Rishiyarahalli had been established at the time Mahādēvi made another gift to Jaina Paṇḍita Vardhamāna. Vinayāditya also made a grant of income from certain taxes. It is noteworthy that a record from Mattāvara,⁵ a nearby village, refers to Rishihalli and mentions certain taxes which are given in the present record.

The given details of date of the inscription, Śaka year 1005, *Rudhiredgari, Uttārāyaṇa-sankrānti*, regularly equates with 25th December, 1083C.E.⁶ When Vinayāditya (II) was ruling southern Karnataka as a Cālukya feudatory.

2. Ereyanga - II and His Lineage

This lengthy record further refers to the accomplishments of Viṣṇuvardhana, son of Ereyanga (II) and grandson of Vinayāditya (II). It is known from the record for the first time, that he had three sons, viz. Ballāladēva, Narasingadēva and Vijayanārāyaṇadēva. The king was ruling from his camp at Bankāpura.⁷ Among his epithets 'conqueror of Kanchi' (*Kanchigoṇḍa* in line 26) is noteworthy.

Āneya Lokimayya was a general under Vinayāditya. He fought against Bedara Cavana, made him flee and gained the region of Āsandi - 500⁸ for his master. However, Lokimayya seems to have been killed in the fight that ensued. His son Goggimayya fought valiantly in front of his master Viṣṇuvardhana,

at Kalyāṇa, the Cālukya capital and died. Kiriya Bhaṇḍāri Caṭṭimayya was a younger brother of Goggimayya.

3. Life Story of Mēghacandradēva

Caṭṭimayya's younger brother whose name, however, is not given in the record, embraced Jain faith, became an ascetic and bore the name, Mēghacandradēva. He was a colleague of Gaṇḍavimuktadēva, disciple of Māghanandi Siddhāntadēva of Mūla-saṅgha. He became renowned as a *mūha-mantravādi* (great magician). As he was a '*halayara maga*' (i.e. a descendant of a family dear to the Hoysala lineage), king Visnuvardhana, with his own hand, made a grant of two villages, viz. Sindagere and Kiriya Muguli.⁹ The gift was made in the divine presence of Galagesvara on the bank of the Tungabhadra.¹⁰ The date of this gift is given as Śaka year 1059, *Naḷa, Uttarāyaṇa - sankrānti* and Sunday. The details correspond with 25th December, 1136 C.E. But the weekday was Friday.¹¹

The spiritual descent of Mēghacandradēva, given in the record, is as follows :



Of these some pontiffs are referred to elsewhere.¹² Mēghacandra - Bratinātha is eulogized in the present record profusely. He was a *Triyambaka* in subduing the evil spirits, a sun in dispelling the darkness of illusion, a Garuḍa to the serpent (the evil), a doer of good to people and a breaker of the pride of arrogant hostile ministers.

Mēghacandra was an expert in occult science. The record describes him thus :

"Lo ! foremost hero, hide yourself ! O demon, stop your ostentation; O goblin, do not trust your might, get lost ! O ghost race (the group of souls after death and previous to their being born again), go away without any cry; O female demon, taunt not - thus the sound of the kettle -drum of the fame (*vasobherirava*) of the illustrious Mēghacandra, utter!"

Caṭṭimayya's younger brother who later came to be known as Mēghacandra ably removed from the people the fear of snakes, devils, demons, cruel *grahas*, *sākhinis* and fineds by the grace of Jina - *sāsana* - *dēvate*. Hence whatever he uttered, it became a *mantra*, whatever he wrote, it became a *yantra* (protective band or amulet), whatever he outcried, it became a *tantra* (magical or mystical formularies).

4. Conclusion

It is learnt from this record Caṭṭimayya's younger brother hailing from a family of generals serving under Hoysala rulers was drawn towards religion and spirituality. He embraced Jain ascetic order and became free from the fetters of mundane world. He worked for the welfare of the people in a different strata unlike his brothers or father. He became a *mahā-mantravādi*, determining and dedicating himself to ward off the evil spirits. His innate spiritual thrust made him a human being with difference. He became a famous pontiff Mēghacandra.

NOTES AND REFERENCES

1. *Epigraphia Carnatica*, Vol. XII (Revised), Kuvempu Institute of Kannada Studies, University of Mysore, 2003, Kadur No. 192 of 1089 A.D. and 188 of 1113 A.D.
2. *A History of Karnataka*, (ed.) by P.B. Desai, KRI, Karnataka University, Dharwad, 1981, 2nd edn., p.263.
3. *Kannada Nighantu, Kannada Sahitya Parishattu*, Bangalore, 1977, Vol. III, p. 2951.
4. A measure of quantity of land, Kittel's Kannada-English Dictionary, (revised and enlarged), University of Madras, 1975, Vol. III. p. 1269.
5. *Epigraphia Carnatica*. Vol. XI (Revised), University of Mysore, 1998, Chikkamagalur No 21 of 1077 A.D.
6. *An Indian Ephemeris* by L.D. Swamikannu Pillai, Vol. III, Madras 1992, p. 169.
7. Bankapura is in Siggaon taluk of Dharwad District.
8. Asandi is in Kadur taluk and Kiriya Muguli is Chikkamagalur itself. Both are referred to in a number of Inscriptions.
9. Sindagere is the present Sindagere in Chikkamagalur taluk and Kiriya Muguli is Chikkamagalur itself. Both are referred to in a number of Inscriptions.
10. Galagesvara or Galaganatha, a holy place where the rivers Tungabhadra and Varada meet, is in Haveri taluk and it is not far from Bankapura where the donor-king had his camp.
11. *An Indian Ephemeris* by L.D. Swamikannu Pillai, Vol. III, Madras, 1992, p. 275.
12. *Epigraphia Carnatika*, Vol. II (Revised), University of Mysore, 1973, SB No. 71 of 1163 A.D. It refers to Māghanandi.

* * *

Text

1. 'Sṛīmatu-parama-gambhīra-syād-vād=āmōgha-lāṁchhanam
jīyāt trai=lokyā-nāthasya śāsanaṁ Jina-śāsanaṁ || svasti sa
2. madhigata-paṁcha-mahā-śabda-mahā-maṇḍalēśvaram
Dvārāvātī-pura-vāṛeśvaram Yādava-kul=āmbara-
dyumaṇi samya
3. kta-chūlāmaṇi maleparolu-gaṁḍ=ādy=aneka-nāmāvali-
virājamānar=appa tri-bhuvana-malla Māra-Voysala-dēvan
āta
4. nīm baṭika || Eppidi-Voysa[la] Eṛeyamga-Voysaia
Talekāḍu-Voysalan=Udayāditya Kūṇṭa-Vinayāditya Nripa-
Kāma-Hiriya-
5. Hoysala-dēvanīm baṭikā || svasti samasta-bhūmi-pati
Vikrama-Gaṅga-nripālan=ēka-bhōgya-sthira-śāsanaṁ
sakaḷa-dhāriṇiyam pari
6. pāḷisaluke bhūmi-stutan=ēka-vākyaṇ=ene Hoysala-bhūpati
Gaṅga-vadhūḍi-stana-tāra-hāran=ene rājisi rājyadoḷ=iddu
7. rāgaḍim || dēva-śrī Vinayārka-Voysala nija-śrī-kīrtti-latā-
valli dig=dēvi kalpa-mahīrhagaḷane suttirdda-bujāṇḍakenildā
vidyādha
8. ra-kānta-kuntaḷake pulpāṇikamāyt=emdoḍ=imn=ē vēlvem
bhāḍiḍiḍi vikramad=upamā śrī-vallī-saṁlīleyim || imt=olpim
nere
9. d=i[r]dda Hoysala-nripaṁg=utsāhadim puṭṭidaṁ [sau]ti śrī-
Jina-dēva-pāda-kamaḷam saṁgrāma-Rāmaṁ dviśat
santān=ānta-Kritāntā^{tān}=ā
10. hava-jaya-śrī-kāntaṁ vara-kānta^{an}maḍ=ergeyaṁg^{an}=r.ṛeyamga-
bhūpane valam viśv=āmbārā-bhāgadoḷ || lantu Vineyāditya
11. Hoysala-dēvan=Eṛeyamga-dēva Ballāḷadēva
Vishṇuva[r]ddhana-dēvan-Udayāditya-dēvan=olaḡāda
kumararim(l) sukhadim rajyam ge

12. yutt=ire 11 ④ 11 Śrī-vadhuge Pārvvati-vadhug=ā vāsishta-brat=Indra-vadhug=eṇey=em̐d=ī bhū-valeṇam Jagadaḷa-mādeviya guṇa
13. gaṇada mahimeyam baṁṇiṣuguṁ 11 ene peṁpaim taḷeda jagaj-jana-vam̐dite Jaina-dharmma-nirmmaḷe sakaḷ=āvani pogale Muguliyol
14. chelv=ene Jina-maṁdiramaṭṭa[r]tthiyim mādisidaḷu 11 mādisidaḷu gagana-talak=kūḍ=ene Sura-rāja-sayana-maṇi-maya-griha
15. dol-toḍene vara-mukti-grihak-kiḍene ramaṇīya Jaina-griha-maṁdanam 11 ī Jina-niḷayakk=ā nīrēj=ānane negaḷda nāluku matta
16. ran=ittalu pūjā-vidhig=iduniluk=iṁni-jagadoḷu cl:andra-sūryar=ullaṁnevara 11 am̐tu Vineyāditya-Hoysaḷa-Jinā
17. layakke Jagadaḷa-mahādeviyara gurugaḷu śrī-Mūla-saṁghad=āchāryyaru Kuḷachaṁdra-siddhāṁta-dēvara sa-dharmmar=appa
18. Guṇachaṁdra-bhaṭṭāraka-dēvargge Saka-va[ṛ]sha 1005 deneya Rudhirōdugāri-saṁvatsarad=Uttarāyaṇa-saṁkrānti Sōma-vāradam̐du
19. deva[ṛ]gge maleparolu-gaṇdana nālvattu-gēṇa kōlalu devar=aṁga-bhōgakka pūjāriga jīṁṇōddhārakka athiti-pūje
20. ga biṭṭa gadde mattaru nāluku 11 sāgarabbeya-kattin=iḷiya tōṁṭa saṁpageya mogeya hūvan=iḷiya tōṁṭava
21. Kariya-Dēvachaṁdran=ikkida māduhalada tōṁṭa 1 asagara-hoḷeya hūvina tōṁṭav=aṁtu nalkum 11 Rīṣiyaraha
22. Iḷiyam māḍiy=allige nū=ettina suṁka 1 kavartte 1 bīravaṇa 1 māvaṭṭavaṇa koḍativāṇa kattigedere sād̐baṁṇige haṁdaluvaṇa biṭṭi
23. sollage 1 Sanivarada haḡal=iruḷa eṁṭu jāvada hiri-nīru modal=āge ā tējava Vinayāditya-Hoysa[ḷa]-dēvaru Guṇachaṁdra
24. devargge dhārā-pūrvvakam̐ māḍi koṭṭaru 1 Guṇachaṁdra-dēvara sishtarv=Varddhamāna-paṁḍitargge Jagadaḷa-mahādeviyaru dhārā-pūrvvaka

25. māḍidar=antu sukhadim Hoysa[la]-rājyave gādiyāgi rājyaṁ
geyuttire 11 ① 11 svasti samadhigata-paṁcha-mahāśabda
mahā-mahā-maṁḍalēśva
26. raṁ Dvārāvati-pura-var=ādhiśvaram saṁmyakta-
chūḍāmaṇi 1 Koṁgu-Naṁgali-Gaṁgavāḍi-
Noḷambavāḍi-Banavase-Hānumgall=Uchchaṁgi-
Kaṁchigomḍa śrī
27. mat=Tribhuvanamalla Vishṇuva[r]ddhan-vīra-Gaṁga-
Hoysala-dēvaru Ballā(ri)la-dēva Nārasimha-dēva
Vijaya-Nārāyaṇa-dēvan=olag=āda
28. kumararim Baṁkāpurada bīḍinoḷu sukha-saṁkatā-
vinōdadim rājyaṁ geyuttire 11 tat=pāda-paḍṁ=ōpajīvigalu
Āneya
29. Lōkimeya-daṁḍanāyaka Bēḍara-Chāvaṇana kāciy=ōdisi
Āsaṁdiy=ainūruva Vinayāditya-Hoysala-dēvaṁg=ēkachh-
chha
30. traṁ māḍi talegoṭṭa 11 āyana putra Goggimaya-
daṁḍanāyaka Vishṇuvarddhana-dēvana saṁīpadalu
Kalyāṇadalu talego
31. ṭṭaḷ ḷ Goggimayanim kiṛiya-bhaṁḍāri Chatṭim^aṭṭayanim
kiṛiya śrī-Mūlasaṁghad=āchāryyaru Mēgha(va)ṁḍi-
siddhāṁta-
32. dēvara'sishyaru Gaṁḍavimukta-siddhāṁta-dēvara sa-
dha[r]mmar=appa śrīmanu=mahā-maṁtra-vādi
Mēghachāṁdra-dēvargge haḷaya
33. ra magan=eṁdu kārunyaṁ geydu Saka-varsha 105^o ya
Naḷa-saṁvatsa[ra]d=Uttarāyaṇa-saṁkrāntiy
=Ādivāradam
34. du Tuṁgabhadreya taḍiyalu Gaḷagēsvara-dēvara
saṁīpadalu Vishṇuva[r]ddhana-dēva Simda(m)gereya
sthānamum Kiṛiya-Muguḷi
35. ya sthānamuma śrī-hastadim dhārāpūrvvakam māḍida 11 
① 11 svasti śrīmanu=mahā-maṁḍalēśvara
Vishṇuvarddhana-vīra-Gaṁga-Nārasimha-

36. dēva prithvi-rajyam geyuttire Hoysala-Jinālayakke
purava[r]ggav=āgi Hemmāḍi-gauḍa taṁna sāmyada
bhūmiya koṭṭu de
37. vara sarugiṁge harala-makkiyal=oṁdu gaddeya biṭṭa-
Ereya-gauḍana putra Baṁma-gauḍa tuṇuvala-maṁṇim
mēlaṇa me
38. yyal=oṁdu hūvina-tōṭava devarige biṭṭa l 'śrī-Mūla-
saṁghad=āchāryya-guru-kula l l dhāreya vidyā-
chakravartti Prabhāchandra-sha(=pa)m
39. ḍita-dēvaru l ekasane gaḷa-gaṇḍagaṭṭarī
Kumudachandra-paṁḍita-dēvaru l Padumanamdi-
bhaṭṭārakara 'śishyaru Kuḷachandra-siddhānta-
dēvarum Guṇa
40. cha[m]dra-dē[va]ru l l ava[r]a 'śishyaru Varddhamāna-
pa[m]ḍitarum Mēgha(va)ṇamdi-siddhānta-dēvaru lele
māvim banav=abujadiṁ tiḷigolam māṇikyadiṁ maṇḍanāva
41. li-tār=ādhipaniṁ nabham śubhadam=āgirppu-tiridattu
nirmalam=iḷaḷu Kuḷachandra-dēva-charaṇ=āmbhōjāta-
sēva-vineśchala-saiddhāntika Mēgha
42. ṇamdi-muniyim 'śrī-Koṁḍakuṁd=ānvaya l l avara 'śishyaru
l l varēr=vara-vichāru-chāru-nipuṇam vīram vṛithā mā
krithā kiṁchitu [kau]
43. tukam=asti mastaka-tad=dēyir=vinyasta- hast=āṁjaḷir
=māhēbhaḷ kaṇa-kumbha-pīṭha-luṭhan=āraktōrvvi-mukutā-
phalaiḥ sōyam Ga[m]ḍavimukuta
44. dēva-muniś=chāritra-chakrēśvara l l 11 ati-dhūrta-
graha-nigrah=āgraha-niyōga-Triyāmbakam srākhinī-krita-
māyā-timira-pra
45. bhēdana-dinēsam darppa-sauparṇnan=uddhata-nānā-ripu-
maṁtri-darppa-daḷanam śrī-Mēghachandr=āhvaya-
bratinātham sujan=oṇa
46. kāra-kāraṇa-vyāpāra-pārāyaṇam l l ele vīragramey=
aḍamgu l maruḷey=āṭōpamam māṇu dōrv=valamam
nachchuva bhūta

47. me tolagum=^a koṃ[^ā]_āva gāṃdharvva-saṃkulame sārade
pōgu rākshasiyarimn=^a kshēpamaṃ māṇim=^a emd=uligum
śrī-mu
48. ni Mēghachamdrana yaśō(m)bhērī-ravaṃ dhātriyolu 11
uraga-pīśācha-bhūta-gaṇav=ugra-nava-graha-śākhinī
niśāchara-bha
49. yamaṃ nivārisaluk=^a Jina-śāsana-dēvyar=^a ajneyaṃ
baredude yaṃtram=^a oḍidude maṃtram=^a oraldurdude
taṃtram=^a emdoḍ=a
50. chchhari muni: Mēghachamdrana guṇōmnati gītisuva
talāgradolu 11 uradi tāpasan=evaneṃdu kaḍupim
vidhyādhara=kiṃnaraṇ=ne
51. re gāṃdha[^r]vvara-gurvōparvvesukarāde toragappōrvva-
pōchcharaḍim srimanu-Mēghachamdra-muniyolu māṇunu
52. soppāgi godmorey=^a itṭum pulugachchi pōda palarum
bhūtaṃgaḷ=^a em pēlave 1-^a Vinayāditya-Hoysala-Ji
53. nālayakke sarugiṃge Sōveya-nāyaka taṃna
koḍaṃgiy=^a oḷage biṭṭa gadde kaṃma hattu 1-^a 1 imt=^a I
dharmmavan=^a āru kelaṃba
54. ru sarvva-śāntar=^a āge naḍavar=^a mahā=pu[^r]sharige
Kurukshetra-Gaṃge-Bāṇarāsi-Prayā[^g]-divya-
tīrtthaṃgaḷ=^a ēlu-kōṭi kavile
55. leya kōḍu[^m]-koḷaga[^{mā}] hoṃṇalu kaṭṭisi yēlu-kōṭi
Brāhmaṇa[^r]gge dhārā-pūrvvakam māḍi-kōṭṭa punyam=^a akku
1! taṃnimdaṃ he
56. rarimḍav=^a āru kelaṃbaṇi(m) dharmma^kḍe pāpa-buddhiyaṃ
chim[^{ti}]sidavar=^a divya-tīrtthaṃgaḷ=^a ēlu-kōṭi kavileya
ko[^m]davaṇa māṃsavav=^a ēlu-ko
57. ti Brāhmaṇara koṃdavara rakutadalu tuyyalin= arddi
tīrtthaṃgaḷolu ēlu-kōṭi Brāhmatikārara haṃtiluyal=uṃḍa
Brahmātiy=a
58. kku 11 sva-dattaṃ para-dattaṃ vā yō harēti vasuṃdharāṃ 1
shasṭi[^rvva]rsha-sahasrāṇi viśṭāyaṃ jāyatē krimiḥ 11-^a 1

* * *