

History of Jainism in Dharwad Taluka Based on Inscriptions

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Abstract- The Inscriptions are authentic records of the life of the people, and the subjects dealt in them are also as much elaborate and worried as their life. We have to collect the scattered matter and analyse it in order to obtain a true picture of the people. We can therefore, draw its political, religious and social picture as follows with the help of the epigraphs. In developing the ancient Karnataka, the Royal Power was the most important one. Royal Families used to play a leading role in the life of the country. Feudatories and the kings served under the Emperor, who was the highest authority in the country

KEYWORDS: Jainism Tirthankara Nisidhika Athmabali Sallekhana Damanamdi

I. INTRODUCTION

In reconstructing the social picture of the ancient society, epigraphs play a very important role. As they are the authentic records of ancient life, it is but natural that the picture drawn on the basis of these records should be more authentic. Some facts relating to the social aspects as learn from the inscriptions of Dharwad taluka may be discussed as follows.

Self-immolation, and heroic deaths were the great values of life according to the ancient Indians. Religious self-immolation to incur the favour of the god was in practice. Self-immolation of men for the sake of their masters and that of women for their husbands called Velevali and Masti respectively. Just as the necessity of heroic character arose in society, it was popularly believed that those who laid down their lives in battles would attain heaven. The Nishadhi stones of the Jains and the Masti stone, the hero-stones of the Hindus found in the Dharwad taluka are as follows.

Nishadhi stone These stones have been found erected in memory of the Jain Sravakas and ascetics who died by the VOW of fasting. There are three Nishadhi

stones in this volume: The Naremdra Nishadhi stone about the 12th century A.D. mentions the Nishadhi death of Kanakasamtideva, the disciple of Nagachandra-Siddhartha deva.

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It ends with the sentence: "Gurugala sukirtilatikaparam-enisi nisidhika sila stambhaman-adaradim nirisidar-urvvareparikirttise negalda Bahubali-muninathar".

The Garage Nashadhi stone (21* 1290) informs the Samadhi death of Acharya. Samtivradeva of Yapaniya Samgha and Knmmadi-gana.

The Nisbadi stone of Alnavar(14* 1505) is more noteworthy than the above one. It informs that ChikkamalliSetti, the son of Siddhanamka of Hubli died taking the Sallekshana vow for 21 days and that his body was cremated on the bank of a river. There are some lines of Ragale metre here.

Religious power, just as the royal power was an important factor to shape the life of the ancient Karnataka. The matter relating to the Jain, Brahmin, Saiva and Veerasaiva religions are up to 16th A.D. Because Dharwad taluk as the center of yapaniya Sangha.

Amminabhavi, Alanavar, Garag, Tadakod, Narendra, Nuggikere, Managundi, kMugad and Hebballi were the centre's of Jainism, in Dharwad Taluka. About Amminabhavi, there are only two Jain epigraphs-one is the pedestal epigraph of Chandranath Tirthankara, of the twelfth century "Sri. Mula – samgha Sena – ganada Parisa – settiyara maga Tama. da Bammisetti ... basadi – ge madisi – kotta Chamdranatha – svamigala pratime." and the other in that of Neminatha Tirthankara, of 1892 A.D.

This paucity of inscriptions in this village, inspite of its rich heritage of Jain religion, calls for investigation.

The fact is that out of four epigraphs of Alnavar, three are about Jainisim and they indicate its impact upon the village. In the first epigraph of 1081 A.D. “Narasimha – setti padedam jasamam vasudha – ta| - agrado] || Svasti ----- n = adaradim
Madisid = a Jinalayake keyyam muru [gondul] mattara

Narasimhan – ittan –ileyam chandr – arkka[r=u!!=appina] Saka varsha 1003 neya”
the description of the Jain ascetics Ramachandra and Balachandra is followed by the mention of the donation made by Narasimhayya- Shetti etc., to a basadi built by Pradhana Machanna at Alnavar. The second epigraph of 12th C A.D. “dhana – samvachharada Asvija bahula [ball – dina] chatu – rdasiyalu yippatta – vomdu dina sallekhana dhiyimdachaturdasi [su] ryya –udaya vomdu javadalli Hubballiya Chikkama – llisettiyaru svargasthar = adaru – varanu holeya damdeyali dahanava madida [ru] Srimam-nammra-sur –asu –nares – anarghya – mauli – prabha-stom-odbhasita-pada-padma-yugalam mukty-amgana-vallabham kam-amdh-ogra-mayukhan-emd-enisut-i[rpp-i] matti Parisvesvaraml sre yam kai-mige Chikkamallanage ma|k-isht-arththa samsiddhiyam
Mattam – atisaya- Jina – pad-ambhoja-shatcharapa bittari – pa-pamcha – pada-purit-amtabshka (ka) rana guru-pad-ambu- ja-paraga-sva-ramjita-bhala Bharata-kavya-pramukha-na- na-kala-jala vasudh-amtarala-visruta-vividha-su-charitrlla (la) sita –Jina-gamdha-pushkara-pavitritra-gatra dha – rege Hubballi Siddhemdra-tanu-samjata surasa – kovida Chikkamallanan=atikhyata(ta) Badava – ra beli bhasura – gun – agrani Bhavaja – rupa – g-uttamam oodaviyo! = aty – adhisa – Jina – dharmma paraya – na dana silani = kadu – gali Siddhanamkane tanu bhavan = itan – enutta mu-jagam sadagaradimda bam nipudu ballar ballaha Chikkamallanam

Mamgala maha – sri sri sri sri sri”

is much damaged and no information. The third inscription of 1505 A.D. is noteworthy from the point of view of Jain religion and Kannada literature and Grammer. It states that Chikkamallisetti the son of Siddhananka of Hubli, died by Sallekhana vow for twenty one days. The Ragale form which is a rare one to be found in the epigraphs, has been used for the description of Mallana. It is learnt from the other sources that he was a writer of the work Samyakta Kaumudi, which contains 24 chapters, and 2216 Samgatya verses.

There are two epigraphs relating to the Jains at Garag, which is even today a Jain centre. One of them on 1290 A.D tells us about the Samadhi-Marana of Samtiviradeva of Yapaniya-samgha and Kummadi-gana,

“Sri – Yapaniya – Sa[m] gha Kumma di-ganada acharyya Samti vira-devaru Vikruta- svamtsarada (samvatsarada) Srava2na –masadalli bahuja cbavu ti Brihaspativaradalli samadhi – yim mudipi moksha – padava- n=eydidaru [II*] Mamgala maha – Sri”

and the other inscription of 13th C A.D. perhaps indicates the ownership of a field belonging to the Basadi of the above Samgha and Gana.

Both the epigraphs of Tadkod belong to the Jain religion. The first one of 12th C A.D.

“Khyatah Sri. Yapaniyah Prathita – prithu lashat – Svarnna – pashana – gachchhah prodyat-schhri-Vrikshamul-onnata-gana-kamal-ambhojini-rajahamsam

[cha]mdram su-charita-charitam Balachmdr-atmajatam pujiyam sri Vasu – pujiya brati patimavata [m] Chamdranatho jinemdrah”

wishes that may Sri. Chandraprabha Tirtharinkara save the Vasupujyamuni ascetic of Yapaniya Samgha, Savarna-Pashana-Gachha, Vrikshamulagana, and the second of 1282 A.D. informs that a donation was made to a certain Basadi.

There are five inscriptions found at Narendra, one of the 12th C A.D. which mentions the Samadhi marana of Kanaka-samti-muni of Kareya-gana, who was the disciple of Naga chandra Siddantadeva and also says that the disciple Bahubali-muninatha erected

“Nisidhika Sila-Stambha”. Managundi, a centre of Brahmins and Saivas was also a centre of Jains. According to an inscription of 1215 A.D.

“yuga sthalitati-yupa, sanyasa
nade Kanakasanti bratindra tri.tnot – pala
chamdravara.

Savapuravaradolam mukti-sampraptav-adar Gurugala
su-kirtti-la-

tika param enisi nisidhika silastambhaman-adaradim
nirisida r = urvare parikirttise negalda Bahubali –
muninathar”

this village gives us the geneology of the Jain accetiss
of Yapaniya-samgha,Mailapatirthanvaya and Kareya-
gana of Nagara-Jinalaya as follows:

Ekaviryacharya

1

Ramachandra

1

Bahubali

Mugad which is noted for epigraphs in this taluka, “A
Purada chaitya - Bhavanad =acharyya –avalige
=emtemd=ode|| Pra-vipula – dharmmar=vvidya-
prapavarar = sri. – Yapaniya – sam- gha-jayar=
bhuvan-aradhyar = mmahim-arnnava- purnna-
sasamkar=Ekaviry-acharyyar || Tad-apatyam||
Alaghu-daya-payombudhi-vrita- sthirata- mahi-
madhyadon mam namgolip =asamana – mana –
mahimamara [sai] – la- visala –sila-mekhalege nij-
odgha-nirmmala- yasam sasikamtam = enippud=
emd=od=em gala yati Ramachandrana gun – otkara –
mam pogalalke velpude || Tach – chishyaru|| Sreya –
sri- yapaniy – anvaya-mukha-mukuram cha [ruMaila]
pa-tirth –a –mnaya-sri-kamthika Kareya-gana –
tilakam dharma – samrakshan – abhi [pra] yam sri-
Ramachandra- brati- pati tanayam bappu samanyane
vidya- yoshin – mamdanam Bahubali – munivaram
sidhadha – sai [dhdhanta-kantam].”

has a large number of Jaina epigraphs. The Jaina
royal family of Prabhu Dynasty and Muni Dynasty
and the ascetic heritage of this place were responsible
for this . The following names of the royal family are
note worthy; Chavumda, Nagadeva, Marttamda,
Chamumdaraya, Bammarasa and Nakarasa.

In the geneology of the ascetics the following ones
appear:

Kirtigoravadi,

Naremdrakirti,Nagabikibratindra,Balchandra,Ramac
handra,Munichandra, Kumarakirti and Damanamdi
etc.

An inscription of 1045 A.D.

“Svasti saka – varsham

1140neya Isvara – samvatsarada Karttika – sudhdh –
ashtami Guruvaramdu Namdisvara
parvamumkudida punya tithiyo

iu nalkum pattanada pattanigarum Manigumdageya
Chavaisettiyum Doniay Bammisettiyum Katisetti
[ya]

Lakshmisettiyum Kemisettiyum mukhyav-agi
sasirvvaru a sthalada magil olagan Nagarajinala
yakke eleya herimge visamam bittaru”

this place informs that Chavundagavunda made a
gift to the Samyaktwa- Ratnakara Basadi built by
him, while his grandson Martamda renovated it and
built a theatre (Nrutyashala) by it. Bammarasa get
written another epigraph in 1125 A.D.

“Manigumdageya – eka-bhogada prabhu Kanuga
[Chaumda] – gumdam magila-o-

lagana joga-vattigeey Nagara-Jinalayakke tamma
keyyolage mudana-temkana gotinolu omdu mattaru
hakkalam bittaru A keyya simey=emit=emd=a-

de[1*] Orim temka – mumd – agi Nirusagarakke
hoda oniyim padvualu holageriyim paduva –
mukhavagi Kanagile – ha !!ge-ho- da oniyim
badagalu Holabana huniseyim mudalu a Chaumda-
gaumda nidu – simeyimd = ikkida guddeyem temkaiu
Sva-dattam

para-dattam va yo hareta vasumdhamam”

which says that he affirms the land gift made to the
Jinalaya by his uncle Martamdayya, the elder brother
of his father. If the 12th C A.D. “bhira-syad-vad-
amogha-lamchhchhanam [jiyat-trailokya-nathasya
sasanam Jina sasanath

ya samudr-a[dhipa] varddhamana-jina-sasana –
sampad-ruchira Yapniya sura-druma.

Kumudi-gana Bhadra [m-bhuya]j-jina-sasanaya
Sri. Kumudi-ganadi butti sri. Kirtti Goravadi divya –
munni-nathar –vaiyakarani tarkka – sidhdbantakara-
brit-kama|a pa...

vikhyatam

rita – murttar =tyakt-asesh-artta-vrittara parama-
karuna-chittar-chcharu –cbaritra-purttar niru-pama-
Subhachandrar-Mmadhavendu-bratindrar Va A
Madhave –

ndrara saba-dharmmiga] Vri Brati-pati Balachandra-
muni-pungava-rajita-Ramachandra Visruta-munip
ottamar = nnega]dar =a munip –ottama[r=agra-si] –
shyar-apratihata-vagmayar”

jina-mat-odaya-rundra-girindra-bhaskarar-nnuta-
Munichandradeva-Ravikirti-dayanidhi-dipa-varttiga.
inscription mentions the Jaina royal family, the 12th
C A.D. “loka-vikhyatam samyakta-ratnakaram
Padmavati-labdha-vara-prasada [m] nam-adi
samastaprasasti – sahitam sriman-maha-samantam
Martta

ndayyam tamma muttayyam madisida basadiyam
padisalisi nataka-saleyam madisi tanna kirtti sila
stambhaman = a – Chandra-a.

rkka-taram baram nilisida”

another inscription mentions the erection of the
statue of Parsvanatha by a lady disciple of Kummadi-
gana.

The Hebballi epigraph of 13th C A.D.

“Sri. yapaniya-samgha-pum-
naga-vriksha-mala-ganasya
Sthiram = agire Tale – mora –
baman =uru-mudadim
kottan = akhila-badha-rahi
tam suruchirm = a[ynu]”

mentions Yapaniya-sangha and the Punnagavriksha-
mula-gana. On the whole, it can be said that in this
taluka the Jain religion was prominent as a centre of
the Yapaniya-Samgha

Conclusion Once again we have remembering the
above matter like reconstructing the social picture of
the ancient society , epigraphs play a very important
role . But naturally that the picture drawn on the basis
of .these records should be more authentic . Self-
Immolation , and heroic deaths where the great
values of life according to the ancient Indians.
Religious self -immolation to in cure the favor of the
god was in practice

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