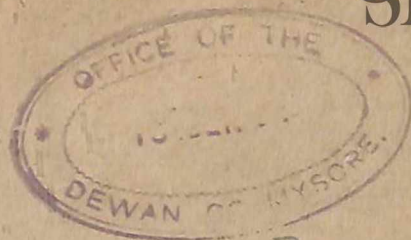




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ARCHÆOLOGICAL SURVEY OF MYSORE.



Vol II

3

# INSCRIPTIONS AT ŚRAVANA BELGOLA,

*a chief seat of the Jains.*

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Published for Government.

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STATUE  
OF  
GOMATA





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## PREFACE.

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The inscriptions here collected are of great interest, being entirely Jaina ; and such is their literary merit that the study of them may be pronounced an education in itself, for poets of repute, among whom are named Sujanôttamsa, Arhad-dâsa and Maṅga Râja, have taken part in their composition. They cover a very extended period, even from the remote time of Chandra Gupta, the earliest authenticated date in Indian history, down to the modern year 1830. Next to the unique inscription No. 1, which introduces us to Bhadrabâhu and Chandra Gupta, and relates the story of the first settlement of the Jains at Sravana Belgôla, there is none of higher interest, whether from its style or from the fullness and novelty of its contents, than No. 54. And the information therein contained regarding the Jaina hierarchy and literature is well supplemented by Nos. 105, 108 and others. For purposes of history we have inscriptions giving us fresh details of great importance relating to the rise and growth in power of the Gaṅga kings, the death of the last of the Râshtrakûtas, the establishment and expansion of the Hoysala kingdom, the supremacy of the Vijayanagar empire, and lastly the reign of the Mysore royal house.

The work has given far more trouble and been much longer in hand than I anticipated when first undertaking it in 1885. But owing to the untrustworthy nature of the copies supplied to me, which were made for the local District authorities in 1872, everything had to be done afresh. With very few exceptions the inscriptions are in Haḷe Kannaḍa characters, and are engraved either on the rough horizontal face of the rock, where they remain exposed to every vicissitude, or on prepared slabs or pillars of black hornblende, protected from the weather by maṇḍapas erected over them. As usual the inscriptions run on with few breaks or indications of stops from end to end in one unbroken expanse of type. To facilitate reading, the verses and half verses have been marked in the copies, and in those in Roman characters the contents have been arranged so as to show the style. In combined letters the anusvâra and nasals are used indiscriminately without any rule in the originals. The Kannaḍa copies show them as they are, but in the Roman characters the nasal has been uniformly employed, as otherwise ambiguous or strange looking words result, such as *niṇna* for *ninna*, *Gaṅga* for *Gaṅga*, &c., which are apt to mislead.

My sincere thanks are due for assistance received from Brahma Sûri S'âstri, distinguished as the most learned Jain in the South ; also to Sahukâr Barmmana, ever ready to help strangers. The drawings are by Namassivâyam Pillai, and the photo-lithographs by J. D. P. Chinnappa, both of my office.

BANGALORE, August 1889.

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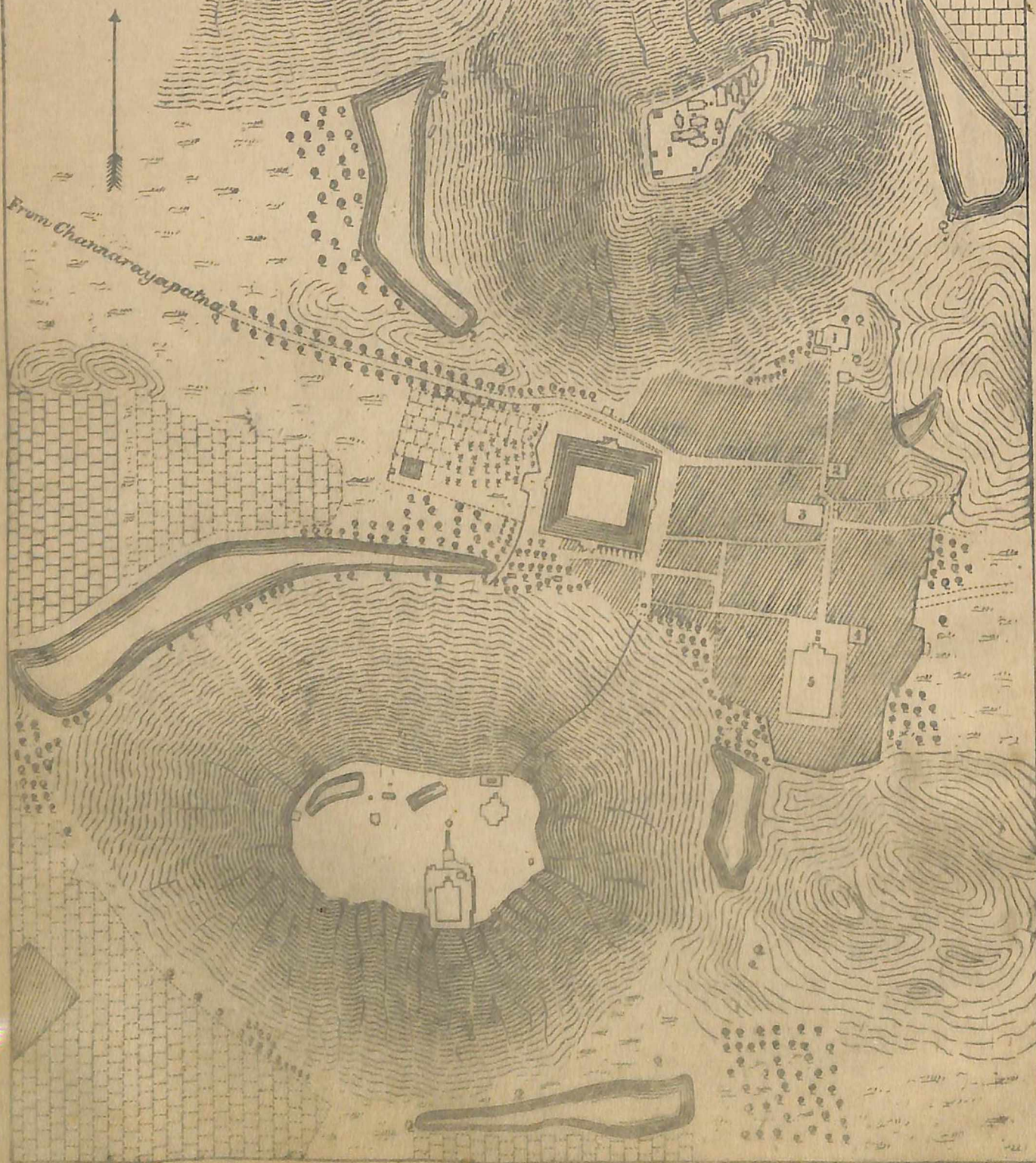


# ŚRAVANA BEḤGOLA

Jinanāthapur

- 1 Akhara basti
- 2 Nagara-jinālaya
- 3 Mangāyi basti
- 4 Gurū's maṭha
- 5 Bhaṇḍāra basti

Scale 500 400 300 200 100 feet





## INTRODUCTION.

The eye of the traveller who is passing along the trunk road leading from Bangalore to the Western Coast through the Manjarâbâd ghât, is arrested on approaching Channarayapaṭṇa by a conspicuous hill a few miles to the south, bearing on its summit what appears at first to be a column, but which on drawing nearer proves to be a colossal statue in the human form. This striking and unusual object, which is visible for miles around, marks the site of one of the most interesting spots in the south of India, and one whose epigraphic records carry us back to the very earliest authentic period of Indian history, anterior in fact even to the famous edicts of Aśoka, the oldest inscriptions in the country. This noted place is moreover the chief seat of a religious sect at one time foremost in power and influence, whose origin is of higher antiquity than that of Buddhism.

S'ravaṇa Belgoḷa, or Belgoḷa of the Jains<sup>1</sup>, the place in question, derives its name from Hale Kannaḍa *beḷ*, white, and *koḷa* (by euphony *goḷa*), pond, in allusion to the splendid large tank in the middle of the place. The name also appears in the forms Belguḷa, Belagūḷa and Belugūḷa, which are merely variants of the same. The Sanskrit equivalents are Dhavaḷa-sarôvara (as in No. 108), Dhavaḷa-sarasa and Svêta-sarôvara (as in No. 54). The tank is also said (in No. 141) to be called Bhû-dêvi-maṅgalâdarśa-kalyâṇi, the mirror of good fortune to the Earth goddess. The place is further designated Suranagara or Surapura, city of the gods, (No. 105)<sup>2</sup>; and Gommatapura, the city of Gommatâ (No. 137). It is also called a *tīrtha*, or holy place (No. 136).

It is a large village situated in 12°51' north latitude and 76°33' east longitude<sup>3</sup>, in the Channarayapaṭṇa Taluq of the Hassan District of the Mysore State. The village lies, towards their eastern bases, between two prominent rocky hills, on the highest or southern of which, 3,847 feet above the level of the sea and about 470 feet above the plain at its foot, stands the colossal image of Gommatêśvara, besides many sacred buildings. On the lower or northern hill, 3,052 feet above the level of the sea, are the most ancient inscriptions and the most numerous bastis. The maṭha or monastery of the Jaina guru and several more bastis are in the town below.

The two hills are commonly spoken of as the *doḍḍa beṭṭa*, or big hill, and the *chikka beṭṭa*, or little hill, but they have the names Vindhya-giri and Chandra-giri (see No. 141). Through some popular misconception the former is called Indra-giri, due, it is said, to a rhyme about an Indragiri and a Chandragiri with a shining lake between, which applies to a place in the neighbourhood of Gerasoppe but was supposed to indicate Belgoḷa. The smaller hill derives its name of Chandra from the fact that Chandra Gupta was the first of the rishis who lived and performed penance there<sup>4</sup>. The name Vindhya given to the larger hill is said to be derived from *vin*, spirit, and *dhyâ*, meditation, as being the spot consecrated by rishis absorbed in meditation on the Supreme Spirit.

On the evidence of inscriptions the original occupation of the place was due to Bhadrabâhu, who, while leading a migration of Jains to the south, became conscious that his end was approaching and remained here (on the smaller hill) to die, ministered to in his last moments by one single disciple,

<sup>1</sup> S'ravaṇa = s'ramana, a Buddhist or Jaina ascetic. Probably the same as the Sarmanes of the Greek writers. This name prefixed to Belgoḷa distinguishes it from two other Belgoḷas in the same neighbourhood, namely Hale Belgoḷa and Kôḷi Belgoḷa.

<sup>2</sup> And Coorg Inscriptions, No. 10.

<sup>3</sup> Entered as *Sravan Bellacull* in Indian Atlas sheet No. 60.

<sup>4</sup> Chandragupta, in the play named *Mudrâ-Râkshasa*, is often called simply Chandra. See Wilson's *Theatre of the Hindus*, II, 192.





Chandra Gupta. As Bhadrabâhu is alleged to have been the last of the *śruta-kēvalis* and Chandra Gupta no other than the celebrated Maurya emperor—the Sandrokottos of the Greek historians—who reigned from 315 to 291 B. C., these events must be assigned to a date somewhere about 290 B. C.

The earliest record of occurrences so interesting from their connection with that most important period when India first came into contact with Europe is found in inscription No. 1<sup>5</sup>, and is supported by the statements in Nos. 17, 40, 54 and 108, as well as by tradition and by inscriptions elsewhere.<sup>6</sup> A cave on the same hill, called Bhadrabâhu's cave, is also pointed out as the place in which he died, and his footprints therein are an object of reverence (see No. 71). It is further evident that the small and centrally situated Chandra Gupta basti, which fronts straight to the Bhadrabâhu inscription (No. 1), is the most ancient of the various temples and buildings on the hill, and that towards it as to the sole object of attraction there at that time were directed the eyes of those holy men and women the memorials of whose penance form the series of early rock inscriptions Nos. 2 to 21, 23 and 26 to 35, all of which require to be read with the face directed towards it. They are in short the links connecting the remote antiquity of Bhadrabâhu and Chandragupta with the 10th century A. D. when Sravāṇa Belgola under the Gaṅga kings emerged into that greater publicity and distinction it thereafter enjoyed under the Hoysala and succeeding dynasties.

In proceeding to give an account of the history and antiquities of the place as derived from its monuments and epigraphical records the most convenient plan will be to follow the inscriptions, taking them as nearly as possible in their chronological order.

The oldest, as already stated, are the rock inscriptions which have been grouped together as Nos. 1 to 35.<sup>7</sup> All these are in Pūrvada Haḷe Kannaḍa characters from a few inches to a foot or more long. Nos. 1, 15 and 29 are in the Sanskrit language, the remainder in Haḷe Kannaḍa. They are scored about in all directions on the surface of the rock, but chiefly in a rough semi-circle at various distances from the south-west to the north-east of the Chandra Gupta basti, facing which they must be read. From their contents it is evident that with two or three exceptions they mark the spots where Jaina devotees procured death by fasting, in performance of a vow for that purpose called by the singular name of *sallēkhana*.

Before these inscriptions were deciphered by me no one had succeeded in reading them nor was even the object with which they were engraved known, so completely had all knowledge of the ancient alphabets been lost, although the Jains to this day write in what would be called an old form of character. The first I managed to decipher was No. 26, and this gave the key from which some of the shorter ones among Nos. 4 to 16 were made out<sup>8</sup>. Of No. 1 no copy had been attempted<sup>9</sup> and several of the others were so jumbled up into one another that a visit to the place was necessary in order to inspect the originals. Then it was that I discovered No. 1 and no little excitement, I remember, was occasioned as the contents began to slowly unfold themselves.

<sup>5</sup> Originally published by me in 1874, in the *Indian Antiquary*.

<sup>6</sup> Especially by two inscriptions of the 9th century, found near the Gautama kshētra of the river Kāvēri at Seringapatnam, which contain the following phrases,—one, *Bhadrabâhu-Chandragupta-muni-pati-charaṇa-mudāhāra-śaśā-sī...māṇḍa-sī-Kaḷappu-ti-rṭta* &c.; and the other, *Bhadrabâhu-Chandragupta-muni-pati-charaṇa-lakṣa ākātā-viśāśa-sīra-Kaḷappu-iri* &c.—both bearing testimony to the publicity of the facts.

<sup>7</sup> Save 22, 24 and 25, which are later.

<sup>8</sup> Published by me in the *Indian Antiquary* in 1873.

<sup>9</sup> The copies I had of others were made in 1872, under the direction of the local authorities. With well-intentioned (but barbar-

ous) zeal the numbers of the groups copied were cut into the rock in English figures. For the benefit of visitors who may be misled or puzzled by these figures the corresponding numbers of the actual inscriptions as now deciphered are here given.

Figure cut in the rock.	Corresponding number of inscription in present work.	Figure cut in the rock.	Corresponding number of inscription in present work.
1	26	7	9, 10, 11, 12
2	2	8	13
3	3	9	14
4	4, 5	10	15
5	6	11	16, 17, 18
6	7, 8		

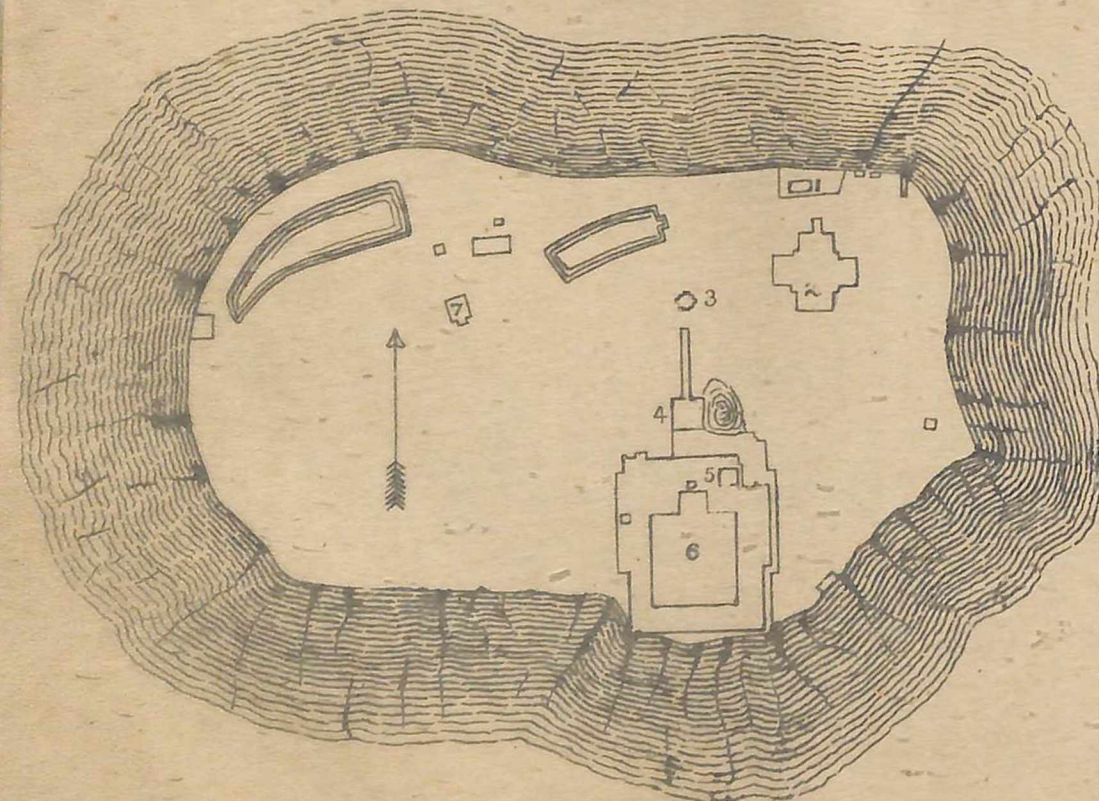
It is to be hoped that the inscriptions will not be subjected to further disfigurement.



- 1 Chauvisatirthankara basti
- 2 Wodegal basti, or Trikuṭa basti
- 3 Tyāgada brahmadēva kambha
- 4 Akhanda bāgilu
- 5 Siddara basti
- 6 Gommatēśvara
- 7 Channanna basti

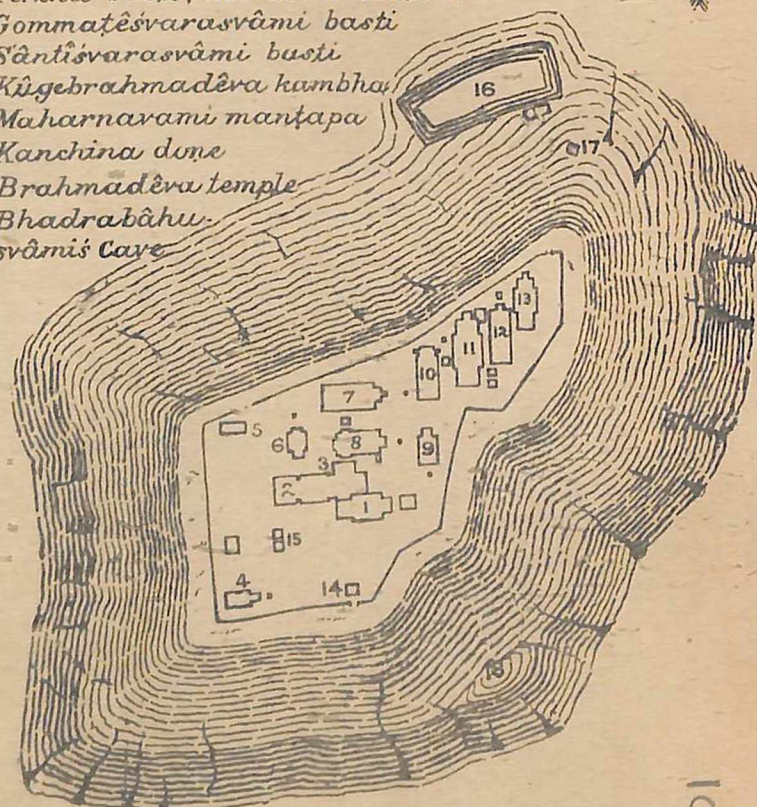
## VINDHYA GIRI

Scale 100 50 100 200 300 feet



- 1 Pārśvanāthasvāmi basti
- 2 Kattale basti
- 3 Chundragupta basti
- 4 Sāntināthasvāmi basti
- 5 Supārśvanāthasvāmi basti
- 6 Chandraprabhasvāmi basti
- 7 Chāmundarāya basti
- 8 Sāsana basti
- 9 Majjigūṇa basti
- 10 Eraḍḍhakatṭe basti
- 11 Saratigandhavārāna basti
- 12 Tērīna basti, Bāhubali basti or Gommatēśvarasvāmi basti
- 13 Sāntīśvarasvāmi basti
- 14 Kūgebrahmadēva kambha
- 15 Mahanavami maṇḍapa
- 16 Kanchina dome
- 17 Brahmadēva temple
- 18 Bhadrabāhu-svāmī's Cave

## CHANDRA GIRI





This inscription No. 1, being the oldest and relating to the origin of the settlement, we may now first proceed to consider. It states that Bhadrabâhu svâmi, descended in the line of the gaṇadhara Gautama in common with thirteen others named, having foretold in Ujjayinī, also called śrī-Viśālā, the approach of a dreadful famine which would last for twelve years, the whole saṅgha or Jaina religious brotherhood forsook the northern regions and under his leadership migrated to the south. They had reached a populous and prosperous region, evidently the north-western districts of the present Mysore country, when on approaching a wild mountain named Kaṭavapra<sup>10</sup> (the smaller hill) the ṛishi felt his end drawing nigh. He therefore sent on all his followers and, remaining behind with only one disciple, performed the last rites of a sannyâsi and there died.

This seems a very circumstantial account and Bhadrabâhu is an illustrious name in the Jaina annals. The following traditions regarding him, which throw light on the events mentioned in this inscription, are taken from the *Rājāvaṇī-kathā*, a compendium of Jaina history, legends and chronology, drawn up early in the present century for Dēviramma, a lady of the Mysore royal family, by Dēva-chandra, of the Jaina establishment at Maleyūr. The work is in the Kannaḍa language<sup>1</sup> and written on palmyra leaves.

The birth and education of Bhadrabâhu were on this wise:—While Padmaratha was reigning in the city of Kōṭikapura, in Pundra Varddhana<sup>2</sup> in Bharata Khaṇḍa, his queen Padmaśrī had for her purôhita a Brahman named Sôma S'armma, whose wife, named Sômaśrī, bore a son. His father, from an inspection of the child's horoscope, perceiving that he would become a great upholder of the Jaina faith, named him Bhadrabâhu, and performed the initiatory ceremonies of *chaula* and *upanayana* according to the Jaina ritual. One day when Bhadrabâhu, being then seven years of age, was at play with other children, Gôvarddhana Mahāmuni—who, accompanied by Vishṇu, Nandimitra and Aparājita, all four being śruta-kēvalis, and with five hundred disciples, had come to Kōṭikapura in order to do reverence at the tomb of Jambusvâmi—passed by. Looking on Bhadrabâhu, the muni discerned from his lucky marks that he was destined to be the last of the śruta-kēvalis. He therefore took the boy by the hand and conducting him to his father, offered to take charge of him and bring him up in all wisdom. Sôma S'armma, prostrating himself, consented, relating how he had perceived at the boy's birth that he would become a distinguished Jaina. But his mother Somaśrī begged that before the *dīkshe* was performed she might see her son again. To this Gôvarddhana-svâmi agreeing, took Bhadrabâhu with him, and made arrangements for his board and lodging in the house of Aksha S'rayaka.

<sup>10</sup> Having its sides matted with grass. The name appears in Hale Kannaḍa as Kalbappu and Kalbappira (see Nos. 3, 23, 34 and 35).

<sup>1</sup> The author at the beginning of his work states that he will write in Hosa Kannaḍa. But at the end of the work he has the following verse:—

Hale-Gannaḍa baḷu-Gannaḍa |  
 vaḷa-Gannaḍav achcha-Gannaḍam posat-embudu |  
 telu-Gannaḍa miś'radin ida- |  
 n iḷeyolu sat-purushar ôḷi kēḷadu satatam |

'This, in which old Kannaḍa, white Kannaḍa, local Kannaḍa, pure Kannaḍa, and that called now are mingled into clear Kannaḍa,—may good men in the world ever read and listen to.'

Hale-Gannaḍa or Hale Kannaḍa is the ancient and early form of the language. Baḷu-Gannaḍa or white Kannaḍa seems to refer to a belief of the Jains who attribute substance to sound and say that it is white. (See Kēś'ī lāja's *S'a'dama-nidāraṇa*, v. 9—*Sabla-dravyaṇ janigisugun s'vetaṇ*; v. 34—*Sablaṇ janigisugun dhava'a-varaṇa akshara-rāṇa*). Vaḷa-Gannaḍa or oḷa-dē's'a Kannaḍa refers to the words called dē's'ya, or to local peculiarities and dialects.

Achcha-Gannaḍa is the well-known term for pure Kannaḍa: the well of Kannaḍa undefiled. Posa-Gannaḍa or Hosa Kannaḍa is the new or modern Kannaḍa. Telu-Gannaḍa, clear, transparent Kannaḍa (conf. derivation of the name Telugu from the same root *te*).

Since the above was written an old work named *Subhāshita* or *Niti-kanda* has been obtained, which gives a somewhat similar account of the composition of Kannaḍa.

oḷu-Gannaḍa baḷu-Gannaḍa |  
 telu-Gannaḍav achcha-Gannaḍam Sakkaḷa-nom |  
 eḷu-Gannaḍa hale-Gannaḍa |  
 salo dē's'iyak eḷey ad upṭe Kannaḍak iḷeyol |

'Local (or, home) Kannaḍa, white Kannaḍa, clear Kannaḍa, pure Kannaḍa, and ? derivatives from Sanskrit; young (or, new) Kannaḍa, old Kannaḍa, being included in the language of the country, is there any equal to Kannaḍa in the world?'

<sup>2</sup> Identified by General Cunningham originally with Pulna in Bengal, *Ann. Geog. Ind.*, 489; but subsequently with Nabāstān, to the north of Bēgra in the same country. *Arch. Surv. Rep. XV*, i., 104 and 110.



Through the svâmi's instruction he acquired a knowledge of the four great branches of learning—*yôgini*, *saigini*, *prajñāni* and *prajñāpti*—of the veda of the four anuyôga,<sup>3</sup> of grammar and the fourteen pûrvas. Then, feeling a strong desire for renunciation of family, body and pleasure, he begged for *dikṣhe*, on which the svâmi sent him first to see his father and mother. While he was at the court, the king showed him a writing which no one could understand and he at once interpreted it<sup>4</sup>, thus giving a satisfactory proof of his learning and discernment. Having obtained the consent of his parents, he took *dikṣhe* and by the practice of *jñāna*, *dhyaṇa*, *tapas* and *samyama* became an *āchārya*. And Gôvarddhana S'ruta-Kêvali went to the world of gods.

The next appearance of Bhadrabâhu in the history brings us to the events mentioned in the inscription :—And Chandra-Gupta, the king of Pâṭaliputra, on the night of full moon in the month Kârttika, had sixteen dreams. He dreamed that he saw :—1. The sun setting. 2. A branch of the kalpa-vriksha break off and fall. 3. A divine car descending in the sky and returning. 4. The disk of the moon sundered. 5. Black elephants fighting. 6. Fireflies shining in the twilight. 7. A dried up lake. 8. Smoke filling all the air. 9. An ape sitting on a throne. 10. A dog eating the *pâyasa* out of a golden bowl. 11. Young bulls labouring. 12. Kshattriya boys riding on donkeys. 13. Monkeys scaring away swans. 14. Calves jumping over the sea. 15. Foxes pursuing old oxen. 16. A twelve-headed serpent approaching.

The king arose next day much troubled in mind on account of these visions. After performing the morning ceremonies, he entered the council-hall, when the keeper of the royal garden appeared with the intelligence that Bhadrabâhu Muni, travelling over many countries, had arrived there. The king with all his councillors immediately went forth to do him reverence, and after receiving religious instruction, informed him of the dreams.

Bhadrabâhu's interpretation of them was, in short, as follows :—1. All knowledge will be darkened. 2. The Jaina religion will decline, and your successors on the throne will not take *dikṣhe*. 3. The heavenly beings will not henceforth visit the Bharata kshêtra. 4. The Jainas will be split into sects. 5. The clouds will not give seasonable rain and the crops will be poor. 6. True knowledge being lost, a few sparks will glimmer with a feeble light. 7. Āryakhaṇḍa will be destitute of Jaina doctrine and falsehood increase. 8. The evil will prevail and goodness be hidden. 9. The vile, the low-born and the wicked will acquire power. 10. Kings, not content with a sixth share, will introduce land-rent and, demanding twice and thrice the amount, oppress their subjects. 11. The young will form religious purposes, but forsake them when old. 12. Kings of high descent will associate with the base. 13. The low will torment the noble and try to reduce them to the same level. 14. Kings will assist in oppressing the people by levying customs-duties and other unlawful taxes. 15. The low, with hollow compliments, will get rid of the noble, the good and the wise. 16. Twelve years of dearth and famine will come upon this land.

<sup>3</sup> The literature of the Digambaras is divided into four Vêdas, viz. —

(1.) The *Prathamānuyôga*, which comprised all works on their *Itihâsa*, their legends and history ; to this division belong the twenty four *Purâṇas*, which give the lives of the twenty four Tirthankaras, the *Uttara-purâṇa*, *Harivamśa-purâṇa*, &c.

(2.) The *Karavānuyôga*, which includes the works describing the origin and the order of the universe, e. g. *Trilôkasāra*, *Trilôka-bhâṣya*; a, *Jôtiṣa-sāra*, *Bija-gaṇita*, *Chandraprajñapti*, *Sārya-prajñapti*, &c.

(3.) The *Darvānuyôga*, which treat of their doctrine or philo-

sophy. Some of the chief works belonging to it are the *Gôma-āśāra*, *Pravachanasāra*, *Ashṭasahasri*, *Pramānyakamata-Mārtanḍa*, *Rājavarttika*, &c.

(4.) The *Charavānuyôga*, which treat of the *āśhāra*, customs, worship, &c. To this subdivision belong the *Trivarṇachāra*, *Mūlāchāra*, *Jôgamūla*, *Ash'apāhuda*, *Padmānanda-pachchisi*, &c. (Dr. BUEHLER, *Ind. Ant.* VII, 28.)

<sup>4</sup> *Rāja-bhavanadoḥu patrālāmbanamam māḍidud adan ārggaṇ bhēdisil nereyadd iral atam Bhadrabâhu nō'e tilid usuviddode* .....



One day soon after, when Bhadrabâhu had despatched his disciples in various directions to beg for alms, himself went and stood before a house where was an infant crying in its cradle. So loud were its cries that although he called out twelve times no one heeded. From this sign he knew that the twelve years' famine had commenced. And the king's ministers offered many sacrifices to avert the calamity, but Chandra-Gupta, to atone for their sin in taking life, abdicated in favour of his son Simha Sêna and taking *dikṣhe*, joined himself to Bhadrabâhu.

Simha Sêna's ministers advised him to send for Nammâlva Bhaṇṭika and to perform a great yajña. But the Mûla (Jaina) Brahmins were called and a long discussion ensued regarding the innocence or sinfulness of animal sacrifices, when the advocates of the latter doctrine prevailed.

On the other hand, Bhadrabâhu, predicting that all rain and cultivation would cease from the Vindhya mountains as far as the Nilagiris; that the people would die of starvation; and that those who remained there would have their faith corrupted—collected a body of twelve thousand disciples and went southwards.

On coming to a certain hill he perceived that his end was approaching. He therefore gave *upadēśa* to Viśākha muni, and committing all the disciples to his care, sent them on under his guidance to the Chôla and Pândya countries. Chandra-Gupta alone received permission to remain, who, on his master's death, performed the funeral rites in a cave and there abode, worshipping his footprints.

Meanwhile Viśākhaçhârya, taking with him all the people, worshipping the Jaina *bimba* (or images) of the various Jinâlayas in the villages and towns on the way, and milking the nectar of *dharma* to the Jainas in those places, dwelt in *vihâras* in the Chôla maṇḍala.

The narrative then returns to the scene of the famine and describes the sufferings of the Jainas who had remained behind under Sthûlabhadra muni and others. Religious observances were neglected and scruples about food disregarded. All the grain was consumed; no leaves, flowers, fruit, berries, roots, bulbs, or seeds were left; and the people, wandering here and there in search of food, perished.

And when the twelve years of famine were ended, Viśākhaçhâri, with the twelve thousand disciples, turned northwards, and entering the Karmâṭaka country, journeyed to the cave in which his guru Bhadrabâhu had expired. There he found Chandra-Gupta muni engaged in the worship of the footprints, his hair grown into a great mass. The latter, on seeing Viśākha muni, rose and coming forward did obeisance, which he did not return, considering that Chandra-Gupta was corrupted by feeding on roots and berries during the famine. But accepting the obeisance, he learned from him the particulars regarding Bhadrabâhu's end. Fasting that day, they prepared next morning for a long journey, as they could not get food in that uninhabited country. But Chandra-Gupta offered to conduct them to a town in the forest close by. They wondering followed, and were entertained with the best of food by the S'ravakas there. But on their way back to the cave a Brahmâçhâri, discovering that he had left his pot behind in the town, returned to fetch it. What was his surprise to find the town vanished and his pot hanging on the branch of a tree! Viśākhaçhâri then perceived that Chandra-Gupta had resorted to magic to supply them with food; so, after extracting the hairs of Chandra-Gupta's matted locks, he gave him absolution (*prâyaścitta*). And absolving himself and his disciples for partaking of that magical food, all went their ways.<sup>5</sup>

And after a time a king named Bhâskara, the son of Simha Sêna, came with all his forces for the purpose of worshipping at the place of Bhadrabâhu's decease, and doing obeisance to Chandra-Gupta, his guru and grandfather. There he set up some *chaityâlayas* and, remaining for many days, built near the hill a city, which was named Belgola.

<sup>5</sup> A similar narrative of all the events relating to Bhadrabâhu and Chandra-Gupta is given in a well written Sanskrit work called *Bhadrabâhu Charitam*, by Ratnanandi, whose guru was Lalita-

kîrti. If, as seems likely, the latter was the same as is mentioned in connection with the image at Kîrkala (see farther on), this book would belong to about 1450 A.D.



The death of Chandra-Gupta at the same spot is subsequently related.

Such is the tradition as regards Bhadrabāhu and his connection with Belgōja. It appears therefore that he was the last of the S'ruta-Kēvalis, and No. 108 asserts the same. This statement is supported by several authorities.

Wilson says—"The succession of Jaina teachers is always deduced from Mahāvira, through his disciple Sudharma. Of the rest, all but Gautama died before their master, and Gautama survived him but a month, which he spent in penance and fasting. Sudharma, therefore, was the only one who remained competent to impart instruction. His pupil was Jambusvāmi, the last of the Kēvalis, or possessors of true wisdom: six teachers follow, termed S'ruta-Kēvalis, or hearers of the first masters, and then seven others, *Daśapūrvīs*, from having been taught the works so named. These are common to all the lists when correct."<sup>6</sup> In a note to the above extract is given a list of the six S'ruta-Kēvalis, the last two being Bhadrabāhu and Sthūlabhadra. It is evident that the S'ruta-Kēvalis were contemporary; slight variations may therefore be expected in the order of naming them. Now we learn from the narrative of the *Rājāvaṇī-kathā* that Gōvarddhana, Viṣṇu, Nandi-mitra and Aparājita were the names of four of them who visited in company the tomb of Jambusvāmi. Also that Sthūlabhadra, whom we will suppose to be a fifth, stayed out the famine in the north. Bhadrabāhu is therefore consistently called the last, that is, the sixth. The names occur in the same order in the inscription, but Sthūlabhadra is there omitted, the reason for which may be that those who remained in the famine-stricken districts were considered to have fallen from orthodoxy through forced neglect of religious observances.<sup>7</sup>

Professor Jacobi says—"According to the Thērāvalis, Bhadrabāhu was the sixth *thēra* (or *sthācira* in Sanskrit) after Mahāvira. . . . In the Rishimaṇḍala-sūtra only one verse is devoted to Bhadrabāhu, whilst his successor Sthūlabhadra is praised in a score of stanzas. It runs thus:—

dasa-kappa-vvavahārā  
nījḍḍhā jēṇa ṇavama-puvvāo !  
vandāmi Bhaddabāhup  
tam apacchima-sayala-suya-nāṇi ||

'I adore Bhadrabāhu, the last of those who were possessed of the whole sacred lore, who extracted the ten kalpas and vyavahāra from the ninth pūrva.' *Apacchima* might be translated 'not the last', but as it has usually the sense of 'the very last' I have thus rendered it in our verse, though the common tradition makes Bhadrabāhu the last but one of the S'ruta-Kēvalis, Sthūlabhadra being the last who knew all the fourteen pūrvas. . . . But this interpretation is rather laboured, and I should therefore prefer to believe that the older tradition made Bhadrabāhu the last S'ruta-Kēvalin, and that in later times Sthūlabhadra, of whom so many stories are told, was included in the number of those privileged sages."<sup>8</sup>

To return to our inscription. The occurrence of the twelve years of famine we may perhaps admit as real. There is nothing improbable moreover about the emigration to the South arising out of the famine, for there is evidence that Jainas were settled in great numbers throughout Southern India in the earliest times of which historical records exist. That Bhadrabāhu was the leader of the pilgrims

<sup>6</sup> Works, Vol. I, p. 336.

<sup>7</sup> From No. 105 it would appear that only five S'ruta-Kēvalis are admitted by the Jainas here, Sthūlabhadra being omitted altogether. Bhadrabāhu would therefore in any case be the last.

<sup>8</sup> Ratnanandi states that the disciples of Sthūlabhadra were so influenced at the strictness of his doctrines that they put him to death

by burying him alive, and formed themselves into the Ardhapāla or Ardhapālaka sect, from whom eventually the Svētāmbaras arose.

<sup>9</sup> Introduction to *Kalpa-sūtra*, p. 11.

In the verse devoted to Bhadrabāhu in inscription No. 108 there is a play upon these very words *pas'chima* and *apas'chima*.



and that he died at S'ravana Belgôla there seems no reason to call in question. For, apart from the existence of the inscription there, the cave in which he expired is still pointed out. That he was attended to the last by a disciple named Chandra-Gupta may also be allowed, on the evidence, first of inscription No. 17, and then on that of the two inscriptions at the Gautama kshêtra near Seringapatam, already quoted (p. 2, n. 6), which speak of 'the broad summit of Kalbappu-giri, marked with the foot-prints of the great munis Bhadrabâhu and Chandra-Gupta.' But it is further confirmed by No. 108, which says that 'the greatness of his penance caused his fame to be spread into other worlds (or lands),' and by No. 54, which says that 'through the merit obtained from his discipleship (to Bhadrabâhu) that (*i. e.* the famous) Chandra-Gupta was for a long time served by the forest deities,' the notice of him in No. 40 being to the same effect. According to No. 1 he appears to have taken the clerical name of Prabhâchandra on retiring from the world, and it was the usual custom so to change the name on such an occasion.<sup>9</sup> But his original designation of Chandra-Gupta was too distinguished to be set aside and therefore he continued to be so called in spite of the requirements of orthodoxy.

We have now to consider the tradition that this Chandra-Gupta was the celebrated king of Pâtali-putra, the Sandrakottos of the Greek historians. Of the religious sects existing among the Hindus at that period, Wilson remarks :—"It has been supposed that we have notices of the Jaina sect as far back as the time of the Macedonian invasion of India, or at least at the period at which Megasthenes was sent ambassador to Sandracoptus, and that these notices are recorded by Strabo and Arrian."<sup>10</sup> Colebrooke, who examined the passages referred to, thus states the conclusion at which he arrived :—"The followers of Buddha are clearly distinguished from the *Brachmanes* and *Sarmanes*. The latter, called *Germanes* by Strabo and *Samaneans* by Porphyrius, are the ascetics of a different religion, and may have belonged to the sect of Jina, or to another."<sup>11</sup>

Mr. Thomas says :—"That Chandra-Gupta was a member of the Jaina community is taken by their writers as a matter of course and treated as a known fact, which needed neither argument nor demonstration. The documentary evidence to this effect is of comparatively early date and apparently absolved from suspicion . . . . . The testimony of Megasthenes would likewise seem to imply that Chandra-Gupta submitted to the devotional teaching of the *Sarmanas* as opposed to the doctrines of the Brahmins."<sup>12</sup>

The same writer goes on to prove that the successors of Chandra-Gupta were also Jains. That the celebrated Asôka was a Jaina at first and afterwards became a Bauddha or Buddhist, he deduces from the statements of that monarch's well-known edicts inscribed on rocks and pillars in various parts of India ; and also from the statement by Akbar's minister, Abul Fazl, in the *Ain-i-Akbari* that Asôka introduced Jainism into Kashmir. This is confirmed by the *Râja-tarangini* or Brahmanical history of Kashmir, which states that Asôka 'brought in the Jina śāsana.' In the earlier edicts, dating from the 10th and 12th years after his anointing to the throne, he styles himself *Dēvānampiya Piyadasi*, 'king Piyadasi beloved of the gods', but in the Bhâbra edict, which is the latest, dating from the 27th year of his reign, and which contains a positive profession of Buddhism, the epithet *Dēvānampiya* is dropped, for not only was this inconsistent with Buddhist belief but it appears to have been a specially Jaina title.

Professor Kern, after an elaborate examination of the edicts of Asôka, also makes the following admission :—"At fitting time and place (Asôka) makes mention, in a modest and becoming manner, of the doctrine he had embraced ; but nothing of a Buddhist spirit can be discovered in his State policy.

<sup>9</sup> An instance of this occurs in No. 41, where Bôgara Râja's name was changed to S'ubhachandra yati. On the other hand, the Golla Râja, mentioned in No. 40 and several other inscriptions, retained his designation, as Gollâchârîya.

<sup>10</sup> *Works*, Vol. I, p. 324.

<sup>11</sup> *Essays*, Vol. II, p. 203. Conf. Lassen, *Indische Alterthums-kunde*, Vol. II, pp. 700, 710.

<sup>12</sup> *Jainism, or the Early Faith of Asôka*, p. 23. See *Journ. R. A. S.*, Vol. IX.



From the very beginning of his reign he was a good prince. His ordinances concerning the sparing of animal life agree much more closely with the ideas of the heretical Jainas than those of the Buddhists."<sup>3</sup>

As regards the relative priority of Jainism and Buddhism we may here incidentally state the conclusion arrived at by some of the latest authorities. Jacobi shows that Buddha and Mahāvīra were two distinct persons but contemporaries. In conjunction with Bühler, he has discovered that Mahāvīra is mentioned in Buddhist and Jaina writings as Nigantha-nātha or Nigantha Nātaputta or Nāyaputta, that is, the Nirgrantha (a common name for the Jains) Jñāti-putra, a name given to him, as stated in Jaina works, because his father was a Jñāti Kshatriya or belonged to the Rajput tribe called Jñāti or Jñāti. He further inclines to the opinion, mooted by Colebrooke,<sup>4</sup> that Mahāvīra was not the founder but only the reformer of the sect, and that the origin of the Jaina faith may be traced back to Pārśvanātha, the tīrthānkara who preceded him,<sup>5</sup> if not farther.<sup>6</sup>

Thomas adds :—"The juxtaposition of the last representative of the one faith (Jainism) with the first exponent of the other (Buddhism) which took over so many traditions that it retained in common . . . is a point of marked importance. Eclipsed for a time by the energy of the reformers, whose missionaries carried the Buddhist doctrines over so large a section of the globe, non-proselytizing Jainism has survived in its simplicity—as the natural outcome of the ideas and aspirations of a primitive race—still undisturbed in the land of their common birth ; while Buddhism, with its fantastic elaborations, retains scant honour, and no place within the limits of its *nidus* in India proper."<sup>7</sup>

Sir Monier Williams, speaking a few months ago at a meeting of the Royal Asiatic Society, said : "Most scholars in the present day are of opinion that the Jain Teacher Vardhamāna Mahāvīra Nātaputta and Gautama Buddha were contemporaries, and that the Jainas were an independent sceptical sect, probably a little antecedent to the Buddhas. At any rate it seems certain that Niganthas or Digambara Jains, that is, a sect of naked ascetics, existed before the Buddha's time, and that the Tripitaka (besides the inscriptions) alludes to them."<sup>8</sup>

The history of Chandra-Gupta's accession to the throne of the Nandas has been dramatized in the Sanskrit play named *Mudrā-Rākṣasa* by Viśākha-datta,<sup>9</sup> which has been translated by Professor Wilson.<sup>10</sup> In his introduction to the work the latter has included an exhaustive statement of the accounts of Chandra-Gupta contained in Hindu literature, such as those given in the *Bhāgavata* and *Vishṇu Purāṇas*, and by Vararuchi in the *Vṛihat-kathā*<sup>1</sup>, as well as of the accounts of Sandrocottus<sup>2</sup> (identified with Chandra-Gupta) in the classical writers—Diodorus Siculus, Strabo, Quintus Curtius, Arrian, Justin and Plutarch.

For our purpose we may resort to the *Rājāraṣi-kathe*, already quoted, for the story as here current, which except in some minor details is substantially the same as other Hindu versions. It proceeds as follows :—"There was a king called Nanda in Pāṭaliputra who had four ministers—Bandhu, Subandhu, Kubēra and Śakatāla—of whom the last named was the most skilled in the arts of government. On one occasion, when the Mlēcchias had invaded the country, Śakatāla, being consulted by the king, advised that they should be bought off, as being too powerful to withstand. The king thereupon

<sup>3</sup> *Ind. Ant.* V, 275.

<sup>4</sup> *Essays*, II, 212.

<sup>5</sup> He was 250 years before (*ib.* 213), which would bring us to the 8th century B.C.

<sup>6</sup> Conf. Jacobi, Introduction to *Kalpa-sūtra*, pp. 5, 6 ; Bühler, *Indian Antiquary*, VII, 148 ; Colebrooke, *Essays* (Cowell's edition) II, 278 ; Weber, *Hist. Ind. Lit.*, 293 ; Barth, *Religions of India*, 150.

<sup>7</sup> *Ind. Ant.* VIII, 31.

<sup>8</sup> *R. A. S. J.* XX, 277.

<sup>9</sup> According to some Jain accounts identical with Viśākha-datta above named (p. 5), who accompanied Bhadrabāhu and Chandra-Gupta to the south and succeeded the former in the sacred office.

<sup>10</sup> *Theatre of the Hindus*, II, 125.

<sup>1</sup> This work appears to be known here as *Bṛhat-kathā-maṅjarī*.

<sup>2</sup> Athenus, as first noticed by Wilford (*As. Res.* vol. V, p. 262), and subsequently by Schlegel (*Indische Bibliothek*), writes the name, Sandroctopus, and its other form, though more common, is very possibly a mere error of the transcriber. *ib.* 132.



empowered S'akatāla to conclude a treaty with them, giving him an open order on the treasury. The minister accordingly distributed a large sum of money among the invaders and thus restored peace to the country.

Some time after, the king, on visiting the treasury, discovered that it had been emptied by S'akatāla in purchasing peace. Being much incensed thereat, he ordered the minister and all his family to be at once cast into a subterranean dungeon, only a handful of grain and a measure of water being let down to them daily through an air-hole. As this would barely suffice to keep even one person alive, S'akatāla put it to his family that whichever of them felt confident of ability and destiny to work the overthrow of Nanda should take the nourishment and live. They unanimously replied that he was the only one qualified for the task, and leaving the food for him, all the others starved to death.

Meanwhile, the foreign kings, hearing that Nanda no longer had the aid of his powerful minister, again invaded the country. The king, at a loss what to do, bethought him of his old minister, and having released him from the dungeon, expressed regret for his treatment and requested him to free the country from the invaders. This the minister accomplished by stratagem, and on his return the king offered to restore him to his former position in the State. But S'akatāla declined, and engaged himself as the agent of a chatram or inn, where he remained meditating the ruin of Nanda. One day he noticed a Brahman named Chāṇakya, who, because a spike of grass had pricked his foot, rooted up the clump, burnt it and scattered the ashes to the wind. A man so irascible and vindictive seemed to him a proper agent to carry out his schemes of revenge. He therefore invited him to the chatram and showed him great courtesy, but suddenly changing his behaviour, insulted and treated him with gross contempt. Chāṇakya, under the impression that this had all been done at the instigation of the king, vowed to be revenged, and conspiring with the foreign princes, succeeded in dethroning Nanda and setting up the aged (*vriddha*) Chandra-Gupta in his place.

This monarch, after reigning some time, appointed his son Bindusāgara as his successor, and retired to the forest with Chāṇakya to do penance. Bindusāgara, after a short reign, made over the throne to his son Aśoka and went to do penance.

Aśoka had a son Kunāla, whom, when the country was invaded by foreign powers and the king went forth to oppose them, he left under the tuition of a master (*upādhyāya*), having appointed the minister Kapila to conduct the government in his absence. The war having continued a long time, the king sent a message to the minister as follows :—*upādhyāyāya kūrām datvā kumāra mandam adhyayatām*. (Having given a feast to the tutor, let the prince be taught gradually.) But the minister misread the latter part, as *kumāram andham adhyayatām*, 'let the prince be blinded', and accordingly had his eyes put out.<sup>3</sup> On the king's eventually returning home triumphant, he discovered what had been done and immediately ordered the minister's eyes to be put out and his banishment from the kingdom.

The prince Kunāla was subsequently married to a princess named Chandānane, who gave birth to a son Chandra-Gupta. When this boy had attained his majority he was put on the throne, Aśoka and Kunāla receiving dikṣhe and retiring to do penance.

Then follows the account already given of the 16 dreams that Chandra-Gupta had, the visit of Bhadrabāhu and the prediction of the twelve years' famine.

<sup>3</sup> The Buddhist accounts of Aśoka (see Burnouf's *Int. à l'Hist. du Bouddhisme Ind.*, p. 407) also contain the story of the blinding of Kunāla, but assign a different reason for it, namely, revenge for the slighted advances of one of the king's wives. The order for the deed is said to have been sealed with an ivory seal. But the Rev. S. Seal (*Oriental*, Oct. 1875; *Ind. Ant.* IX, 86) has pointed out that it was

probably sealed with the tooth, and quotes some interesting lines, proving a parallel use in England, which occur in the gift of lands by William III to the Rawdon family (Marquis of Hastings.) The two lines specially referring to the seal are—

And in token that this thing is sooth,  
I bit the whyt wax with my tooth.



The only point to be noticed is the introduction of two Chandra-Guptas, which seems to be due to some confusion in the traditions and is an unnecessary variation: perhaps intended to conceal the defection of Aśoka.

Having examined the accounts of Bhadrabāhu and Chandra-Gupta, we may now consider the period fixed for the death of the former, and ascertain how far it synchronises with the close of the latter's reign.

The *Rājavalī-kathe* supplies the following chronology:—Vīra Vardhamāna, after a ministry of 30 years, obtained *Nirvāṇa* in the pleasure garden of Pāvāpura, on the 30th of the month Āśvīja, in the year Kālayukti, 2,438 years of the Kali yuga having passed.

After the death of Vardhamāna, Gautama and the other Kēvalis occupied the priestly throne for 62 years.

Then Nandi-mitra and the other S'ruta-Kēvalis for 100 years.

Then Viśākha and the other Daśapūrvīs for 183 years.

Then Nakshatra and the other Ekadaśāṅgadharas for 223 years.

Then was born Vikramāditya in Ujjayinī; and he, by his knowledge of astronomy, having made an almanack, established his own era from the year Rudhirōdgāri, the 605th year after the death of Vardhamāna.

All Jaina chronology turns upon the disputed period of the death of Vardhamāna. From the first and last of the above statements we obtain for that event the date 662 B.C., and for the death of the last S'ruta-Kēvali 499 B.C.

Jacobi says, "The traditional date of Mahāvīra's nirvāṇa is 470 years before Vikrama according to the Svētāmbaras and 605 according to the Digambaras.<sup>4</sup> The interval of 135 years between the dates of the nirvāṇa as recorded by the two sects, being equal to that between the Samvat and S'aka eras, makes it probable that the Vikrama of the Digambaras is intended for Śālivāhana, who is always con-

<sup>4</sup> The Svētāmbaras, 'clad in white,' and the Digambaras, 'clad with space,' i.e. nude, are the two great divisions of the Jains, the former being in the north of India and the latter in the south.

The following remarks by Sir Monier Williams on these two sects may here be quoted:—The Jains, like many other ascetics, were impressed with the idea that it was necessary to maintain a defensive warfare against the assault of evil passions, by keeping under the body and subduing it. They had a notion that a sense of shame implied sin, so that if there were no sin in the world there would be no shame. Hence they argued rather illogically that to get rid of clothes was to get rid of sin; and every ascetic who aimed at sinlessness was enjoined to walk about with the air or sky (*dhī*) as his sole covering. In the *Kalpasūtra* of the Jains we read that Mahāvīra himself began his career by wearing clothes for one year and one month, and after that he walked about naked.....

In process of time a party seems to have arisen, even among the Digambara Jains, opposed to strict asceticism in this particular. This party ultimately formed themselves into a separate sect, calling themselves Svētāmbaras, that is, 'clothed in white garments'..... It appears probable that the strict Digambaras preceded the more lax Svētāmbaras, though each sect claims to be the oldest. The two Jain sects have remained separate to the present day, and do not intermarry or I believe eat together, though in all essential points of doctrine and discipline they agree. (H. A. S. I. XX, 278.)

In older times the Digambara ascetics used to go naked, and from this custom they derive the name Digambara, 'sky-clad'; Nirgrantha, 'as

'without a knot', Nagnātas 'naked mendicants.' Now they make a compromise with the spirit of the times and the British law. They maintain, as formerly, in theory that a man can only attain salvation when he is perfectly *nirvāṇa*, free from all possessions and all desire to possess, and that hence clothes ought not to be worn by a true ascetic. But the pandits (or common ascetics) wear the usual dress of the country, and even the Bhāṭṭārakas (or high priests) cover themselves with a *chaddar*, which they put off when eating. At their meals they sit perfectly naked, and a pupil rings a bell to keep off all strangers. (Dr. BOUTER, *Ind. Ant.* VII, 28.)

Ratnanandi, in the work already referred to (p. 5), written, as he says, 'specially to explain the origin of the Svētāmbaras, gives the date 836 after Vikrama for the rise of the sect, in the following verse:—

mr̥tē Vikrama-bhūpālē śhaṭ-tr̥iṃśad-adhikē s'atē |

gatē śhāṇām abhūl lōkē m̥tan Svētāmbarābhidhām |

According to him, Lōkajāla, king of Vallabī-pura in Saurāṣṭra, at the request of his wife Prajāvatī, who was a daughter of the king of Ujjayinī, sent for her gurus from Kānyakubja. And as they drew nigh to the city, headed by Jinachandra, he went forth with his retinue to meet them and receive them with all respect. But seeing them from a distance, he was disgusted at their nudity, and returned saying they were not fit to appear at court. The queen thereupon sent them some white cloths, which they put on before they could enter the city. From that time began the Svētāmbara sect, at the date above given, being composed of the Ardhajālas or Ardhapālakas, (regarding whom see p. 6 ab v.)



founded with the older Vikrama . . . . That the Svêtâmbaras date from 57 B.C. will be proved in the sequel. The tradition that 470 years elapsed between the Nirvâṇa and the beginning of Vikramāditya's era is embodied in many books of the Svêtâmbaras. The oldest evidence for it are those *versus memoriales* which form the basis of Merutuṅga's *Vichâraśrêṇi*, and specify the interval between Vikramāditya and the Nirvâṇa by the number of years which are allotted to the intervening dynasties. I subjoin them here, and add the remarks of Dr. Bühler who first published them. (*Ind. Ant.* II, 362.)

jam rayanin kâlagao  
arihâ titthaṅkaro Mahāvira |  
taṃ rayanin Avanti-vaī  
ahisitto Pâlagô râyâ || 1 ||  
Saṭṭhi Pâlaga-ranno  
panavaṇṇa-sayaṃ tu hoi Namdâṇa |  
aṭṭha-sayaṃ Muriyâṇaṃ  
tisam chia Pûsamittasa || 2 ||  
Balamitta-Bhânumittâ  
saṭṭhi varisâṇi chatta Nahavahane |  
taha Gaddabhilla-rajjam  
terasa varisâ Sagassa chau || 3 ||

(1.) Pâlaka, the lord of Avantî, was anointed in that night in which the Arhat and Tirthaṅkara Mahāvira entered nirvâṇa. (2.) Sixty are (the years) of king Pâlaka, but one hundred and fifty-five are (the years) of the Nandas; one hundred and eight those of the Mauryas, and thirty those of Pûsamitta (Pushyamitra). (3.) Sixty (years) ruled Balamitra and Bhânumitra, forty Nabhōvâhana. Thirteen years likewise lasted the rule of Gardabhilla, and four are the years of S'aka.

'These verses, which are quoted in a very large number of commentaries and chronological works, but the origin of which is by no means clear, give the adjustment between the eras of Vira and Vikrama, and form the basis of the earlier Jaina chronology.'

"The sum of years elapsed between the commencement of the era of Vikrama and the reign of the Mauryas, as stated in the verses just quoted, is  $255 = 4 + 13 + 40 + 60 + 30 + 108$ . By adding 57, the number of years expired between the commencement of the Samvat and Christian eras, we arrive at 312 B.C. as the date of Chandragupta's abhishêka. The near coincidence of this date with the date derived from Greek sources proves that the Vikrama of the third verse is intended for the founder of the Samvat era (57 B.C.) and not for the founder of the S'aka era (78 A.D.), because on the latter premiss Chandragupta's abhishêka would date 177 B.C. The reigns of Pâlaka (60) and of the nine Nandas (155), in sum 215 years, make up the interval between Chandragupta and the Nirvâṇa; adding 215 to 312 B.C. we arrive at 527 B.C. as the epoch of Mahāvira's nirvâṇa.

"There is also a different statement of the interval between the Nirvâṇa and Chandragupta's coronation. For Hêmachandra says in the *Parishishṭa-parvan*,—

êvaṃ cha śrî Mahāvîrê muktê varsha-sâtê gatê |  
pañcha-pañchâśad-adhikê Chandraguptô 'bhavan nripaḥ ||

And thus, 155 years after the liberation of Mahāvira, Chandragupta became king.

"Adding 155 to 312 B.C. we find that the Nirvâṇa of Mahāvira would fall 467 B.C."<sup>5</sup>

For various reasons, stated at length, he considers the latter to be the correct adjusted date. Accepting this, and deducting 162 for the number of years after the nirvâṇa to which the śruta-kêvalis continued<sup>6</sup>, we obtain 305 B.C. as the date of the death of Bhadrabâhu, the last of them.

<sup>5</sup> Introduction to *Kalpa-sûtra*, pp. 6 ff.

<sup>6</sup> The same period is given in a supplementary note by Jacobi from a Gurrâvali obtained by Dr. Bühler in Japur. *ib.* p. 80.



On the other hand, Jacobi says "The date of Bhadrabâhu's death is placed identically by all Jaina authors, from Hêmachandra down to the most modern scholiast, in the year 170 A.V." Hêmachandra is quoted as follows :—

Vîra-môkshâd varsha-śatê saptaty-agrê gatê sati |  
Bhadrabâhur api svâmî yayau svargam samâdhinâ ||

'After a hundred and seventy years from the liberation of Mahâvîra had elapsed, Bhadrabâhu svâmî also reached svarga by profound meditation.' This latter calculation would give us 297 B.C. at the exact date of Bhadrabâhu's death.

We have already seen that 312 or 315 B.C. are given as the dates of Chandra-Gupta's accession. But according to other statements it fell in 316<sup>7</sup> or in 318 B.C.<sup>8</sup> He reigned 24 years, and thus might have joined Bhadrabâhu in some year between 288 and 294 B.C. There is a difference of only three years between the latter period and the death of Bhadrabâhu as above given, and this cannot but be regarded as a remarkably near coincidence for events which occurred at a time so remote and regarding which there are so many varying authorities.

But, whatever may be the case as regards Bhadrabâhu, are there any grounds, it may very naturally be asked, for supposing that the celebrated Chandra Gupta, the Maurya emperor ruling in Pâtali-putra or Patna on the Ganges, ever had any connection with the south of India. The following evidence therefore is of special interest.

We have first to notice the line of Gupta kings who ruled in the north. The latest information regarding them is contained in Mr. Vincent A. Smith's article on their coinage.<sup>9</sup> His historical introduction is based on the researches of Mr. Fleet<sup>10</sup>, who has determined, a question so long in dispute, that the Gupta kâla or era, in which their coins and inscriptions are dated, began in 319 A.D.<sup>1</sup> as stated by Albîrûnî.

The conclusion now arrived at is that Northern India was governed during the first three centuries of the Christian era by Indo-Scythian dynasties, which were displaced in the fourth century by the Guptas, except in the Panjab, where the former continued. The seven kings who so ruled, the crown passing from father to son, were the following, with their capital city at Pâtali-putra.

Gupta	.. Dates A.D.
Ghatôtkacha	..
Chandra Gupta I	..
Samudra Gupta	..
Chandra Gupta II	.. 401—413
Kumâra Gupta	.. 414—451
Skanda Gupta	.. 452—480 ?

The first two, styled Mahârâjâs, probably ruled in Magadha (or Bihâr) under Indo-Scythian suzerainty. Chandra Gupta I married Kumâra Dêvî of the Lichchavi family ruling in Nepâl, and assumed the title of Mahârâjâdhirâjâ, significant of independence. Samudra Gupta extended his authority over the greater part of Northern India, and the extent of his dominions appears from the inscription on the pillar of Asôka in the Fort at Allâhâbâd. His queen was Datta Dêvî. Chandra Gupta II ex-

<sup>7</sup> Hunter's *Indian Empire*, p. 187.

<sup>8</sup> *Report Arch. Surv. W. Ind.* 1893, p. 43.

<sup>9</sup> *The Coinage of the Early or Imperial Gupta Dynasty of Northern India.*—(*Journ. R. A. S.*, XXI, 1.)

<sup>10</sup> To appear in his forthcoming volume on the Guptas.

<sup>1</sup> *Ind. Ant.* XV, 189, 278. As they were formerly referred to the S'aka era of 78 A.D. by Mr. Thomas (see *Rep. Arch. Surv. W. Ind.*, for 1876, p. 70), and to other dates by various Orientalists, this makes a great difference in the period covered by the records.



tended his empire westward to Gujarat and Kathiawâd and, in addition to the previous gold coinage, struck silver coins based on those of the Satraps of Saurâshtra in imitation of Græco-Bactrian hemidrachms. It is with his reign that the dated records begin. His queen was Dhruva Dêvî.

Kumâra Gupta had a long reign and was succeeded by Skanda Gupta, whose dominions extended from the borders of Eastern Nepâl to the shores of the Gulf of Kachchh. But he was disturbed by the inroads of a tribe of foreigners named Hûnas, which eventually broke up the Gupta empire. Skanda Gupta was succeeded in a portion of his western dominions by Budha Gupta, probably his son, who was ruling in the Sâgar District of the Central Provinces down to 500 A.D., but appears to have been succeeded in the west by the Hûna chiefs Toramâna and Mihirakula.

In Eastern Magadha the successor of Skanda Gupta was Kṛishna Gupta, no doubt a son or near relative. Ten princes of this line followed, ending with Jîvita Gupta, who came to the throne about 720 A.D. During the same period Western Magadha was governed by the rival, and often hostile, dynasty of the Maukharî or Mukhara kings, whose names generally ended in Varmâ. Traces of other minor Gupta dynasties are met with in Orissa, in Mahâ Kôsala and Western Gauḍa of the Central Provinces, and elsewhere. During the reign of the great king Harshavardhana of Kanauj (A.D. 606—648) all Northern India including Magadha with its local chiefs was subject to his suzerainty.

But, to come further South and nearer to our object, there is the following testimony of Gupta connection with Mysore itself. "The Mauryas are mentioned in connection with (the Chalukya king) Kîrttivarmmâ<sup>2</sup>, who was the father of Pulikêsi II and whose reign terminated in S'aka 489 (A.D. 567). They were a reigning family in the Koṅkana. It is not at all improbable that their capital was the Puri, or 'the city, the goddess of the fortunes of the western ocean,' which is mentioned in the verse immediately following that in which their subjugation is recorded, and that this is the same town as the Puri which in the eleventh century A.D. was the capital of the Silâhâras of the Koṅkana.<sup>3</sup> These Mauryas were perhaps descendants of the Maurya dynasty of Pâtaliputra, which was founded by Chandragupta, the Sandrocottus of the Greeks, in the fourth century B.C. and of descendants of which we seem to have some still more recent traces in the twelfth and thirteenth centuries A.D. in the mahâ-maṇḍalêśvaras or great feudatory nobles of the Gutta family, or the lineage of Chandragupta, whose inscriptions are found at Chauḍadâmpur in the Dharwad district, and at Halêbîd in Mysore, and who were feudatories of the Western Chalukya kings and their successors."

"The family is called sometimes the Gutta-kula, and sometimes the Chandragupta-vamśa, Chandraguptânvaya, or Chandragupta-mahârâjâdhirâja-kula; and it is deduced from, or through, the great Vikramâditya, king of Ujjayini in Mâlava, whom one of the inscriptions appears to represent as a descendant of Chandragupta. The family is also attributed to the Sôma-vamśa or lineage of the moon. The members of it all had the family-title of *Ujjani-puravarâdhîśvara*, or *Ujjeni-puravarâdhîśvara*, 'supreme lord of Ujjayini, the best of cities,'—and in one instance also of *Pâtali-puravarâdhîśvara*, or 'supreme lord of Pâtali, the best of cities,' which was the city of Chandragupta. They also had the title of *Pannirbara-gaṇḍa*, or 'the punisher of the Twelve'; but the meaning of this is not quite clear, though it appears to refer to the conquest of twelve Maṇḍalikas or Maṇḍalêśvaras who attacked them. And they carried the banners of a sacred fig-tree and of Garuḍa, and used the mark or signet of a lion. Their family god was S'iva under the name of Mahâkâla of Ujjayini."<sup>4</sup>

<sup>2</sup> The references are—in inscriptions at Yêwûr and Miraj, *Mauryya-nirjîti*, conqueror of the Mauryas; *Mauryya-nirgyâna-hêtu*, cause of the exile of the Mauryas. *Ind. Ant.* VIII, 11, 13. There may be a punning allusion to nirvâṇa in the last.

<sup>3</sup> I would point out that Puri = pûrî, pûrî or pûrî. See Gutta-volal further on.

<sup>4</sup> Fleet, *Dynasties of the Kanarese districts of the Bombay Presidency*, p. 6.



The following are the inscriptions referred to :—

- At Chaudādāmpur<sup>5</sup>,                      Gôvinda of the Gutta family, governing the Banavase Twelve-thousand under the Châlukya king Vikramāditya.
- At Balagāmve<sup>6</sup>,                      in S'aka 1101, ? Sampakara of the Gupta family, under the Kalachurya king Saṅkama.
- At Halêbid<sup>6</sup>,                      in S'aka 1103, Vikramāditya of the Gutta family, governing the city of Guttavolal<sup>7</sup> under the Kalachurya king Âhava-malla.
- At Halêbid,                      in S'aka 1109 } the same Vikramāditya, governing the Banavase Twelve-
- „ Chaudādāmpur                      „ 1113 } thousand at his capital of Guttavolal.
- „ Halêbid                      „ 1135 }
- At ? Guttal,                      in S'aka 1159, Joyi Dêva of the Gutta family, under the Yâdava king Singhana.
- At Chaudādāmpur,                      in S'aka 1184, Guttarasa of the Gutta family, governing at his capital of Guttavolal under the Yâdava king Mahâdêva.

We have thus at length given grounds for accepting as true the statement of the inscription that Bhadrabâhu died at S'raṇa Belgola. We have also found that he was one of the S'ruta-kêvalis. Chandragupta, stated to have been his disciple, we have shown reasons for identifying with the celebrated Maurya emperor, and may further add that as a Jaina it was incumbent on him to take dîkshê and that no more distinguished professor of the religion at that time existed than Bhadrabâhu under whom he could place himself.

Having got thus far, it remains to discuss the probable date of the inscription. The events recorded in it belong, as already shown, to somewhere about 297 B.C., but is there any evidence as to when it was engraved, for hitherto the edicts of Asôka, dating about 250 B.C., have been generally received as the oldest specimens of writing yet found in India. On this point we can only approximate to a probable date than which it must be earlier. Yet, on the one hand, if Bhadrabâhu died in the year after the end of Chandragupta's reign or (say) 290 B.C. and the latter survived the twelve years' famine which followed, which would bring us to 278 B.C. and the inscription was engraved by his grandson, who is said to have erected chaityâlayas and founded the town, this would carry us at least to the same period of 250 B.C. (for Asôka was also a grandson of Chandragupta) as the earliest date to which it could possibly be assigned. On the other hand, by the aid of certain allusions in the associated inscriptions we are enabled, as this undoubtedly preceded them, to arrive at a period than which it is not later. Probably among the last engraved of them is No. 24, which records a gift by a son (*magandîr*, a very old form) of the great king S'ri-Ballabha, that is, S'ri-Vallabha. Now this was the name of the Gaṅga king Bhû-Vikrama, whose reign would fall in about 650 A.D.<sup>8</sup> There was also a S'ri-Vallabha, son of Krishna, probably of the Ratta family, ruling the South in S'aka 705 (A.D. 783).<sup>9</sup> But it is more probable that we have here the Gaṅga king, for the son's name is given as Nava-Lôka. Now the Nâgamaṅgala plates give us Nava-Kâma for this king's successor, more correctly known as S'ivamâra, while the Suradhêṇupura plates give his name as Nava-Choka. It is true he is described in these as the younger brother, but this is not an insuperable difficulty and all are in agreement in attributing to him some name combined with Nava, which in the absence of fuller information we may accept as a

<sup>5</sup> In Dharwad.

<sup>6</sup> In Mysore.

<sup>7</sup> Mr. Fleet says, "This place may be either the modern Guttal near Chaudādāmpur in the Karajgi taluka of the Dharwad district, or the

modern Holal in the Ballâri district, about six miles to the east of Guttal, and on the opposite bank of the Tungabhadra river."

<sup>8</sup> See *Coorg Inscriptions*, Intro, p. 3.

<sup>9</sup> Pâthak on the Jain *Harivams'a*, *Ind. Ant.* XV, 142.



clue to the person indicated. Going a step back, from the note to No. 2 it will be seen that the district therein named appears in the same form in a Pallava grant which is assigned to the 4th or 5th century A.D.<sup>10</sup> Again in No. 13 we have a reference to Talekād spelt in the oldest form of the name. Now this place first came into notice as the capital of the Gaṅga kings under Hari-Varmma who reigned about 247 A.D.

For comparison of characters of a similar type reference may be made to some of the excellent fac-similes published in the Indian Antiquary, but it is not easy to find any of sufficiently early date, and allowance must be made for the difference between inscriptions on copper plates or prepared stone tablets and inscriptions on the bare rock. In Vol. VIII, p. 168, is a Pallava grant of the 4th or 5th century A.D. from copper plates; in Vol. III, p. 305, is a Chālukya stone inscription on a pillar at Bādāmi dated S'aka 500 (A.D. 578); in Vol. VIII, p. 241, is a Chālukya stone inscription dated S'aka 556 (A.D. 634); in the same volume, p. 44, is a Chālukya copper plate grant from Nêrûr, of the 6th century A.D.; in Vol. IX, p. 304, is a Chālukya copper plate grant of the 7th century A.D. But reference may perhaps be better made to the Pallava grant of about the 4th century A.D. in Burnell's South Indian Palaeography, plate 24; and to plate V in Vol. IV of the Report of the Archaeological Survey of Western India. On the whole the resemblance seems to me the closest to the characters of the early Kadamba grants on copper plates of the 5th century A.D. (See Ind. Ant. Vol. VI, p. 22ff; VII, p. 33ff.) I have recently obtained one dated in the 7th year of the reign of Kṛishṇa-varmmâ<sup>1</sup>, son of Siṃha-varmmâ, son of Viṣṇu-varmmâ, which corresponds pretty nearly in several of the letters. Now we know that Kṛishṇa-varmmâ's sister was married to the Gaṅga king Mādhava, whose reign ended in 425 A.D. Also that their grandson, who came to the throne in 478, had had for his preceptor the celebrated Pūjyapāda, which upholds the accuracy of these dates<sup>2</sup>. We further know that the Kadambas were lords of the ancient city of Banavasi, on the north-west frontier of Mysore, and that this city is mentioned by the same name both in the Mahawanso as a place to which a Buddhist missionary was sent in 245 B.C. and also by Ptolemy in his Geography in about 130 A.D. Wilks also mentions that Pūrvada Hale Kannada or the Primitive Old Canarese, the earliest form of the language, and that in which the present associated rock inscriptions are written, was the language of Banavasi.

In fine, a consideration of all that has been advanced on the subject may, it seems to me, be sufficient to warrant the conclusion that if this interesting inscription did not precede the Christian era, it unquestionably belongs to the earliest part of that era and is certainly not later than about 400 A.D.

We are now in a position to proceed with an examination of the inscriptions Nos. 2 to 21, 23 and 26 to 35. It will be observed that they are all somewhat similar in character, being brief records of the death of Jainas, both clerics and laics, male and female, who had given themselves up to fasting with the express object of quitting the body. In other words they committed religious suicide as a meritorious act, and in many cases the time they held out is mentioned.

The vow in performance of which they thus starved themselves to death is called *sallēkhana* (see No. 54 and other places) and the following is the description given of it in the *Ratna Karaṇḍaka*, a work by Āyita-varmmâ :—

upasargê durbhikshê jarasi rujâyām cha nishpratīkārê |  
dharmāya tanu-vimôchanam āhuḥ sallēkhanāny āryāḥ ||  
antahkriyādhikarāṇaṁ tapah-phalam sakala-darsīnas tu gatê |  
tasmād yāvad-vibhavaṁ samādhi-maraṇê prayatitavyam ||

<sup>10</sup> Burnell, *So. Ind. Pal.*, 36; Fleet, *Kan. Dyn.* 16.

<sup>1</sup> The date is expressed as follows:—vardhamāna-vijaya-rājya-samvatsarê saptamê | Kārtika-māsê āpūryanāna-jakshê pañcha-

myām Jyēṣṭha-nakṣatrê. It is doubtful whether these elements would suffice to identify the year.

<sup>2</sup> See Dr. Bühler in *Ind. Ant.* XIV, 355; and *Coorg Ins.* Int. 3.



snēnam vairam saṅgam puṅgraham chāpahāya śuddha-manāḥ |  
sva-janam pari-janam apīcha kṣhāntvā kṣhamayēt priyair vachanaiḥ ||  
ālōc' ya sarvam īnaḥ-kṛita-kāritam anumataṁ cha nirvyājam |  
ārōpayēn mahā-vratam ā-marāṇa-sthāyi niḥśēṣam ||

'When overtaken by portentous calamity, by famine, by old age, or by disease for which there is no cure, to obtain liberation from the body for the sake of merit the Āryās call *sallēkhana*. He who is perfect in knowledge possesses the fruit of all penance, which is the source of power, therefore should one seek for death by the performance of some meritorious vow, so far as his means will permit. Having purified his mind by renunciation of friendship, hatred, ties and acquisitions; having forgiven his relations and dependants, and with kind words sought forgiveness from them: Viewing with a strong mind impartially (or with indifference) all that he does, causes to be done or desires; should a man enter upon the performance of the great vow, not to be completed save by his death.'

The mode of performance is further thus described:—

āhāram parihāpya kramaśaḥ snigdham nivartayitvānnam |  
snigdham cha varjayitvā karapānam pūrayēt kramaśaḥ ||  
karapānahāpanam api kṛtvā kṛtvōpavāsam api śaktyā |  
pañcha-namaskāra-manāś tanuṁ tyajēt sarva-yatnēna ||  
jīvita-maraṇāśaṁsā-bhaya-mitra-smṛiti-vidhāna-nāmānaḥ |  
sallēkhanātichārāḥ pañcha-Jinēndraiḥ samuddiṣṭāḥ ||

'He should by degrees diminish his food, and take only rice seasoned with milk. Then, giving up the milk, he should gradually reduce himself to only a handful of water. Then, abandoning even the handful of liquid, he should, according to his strength, remain entirely fasting; and thus, with his mind intent upon the five kinds of reverence<sup>3</sup>, should by every effort quit his body. Desire of life or of death, remembrance of fear or friendship, action, these five are transgressions of *sallēkhana*—thus say the five Jinēndras.'<sup>4</sup>

All the inscriptions ending in *muḍippidar* indicate the completion of this vow of *sallēkhana* or religious suicide. The derivation of the term *sallēkhana*, evidently *sat + lēkhana* or *saṁ + lēkhana*, is difficult to account for, but is said to be equivalent to *saṁyak-lēkhana*. It is not found in the dictionaries and is a term peculiar to the Jains. It seems necessary here to take for *lēkhana* its meaning of scarifying, or scraping off, and to understand its application as referring to divesting the body of all its trammels, or getting rid of it as the serpent of its slough, 'shuffling off this mortal coil.'

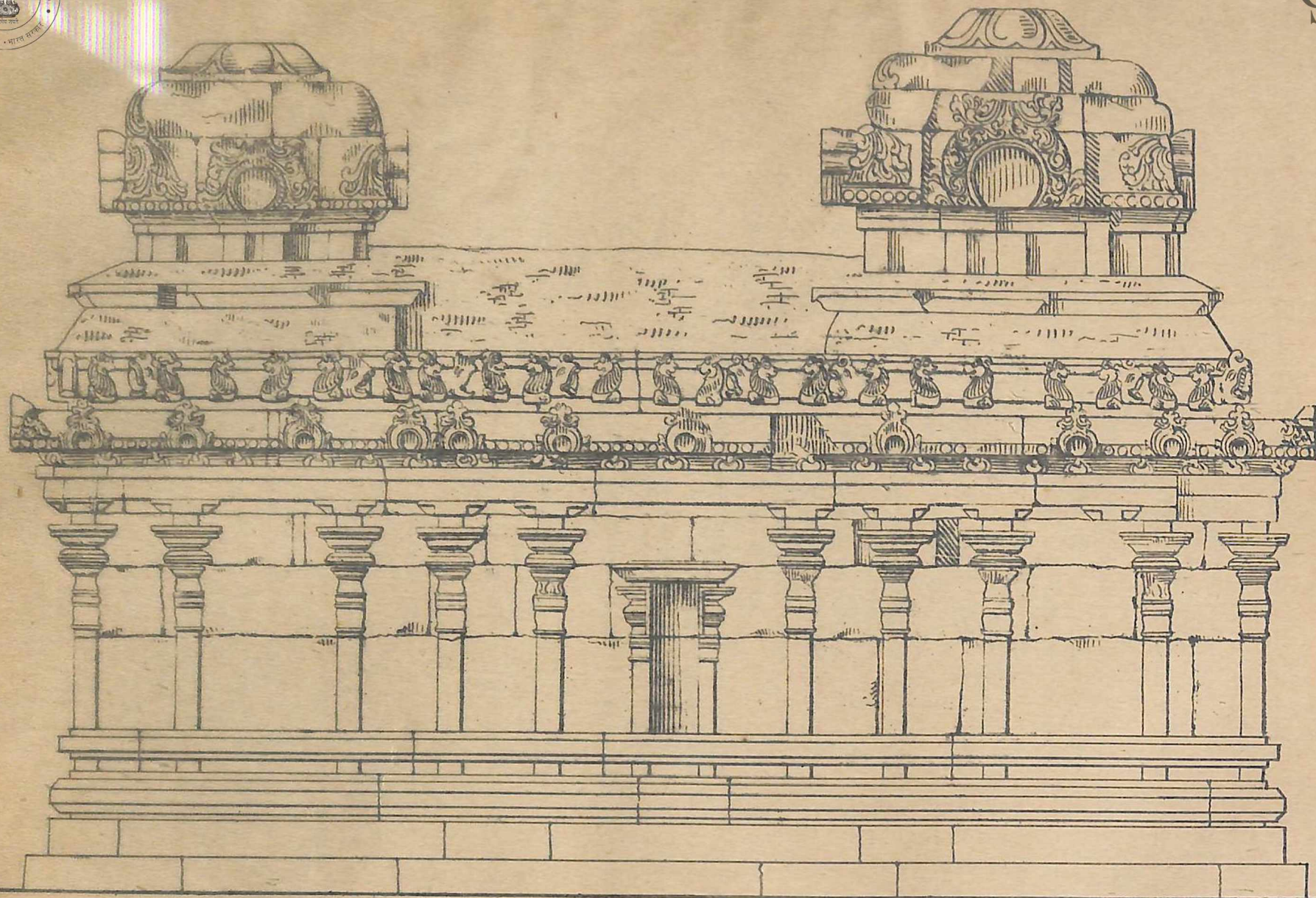
The term *muḍippidar* is also peculiar to the Jains. In the *Dhātuprakaraṇam* of the *S'abdamaṇidarpaṇa*, the root *muḍi* is explained as *kēśa-bandhanē*, to tie the hair; *nirvahanē*, to end. On the analogy of *maḍi*, *marāṇē*, to die: *maḍipu*, *marāṇa-karaṇē*, to kill or cause death—*muḍipu* would be a causal form of *muḍi* and therefore mean 'to bring to an end, or cause to end' (in this case one's life). *Nirvahaṇa* is derived from *nirvah* to which Benfey gives the meanings 'to extricate oneself, to pass away'—the first on the authority of Lassen. It has an evident relation to the Buddhist term *nirvāṇa*, derived from *nirvā*, to be extinguished. The *Amarakōśa* explains the latter thus:—*nirvāṇō muni vahnay ādau*, which means 'blown out or gone out, applied either to a sage or to fire'; extinct. Proceeding on these analogies I have translated *muḍippidar* in every case as 'expired'.

Of the contents of these inscriptions it is unnecessary to say anything. They are painfully plain as to the main object for which they were recorded. The bitterest satirist of human delusions could

<sup>3</sup>For these see the Translations, p. 125, note 4.

<sup>4</sup>Perhaps the S'rutakēvalis are meant.

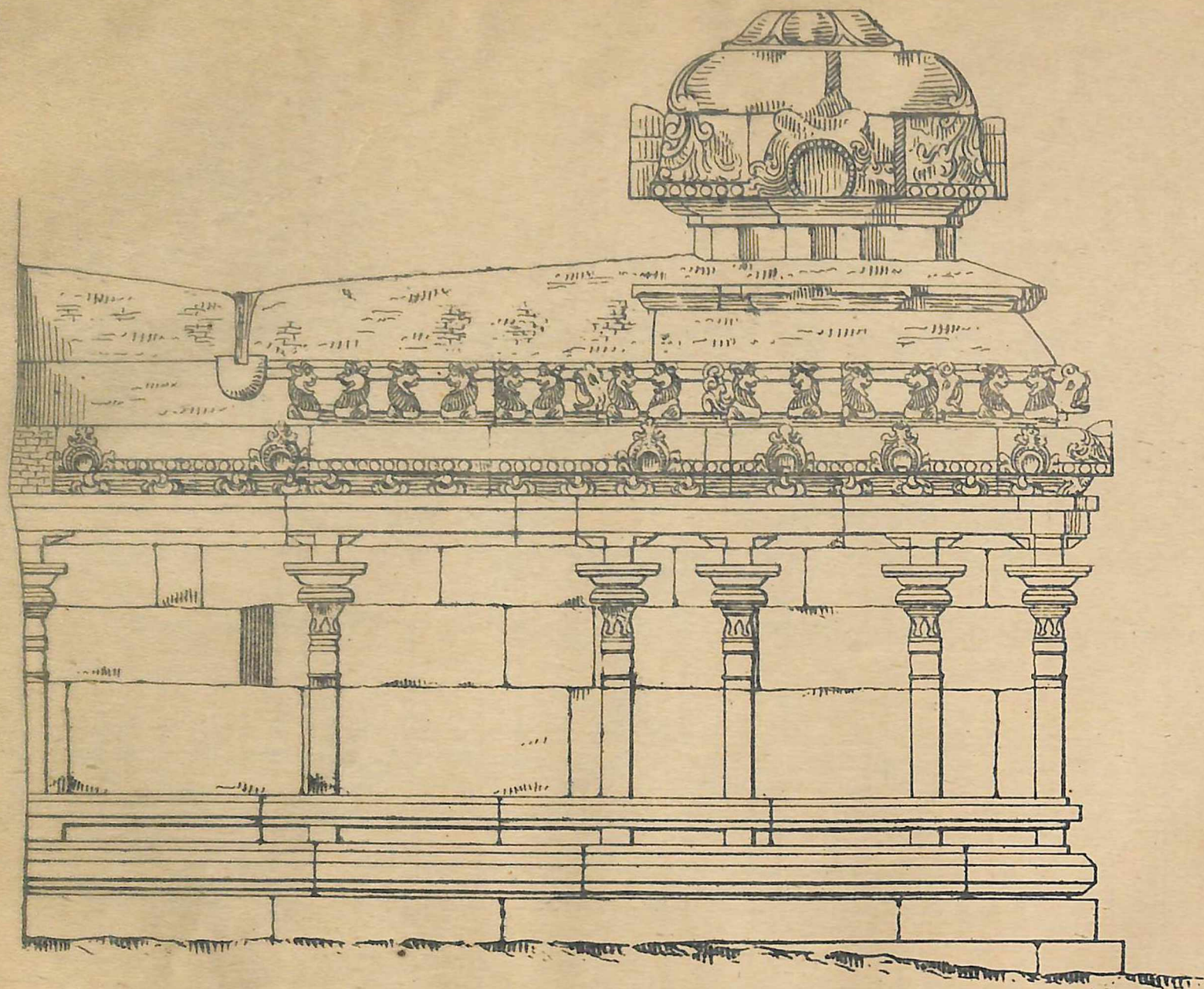




CHANDRAGUPTA BASTI NORTH SIDE

Scale  $\frac{1}{2}$  1 2 3 4 feet





CHANDRAGUPTA BASTI EAST SIDE

Scale  $\frac{1}{2}$  6 1 2 3 feet



hardly depict a scene of sterner irony than the naked summit of this bare rock dotted with emaciated devotees, both men and women, in silent torture awaiting the hour of self-imposed death. The irony is complete when we remember that avoidance of the destruction of life in whatever form is a fundamental doctrine of the sect.

It need scarcely be pointed out that these views regarding the release of the soul from the body were not altogether peculiar to the Jains or to India. Writing of the Pagan Empire of Rome, Mr. Lecky says<sup>5</sup> —“The conception of suicide as an euthanasia, an abridgement of the pangs of disease, and a guarantee against the dotage of age was not confined to philosophical treatises. We have considerable evidence of its being frequently put in practice.” “The act was committed under the most various motives . . . . Most frequently however death was regarded as ‘the last physician of disease’ (Sophocles), and suicide as the legitimate relief from intolerable suffering.”

Referring to a later time he says—“We find among the Albigenses a practice, known by the name of Endura, of accelerating death, in the case of dangerous illness, by fasting and sometimes by bleeding.”

The instances recorded in the later inscriptions of the performance of the vow of *sallēkhana* show that it was in vogue at all periods, even down to 1809, the date of No. 72. The question may well be asked whether it is still put into practice. On this point it is not easy to obtain information, but it seems to be the orthodox mode of quitting this life for Jains and is admitted to be resorted to in the case of persons whose death seems near. Their end is hastened by withholding nourishment, just as in other sects persons borne to the banks of the Ganges to die are sometimes suffocated with the holy soil. In the case of persons too weak to perform the requirements of the vow, the proper ritual is recited in their hearing, and this is done, I am told but do not vouch for the truth of it, even for domestic cattle and other animals at the time of their decease.

A few words may here be devoted to the Chandragupta basti, which, as already stated, must be the oldest in the place and facing in the direction of which the above rock inscriptions must be read. It is situated almost exactly in the centre of the temple area and at its highest point. The temple is a very small one, only 19 ft. by 15 ft. outside measurement, and faces south. It consists of three cells, containing—the middle one an image of Pârsvanâtha, the one on the west side Padmâvatî and the one on the east side Kûshmâṇḍinî. A verandah about 4 feet wide runs along the front, with the figure of a Kshêtrapâla at each end. The outer walls are about 8 feet high, pilastered, and a frieze of the heads and trunks of mythical lions runs round the top. Above are two small pinnacles of Dravidian style, one over each of the side cells. Such was probably the whole of the temple as originally built. But an ornamental doorway was subsequently placed in front, with a perforated stone screen on both sides of it, thus closing up the former open verandah. The screen, each half of which is 5 ft. 10½ in. by 5 ft. 5½ in., is pierced with square or rectangular openings in regular rows and on the spaces between are minutely sculptured scenes from the lives of Bhadrabâhu and Chandragupta, 45 on each side, or 90 altogether. This work I conclude is of later date than the temple and made for its protection. On one part, near about the middle of the eastern half of the screen, is the name Dâsôja, in small Hale Kannada characters. This may possibly be the name of the sculptor or it may have no connection whatever with the work. It is the only inscription on it. I should have been inclined to attribute the screen to a time subsequent to the erection of the Kûge Brahma Dêva pillar at the entrance to the temple area, or A.D. 973 as will appear from No. 38. But on examining the irregularity in the alternate rows of the eastern portion it is evident that the three stones of which it is composed have at some time,

<sup>5</sup> *History of Morals in Europe*, I, 231, 232, 233 ; II, 52.



probably in rebuilding, been misplaced. For by putting the present topmost stone at the bottom the rows will correspond regularly with those of the western half, and moreover the name of Dāsôja will fall into its natural place at the bottom. On these grounds there seems no reason to question that he was the sculptor and perhaps he may be identical with the Dāsôja who engraved inscription No. 50, the date of which is 1146 A.D.

The temple now opens into the pillared hall which also forms the entrance to the Kattale basti (the temple of darkness) and which is shut in on the south side by the large Pârsvanâtha basti. When or by whom this last was built there is nothing to show. But the lofty elegant mâna-stambha stands in front of it and inscription No. 54, dated A.D. 1128, is within the entrance. Owing to these various erections, and the hall above mentioned being shut in with a stone wall, the entrance to the Chandragupta basti is in pitch darkness and it is doubtful if the screen has ever been seen by a European before:

The character of the sculptures can best be judged from illustrations, but many parts have been mutilated. The explanation of the scenes, if possible at all, would require a separate study.

We may now pass on to inscription No. 38, engraved on the base of the Kûge Brahma Dêva pillar at the entrance to the temple area on the smaller hill. Unfortunately much of this important inscription is worn away and illegible, but what has been deciphered is sufficient to show its period and the nature of its contents. The pillar itself has a small seated figure of Brahma on the top, facing east. The name Kûge or "calling" pillar was given to it apparently from the practice of formerly exhibiting a light on the top when it was desired to summon the Jains for purposes connected with their religion.

The date of the inscription, if it was given, has gone, but reasons will be stated for fixing it with certainty as S'aka 895 (A.D. 973). Three sides are in Sanskrit and the fourth side in Hale Kannaḍa. The inscription is filled with the exploits and praises of a Gaṅga king, whose principal style and title was Satya-Vākya Koṅṇuni-Varmma dharmma-mahârâjâdhirâja, but whose distinctive name was Noḷamba-kulântaka-Dêva (Yama to the Noḷamba family). This identifies him with the king called Mârasimha, the second of that name, and the other allusions as well as the actual occurrence of this name make the identity certain. Of his time we have several inscriptions. Of these, one at Kârya, dated in S'aka 890, says it was the 5th year of his reign<sup>6</sup>; and another at Mēlâgâni, dated in S'aka 896, states that he died then.<sup>7</sup> He therefore reigned from S'aka 885 to 896 (A.D. 963 to 974). And as at the end of the present inscription is a later addition to the effect that he lived for one year after it was inscribed, it follows that its date, as above mentioned, is S'aka 895 (A.D. 973).

From the epithets in the inscription we learn regarding this king that from the time of Kṛishṇa Râja's victorious expedition to the north, or expedition undertaken for Kṛishṇa Râja, he was known as the supreme king of Gûrjjara. This Kṛishṇa Râja must have been the Raṭṭa or Râshṭra-kûṭa king, having the titles Nirupama and Akâlu-Varsha, of whose time there are inscriptions dated S'aka 867 and 878 (A.D. 945 and 956). This expedition is referred to in the Lakshmeśvara inscription<sup>8</sup>, where it says— "At his (Mârasimha's) victorious journeying forth, the lord of the Gûrjaras received information from messengers, (saying), Dêva, at the order of the king who was a Yama to the Chôlas, the Gaṅga prince

<sup>6</sup> The Kârya inscription begins as follows:—

Svasti S'ri Saka-varsham oṇṭa-nûga-tombhattaneya Prabhuva-sarp-vatsara pravattisuttire Svasti Satya-Vākya-Permmāṇḍigaḷ pattaṇ gattida aydenaya varisada Mâgha-mûḷa Perotale-diva-suni āgo &c.

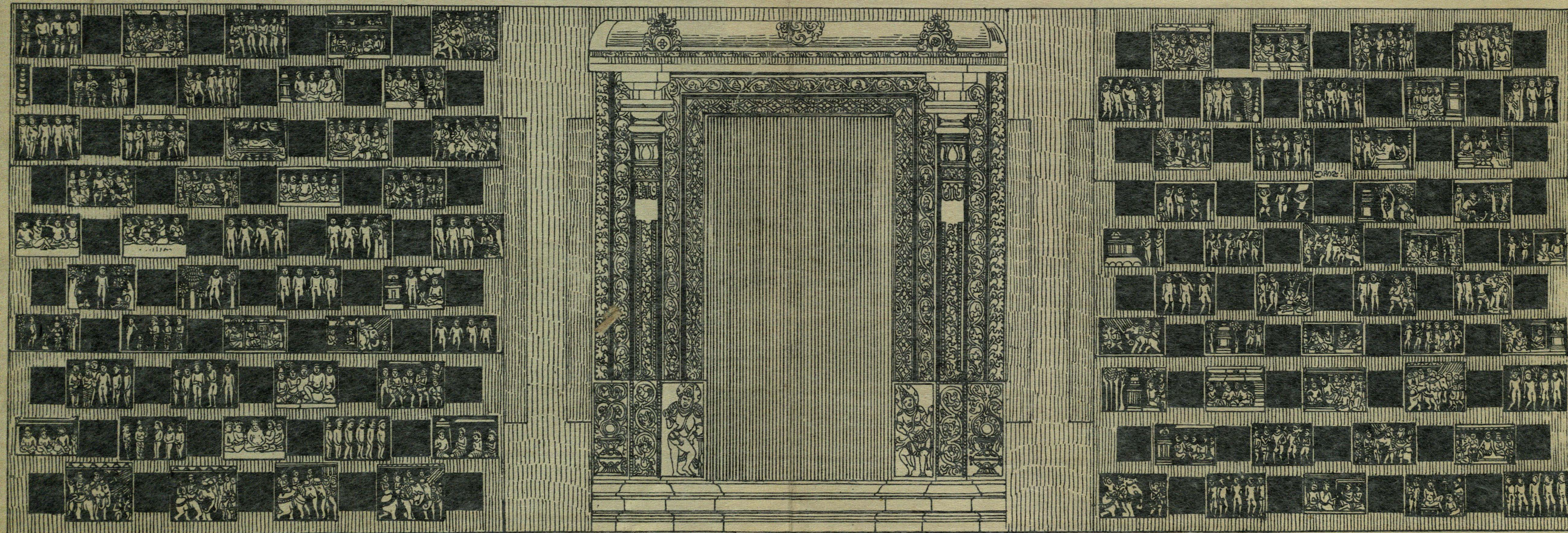
<sup>7</sup> The Mēlâgâni inscription runs thus:—

Svasti Sakha-bhûpālâkrânta-sarpvatsara-satamga 896 neya Bha-

va-sarpvatsara pravattise Ashâḍa-mâsa...Svasti saraadhigata-pancha-mahâ-s'abda-Pallavâṅvaya Sri-prithavi-vallabham Pal-lava-kula-tilakaṃ Pallavâdityam S'rîman-Noḷambâdi-Râjam Chôrayya Noḷambar tvaḍ i mûvarum Sârya-Miniyûreḷ ilḍu Mârasimha-Permmāṇḍiy aittan ādan enḷudam kēḍu &c.

<sup>8</sup> Ind. Ant. VII, 101.





FAÇADE OF CHANDRAGUPTA BASTI

Scale  $\frac{1}{2}$  1 2 3 4 foot



is coming with speed to fight you ; give up pride in an armed array of elephants and horses, no match for the enemy's force ; prepare to depart across the Ganges : and thus he did."<sup>9</sup> The Chôlântaka king must have been Kṛishṇa Râja<sup>10</sup>; and the meaning of the phrase must be that as the Gûrjjara king virtually surrendered his country to Mârasimha the latter was entitled to take his name or rank.

Satya-Vākya is next credited with certain victories over a powerful opponent named Dalla, and over the Kirâtas of the Vindhya forests. He is then described in some connection (which, owing to parts defaced, is not clear) with the army of the emperor dwelling at Mānyakhêta. This city has been identified by Dr. Bühler with Mālkhêd in the Nizam's Dominions and was the Raṭṭa capital. The Indra Râja dwelling at Mānyakhêta, at whose coronation he rejoiced, indicates a Nitya-Varsha and he is thus identified with Kottiga, the elder brother of Kṛishṇa Râja. An inscription dated S'aka 893 (A.D. 971) describes Mârasimha as ruling over the Gaṅgavâḍi 96,000, the Purigere 300 and the Belvoḷa 300, during the reign of Nitya-Varsha.<sup>1</sup>

Among the further descriptions in our present inscription Mârasimha is said to have destroyed the fighting power of the king of all the Nôlambas, who was flushed with pride on account of receiving obeisance from the son of a Râja whose name is gone but who was of the Mâtûra vamsa. He is further said to have been revered through fear by the king of the Vanavâsi country, no doubt a Kadamba king. Also to have ground to powder the Uchchaṅgi hill fort : this is Uchchaṅgi-durga in the south-west of the Bellary district, just over the Mysore border, and was the capital of the Nôlambavâḍi 32,000 province. From the other inscriptions of this collection it will be seen that most of the distinguished kings boast of attacking this place. He is further said to have slain the S'abara minister Naraga. And finally to have been revered on account of his valour by Chêra, Chôla Pândya and Pallava.

The second and third sides are nearly all gone, but the designations Gaṅga-Chôḷâmanî, Guttiya Gaṅga, and śrî Mârasimha occur. Also at the end it is stated that this Gaṅga prince was born to be a wild fire to the lion the warlike Châlukya prince Râjâditya, of whom I have met with no other notice. Naraga, above described as the S'abara minister, whom he slew, is here called an Asura (a play upon the name Narakâsura) from whom he freed the earth as formerly it had been freed from the Daityas Madhu, Kaitabha, Mura and others.

The fourth side is all in Hale Kannaḍa, and repeats some of the above exploits, winding up with a list of places he had distinguished himself in and a string of complimentary titles. The places he had either taken or gained renown in were the regions in the Vindhya forests, the city of Mānyakhêta, Gônûr, Uchchaṅgi, the Banavâsi country, the Parise fort &c. Finally he is said to have erected basadis and mâna-stambhas<sup>2</sup> in many places.

<sup>9</sup> The original as given by Mr. Fleet is—*Adēsād Dēva Chôlântaka dharapātār Ggāṅgā-chôḷâmanis tvām vṛgāt abhyēti yōddham tyaja gaja-turaga-vyūha-saonāha-darppam Gaṅgām uttīrya gantup para-balam atulam kalpayēti āpa dūtair vviṣṭaptam Gûrjjarāpam patir akṛiti tathā yatra jaitra-prayāṇē ||*

<sup>10</sup> Mr. Fleet, relying on the genealogy in the Lakshmes'vara inscription, suggests Hari-Varma, but this is impossible, and is disproved by the context here. Moreover an inscription at Ātakār specially mentions Kṛishṇa Râja as having fought against the Chôlas in S'aka 872 (A.D. 950), and being in alliance with the Gaṅga king. It runs as follows:—*Svasti Saka-gripa-kalātīla-sarpavatsara-satāṅgaḥ eṇṭu-nūṛ-eripati-eradaneya Saumyam emba vatsara pravattise | Svasti Amōghavarishā-Dēva-S'ri-prithuvī-vallabha-paramēs'vara-parama-bhāttāre.*

*ka-pāda-poṅkaja-bhramara-nā(ua) Tripētra.....vāna-gaje-malla..... Kṛishṇa-Râja S'rimat-Kannara-Dēva.....vadi Chôla-Râjâdityaon mēle (va)ndu tū-kālādol kadikoḷḷu bijayam geyuttirdu Svasti Satya-Vākya Keṅguṇi-Varma dharman-mahārājâhīrāja Kôḷala-puravarēs'vara Nandagiri-nātha S'rimat-Perumanaḍigal munniya-Gaṅga jayad-uttarāṅga Gaṅga-Gāṅgēya Gaṅga-Nārāyaṇan &c....*

<sup>1</sup> *Ind. Ant.* XII, 255. Mr. Fleet, in his preface to it, says:—“There being no probability of Kottiga leaving any issue, first his younger brother Kṛishṇa was joined with him in the government, and then the latter's son Kakka.”

<sup>2</sup> *Mānastambha* is the name given to the elegant tall pillars with a small pinnaced *manṭapa* at the top erected in front of the Jain temples. See the interesting discussion regarding them in Ferguson. *Ind. & East. Arch.* 276.



At the end is the subsequent addition already referred to, in which it is said that he continued to support works of merit at Belgola and to rule the kingdom for one year longer, when he died in the Jaina orthodox manner at the feet of Ajitasēna-bhaṭṭāraka in Baṅkāpura. A satirical verse is added bidding Chōla and Pāṇḍya dismiss their fears now that Gaṅga who was about to conquer them had gone to the world of gods.

We next have to take up Nos. 60 and 61, which are two Viragal or memorial stones for braves killed in battle. They are not dated but the references enable us to assign them to about the same time as the above. They are put up against the Tērina basti or Bāhubali or Gommatēśvara basti, which is therefore for this and other reasons probably the oldest on the hill, excepting of course the Chandragupta basti. It is near the north-east entrance to the temple area and faces north. It is called Tērina basti or Temple of the Car on account of its having a tower which is in tiers and supposed to resemble a temple car.

No. 61 is the older, as will appear from the examination of No. 60, which it is necessary to make first in order to explain the other. It is the record of the death in Gaṅga's war of a chief called Bāyiga, who was one of the household of Rakkasa-maṇi or the prince Rakkasa, the Gaṅga diamond (*vajra*), praised in poetry as *aṇṇana-baṇṭa*, elder brother's warrior. Now in an inscription in Coorg<sup>3</sup>, dated Ś'aka 899 (A.D. 977), we have an account of this Rakkasa, with the same title of *aṇṇana-baṇṭa*, ruling on the banks of the Bed-dore (here the Lakshmantīrtha) under his brother Rācha-Malla. In the present inscription Rakkasa was evidently much younger and apparently under Bāyiga as his guardian or ward, for the latter sends him away for safety before going into the battle. We cannot for the above reasons be far wrong in putting down A.D. 975 as the date. As for Bāyiga, he is stated to have been a scion of the Kakka line. This was the last of the Raṭṭa or Bāshtrakūṭa kings, also called Karka, Kakkala, &c., and styled Amōgha-varsha, whose reign ended in A.D. 973, when the dynasty was overthrown by Taila, the restorer of the Western Chālukya supremacy.

No. 61 was erected by Bāyika (the Bāyiga of No. 60) as stated in the first verse, and is therefore older. It was set up to the memory of Gunti, his wife's sister. Their parents were Māduvara of Poḷalu and Dēyilamma, and they had a brother Jābayya. Gunti, also it seems called Sōyibbe, was married to Lōka-Vidyādhara, and had a son Udaya-Vidyādhara. From the continuation of the inscription round the top, which is almost illegible, we gather that out of affection for her husband she accompanied him to battle and fell fighting at his side. The sculptured figures at the top represent her as an amazon, nude and riding on a horse, flourishing a sword: opposing her is a man on an elephant, apparently aiming at her with some weapon held at the level of his waist. Lōka-Vidyādhara, her husband, was perhaps the Goṅka chief of that name who assisted Taila in gaining the successes above mentioned. See note, p. 148.

We have next to notice No. 57, an important and interesting inscription both on account of its contents and the style of its composition. It is all in Hale Kannaḍa verse, except the two opening lines, which are in Sanskrit. The obscurity of the allusions and the unusual metres have presented serious difficulties in certain parts, and the best Kannaḍa scholars in Bangalore, Mysore and other places have

<sup>3</sup>Coorg Inscriptions, p. 7. I may take this opportunity of explaining an obscurity in the date, guided by information since received from a Jaina. The day on which the grant was made is stated to be Nandis'vara tulpa-derasana, and no satisfactory meaning was forthcoming. It now appears that Nandis'vara is the name of an island in the Jaina cosmography being the eighth from Jambū-dvīpa. A plan of it on stone or brass is kept in many Jaina temples, and a Nandis'vara temple in conformity with the plan has lately been erected by the Jains in Delhi.

From the 8th of the bright fortnight in the month Aśvāḍha,

Kārttika and Phālguna, till full moon is the time of the Nandis'vara pūjā, or observance of the season when certain deified beings—Saudharmēndra, Is'ānēndra, Chamara and Vairōchana—assemble for worship at the island of Nandis'vara, which has 52 Jaina temples on it. These are also the approved times for the commencement of any religious vows. The authorities may be found in *Truṭṭa-sāra* and in *Nandis'vara-bhakti*.

The date of the Coorg inscription referred to must therefore be taken as Phālguna śukla 8, the beginning of the Nandis'vara days in that month.



tried in vain to satisfactorily explain them. Though the greater part of the inscription seems to be of an allegorical character, its main purport is perfectly clear. It is a record of the death, in Saka 904, the year Chitrabhānu, (A.D. 982), of Indra Rāja, and is engraved on four sides of a high pillar erected in a maṇṭapa near the front of the same Tērina basti. The opening couplet is very effective, as giving the key-note to the whole, and the simile is as appropriate as it is simple, in fact it reminds one more of European than of Indian poetry. The carpenter Death (or Yama), it says, spies out and fells the tallest and soundest of the human trees standing in the midst of the forest of family cares, which seems to imply that the subject of the memorial died before his time, in the prime of life.

The second verse informs us that he was called Raṭṭa-Kandarppa, that he was the son's son of Kṛishṇa Rāja, the daughter's son of Gaṅga Gaṅgēya, and the son-in-law of Rāja-Chūḍāmaṇi. From other verses we learn that among his titles were those of Rāja-Mārttāṇḍa, Chalad-aṅkakāra, and Kīrtti-Nārāyaṇa.

Kṛishṇa Rāja, his paternal grandfather, was no doubt the Raṭṭa king already noticed in No. 38, and we have here probably the memorial of the last representative of the Raṭṭa or Rāshtrakūṭa dynasty of Mānyakhēṭa. So far as the history of this period is known, Kṛishṇa Rāja was succeeded by his son Kakka or Amōgha-varsha. The latter was defeated and probably slain by the Chālukya king Taila, which put an end to the Raṭṭa dynasty and restored to power that of the Western Chālukyas. Moreover the one line was absorbed into the other by Taila's marrying Jākabbe or Jākala Dēvi, the daughter of Kakka.<sup>4</sup> From the present inscription however it would appear that she was not the only representative of the Raṭṭa family.

We have next to consider who Gaṅga Gaṅgēya, his maternal grandfather, was. We have to choose between the Gaṅga dynasty of Mysore and the Gaṅgēya vāṃsa of Kalinga. As regards the former, the title Gaṅga-Gaṅgēya, it will be seen, is expressly given in the Ātakar inscription already quoted (p. 19), to Satya-Vākya Koṅṅupī-Varmma who was ruling in Saka 872 (A.D. 950) and was in alliance with Kṛishṇa Rāja called Kannara Dēva, the son of Amōgha-varsha, of the Raṭṭa family. Moreover, from a subsequent addition engraved at the top of the same inscription, we learn that this Gaṅga king was Rācha-Malla, the son of Eṇṇayappa; also, that he defeated a rival named Bātuga, who then proposed to Rājāditya, the Chōla prince mentioned in the previous part of the inscription, to join him in attacking Kannara Dēva. His treachery becoming thus known, he was defeated and slain, and the provinces of which he was governor absorbed into the Gaṅga territories.<sup>5</sup> I think there can be little doubt, considering the intimacy that thus existed between Rācha-Malla and Kṛishṇa Rāja, and also between Rācha-Malla's successor Mārasimha and the same Kṛishṇa Rāja as disclosed in No. 38, that it was the daughter of the Gaṅga king Rācha-Malla (ruling A.D. 921 to 963) who was married to the son of the Raṭṭa king Kṛishṇa Rāja (ruling A.D. 945 and 956), and that the Indra Rāja here deceased, who was the offspring of this union, was destined to be the last of his race.

For the Gaṅga or Gaṅgēya kings of Kalinga we have no reliable dates, as the era in which their grants are dated has not been identified. The only actual date given for one is A.D. 985 by Dr. Burnell<sup>6</sup>, on what authority is not known. However, this is near about we want and a princess from that line may have been married to Kṛishṇa Rāja's son. But I think that the other hypothesis is much the most likely to be correct.

It is difficult to decide who Rāja-Chūḍāmaṇi was whose daughter was the wife of Indra Rāja. He may have been the prince of that name mentioned in the next inscription, but the title is too common and indefinite to be identified with certainty.

<sup>4</sup> Fleet, *Kan. Dyn.* 38.

<sup>5</sup> The text is as follows:—Svasī S'ri Eṇṇayappa mām Rācha-Mallanām Bātugam kālāṅḍa tombhattaru-sāṅṇamam Aluttire Kannara-Dēva-vaṇanām kāḍu eṇḍu Bātugam Rājādityanām besageye

kaḷḷan āṅi gūi; iḷiḷu kādī kōṇḍa Bonavase-pannirehēṣṣarannam Balvō-a-mu-nṇom Kīṇḍāḷ-ḷepattam Bāḷinād-ḷepattavam Bōṭogūḷ  
Kannara-Dēvam meḷichu gōṭṭam.

<sup>6</sup> *So. Ind. Pal.* 53.



Inscription No. 58 is of a similar character to the above and of the same period, being dated in the same cycle year, Chitrabhānu. The pillar on four sides of which it was engraved has been at some time thrown down and broken; and what remains has been built upside down into the side of steps leading up to the same Tērina basti. It is in Haḷe Kannaḍa and commemorates the death of Pilla, who, besides that of Rāja-Chūdāmaṇi, had the title *māvana gandha-hasti*, father-in-law's rutting elephant or a rutting elephant to his father-in-law. It is difficult to conjecture who either he or his father-in-law may have been.<sup>7</sup>

We now come to consider the inscriptions Nos. 75 and 76, and it is impossible not to admire the original grandeur of their simplicity, so well befitting the completion of a stupendous work of devotion and art, the bold sculptor of which has not so much as left a record of his name. They are engraved on the rock representing an ant-hill which supports the lower part of the colossal image of Gommatēśvara and are immediately below its right and left hands. The upper line on one side, in Nāgarī characters, and the two upper lines on the other side, the first in Pūrvada Haḷe Kannaḍa and the second in Grantha and Tamil characters, are all three similar in their contents and contain the announcement in three languages that Chāmunda Rāya caused the image to be made. They are undoubtedly of the period when that work was completed.

The remaining two lines, the last on each side, one in Nāgarī and the other in Haḷe Kannaḍa characters, are also alike in their contents, and state in imitation of the foregoing, in two languages that Gaṅga Rāja had the enclosure or cloisters which surround the image erected. These as certainly date from the time when the work to which they refer was completed.

The date of the older lines is therefore that of Chāmunda Rāya, and he, according to Nos. 85 and 137 as well as tradition, was the minister of the Gaṅga king Rācha Malla (or Rāja Malla). It will be shown that this was the successor of Mārasimha (of No. 38): he therefore came to the throne in S'aka 896 (A.D. 974). From inscriptions in my possession yet to be published it is also known that his reign ended in S'aka 906 (A.D. 984). Between these dates therefore must the great statue have been erected. But we can get much nearer to the actual date, for Chāmunda Rāya composed a work called *Chāmunda Rāya Purāṇa*, containing an epitome of the history of the 24 Tirthankaras, and at the end its date is given as S'aka 900, the year Īśvara (A.D. 978). Now in the account with which it opens and closes of Chāmunda Rāya's achievements no mention is made of the statue of Gommatēśvara. It is incredible that so great a work should have been unnoticed if then in existence. It is evident therefore that it was erected after A.D. 978. But as according to tradition it was completed during the reign of Rācha-Malla, which ended as above stated in A.D. 984, we may in the absence of any more precise information put down the date of the colossus and therefore of these inscriptions of Chāmunda Rāya's as S'aka 905 or A.D. 983.<sup>8</sup>

It would be strange however if no claim were made to a much higher antiquity for so remarkable a monument. Accordingly, Wilson states that "an inscription is said to exist on a rock at Belligola, recording a grant of land by Chāmunda Rāya to the shrine of Gōmatīśvara, in the year 600 of the Kali age, meaning the Kali of the Jains, which began three years after the death of Varddhamaṇa. This inscription therefore, if it exists, was written about 50 or 60 years before the Christian era."<sup>9</sup> No such inscription has been found, though the local priests believe it to be among those on the pillars in front of the image. The tradition of this date however is perpetuated in the following verse which

<sup>7</sup> Compare S'antala Dēv's title of *Savuti-gandha-vāraja* in No. 56.

<sup>8</sup> It will be seen from what follows that tradition gives the year Vibhava as that of the erection of the great statue, but to get Vibhava we must either go back to S'aka 890 (A.D. 968) or forward to S'aka

950 (A.D. 1028) neither of which will suit the facts of the case, as above given.

<sup>9</sup> *Works*, I, 332.



is known to most of the Jains and is said to be always inscribed at the head of the mandates issued by the Jaina guru of the place :—

Kaly-abdê shach-chhatâkhyê vinuta-Vibhava-samvatsarê mâsi Chaitrê |  
pañchamyâṃ śukla-pakshê Dinamañi-divasê Tvashṭri-yôgê su-lagnê |  
saubbhâgyê Hasta-nâmni-prakaṭata-bhagañê su-praśasthâṃ chakâra |  
śrîmach-Châmuṇḍa-Râjô Beḷuguḷa-nagarê Gômatêśa-pratisṭhâṃ ||

The lines in No. 77, being an ascription of praise engraved on the rim of the pedestal on which the image stands, may also probably belong to the time of its erection, or 983 A.D., as it is natural to suppose they were engraved on the completion of the work.

Of Châmuṇḍa Râya we shall have more to say later on in connection with No. 109. Of Gaṅga Râja, who had the cloisters around erected, we have abundant information in the inscriptions. Nos. 90 and 137 inform us that he was the minister of the Hoysala king Vishṇu-varddhana, and from an inscription at Halebiḍ we know that his death occurred in Ś'aka 1055 (A.D. 1133). We are able to state with precision that these two lines relating to him belong to A.D. 1116, for No. 47, dated in 1115, while describing his erections makes no mention of the suttâlayaṃ, which would certainly have been referred to had it been in existence, whereas, on the other hand, No. 59, dated in 1117, expressly mentions it.

A word is necessary as to the language of the two lines in No. 75 in the Nâgari character. They should be in either the sacred language of the Jains called Arddha-Mâgadhi or in Jaina Mahârâshṭrî. The following account of these is taken from Jacobi<sup>10</sup>:—"The language which Mahâvîra and his immediate disciples, the Gaṇadharas, spoke, was, of course, the vernacular dialect of Magadha. For it is not likely that Mahâvîra used Sanskrit. But the Jaina Prâkrit has very little affinity to the Mâgadhi either of Asôka's inscriptions or of the Prâkrit grammarians. Nevertheless it is called Mâgadhi by the Jains themselves. In a half stanza quoted by Hêmachandra (Prâkrit Grammar, IV, 287) it is said that "the old sūtra was exclusively composed in the language called Arddha-Mâgadhi."

porâṇam arddha-mâgaha-  
bhâsâ-niayaṃ havai suttam ||

Hêmachandra appends the remark that notwithstanding such is the old tradition, the Jaina Prâkrit is not of the same description as the Mâgadhi. . . . . It must be noticed that there are two varieties of language observable in their Prâkrit. The older prose works are written in a language which considerably differs from the language of commentators and poets. The latter entirely conforms to the rules which Hêmachandra gives in the first part of his Prâkrit Grammar for the Mahârâshṭrî. But the Mahârâshṭrî of Hêmachandra is not identical with the Mahârâshṭrî of Hâla, of the Sêtabandha, and of the dramas. The Jaina Mahârâshṭrî it may be appropriately called . . . . . The language of the older Sūtras I shall call Jaina Prâkrit . . . . . I believe that the Jaina Mahârâshṭrî nearest approached the language of Surâshṭra, because the edition of the Jaina scriptures, according to tradition, took place in Valabhî. It might therefore more appropriately be called Jaina Saurâshṭrî. But as it shares the general character of the Prâkrit commonly called Mahârâshṭrî, and it is thus called by Hêmachandra, I dare not introduce a new name. The Jaina Prâkrit . . . is on the whole the same language as the Jaina Mahârâshṭrî, from which it differs merely by the retention of archaic forms; we may justly look upon it as an older or archaic Mahârâshṭrî. Hêmachandra calls it *ârsham*, the language of the Rishis, and treats it together with the Jaina Mahârâshṭrî. . . . . The only Mâgadhi which he discovered in Jaina Prâkrit is the nominative singular in e formed from masculine bases in a . . . . . I therefore do not hesitate to declare the Jaina Prâkrit to be Mahârâshṭrî, as has already been done by Lassen in his *Institutiones linguæ Pracriticæ* p. 42. In those cases in which Jaina Prâkrit differs from the Mahârâshṭrî, it has usually retained the older forms."



Before proceeding further it is necessary to enter upon the inquiry as to who Gômaṭa or Gommaṭa was, and how this remarkable statue of him came to be erected here, with such descriptive details of the image as have been obtained.

The name Gômaṭa is said, according to one statement, to be derived from *gô*, the earth, and *aṭ*, to wander, or *maṭh*, to go. According to another account, it is derived from *gô*, speech, and *maṭ* (for *maṭi*)<sup>1</sup>, to gladden, he who gladdens with his words. It is evident that these are merely forced derivations to account for the name, which also appears in the forms Gommaṭa and Gummaṭa, said to be *tadbhavas*. The Jains, to whom everywhere the images of their Tirthankaras are the only objects of worship, can give no explanation of the worship of Gômaṭa, who is not one of them, further than that he is worshipped out of respect for the first Tirthankara as being his son.<sup>2</sup>

So far as I am aware the name does not occur throughout Hindu literature<sup>3</sup> except in connection with this Jaina image and two others in South India like it but more modern and of smaller proportions, to be mentioned hereafter. The name Gomati occurs in Fah Hian's travels 400 A.D. in connection with Khoten in Turkistan. It is there said—"The ruler of the country located Fah Hian and his companions in a Saighârâma, which was called Gômati (Ku-ma-ti)."<sup>4</sup> The only other occurrence of such a name that I have met with is in connection with the ancient history of Persia. In the celebrated cuneiform inscription of Darius Hystaspes at Behistan<sup>5</sup> it will be seen that Gomates (in the original Persian, Gaumâta) is given as the name of the Pseudo-Bardes or Pseudo-Smerdis, the Magian who usurped the throne of Cambyses by personating his brother. The deception was at length discovered and Gomates slain by Darius. A general slaughter of the Magi followed, and the day was observed ever after as a great festival, called the Mago-ponia, or Slaughter of the Magi.<sup>6</sup> I merely point out the seeming coincidence with the singular name Gômaṭa, and there it appears Jaina traditions connecting the tirthankara Pârśnâtha or Pârśvanâtha with Persia.<sup>7</sup>

<sup>1</sup> Compare *maṇḍapa* used for *maṇḍapa*.

<sup>2</sup> Fergusson says—He is not known to the Jains in the north. All the images on the rock at Gwalior are of one or other of the Tirthankaras, and even the Ulwar colossal, Nan Gûgi, can hardly be identified with these southern images. *Ind. and East. Arch.* 267.

<sup>3</sup> There is the Gômati or Guanti river in Oudh: also a Gômaṭa mountain in the Western Ghats, where Krishna is said to have defeated Jarâsandha.

<sup>4</sup> Best's *Records of Buddhist Countries*, p. 9.

<sup>5</sup> Rawlinson's *Herodotus*, Vol. II, pp. 464 ff: Vaur's *Ancient History of Persia from the Monuments*, p. 28.

<sup>6</sup> The following is the passage referred to, according to the translations by Sir H. Rawlinson. "The inscription itself belongs to the 5th year of Darius, or B.C. 516.

Says Darius the king—Afterwards there was a (certain) man, a Magian, named Gomates. He arose from Passiaclada, the mountain named Aracades, from thence. On the 14th day of the month Viyakhuna, then it was that he arose. He thus lied to the state:—"I am Bardes, the son of Cyrus, the brother of Cambyses." Then the whole state became rebellious. From Cambyses it went over to him, both Persia and Media and the other provinces...He seized the empire. On the 9th day of the month Garmapala, then it was he so seized the empire. Afterwards Cambyses having killed himself, died.

Says Darius the king—The empire of which Gomates, the Magian, dispossessed Cambyses, that empire from the olden time had been in our family. After Gomates the Magian had dispossessed Cambyses both of Persia and Media and the dependent provinces, he did as ording to his desire: he became king.

Says Darius the king—There was not a man, neither Persian, nor Median, nor any one of our family, who could dispossess that Gomates the Magian of the crown. The state feared him exceedingly. He slew many people, who had known the old Bardes; for that reason

he slew them, "lest they should recognize me that I am not Bardes, the son of Cyrus." No one dared to say anything concerning Gomates the Magian, until I arrived. Then I prayed to Ormazd; Ormazd brought help to me. On the 10th day of the month Bagayadish, then it was, with my faithful men, I slew that Gomates the Magian, and the chief men who were his followers. The fort named Sietaclotes in the district of Media called Nisaea, there I slew him. I dispossessed him of the empire. By the grace of Ormazd I became king: Ormazd granted me the sceptre.

Says Darius the king—The empire which had been taken away from our family, that I recovered. I established it in its place. As (it was) before, so I made (it). The temples which Gomates the Magian had destroyed, I rebuilt. I reconstituted for the state both the religious chants and the worship, and (gave them) to the families which Gomates the Magian had deprived of them. I established the state in its place, both Persia, and Media, and the other provinces. As (it was) before, so I restored what (had been) taken away. By the grace of Ormazd I did (this). I laboured until I had established our family in its place, as (it was) before. Thus I laboured, by the grace of Ormazd, that Gomates the Magian should not supersede our family. Rawlinson's *Herodotus*, Vol. II, pp. 594 ff.

The usurpation of the Pseudo-Bardes checked for a while the carrying out of the decree of Cyrus for the rebuilding of the Temple of Jerusalem; and the Samaritans were able to persuade the usurper to counter-order these works, and to make "the Jews to cease, by force and power" (Ezra iv, 23). Vaur's *Ancient History of Persia from the Monuments*, p. 29.

<sup>7</sup> Cyrus had extended his dominions as far as the Indus, but Darius Hystaspes it was who first crossed that river and added the Panjab to Persia under the name of India as the 20th Satrapy, and the connection continued until the overthrow of the Persian monarchy by Alexander the Great in 330 B.C.



According to Nos. 85 and 105 Gômaṭa is identified with Bâhubali or Bhujabali. He was the son of Pura and the younger brother of Bharata.<sup>8</sup> There was a struggle for empire between the two, which resulted in Bâhubali resigning his claims and retiring from the world in order to do penance. He thus became a Kêvali, and attained such eminence by his victory over *karma*, or action, that Bharata erected at Pôdanapura an image in his form, 525 bow-lengths in height, which came to be known as Kukkuṭ-śvara. In course of time the image became invisible to all except the initiated. But Châmuṇḍa Râya, having heard a description of it, set out with the desire of seeing it. Finding however that the journey was beyond his power, he resolved to erect such an image himself, and by his own efforts succeeded in getting this statue of Gômaṭa made and set up.

The account given in the *Bhujabali Charita* is substantially the same, with some variation in the details. It states that Bharata and Bhujabali were sons of Nâbhi. At a city in the north, called Pôdanapuri, the râjarshi Bharatêśvara, son of Âdi Brahma, set up a *limba* or image of Bhujabali, in the form of a man, 525 bow-lengths in height, so natural that he seemed as if smiling and speaking. This Bhujabali received the new (*abhinava*) name of Gummaṭa. A merchant who visited the court of Râja Malla gave such a description of this image that Châvuṇḍa his minister resolved to go and see it. He set out, with his mother Kâlikâmba and their guru Sîpha Nandi, taking a vow that he would not taste milk until he had seen this wonder. In the course of their journey they met with unexpected difficulties, and while resting one night at a Jinâlaya near a small hill, each of them had the same dream, in which a muni appeared and informed them that an image of Bhujabali, set up by Râvana, was on that very hill, 10 palmyra (*tâle*) trees in height, or 20 bow-lengths. They accordingly found the image; and in the year 600 of the Kali yuga, the year Vibhava, Chaitra sūddha 5, Sunday, under the Mrigaśira nakshatra, Saubhâgya yôga and Kumbha lagna, Châvuṇḍa consecrated this Gommaṭêśvara, who thus appeared to him in Beḷagūla in the Kûshmânḍâranya, endowing it with lands to the value of a lakh and a half of pagodas. The king Râja Malla, on hearing of his munificence, gave him the title of Râya.

The *Râjâvali Kathê* has the same story but in a different version. After relating the defeat of the Bauddhas by Akalaṅka at the court of Himaśitala (see No. 54)<sup>9</sup>, it goes on to say—"And after that, in the Yadu kula, there was Râja Malla, who was in Dakshina Madhura (the southern Madura). He, having subdued Karṇāṭa, Drâviḍa, Mahârâshṭra, Taurushka and other countries, was celebrated as Vira Mârttāṇḍa Dêva.<sup>10</sup> While his great feudatory (*mahâ sâmantâ*) Châmuṇḍa Râya, a Yama to the Noṇamba family (*Noṇamba-kulântaka*), ornament of the Gaṅga race (*Gaṅga-vamṣa-lalâma*), was ruling in peace and wisdom,—his mother hearing it read in the Âdi Purâṇa (or an early purâṇa) that in Pôdanapura there was an image of Bâhubali Dêva, 500 bows in height; he, with his mother Kâlikâ Dêvî, set forth in order to see it, vowing not to taste milk or fruit until they did. They went by marches, attended by their forces, and at each camping-ground where they halted they set up a Jinâlaya. Thus they arrived at the hill where Bhadrabâhu svâmi's tomb (*nis'iddhi*) was. On the night before they left it, Padmâvatî Dêvî appeared in a dream to both mother and son and said,

<sup>8</sup> More properly the half-brother, as they were sons by different wives: Bharata's mother was Yas'asvatî, and Bâhubali's mother was Sunandê.

<sup>9</sup> Wilson places this event in A.D. 788.—*McK. Coll.* I, lxxvii.

<sup>10</sup> This would seem to imply that Râja Malla was a king of the Pândya country, of which Madura was the well-known capital. Of his rule extending thus far we have no other information. There is only one Mârttāṇḍa in the list of Pândya kings,—No. 28 in the Madura Stûla-Purâṇa list and No. 13 in Mr. Nelson's list (*The*

*Madura Country*, pp. 39, 74)—and no particulars whatever are given regarding him. Possibly the tradition has arisen out of the fact that a Vira Pândya (as will be seen further on) erected the image at Kârkâḍa, and this, in ignorance of any other origin, has been transferred to the one at S'aravaya Beḷgola.

But it should be stated that in inscriptions the Jain town of Humcha (Paṭṭi Pombuchapurâ) in Shimoga District, where Jinadatta Râya set up a dynasty with which these Pândyas were connected, is called Dakshina Madhura.



"You are not able to go to Pôdanapura. Here, in the larger hill, is a stone image of Gômaṭa Jina, which was worshipped by Râma and Râvaṇa and seen by Maṇḍôdarî. It is covered up with stones. Purify yourselves, and going to the rock on the smaller hill, shoot an arrow to the south, when, before the sound dies away, the image will rise and appear." At sunrise on the morning after that dream, on shooting an arrow as directed, the image of Bhujabali Yati, which had been hidden by stones, appeared, and proved to be of the height of 13 men.

Erecting a platform round it and building chaityâlayas, Châmuṇḍa Râya, having collected cocoa-nut milk and the five nectars, performed the final anointing four separate times. But the anointing liquid would not descend lower than the navel.<sup>1</sup> Being greatly distressed thereat, he besought all the priests there to perform the anointing. Still it would not go below the navel. At this moment Kûsh-māṇḍinî Dêvî presented herself in the form of an old woman, with a little drop of milk in the half of a *guḷa kâya*<sup>2</sup> and said "let my faith be tried" (by anointing the image with the milk she had brought), whereon they all derided her. But some of the priests, taking her offering, poured it on the head of the image, when, instantly, it ran down all over the image and covered the hill and the town; whence the town was named Belguḷa.<sup>3</sup>

After this, Châmuṇḍa Râya founded many new towns, which he presented for the worship of the god, and bestowing by means of stone inscriptions villages and lands of the value of 1,96,000 *ponn*, he continued to rule the kingdom with justice.

In another place, it further states that Châmuṇḍa Râya, having established many Jinâlayas and endowed them, brought from his country 64 Jaina Brahmans and made them temple priests (*archaka*). Next follows an event dated in S'aka 780.

In the face of the plain inscription at the side of the colossal image, stating in several languages that Châmuṇḍa Râya had it made, it is needless to inquire further into the above stories, so far as they pretend it to have existed ages before, from the time of Râma and Râvaṇa, &c.<sup>4</sup> But both the inscription No. 85 and all the accounts agree in stating that it was a desire to reproduce a certain gigantic image at Pôdanapura, of which he had heard, that led Châmuṇḍa Râya to have this colossus at S'ravaṇa Belgoḷa made. We also learn from the inscription that the image at Pôdanapura was known as Kukkuṭêśvara<sup>5</sup>, from the thick forest which grew up around it being infested with cocks (*kukkuṭa*) and serpents (*sarpa*), or *kukkuṭasarpa*, cockatrices.<sup>6</sup>

<sup>1</sup> Owing to his feeling pride in what he had done.

<sup>2</sup> The fruit of the egg plant, *solanum ferax*, Linn.

<sup>3</sup> The story as given by Colonel Mackenzie is as follows:—

Châmuṇḍa Râya, after having established the worship of this image, became proud and elated, at placing this god by his own authority at so vast an expense of money and labour. Soon after this, when he performed in honour of the god the ceremony of *pañcâmrîta snâna* (or washing the image with five liquids,—milk, curds, butter, honey and sugar), vast quantities of these things were expended in many hundred pots; but through the wonderful power of the god the liquor descended not lower than the navel, to check the pride and vanity of the worshipper. Châmuṇḍa Râya, not knowing the cause, was filled with grief that his intention was frustrated of cleaning the image completely with this ablution. While he was in this situation, the celestial nymph Padmâvatî, by order of the god, having transformed herself into the likeness of an aged poor woman, appeared, holding in her hand the five *amrîtas* in a *belliya gola* (or small silver pot), for washing the statue; and signified her intention to Châmuṇḍa Râya, who laughed at the absurdity of this

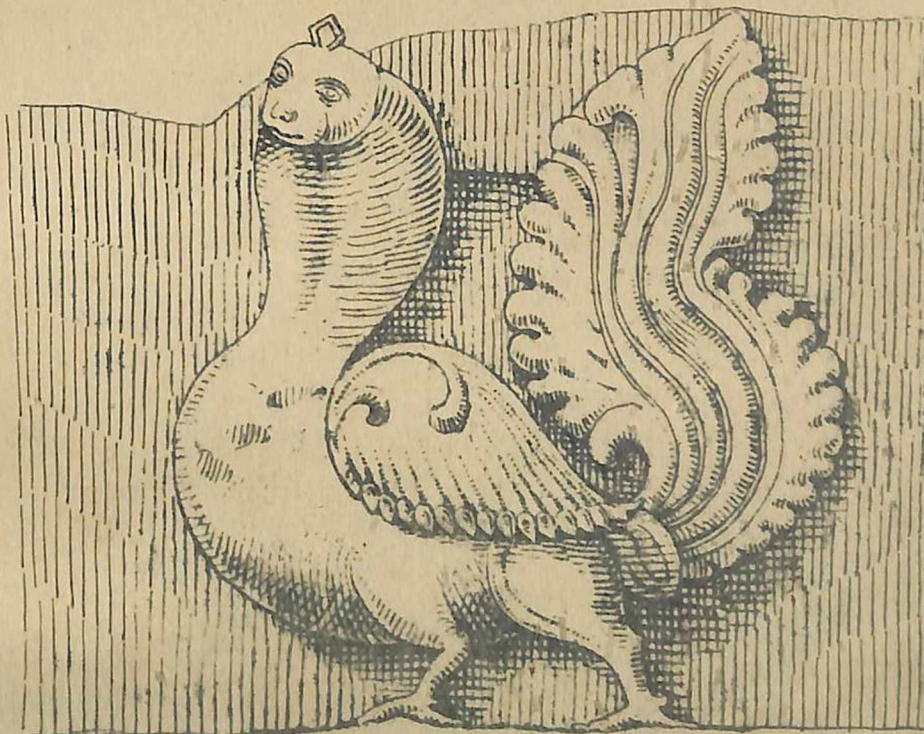
proposal for accomplishing what it had not been in his power to effect. Out of curiosity, however, he permitted her to attempt it: when, to the great surprise of the beholders, she washed the image with the liquor brought in the little silver vase. Châmuṇḍa Râya, repenting his sinful arrogance, performed a second time with profound respect his ablution on which they formerly wasted so much valuable liquids; and washed completely the body of the image. From that time this place is named after the silver vase (or *belliya gola*) which was held in Padmâvatî's hand. (*As. Res. IX, 266.*)

<sup>4</sup> But through inability to read the inscriptions accurately, it was popularly supposed at the place that the word "Châmuṇḍa" was "Râvaṇa," and this was referred to in support of the story that Râvaṇa had made the image.

<sup>5</sup> In Nos. 85 and 138 the image of Gommaṭêśvara at S'ravaṇa Belgoḷa is called the southern Kukkuṭêśvara.

<sup>6</sup> The *kukkuṭasarpa* is the emblem of Padmâvatî, and is represented in sculptures at Belgoḷa as a cock or fowl with a serpent's head and neck.





KUKKUṬA SARPA

Scale  $\frac{1}{2}$  2 5 3 1 foot



The latter reference at once directs our attention to the Kukkuṭa-pāda-giri or Cock's-foot mountain near Gayā in Bihār. It is mentioned by Buddhist pilgrims from China, namely, Fah-Hian, who travelled in India 400 to 415 A.D.<sup>7</sup>; and Hiuen-Tsiang, who travelled in India 629 to 645 A.D. It was celebrated as the abode of Kāsyapa, as well as the scene of his death. On this account it was also called Guru-pāda-parvata, or mountain of the master's foot. There was also a monastery, called the Kūkkuṭārāma or Kukkuṭa-pāda-vihāra, near Pāṭaliputra or Patna.

Fah-Hian's account is as follows:—"From this place (Gayā), going south three *li*, we arrive at a mountain called Kukkuṭa-pāda-giri. The great Kāsyapa is at present within this mountain. (On a certain occasion) he divided the mountain at its base, so as to open a passage (for himself). This entrance is now closed up. At a considerable distance from this spot, there is a deep chasm; it is in this (fastness as in a) receptacle that the entire body of Kāsyapa is now preserved. Outside this chasm is the place where Kāsyapa, when alive, washed his hands. The people of that region, who are afflicted with head-aches, use the earth brought from the place for anointing themselves with, and this immediately cures them. In the midst of this mountain, as soon as the sun begins to decline, all the Rahats<sup>8</sup> [*i. e.* Arhats] come and take their abode. Buddhist pilgrims of that and other countries come year by year (to this mountain) to pay religious worship to Kāsyapa; if any should happen to be distressed with doubts, directly the sun goes down, the Rahats arrive, and begin to discourse with (the pilgrims) and explain their doubts and difficulties; and, having done so, forthwith they disappear. The thickets about this hill are dense and tangled. There are, moreover, many lions, tigers, and wolves prowling about, so that it is not possible to travel without great care."<sup>9</sup>

General Cunningham identifies Kurkihār, near this spot, with a Kukkuṭa-pāda-vihāra, which in Hindi would form Kurak-vihār (*kurak* meaning cock) and so Kurkihār. "The remains at Kurkihār" he says "consist of several ruined mounds, in which numerous statues and small votive topes of dark blue stone have been found. The principal mass of ruin, about 600 feet square, lies immediately to the south of the village. A second less extensive mound lies to the south-west; and there is a small mound, only 120 feet square, to the north of the village. The last mound is called Sugatgarh or the house of Sugata, one of the well known titles of Buddha. In the principal mass of ruin, the late Major Kittoe dug up a great number of statues and votive topes; and a recent excavation on the west side showed the solid brick-work of a Buddhist stūpa."<sup>10</sup>

This Kukkuṭa-pāda mountain and forest is perhaps the place which inscription No. 85 refers to as the site of the Kukkuṭeśvara image. Pōdanapura or Pādanapurī may perhaps refer to the name Guru-pāda, which we have seen is another name used for the place. No remains appear to have been found of any statue of such dimensions as the latter is described to have had. Of course Buddhists would never mention such an object, owing to its connection with their inveterate enemies the Jains; and, if it ever existed, the former, having occupied every part of the neighbourhood as consecrated to the memory of Buddha, would have removed all trace of Jaina worship there.

But of gigantic statues of Buddha in those early times we have notices. Fah-Hian says, "On passing this mountain chain (the Tsung Ling or Snowy mountains) we arrive in North India. On the confines of this region is a little kingdom called To-li<sup>1</sup>, in which, likewise, there is a congregation

<sup>7</sup> Beal, *Travels of Fah-Hian*, ch. xxxiii: Julien, *Hiuen Tsiang*, III, 6.

<sup>8</sup> According to the Chinese Forty-two section Sūtra, "the Rahat [Arhat or Arhan] is able to fly, change his appearance, fix the years of his life, shake heaven and earth."

<sup>9</sup> Beal, *loc. cit.*

<sup>10</sup> *Archæological Reports*, I, 14: *Ancient Geography of India*, 460.

<sup>1</sup> Mr. Beal's foot-note is,—Rémusat identifies this with Darada or Dardu, "the capital of the Dard country, situated among the mountains where the Indus takes its rise." (*Wilson*). But I would suggest the little town still known as Dār, near the river Tal.



of priests belonging to the Little Vehicle. In this kingdom there was, formerly, an Arhat, who, by his spiritual power transported a sculptor up to the Tushita Heavens<sup>2</sup>, to observe size, colour, and general appearance of Maitrêya<sup>3</sup> Bôdhisatwa, so that, on his return, he might carve a wooden image of him. Having first and last made three ascents for the purpose of correct observation, he finally completed the image. It was 94 ft. high, and the length of the foot of the image 9 ft. 4 in. On festival days it always emits an effulgent light. The princes of all the neighbouring countries vie with each other in making religious offerings to it. It still exists in this country.”<sup>4</sup>

Recently, in connection with the Afghan Boundary Commission, general attention has been directed to the gigantic Buddhist statues at Bâmiyân<sup>5</sup>, which place stands at a height of about 8,500 feet, in a valley of the region occupied by Hazâra tribes, on the chief road between Kabul and Turkestan. The earliest mention of the place is by the Chinese pilgrim Hiuen Tsiang in 630 A.D. It was taken and utterly destroyed by Chinghîz Khân in 1222 A.D.

Hiuen Tsiang’s account is as follows :—“ To the north-east of the royal city there is a mountain, on the declivity of which is placed a stone figure of Buddha, erect, in height 140 or 150 feet. Its golden hues sparkle on every side, and its precious ornaments dazzle the eyes by their brightness. To the east of this spot there is a convent, which was built by a former king of the country. To the east of the convent there is a standing figure of S’âkya Buddha, made of metallic stone<sup>6</sup>, in height 100 feet. It has been cast in different parts and joined together, and then placed in a completed form as it stands. To the east of the city twelve or thirteen *li* there is a convent, in which there is a figure of Buddha lying in a sleeping position, as when he attained Nirvâna. The figure is in length about 1,000 feet or so.”<sup>7</sup>

Captain Maitland of the Afghan Boundary Commission, the latest visitor to Bâmiyân, says, “ To the north is a fairly continuous wall of cliffs, averaging about 300 feet in height . . . The cliffs are everywhere pierced with numerous caves . . . and here are also the famous idols, the Bât-i-Bâmiân. . . . They are about a quarter of a mile apart, and supposed to be male and female. Their heights are respectively 180 and 120 feet. Their names are, as reported by former travellers, Sal Sâl for the male and Shâh Mameh for the female figure. The idols are standing figures, sculptured in very bold relief in deep niches . . . . The depth of the niches is about twice the thickness of the figures standing in them : the latter are therefore fairly well protected from the weather, and this accounts for their excellent preservation, nearly all the damage done to them being due to the hand of man . . . The idols themselves are rather clumsy figures, roughly hewn in the tough conglomerate rock and afterwards thickly overlaid with stucco, in which all the details are executed. The whole arrangement clearly shows that this was not done at a later period, but is part of the original design of the figures. The stucco appears to have been painted, or at least paint was used in some places. The features of the figures have been purposely destroyed, and the legs of the larger one have been partly knocked away, it is said by cannon shot fired at it by Nadir Shah. Both idols are draped in garments reaching below the knee. The limbs and contour of the body show through, and the general effect of muslin is excellently imitated in the stucco. The arms of both are bent at the elbow, the forearms

<sup>2</sup> The Tushita heaven (from the [Sanskrit] root *tus*, to be joyous) is, according to the Buddhist system of the universe, the second heaven above Mount Sumêru.

<sup>3</sup> Maitrêya, possessed of love (root, *maitra*, love or charity), is to succeed the Buddha S’âkya muni (the present Buddha), after a lapse of time equal to 5,870,000,000 of years. *Remnant*—The Bôdhisatva destined to become Buddha, is always supposed to reside in the Tushita

heavens from the time of his predecessor’s incarnation till his own advent

<sup>4</sup> Beal’s *Hsi-Hian*, ch. vi.

<sup>5</sup> See *Journal R. A. S.* Vol. XVIII, pp. 323 ff. Also *Illustrated London News* in 1886.

<sup>6</sup> Julien translates “brass.”

<sup>7</sup> Beal’s *Si-yu-ki*, i, 50.



and the hands projecting, but the latter are now broken off. The feet have also been battered out of shape."<sup>8</sup>

Gigantic statues therefore were not unknown in the north of India, and of some such Châmunḍa Râya may have heard the account which so powerfully impressed him. But those hitherto brought to notice are exclusively statues of Buddha; none on this scale have been discovered representing a Jina.<sup>9</sup> The fundamental difference between the two is that the Jaina figures are nude while those of Buddha are always clothed. On the other hand, as the northern Jains were Svêtâmbaras, or those clad in white, while the southern Jains were Digambaras, or the sky-clad, that is, nude, it does not follow that Jaina statues in the north would be nude. As a matter of fact however it is believed that all statues of Jaina tîrthankaras are invariably nude, thus confirming the statements that the Digambaras are the original and orthodox sect. Indeed, Vardhamâna is expressly said to have been a Digambara: "he went robeless and had no vessel but his hand."

As already stated there are only three of these colossal images of Gomatêśvara known to exist, namely, this one at S'ravāṇa Belgola, and two in the South Kanara district at Karkala and Yēnûr.<sup>10</sup> They are identical in the way in which they are represented, but differ considerably in the features of the face. The Belgola statue is not only the most ancient in date and considerably the highest of the three but from its striking position on the top of a very steep hill and the consequently greater difficulty involved in its execution is by far the most interesting.

The image is nude and stands erect, facing the north or in the direction of the smaller hill. The figure has no support above the thighs. Up to that point it is represented as surrounded by ant-hills, from which emerge serpents: a climbing plant twines itself round both legs and both arms, terminating at the upper part of the arm in a clustre of fruit or berries. The pedestal on which the feet stand is carved to represent an open lotus. On this the sculptor has engraved a scale, which corresponds almost exactly with 3 feet 3½ inches English, or with the French metre, which is 39·37 inches English, and is evidently the one employed in the original design.<sup>11</sup> The general aspect and proportions of the figure will be seen from the published illustrations<sup>2</sup>, but, owing to the great height of the image and the want

<sup>8</sup> Journal R. A. S. xviii, 347.

<sup>9</sup> Weber says (*über das Śatruñjaya Māhātmyam*) "It is Rishabha's image erected by Bāhulikā that imparts its peculiar sanctity to S'atruñjaya" (near Pālitāna in Kat' iāwād or Surāshtra) but this is not of colossal proportions.

<sup>10</sup> At S'ravāṇa-guṭṭa, about 4 miles north-west of the Yelwal (Ilivāla) Residency near Mysore, is an abandoned Jaina statue of Gommatā, about 20 feet high, on the top of a small rocky eminence. The image faces east and has a half smile like that of the Yēnûr image. The creeper as at S'ravāṇa Belgola twines round the thighs and arms, while a fully formed cobra, with hood expanded, forms a support for each hand. The bail lings erected over and in front of it are much more modern. The sloping rock in front, by which the ascent to the image was made, was some years ago split into a great chasm by lightning. But the top can be reached by climbing up a narrow cleft on the north side, with the aid of the roots of the trees growing out of the rock. There are no inscriptions anywhere. A mile to the south there is said to have been a town called Gommatapūra of which no traces remain.

There is also a Jaina image, 9 feet high, on the summit of a hill called S'ravāṇappa-guṭṭa, of about 200 feet in elevation, on the borders of the Channarayana and Malavalli taluqs, near

Tippur in the latter. But the image, which faces east, is only in half-relief, carved on a large slab rounded at the top. It is quite deserted and there is no inscription or mark to indicate who it represents or who made it. But at Kuligere in Malavalli taluq there is an inscription, dated S'aka 838 (A.D. 916), of the time of the Gaṅga king Niti-mārga, which shows that Tippur was as far back as that a sacred place of the Jains, and there are numerous Jaina remains at the place, as well as a fine inscription of the time of the Hoysala king Viśṇu Varddhana.

<sup>11</sup> There is an abandoned image, about 10 feet high, on the smaller hill, facing west, which may have been carved to serve as a model and to test the stability of such a figure when erected. For it is complete only to the thighs, from which point it rises from the face of the rock, and may have been cut out of a large upright boulder on the spot where it stands. According to No. 25 it was Ariṣṭo Nēni who made it *siddam* or in other words demonstrated its feasibility as the inscription may be held to imply. The date of this inscription therefore would be about A.D. 980 and Ariṣṭo Nēni may have been the sculptor of the great colossus.

<sup>2</sup> Ind. Ant. II, 129; Moor's *Hindu Pantheon*, 366; Buchanan's *Travels in Mysore &c.* II, 488; As. Res. IX, 263.



of any point sufficiently elevated from which to take a picture of it, most of the representations fail to give a good idea of the features of the face, which are the most perfect part artistically and the most interesting. The hair is in spiral ringlets flat to the head, as usual in Jaina images, and the lobe of the ears lengthened down with a large rectangular hole.<sup>3</sup>

The most trustworthy measurements of the different parts seem to be those taken by Mr. Scanlon, of the Public Works Department, in June 1871, and published by Captain Mackenzie in the *Indian Antiquary* for May 1873 (II, 129). Advantage was taken of the platforms and scaffolding erected for the anointing of the god (which is performed only at certain conjunctions of the heavenly bodies at intervals of several years, and at a great cost)<sup>4</sup> to secure accurate measurements, but unfortunately the priests interfered before the work was quite completed. The following were the dimensions obtained :—

	Ft.	In.		Ft.	In.
Total height to the bottom of the ear ..	50	0	Breadth across the pelvis ..	13	0
From the bottom of the ear to the crown			„ at the waist ..	10	0
of the head (not measured) about ..	6	6	From the waist and elbow to the ear ..	17	0
Length of the foot ..	9	0	„ armpit to the ear ..	7	0
Breadth across the front of the foot ..	4	6	Breadth across the shoulders ..	26	0
Length of the great toe ..	2	9	From the base of the neck to the ear ..	2	6
Half girth at the instep ..	6	4	Length of the forefinger ..	3	6
„ of the thigh ..	10	0	„ middle finger ..	5	3
From the hip to the ear ..	24	6	„ third finger ..	4	7
„ coccyx to the ear ..	20	0	„ fourth finger ..	2	8

<sup>3</sup> The best representation I have seen is a photograph (copyright reserved) by Appavoo Pillai of Mysore, for whom special facilities were provided by the Jain authorities of the place at the time of the last abhisheka, when high scaffoldings were erected level with the top of the image.

<sup>4</sup> The ceremony was performed in 1887, at the expense of the Kolhâpûr Svâmi, who spent Rs. 30,000 for the purpose.

The following account of the ceremony was published by an eye witness, B. Venkatasâchalam Aiyar, B. A., in the *Harvest Field* (for May):—"The 14th March last was the day of anointing for the statue of Gomat'svara. It was a great day, in anticipation of which 20,000 pilgrims gathered there from all parts of India. There were Bengalis there, Gujuratis also, and Tamil people in great numbers. Some arrived a full month before the time and the stream continued to flow until the afternoon of the day of the great festival.....For a whole month there was daily worship in all the temples, and *pâda pûja* or worship of the feet of the great Idol beside.....On the great day, the 14th, the people began to ascend the hill even before dawn in the hope of securing good places from which to see everything. Among them were large numbers of women and girls in very bright attire, carrying with them brass or earthen pots. By 10 o'clock all available space in the temple enclosure was filled. Opposite the idol an area of 40 square feet was strewn with bright yellow paddy, on which were placed 1,000 gaily painted earthenware pots, filled with

sacred water, covered with coconuts and adorned with mango leaves. Above the image was scaffolding, on which stood several priests, each having at hand pots filled with ghee, milk and such like things. At a signal from the Kolhâpûr Svâmi, the master of the ceremonies, the contents of these vessels were poured simultaneously over the head of the idol. This was a sort of preliminary bath, but the grand bath took place at 2 o'clock. Amid the horrible dissonance of many instruments the thousand pots already mentioned were lifted as if by magic from the reserved area to the scaffolding and all their contents poured over the image, the priests meanwhile chanting texts from the sacred books. Evidently the people were much impressed. There were mingled cries of 'Jai, jai, Mahârâja,' and 'Ahaha, ahaha,' the distinctive exclamations of Northern and Southern Indians to mark their wonder and approval. In the final anointing fifteen different substances were used, namely—

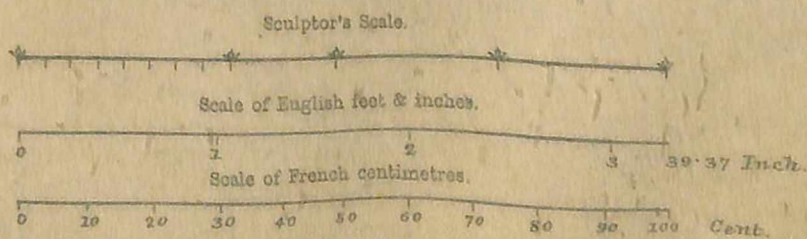
- |                  |                 |                     |
|------------------|-----------------|---------------------|
| 1. Water.        | 6. Sugar.       | 11. Curds.          |
| 2. Coconut meal. | 7. Almonds.     | 12. Sandal.         |
| 3. Plantains.    | 8. Dates.       | 13. Gold flowers.   |
| 4. Jaggery.      | 9. Poppy seeds. | 14. Silver flowers. |
| 5. Ghee.         | 10. Milk.       | 15. Silver coin.    |

With the gold and silver flowers there were mixed nine varieties of precious gems; and silver coin to the amount of Rs. 500 completed the offering."





UPPER PART OF COLOSSAL STATUE OF GOMMATESVARA.





The extreme height of the figure may thus be stated at 57 feet, though higher estimates have been given,—60 ft. 3 in. by Sir Arthur Wellesley (the late Duke of Wellington) and 70 ft. 3 in. by Buchanan. The difficult problem involved in the execution and erection of such a gigantic form is thus stated by the eminent architectural authority the late Dr. Fergusson—"The images of this king or Jaina saint are among the most remarkable works of native art in the south of India. Three of them are known and have long been known to Europeans, and it is doubtful if any more exist. They are too remarkable objects not to attract the attention of even the most indifferent Saxon. That at Sravana Belgola attracted the attention of the late Duke of Wellington when as Sir A. Wellesley he commanded a Division at the siege of Seringapatam. He, like all those who followed him, was astonished at the amount of labour such a work must have entailed and puzzled to know whether it was a part of the hill or had been moved to the spot where it now stands. The former is the more probable theory. The hill called Indragiri is one mass of granite about 400 ft. in height, and probably had a mass or Tor standing on its summit, either a part of the subjacent mass or lying on it. This the Jains undertook to fashion into a statue 70 ft. 3 in. in height, and have achieved it with marvellous success. The task of carving a rock standing in its place the Hindu mind never would have shrunk from, had it even been twice the size; but to move such a mass up the steep smooth side of the hill seems a labour beyond their power, even with all their skill in concentrating masses of men on a single point. Whether, however, the rock was found *in situ* or was moved, nothing grander or more imposing exists out of Egypt, and even there no known statue surpasses it in height, though, it must be confessed, they do excel it in the perfection of art they exhibit."<sup>5</sup>

Of the two other colossal images of Gomatêśvara previously referred to as being in the South Kanara district, that at Karkala was erected in A.D. 1431 and is stated to be 41 ft. 5 in. in height; the other one at Yêñûr was erected in A.D. 1603 and is about 37 feet high.<sup>6</sup>

Of the former an account has been given by Dr. Burnell<sup>7</sup>, who says "it is on the top of a hill, a rounded mass of gneiss of some elevation, and is visible from several miles' distance. The block from which it has been cut was evidently taken from the southern slope of the hill<sup>8</sup>, and, as the figure is 41 feet 5 inches high and weighs about 80 tons, it almost rivals the Egyptian statues in size, though its artistic merit is not nearly so great. The date is given in an inscription near the right foot of the statue. It is in Sanskrit but in the Hale Kannaḍa character, and is only partly legible owing to the exfoliation to which gneiss is peculiarly subject when exposed to the weather. "It runs<sup>9</sup> :—

S'ri . . . . . vikhyâtê . . . . . (maṇḍ)alêśvaraḥ |

yô 'bhûl Lalitakîrtty-âkhyas tan-munîndrôpadêśataḥ ||

Svasti śrî-S'aka-bhûpate(s) tri-śara-vahnîndôr Vvirôdhyâdikrit |

varshê Phâlguṇa-Saumyavâra-dhavaḷa-śrî-dvâdaśi-sat-tithau ||

<sup>5</sup> *Hist. Ind. & East. Arch.* 267.

<sup>6</sup> There is a drawing of the Karkala image in *Ind. Ant.* II, 353; and of the Yêñûr image in *Ind. Ant.* V, 36.

<sup>7</sup> *Ind. Ant.* II, 353.

<sup>8</sup> Mr. Walhouse says—"The Karkala statue stands upon a rounded rocky hill some three or four hundred feet high [facing east].....The spot is shown where it was excavated and cut into shape—on the western declivity of the hill—and now appears as a long irregular trench overgrown with herbage and bushes. A considerable depression or hollow runs transversely between this spot and the summit

of the hill; this is said to have been filled with earth, and the colossus, when finished, raised on to a train of twenty iron carts, furnished with steel wheels, on each of which ten thousand propitiatory coconuts were broken, and covered with an infinity of cotton. It was then drawn by legions of worshippers up an inclined plane to the platform on the hill-top where it now stands, the transit taking many days." *Ind. Ant.* V, 36.

<sup>9</sup> I have made some additions and corrections from a copy supplied to me, taken by Brahma Sûri S'âstri.



śrī-Sômānvaya-Bhairavēndra-tanuja-śrī-Vira-Pāṇḍyēśinā ।  
nirmmāpya pratimātra Bāhubalinō jīyāt pratishṭhāpitā ॥

S'aka varsha 1353 ne Virōdhikṛita-saṃvatsarada Phālguna-śuddha 12 Budhavāra-divasa Pāṇḍya-rāya pratishṭhāpitā ।

"May the worship-worthy statue of Bāhubalin, consecrated here by śrī Vira-Pāṇḍyēśin, son of Bhairavēndra, of the Lunar race, on the bright 12th lunar day, Wednesday, in Phālguna of the (cycle) year Virōdhikṛit, in the S'aka prince's year 1353, be victorious.

"The remains of the ślōka which commenced the inscription show that this statue was probably consecrated by advice of Vira-Pāṇḍya's guru, by name Lalitakīrti.<sup>10</sup> Its date=1432 A.D. Vira-Pāṇḍya seems to have been a Jain feudatory of Vidyānagara, at Ikkēri above the ghāts, but his successors seem to have been bigoted Līngāits and to have much contributed to the decay of the Jains in South Kanara.

"The purpose of these colossal statues has been questioned, but I am not aware of any explanation having been given. I would suggest the following. The Jain saints are said to have been giants in size, according to the fabulous stature of men in the ages in which they lived, but which has been, the Jains say, gradually decreasing. Bāhubalin, as a son of Vṛishabhanātha, the first Tīrthāṅkara, is thus assumed to be of enormous height."

The statue at Yēnūr has been described as follows by Mr. Walhouse<sup>1</sup> :—"This statue is not, like the other, placed on a hill, but on an elevated terrāce on the south bank of the Gūrpūr river . . . . The terrace rises about fifty feet above the river's bed . . . . [The statue] resembles its brother colossi in all essential particulars, but has the special peculiarity of the cheeks being dimpled with a deep grave smile. I could get no explanation of this . . . . Like its brother at Karkala, the Yēnūr giant looks eastward towards the prodigious slopes of the Kudare-mukh [Horse-face] mountain, the highest part of the Western Ghāts, which rises abruptly more than 6,000 feet, about twelve miles in front . . . . The natives say that this statue was cut and wrought at a spot three or four miles distant from where it now stands and on the *other* side of the river: if so, its transport to its present site must have been a marvel of engineering and skill."

The following inscription to the south of the image gives its date &c :—

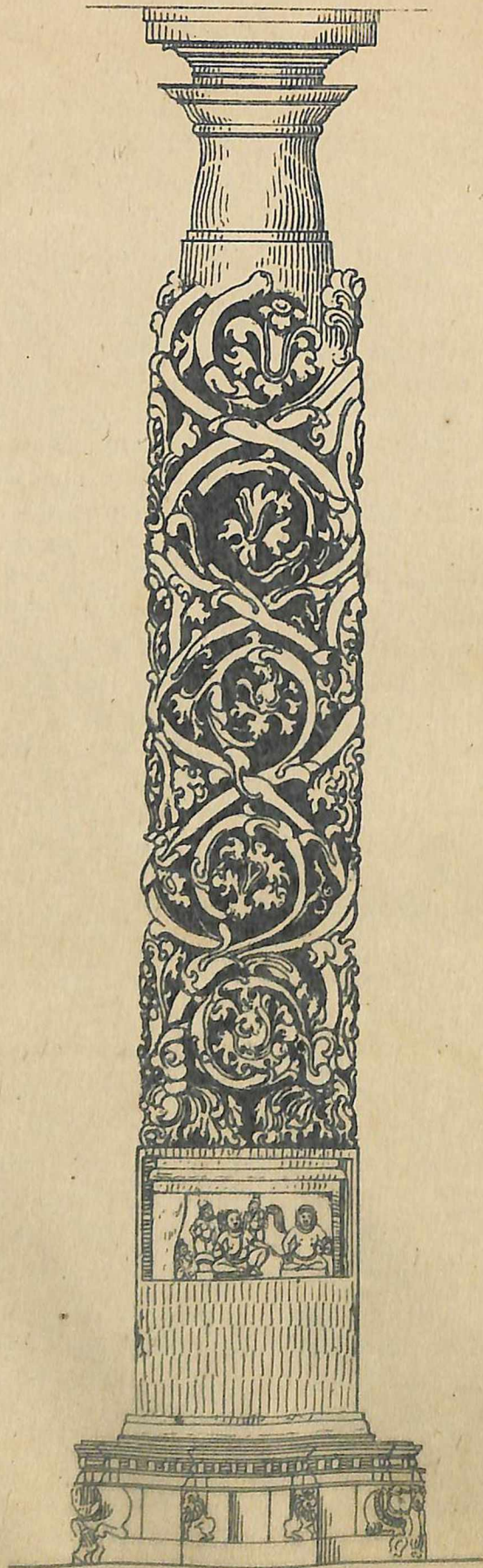
S'aka-varshēshv atītēshu vishayākshi-śarēndushu ।  
varttamānē S'ōbhakṛiti vatsarē Phālgunākhyakē ॥  
māsē 'tha śukla-pukshēddha-daśamyām Indu-Pushyakē ।  
su-lagnē Mithunē Dēśi-gaṇāmbāra-līrēśituh ॥  
Belgulākhyā-purī-paṭṭa-kshīrāmbudli-niśāpatēh ।  
Chārukīrtti-munēr divya-vākyād Ēnūra-pattanē ॥  
śrī-Rāya-kumarasyātha jāmātā tat-sahōdarī ।  
Pāṇḍyakākhyā-mahā-dēvyāh su-putrah Pāṇḍya-bhūpatēh ॥  
anujēndra-su-rājākhyāś Chīmṛṇjānvaya-bhūshakāh ।  
asthāpayat pratishṭhāpya Bhujabaly ākhyakam Jinam ॥

From this we learn that it was an image of Bhujabali, erected in S'aka 1525, the year S'ōbhakṛit (A.D. 1603), on the advice of Chārukīrtti-muni, the guru of Belgula, by Indra Rājā, a descendant in the line of Chāmunda. Indra Rājā it is stated was the son-in-law of Rāya-kumara, and the son of Pāṇḍyaka mahādēvī, sister of Rāya-kumara. Also he was the younger brother of Pāṇḍya bhūpati.

<sup>10</sup> This may be confirmed from another inscription. (See *Ind. Ant.* V, 43).

<sup>1</sup> *Ind. Ant.* V, 37.





TYĀGADA BRAHMA DEVĀ PILLAR

Scale 1 2 3 4 5 6 7 8 9 10 feet



Of the accessories of these images it is necessary to notice the ant-hills, with serpents issuing from them, which surround the lower limbs, and the climbing plant which twines round both legs and arms. These details are identical in all three, and are supposed to represent so rigid and complete an absorption in penance that ant-hills had been raised around his feet and plants had grown over his body without disturbing the profoundness of the ascetic's abstraction from mundane affairs, which seems a natural explanation.

But in the traditional stories about Bâhubali it is said that, on his refusing to acknowledge the supremacy of his half-brother Bharata, he wandered away in search of territory belonging to some other in which he might perform penance. But wherever he went he still found himself in Bharata's dominions, for all the land was his (see No. 85). In this predicament a *Vyantara* or demi-god presented himself in the form of a Nâga or serpent and offered his head as a standing-place on which he would support Bâhubali for the performance of his penance.

However this may have been, the figures are not represented as standing on a serpent's head. But it is impossible not to see in the actual sculptured details some connection with the Tree and Serpent worship whose significance and universality have been so splendidly illustrated in Fergusson's work of that name. He has indeed called attention to this, and says<sup>2</sup>:—"All (these three figures) possess the peculiarity of having twigs of the Bo-tree of Sakya muni—the *ficus religiosa*—twisted round their arms and legs in a manner found nowhere else, and in having serpents at their feet. In the Jaina cave at Badami a similar figure has two serpents wound round its arms and legs precisely as these twigs are here, and the Bo-tree is relegated to the back ground . . . . . In that at Yēnūr the serpents are three-headed and very prominent beside the statue, on steles alongside the legs. At Karkala they are less so, and at Belguḷa they are relegated to the base, while the tree with its leaves is there thickly spread over the whole figure." This last statement is a mistake, as the climbing plant winds in precisely the same manner over all three figures, each branch taking one turn over the thighs and two turns over the arms. The leaves may be more numerous or prominent in the S'ravaṇa Belguḷa statue but they cannot be rightly described as "thickly spread over the whole figure." As regards the plant, again, it certainly is a mistake to describe what is evidently a creeper as a twig of the Bo-tree or sacred fig, much more to call it the Bo-tree of Sakya muni or Buddha, which would be quite inadmissible in a Jaina statue. In fact the plant is explained by the Jains to be the *Mādhavī* or *Gaertnera racemosa*, a large creeper with fragrant white flowers which springs up and blossoms in the hot weather. It appears to be known in the vernacular as *kāḍa gulaguṇḷi*.

We may now revert to Châmuṇḍa Râya, who had this colossus made, and examine the accounts given of his achievements, so far as any are available. His own account of himself is contained in No. 109, and if this inscription on the Tyâgada Brahma Dêva kambha had been left intact we should perhaps have had the exact date of the erection of the great statue and a more precise account of the circumstances under which it was set up. But unfortunately Heggade Kanna, in order to have only two lines and a half inscribed regarding himself (No. 110), appears to have caused three sides of Châmuṇḍa Râya's original inscription to be entirely effaced, leaving only the one side which is here given in No. 109. So far as this goes, we learn that Châmuṇḍa Râya was born in the Brahma-Kshatṛa vaṃśa : that by order of a king Indra he conquered Vajjala Dêva, the younger brother of Pâtâla Malla, putting his forces to flight before the face of king Jagadêkavîra, his own lord : that the latter, in the war with Nolamba Râja and in the war with king Râya Siṅga applauded him as equal to any conquest however

<sup>2</sup> *Hist. Ind. and East. Arch.* 268.



arduous : and that he overthrew an attempt by Chaladañka Gaṅga to seize by force the Gaṅga empire.<sup>3</sup>

These statements accord with those given in the *Chāmunda Rāya Purāṇa*. It is there said, in the opening chapter, that his lord was the Gaṅga-kula-chūḍāmaṇi, Jagadēkavira, Nopambakulāntaka-dēva<sup>4</sup> ; and that he was born in the Brahma-Kshatra vaṃśa. In the concluding chapter it is said that he was the disciple of Ajita-sēna : also that in the Kṛita yuga he was Shanmukha, in the Trēta yuga Rāma, in the Dvāpara yuga Gāṇḍīvi, and in the Kali yuga Vira-mārttāṇḍa.<sup>5</sup> The origin of his various titles is then related. From his defeat of Vajra Dēva in the Khedaga war he obtained the title *Samara-dhurandhara* ; from the valour he displayed in the plain of Gônūr in the Nopamba war, the title *Vira-mārttāṇḍa* ; from his fight in the fort of Uchchāṅgi, the title *Raṇa-raṅga-siṅga* ; from his killing Tribhuvana-Vira and others in the fort of Bāgalūr and enabling Gōvinda to enter it, the title of *Vairi-kula-Kāladāṇḍa* ; from his defeat of Rāja and others in the fort of king Kāma, the title of *Bhuja-vikrama* ; from his killing his younger brother Nāga-varmma on account of his hatred, the title of *Chhaladañka-Gaṅga* ; from his killing the Gaṅga warrior (*bhaṭa*) Mudu Rāchayya, the titles of *Samara-Parasurāma* and *pratipaksha-rākshasa* ; from his destroying the fort of the warrior (*bhaṭa*) Vira, the title of *bhaṭa-Māri* ; from upholding the brave qualities of himself and others, the title of *guṇavaṃ kāva* ; from his virtue, liberality &c., the title of *samyaktva-ratnākara* ; from his not coveting the wealth or wives of others, the title of *sauchābharaṇa* ; from his never telling an untruth even in jest, the title of *Satya-Yudhishṭhira* ; from his being the head of the bravest, the title of *Su-bhaṭa-chūḍāmaṇi*. Finally, in his composition, he calls himself *Kavi-jana-sēkhara*, the head of the poets.

Of most of these allusions we have no other information, but it is remarkable that among so many distinguished actions no mention is made of a single work of religious merit, such as we should expect to characterise the man who conceived the project of creating the colossal image as an object of worship. On the contrary, there is little more than a record of warfare and bloodshed from beginning to end. On the other hand, in No. 89 Chāmunda Rāya is mentioned simply by his title of Rāya (which is also used in other references), along with Gaṅga Rāja, and Hulla, to be noticed further on, as one of the chief promoters of the Jaina faith, in the following verse :—

sthira-Jina-śāsanōddharanar ādiyoḷ ār ene Rācha-Malla-bhū- |  
vara-vamantri-Rāyane balikke budha-stutan appa Vishṇu-bhū- |  
vara-vamantri-Gaṅganane matte balikke Nṛisimha-Dēva-bhū- |  
vara-vamantri-Hullane paraṅg init ulloḍe pēlal āgade ||

‘If it be asked who in the beginning were firm promoters of the Jina doctrine (*i.e.* in Śravana Belgoḷa)—(they were) Rāya, the minister of king Rācha-Malla ; after him, Gaṅga, the minister of king Vishṇu ; and after him Hulla, the minister of king Nṛisimha-Dēva : if any others could claim as much would they not be mentioned ?’

We may now pass on with our review of the inscriptions, taking up No. 67, which is inscribed at the base of the image in the upper storey of the Chāmunda Rāya basti. It is in Hale Kannaḍa, and states that the temple was erected by the son, no name given, of the mantri Chāmunda, and that he was a lay-disciple of Ajitasēna muni. It would appear that it must have been originally built in

<sup>3</sup> It is not improbable that the battle referred to in No. 60 was connected with this affair. On the other hand it will be seen that he himself also got the title Chaladañka-Gaṅga.

<sup>4</sup> A title inherited from his father who preceded him on the throne, and who, so far as we know, was the first to bear it.

<sup>5</sup> See above, p. 25 and note 10.



memory of Châvunḍa Râya's death. No date is given, but it clearly belongs to somewhere about A.D. 995. This temple is the handsomest in the place, both in style, dimensions and decorative features. It stands at the extreme north of the temple area, towards the middle of the space, and faces east. It does not however in its present form belong to that date, for No. 66, inscribed on the image in the lower temple, shows that the building as it now exists was erected by the son of Gaṅga Râja, which would be about 140 years later. The only explanation that occurs to me of what took place is that either the original structure was like a maṇḍapa, with the image above it, and that subsequently the present building was erected round it; or that, if the image now in the upper storey were originally on the ground floor, it was removed to its present position on the reconstruction or enlargement of the temple, to allow of Gaṅga's son consecrating a separate image of his own. We shall find another case in which the same difficulty arises when we come to No. 64.

Next in chronological order follows No. 119, a rock inscription in Nāgarī characters. It is the only one dated in the Saṃvat or Vikrama era, and it belongs to A.D. 1062 but is legible no further than to give the name Kâshṭa saṅgha. This saṅgha occurs in no other inscription.

Here have been put in two other rock inscriptions, Nos. 36 and 37, whose date is unknown. Of the persons mentioned in them no information has been found.

No. 71 is an inscription inside Bhadrabâhu's cave, on the rock at one of the sides. It is in Nāgarī characters and nearly worn out. It states that Jinachandra worships the feet (i. e. footprints) of Bhadrabâhu. As this may be the Jinachandra mentioned in No. 55 as a *sadharmma* or colleague of Mâghanandi who was the father of Mēghachandra, and as the latter according to No. 47 died in A.D. 1115, the date of the present inscription may be about A.D. 1090.

We next come to No. 46, dated S'aka 1037 (a mistake, as appears from No. 47, for 1035), the year Vijaya (A.D. 1113).<sup>6</sup> It records the erection of a pillar, *śilā stambham*, (also called at the end *nisidige*, tomb or monument), by Lakshmî, the wife of Gaṅga Râja, in memory of Bûchana or Bûchi Râja, who was the son of the daṇḍanâyakiti Lakkala-dêmati and a lay-disciple (*gudḍa*) of S'ubhachandra-siddhânta-dêva, and who ended his life in the orthodox Jaina manner (*sarve-saṅga-parityâga-pûrvakam mudipitam*). The inscription is principally in verse, in the Kannada language, and contains some elegant turns of composition.

Although not stated, on comparing this with Nos. 49 and 48, it seems certain that Lakkala and Lakshmî were the same, and that Bûchi Râja was therefore the son of Gaṅga Râja. It is singular that the father is not mentioned, but perhaps the death of this son, probably in early life, was a painful subject and it was considered politic not to connect the misfortune with the rising prosperity of the king's minister. The wife therefore, who it is stated was very proud of the boy at his birth, takes the calamity all upon herself.

The next inscription, No. 47, is dated in S'aka 1037, the year Manmatha (A.D. 1115). It records the erection of a tomb or monument (*nisidige*) by Lakshmîmati daṇḍanâyakiti, wife of Gaṅga Râja, minister to the Hoysala king Vishnu-varḍdhana, in memory of Mēghachandra-traividya-dêva. The inscription is one of those engraved on four sides of a square stone pillar. It is nearly all in verse, partly Sanskrit and partly Kannada, and was composed by Perggaḍe Bhâva Râja.

The first part is occupied with an account of a succession of distinguished gurus belonging to the Nandi gâṇa, descended in the line of Gautama, the disciple of Mahâvira. First we have mention

<sup>6</sup> S'aka 1037, Manmatha, as given in No. 47, is correct according to

the titles: Vijaya, which is two years before Manmatha, therefore corresponds with S'aka 1035.



of Padmanandi, who (so also in No. 40) is identified with Koṇḍakundâchârya : then come Umâsvâti, also called Griddhira-piñchha—described as the most learned Jaina of his time,—his disciple Balâka-piñchha, and the disciple of the latter, Guṇanandi. This last had 300 disciples, of whom 72 were specially distinguished. The chief of them was Dêvendra, whose disciple was Kaladhautanandi, whose son was Madana-śaṅkara, whose disciple was Vīranandi.

A king named Golla Dêva, described as of the line of king Nātana-chandira (new moon), for some reason (*kim api kâraṇēna*) took dikṣhe under Vīranandi, and became Gollâchârya. His disciple was Traikâlyâ yôgi, whose disciple was Abhayanandi, who overcame in argument Pari Shah (?) and others. His disciple was the lord Sôma Dêva, who became Sakalêndu or Sakalachandra ; and his disciple was Mēghachandra, whose disciple was Prabhâchandra.

Then follow praises of Mēghachandra, an account of his death, and of the erection of the monument by the wife of Gaṅga Râja, at the instance of Prabhâchandra, who was her guru.

At the end is a verse extolling Gaṅga Râja for repairing the Jaina temples throughout the Gaṅgavâḍi 96,000 : and a verse in praise of the liberality of Lakshmîmatî.

Next follows No. 55. It is not dated, and consists entirely of a succession of gurus down to Bâlachandra. As he was a colleague or fellow-student of Mēghachandra, who, as we learn from No. 47, died in A.D. 1115, this inscription must be of about that the same date. The information it supplies is of much interest.

It is the earliest that commences with the verse praising the *syâd vâda*, which subsequently appears at the beginning of almost every Jaina śâsana. The following is Wilson's account of this system, to which so much importance is attached :—"The Jains are known in controversial writings by the title *sapta-vâdis*, or *sapta-bhaṅgis*, the disputers or refuters of seven positions : more correctly speaking, they are reconcilers, or could be so, of seven contradictory assertions, evincing a sceptical character, which justifies another epithet which they acknowledge, of *syâd-vâdis*, or assertors of possibilities. The seven positions are the following :

1. A thing is ; 2. it is not ; 3. it is and it is not ; 4. it is not definable ; 5. it *is*, but is not definable ; 6. it is not, neither is it definable ; 7. it is and it is not, and is not definable.

"Now these positions imply the doctrines of the different schools—the Sâṅkhya, Vêdânta, and others—with regard to the world, to life, and to spirit ; and are met in every case by the Jains with the reply *syâd vâ*, it may be so sometimes ; that is, whatever of these dogmas is advanced will be true in some respects, and not in others ; correct under some circumstances and not under others ; and they are therefore not entitled to implicit trust, nor are they irreconcilable."

After praise of Varddhamâna and Koṇḍakunda (see No. 40 and note), Dêvendra is mentioned as born in the Mûla-saṅgha and Dêsika-gaṇa. His disciple was Chaturmukha-dêva, a name which he had acquired by fasting for a month, eight days at a time at each of the four points or directions (*chatur mukha*) of the compass.

He had 84 disciples, of whom Gôpanandi gained distinction in the Vakra-gachcha. Of him it is related that he accomplished what had been found impossible by every one else, namely, that he restored the Jina dharma, which for some time had been at a stand-still, to the countenance and prosperity it had enjoyed in the days of the Gaṅga kings.

His colleague or fellow-student was Prabhâchandra, whose feet were revered by Bhôja Râja, the king of Dhâra. This famous patron of literature reigned from about 1004 to 1059 A.D.<sup>8</sup> Prabhâ-

<sup>7</sup> He adds—"As this reasoning has been opposed by Râmânujâ it dates earlier than the 12th century." *Works*, I, 316.

<sup>8</sup> See *Ind. Ant.*, VI, 51 : Weber's *Hist. Ind. Lit.* 201, 319.



chandra's colleague was Dâmanandi, who was a mill-stone in grinding to powder the arguments of an opponent named Vishnu Bhaṭṭa: who he was does not appear. Dâmanandi's colleague was Maladhâri, also called Guṇachandra, who apparently belonged to the temple of S'ântiśa at Balipura (perhaps Baḷagâmi in the Shimoga District).

His colleague was Mâghanandi, proficient in the *syâd vâda*; whose colleague was Jinachandra, compared to Pūjyapâda in knowledge of the Jainendra grammar, to Akalaṅka in logic and to Bhâravi in poetry. His colleague was Dêvendra, described as the muni of Baṅkâpur (in Dharwar); whose colleague was Vâsava-chandra, who had acquired great practice in the *syâd vâda* logic, and was known in the Châḷukya capital or camp (*kaṭaka*) as Bâla-Sarasvati. His brother and colleague was Yaśahkirtti, who expounded the *syâd vâda* and overcame the Bauddhas, his feet being worshipped by the king of Siphala or Ceylon. Who this may have been it is difficult to say, but it appears that Mihindu, who succeeded to the government of Ceylon at his capital Anurâdhâpura in A.D. 1023, forsook the throne in 1033 on account of incursions from India. In 1059 he was captured by the Chôḷas, who took him prisoner to the mainland and appointed a Chôḷa viceroy to govern the island. In 1071 the ancient kingdom of Ceylon was restored in the person of Vijaya Bâhu, who in twelve years succeeded with great difficulty in driving out the Chôḷa usurpers.<sup>9</sup>

The colleague of the last, and a disciple of Gôpanandi, was Trimushti, so called because he subsisted on three handfuls (*tri mushṭi*) of food. His colleague Gaula, had also three other names—Maladhâri, Hêmachandra, and Gaṇḍa-vimukta. His colleague, again, was S'ubhakirtti, whose colleague was Mêghachandra, the son (or disciple) of Mâghanandi. He seems to have had, if the phrase has been rightly interpreted, a celebrated daughter, called Abhaya-chandrikâ, but nothing more is said about her. His colleague was Kalyânakirtti, who had power to exorcise the demon Sâkinî. His colleague was Bâlachandra, who was descended apparently from the Sâgara family. His learning is described at some length, and the inscription winds up with a summary of the names of the gurus previously mentioned.

We now come to a series of inscriptions connected with Gaṅga Râja. The first of them are the last lines in Nos. 75 and 76, which state, in Jaina Mahârâshṭrî and Hale Kannaḍa respectively, that Gaṅga Râja had the enclosure or cloisters round (*suttâlayam*) made for the colossal statue of Gomatêśvara. The inscriptions are on either side the image, immediately below those of Châmuṇḍa Râya, and in characters to correspond. Their date, for the reasons already given (p. 23), is fixed as A.D. 1116. The erection of this enclosing parapet wall and other buildings around has certainly detracted from the imposing and picturesque effect the gigantic image must previously have presented when standing alone in its naked sublimity on the summit of the hill. But probably the walls were now required for its protection from injury. For when it was erected the Jainas were in the ascendant, and Jainism was the State religion. But, with the conversion to the Vaishṇava faith of the Hoysala king Bitti Dêva (subsequently called Vishnu-varddhana), in probably this very year, by the reformer Râmânujâchâri, great animosity was excited against the Jainas, albeit they were too powerful to be altogether set aside. There are even stories of Râmânujâchâri's having mutilated the image, so as to ruin it as an object of worship. No trace remains of such injury, unless it be that the forefinger of the left hand, which is shorter than it should be, had a piece struck off below the first joint and was afterwards sculptured into a perfect finger again. This particular form of revenge would easily have suggested itself if it be true, as one tradition states, that the change of the king's religion was in some degree brought about by the refusal of his Jaina guru to take food with him because the king was mutilated, having lost one of his fingers.

<sup>9</sup> Sewall's *Malabar Antiquities*, II, 221.



Next follow three inscriptions, Nos. 65, 64 and 63, which record the erection of three more of the bastis on the smaller hill. They are severally engraved on the pedestal of the principal image in each of the temples, except that 64 is on the image in the upper storey, as is the case with No. 67. The first informs us that the Âdiśvara basti, now known as the Sâsana basti, was erected by Gaṅga Râja; the second, that another Âdiśvara basti, now known as the Kattale basti, was erected by him for his mother; and the third, that yet another Âdiśvara basti, now known as the Eraḍu-katte basti, was erected by his wife. They are not dated, but they unquestionably belong to about A.D. 1116, as No. 59, whose date is 1117, is set up at the door of the Sâsana basti, (whence the name), and gives particulars of an endowment granted by Gaṅga Râja for the bastis erected by his mother and wife. Of course it might be argued from this that the Sâsana basti should come last of the three, but from their respective situations I conclude that it was the first. They must however have been under erection almost simultaneously.

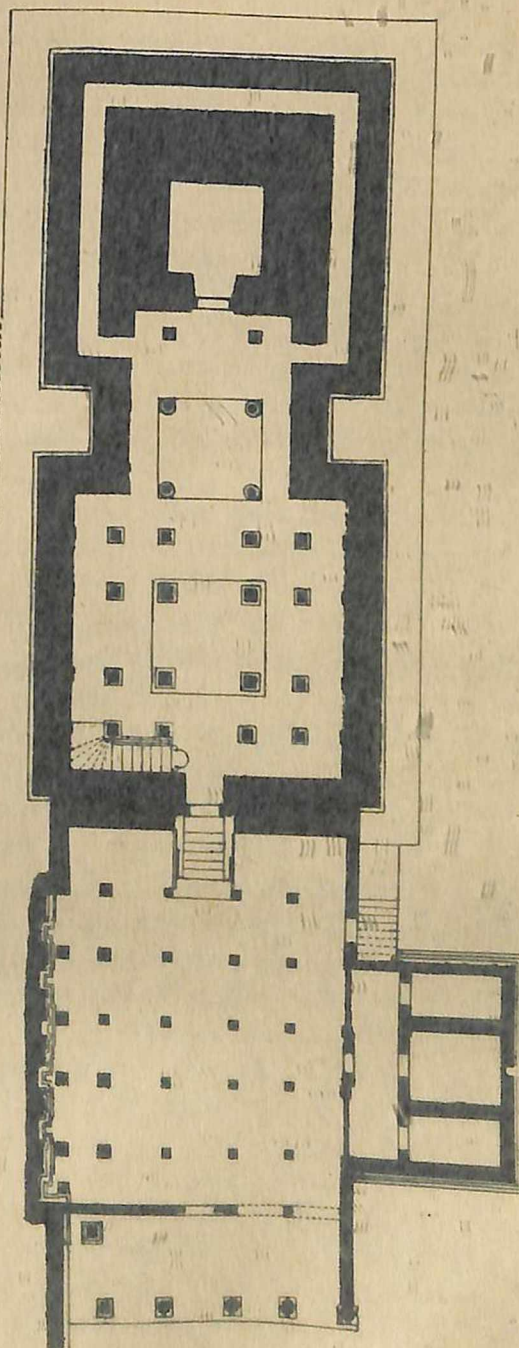
No. 65 is in Sanskrit verse, and from it we learn that Gaṅga Râja's guru was S'ubhachandra; also that his father was Budhamitra and his mother Pôchâmbikâ. As regards the former, No. 45 and other inscriptions give his name as Êcha or Êchi Râja. But as it appears from No. 45 that he was originally a Brahman and then became a Jaina, Budhamitra must have been his Brahman name and Êcha the name taken by him on embracing the Jaina faith. The Sâsana basti, so called, as above stated, from the sâsana or inscription No. 59 being set up conspicuously at its entrance, is a plain building, situated immediately behind the Chandra Gupta basti, with a narrow passage between, and faces the east.

No. 64 is in Kannaḍa, and merely states that Gaṅga Râja, the lay-disciple of S'ubhachandra, had the temple made for his mother Pôchavve. We might from this be justified perhaps in concluding that it was built in memory of his mother at her death, but on consideration of the statements in No. 59, already referred to, and of No. 44, taken together with Nos. 63 and 48, it seems more probable that it was erected at this time. The temple, as now seen, is quite plain externally, but rather long. As it has no other opening than the single door in front, and all access of light even to this is prevented by the large enclosed entrance hall to be further described lower down, it is easy to account for the name of Kattale basti or temple of darkness by which the structure is called. It is also called Padmâvatî basti, probably from its having been rebuilt by some one of that name, when the original image was moved up to the top to make room for a fresh consecration in connection with the enlargement, as suggested in the case of No. 67. The temple is situated to the west of Chandra Gupta basti, but placed more to the south, so that it begins in a line with where the other ends. There seems no doubt that it had a small tower something like that of the Châmuṇḍa Râja basti, but no tower now exists, though it is shown in a drawing (made in ultra native style) of the place as it formerly was which exists in the maṭha. At some subsequent period a large pillared hall was built in the square space in front of this basti and the Chandra Gupta basti, in such a way that both bastis opened into it, the latter on the north and the former on the west. A flight of stone steps outside, at the north-east angle, led up to the top of the hall, and here, it is said, the ladies of rank used to assemble to witness the great festivals. This hall seems to have given way and been rebuilt in recent times, in a rough fashion, the partially ornamental pillars of the former structure, some fragments of which are lying about the site, being replaced by plain uncut stones, and a partition wall built in front to shut in the whole.

No. 63 is in Sanskrit verse and is filled with the praises of Lakshmi, the wife of Gaṅga Râja, who built the temple. It is situated to the north-east of Chandra Gupta basti, some distance away



KATTALE-BASTI



CHANDRA-  
GUPTA  
BASTI

Scale  feet



both from that and the Sāsana basti built by her husband, and faces to the north. It is also a plain building, and called Eraḍu katte basti from having a raised terrace on each side of the entrance. Possibly it was built before the other, but in No. 59 the mother's is mentioned first and then the wife's: I have therefore preserved the same order.

The next inscription, No. 45, is of great importance for the incidental information it supplies. Its date, as appears from No. 59, is A.D. 1117. Its immediate object was to record the grant by Gaṅga Rāja, minister to Viṣṇu-varddhana, of a place called Parama, as an endowment of the bastis erected by his mother and his wife.

Gaṅga Rāja's genealogy is traced from Māra, whose wife was Mākanāmba, through their son Ēcha, who was a Brahman (*devija*) of the Kaundinya gōtra.<sup>10</sup> He became a devoted Jaina, and his wife was Pōchikabbe. They were the parents of Gaṅga Rāja.

A spirited account is given of how the latter made a night attack at Kanpegāla on the army of the Chālukya emperor Tribhuvana-malla Permmādi Dēva (*i. e.* Vikramāditya) who reigned 1076 to 1127 A.D.), which was there encamped under the command of twelve feudatory chiefs, and completely defeated it, capturing all their stores and vehicles, which he presented to his king. The latter, greatly delighted with his prowess, asked him to name his reward, on which he begged for Parama<sup>1</sup>, in order to present it as above stated.

The inscription winds up with a verse which often occurs in connection with Gaṅga Rāja, recounting how he repaired all the ruined bastis throughout Gaṅgavāḍi, and had the enclosure or cloisters made round Gommaṭa dēva; also how he drove the Tigulas (or Tamil people) out of Gaṅgavāḍi and caused Vira Gaṅga (*i. e.* Viṣṇu-varddhana) to stand erect—an exploit regarding which we have full particulars in No. 90, to be noticed further on—thus proving himself a hundred times more fortunate than the former Rāja of the Gaṅgas.

The latter reference is unquestionably to Gaṅga Rāja, the last of the Gaṅga kings, who was on the throne from at least 1022 to 1064 A.D. and whose capital was then taken by the Chōlas and the Gaṅga sovereignty brought to an end. The present Gaṅga Rāja, as will be seen further on, had the good fortune to recover the capital of his ancestors from the Chōlas.

The inscription No. 59 is a repetition of the last (No. 45) as far as that goes, but adds important particulars. It also gives the date of the grant as S'aka 1039, the year Hēvaḷambi (A.D. 1117). Gaṅga Rāja it is stated built towns and Jaina temples in every direction. It also introduces a panegyric of his fame, saying that it eclipsed that of Mubbarisi for whom (formerly) the Gōḍavari stood still, for now the Kāvērī, coming down in flood, surrounded him and touched his feet as if in obeisance. There is no information to explain either of these allusions.

Gaṅga Rāja's gift of Parama to the basti erected by his mother was confirmed by his father Ēchi Rāja, and the boundaries of the village are given. The inscription was engraved by Varddhamānāchāri.

The next inscription is No. 139, dated S'aka 1041, the year Viḷambi (A.D. 1119). It records the death, in the manner of a sannyāsi, of Māikabbe Ganti, who had received dikshe from Divākara-nandi, for whom she had erected a tomb, whence he must have died before she did. There is nothing more to show who she was.

The descent of Divākara-nandi is said to be from Kondakunda, "who moved about leaving a space of four inches between himself and the ground"<sup>1</sup> (showing his perfection in yōga, see No. 105).

<sup>10</sup> We have distinguished instances in Pampa, Poṃma, and Nāga-varma, of Jains who were of Brahman origin. (See *Kaṇḍāka Bhāṣā-Bhāṣya*, Intro: 13, 15, 1.

<sup>1</sup> This village is a short distance to the north-east of S'raya Be'go'a.



through Dêvendra. Divākara-nandi's disciple was Maladhâri dêva, whose disciple was S'ubhachandra-dâva. (See No. 43).

We next come to No. 49, dated S'aka 1042, the year Vikâri, (A.D. 1120). It records the death of Dêmiyakka, who was the sister of Bûchi Râja, (see above, on No. 46), and wife of the merchant Châmunda Setti. A pillar (*śilā stambham*) was erected in memory of her, by Lakshmî, no doubt the wife of Gaṅga Râja, as mentioned in No. 46. Some parts of the inscription are word for word the same as that. And, if the conjecture there made be correct, Dêmiyakka must have been the daughter of Gaṅga Râja and his wife Lakkala, Lakkavve, or Lakshmî.

The inscription No. 44, which follows, records the death, in S'aka 1043, the year Sârvarî (A.D. 1121), of Pôchikabbe, the mother of Gaṅga Râja, and his erection of a tomb (*nîśidhige*) to her memory.

The inscription begins with the genealogy and Jaina devotion of her husband Êcha, as given above in No. 45, and goes on to describe the virtues and benefactions of Pôchâmbike. She had erected many chaityâlayas in Beluḡuḷa and other sacred places, and made gifts to them. At length, forsaking household cares and the life of a woman, she became a sannyâsi and, with the performance of the vow of sallêkhana, mounted, triumphant over the troubles of this present life, to the throne of the gods above.

Her son Gaṅga Râja is next praised in a string of titles and epithets, among which he is called "the full vessel for the coronation-anointing of the Hoysala king Vishṇu-varddhana," the significance and appropriateness of which will come under consideration further on.

The next inscription is No. 48, dated a year later, namely S'aka 1044, the year Plava (A.D. 1122). Gaṅga Râja had, the year before, lost his mother, he now lost his wife, and the inscription records his erection of a tomb or monument to her memory. Her virtues, beauty and piety are praised at length; and no wives in the world, it is said, could compare with the wife of Gaṅga Râja. This distinguished general and minister had however his domestic troubles. For we have seen in Nos. 46 and 49 how he and his wife had lost in early life their only son and daughter. That this was the case seems confirmed by there being no mention here of any children. These losses, too, so irreparable to a Hindu, may, one can well understand, have furnished a powerful incentive to the remarkable religious zeal and liberal benefactions of both husband and wife. The prosperity of the former was patent to all; the wife therefore, as we have seen, seems tacitly to admit that the cause of their misfortunes must have been in her. Nothing is said of her family or descent.

The inscription No. 43, which follows, shows that Lakkavve's guru S'ubhachandra died only a year after her, or in S'aka 1045, the year S'ôbhakṛit (A.D. 1123). It is inscribed on four sides of a square pillar, erected to his memory by Gaṅga Râja, who was also his lay-disciple (*gudḍa*) or adherent. Gaṅga Râja's sister-in-law, and therefore the sister of Lakkavve, whose name was Jakkaṇâmbe, is mentioned at the end as also his adherent, and as having apparently devoted herself to a religious life.

The inscription begins with tracing the spiritual descent of S'ubhachandra, and contains much of the information already derived from No. 47. After Mahāvira and Gautama, it mentions Padmanandi, whose second name was Koṇḍakundâchârya; Umâsvâtî, whose other name was Griddhra-piñchha; his disciple Balâka-piñchha; and his disciple Guṇanandi. The latter had 300 disciples, of whom 72 were specially distinguished, the chief of them being Dêvendra. His disciple was Kaladhautanandi, whose disciple was Sampârṇa-chandra, proficient in solar and lunar astronomy; whose disciple was Dâmanandi, whose eldest son was S'rîdhara.



Then is introduced Chandrakīrtti, and his disciple Divākaranandi. His disciple was Gaṇḍa-vimukta Maladhāri, of whom S'ubhachandra was the disciple, (see No. 139). The death of the latter is related with a despairing wail of grief—'alas ! alas ! the great yati S'ubhachandra Dēva departed to svarga.'

The inscription is well written and was the composition of Heggade Marḍḍimayya, a lay-disciple of Prabhāchandra. It was engraved by Varḍdhamānāchāri, who had done No. 59 six years before.

We now come to No. 56, which is dated in the same year as the above, namely S'aka 1045, the year S'ōbhakṛit, (A.D. 1123). Properly it ought to come first, being issued on New Year's day, four months earlier, but it was thought better to keep Gaṅga Rāja's memorial stones together, as the present inscription is of a totally different character. Its object is to record the erection of a basti by S'āntala Dēvi, the queen of Viṣṇu-varḍdhana ; but incidentally it gives certain information regarding the Hoysala kings.

After praise of Prabhāchandra, the disciple of Mēghachandra, the descent of the Yadu line is traced from Brahma. We then have the story of Sala and the tiger, whence he took the name Poysala or Hoysala which was borne by all the kings of the dynasty descended from him. Next came Vinayāditya, who is said to have subdued the Malapas or hill chiefs. His son was Eṇṇayaṅga, whose son was Viṣṇu-varḍdhana. Among the conquests made by the latter are mentioned Chakragoṭṭi, Talakāḍu, Nilagiri, Kōṅgu, Naṅgali, Kōlāla, Tereyūru, Koyatūru, Kōṅgali, Uchchangi, Taleyūru, Pombuchcha, Vandhāsura-chauka, and Baleya paṭṇa.<sup>2</sup> He thus brought the whole of the Gaṅgarāḍi Ninety-six Thousand (the central and southern parts of Mysore) into subjection to his rule, and assumed the titles of Tribhuvana-malla, and Bhujabala Vira Gaṅga.

His queen was S'āntala Dēvi, the elder daughter of Mārasiṅga and Māchikabbe. Among the titles or epithets applied to her is the significant one of *Savati-gandha-vāraṇa*, 'a rutting elephant to co-wives,' and this menacing title, strange and inappropriate as it appears for the purpose,<sup>3</sup> is the one that she selected for the name of the basti she caused to be erected at Belgola, a name which it still retains, dedicated though it is to S'āntiśvara (literally, lord of Patience), as appears from No. 62, which follows. She also, with the permission of Viṣṇu-varḍdhana, endowed it with various lands, which she presented through her guru Prabhāchandra. And Sahasrakīrtti, disciple of the latter, had 313 brass vessels made for it.

The next inscription, No. 62, is from the image in the interior. It is in Sanskrit verse, and relates that S'āntala Dēvi, a lay-disciple of Prabhāchandra and the consort of king Viṣṇu, erected the temple and set up therein the image of S'ānti Jina. This tirthaṅkara was perhaps selected because his name was similar to her own. One of the verses describes her attractive qualities in a string of equivoques such as are considered a superlative beauty in Hindu poetry.

The inscription next in date, No. 54, is one of the most learned and interesting of the whole collection. Its object is to record the death, in S'aka 1050, the year Kilaka, (A.D. 1128), of Mallishēṇa muni, but the abundance and detail of the information it supplies regarding the succession of gurus in whose line he was descended are of the highest importance. It is entirely in Sanskrit, and in verse, interspersed here and there with *chūṇis* or quotations in corroboration of the narrative.

Commencing with praise of Varḍdhamāna and his disciple Gautama, it passes on to the S'ruta kēvalis, especially naming Bhadrabāhu and his disciple Chandra Gupta, who, on account of the merit of his guru, was 'for a long time served by the forest deities.' Next follow Koṇḍakunda, who caused the (Jina) doctrine to be widely established in Bharata (or India), and Samantabhadra, who, by the

<sup>2</sup> Talakāḍ is on the Kāvēri, in the south of Mysore ; Nilagiri must mean the Nilagiri hills ; Kōṅgu is the northern part of Coimbatore and Salem districts ; Naṅgali is in the extreme east of Mysore ; Kōlāla is Kolar ; Koyatūru is Coimbatore ; Uchchangi is in the

south of Bellary district ; Pombuchcha is Huncha in Shimoga district ; the other places I am unable to fix fully.

<sup>3</sup> See remarks farther on in connection with No. 53.



spell of his own word, summoned Chandraprabhâ, an allusion which is explained by the following statement in the Rājāvalī-kathe :—*modaḥ Padmanandigaḥ Pūjyapādarūḥ tatvārthadoḥ sandēhaḥ bare prayatnadiḥ Pārva-Vidēhaman eydi samavasaraṇa-darśana-tīrthāṅkarāvalōkanadiḥ nihsandēham āge bandu virachisida kramadoḥ Samantabhadrāchāryya-svāmigaḥ Kauśambi-nagaradoḥ S'āsana-dēvi pratyakṣam āge suvarṇamaya-Chandraprabha-svāmi-pratibimbama lōkās'charyyam āge tōrisi vividha-siddhānta śaṭ-khaṇḍāgama mṛidu-Saṃskṛita-bhāṣhā-ṭikaḥ virachisiraḥ*. 'As formerly Padmanandi (i. e. Koṇḍakunda, see No. 47) and Pūjyapāda (see No. 108), having doubts as to the tatvārtha, with great effort reached Eastern Vidēha (Tirhut in Bihar), and by beholding the tīrthāṅkaras, their manifestation and passing, came back with all doubt removed; even so Samantabhadra-svāmi, the S'āsana-dēvi having appeared to him in the city of Kauśambi (on the Jumna, near Allahabad) and displayed to him the world-astonishing golden image of Chandraprabha-svāmi, wrote commentaries in sōt (or easy) Sanskrit on the various siddhānta and the six branches of āgama.'

Here comes in the first *chūṛṇi*, introducing a most valuable quotation from Samantabhadra as to his life and travels. He states that he first beat the drum,<sup>4</sup> inviting to discussion, in Pāṭaliputra (the ancient Palibothra of the Greeks, the capital of Chandra Gupta; now Patna, on the Ganges). He then went to Mālava (Malwa), Sindhu (Sindh) and the Thakka country (the Panjāb); and even to the out-of-the-way Kāñchi (Conjeveram), but could find no one to oppose him. At length he arrives at Karahātaka (Kolhapur in the South Mahratta country) and reproaches the king, whose name is not mentioned, that no one at his court will meet him in argument. The Rājāvalī-kathe, in quoting the same statements, introduces Karnāṭa before Karahātaka, and adds some lines referring to his being successively in Kāñchi, ? Lāmbusa, Daśapura (mentioned in the Pampa Rāmāyaṇa, vii, 35, as near Ujjayinī) and Vānārasi (Benares).<sup>5</sup>

As I have pointed out elsewhere,<sup>6</sup> Samantabhadra, with Kaviparimēśhṭi and Pūjyapāda, always in this order, is invoked at the beginning of all the principal Jaina works in Haḷe Kannaḍa. Supposing him to have preceded at a greater or less distance the guru next mentioned, and that is the most natural inference, he might, in connection with the remarks made below, be placed in the 1st or 2nd century A.D. As a matter of fact Jaina tradition assigns him apparently to about S'aka 60 or A.D. 138.<sup>7</sup> Some further singular accounts about Samantabhadra will be quoted in connection with No. 105.

Then is introduced Simha-nandi, who, with the sword vouchsafed to him of the praise of Bhagavat Arhata, cut through the stone pillar of the hostile army—deadly sin (*ghāti mala*);<sup>8</sup> and then bestowed it on his disciple, who with it cut through the stone pillar which like a bolt barred the entry of the goddess of empire. These are singular statements, but if I am not mistaken may furnish the clue to a most important identification. The only mention of the feat of cutting through a stone pillar that I am acquainted with is in connection with Koṇḍuṇi-varmā, the first king of the Gaṅga line. Every one of the Gaṅga inscriptions ascribes to him, nearly always in the same words, the acquisition of high renown by cutting through a great pillar of stone with one stroke of his sword.<sup>9</sup> Now, singularly enough, this

<sup>4</sup> It appears that a big drum was fixed in a public part of the city, and any learned man who desired to enter into discussion beat the drum as a challenge to whoever would meet him.

<sup>5</sup> These additional lines run thus; there are obviously errors, but it is difficult to say what the correct version should be.

Kāñchiyāṇa magatāko ḥam mala-malina-tapur Lāmbusē paṇḍu-piṇḍaḥ |  
paṇḍiṇḍaḥ s'āka-bhikṣu Daśapura-nagarē mṛishṭa-bhōji-parivṛāṭ ||  
Vānārasyāṇa abbāvaṇa s'asidhara-dhavalah paṇḍu-rāga-tapasvī |  
rājan yasyāsti s'akth pravṛtatu puratō Jaina-virgrantha-vādi ||

<sup>6</sup> Introduction to *Karyā-aka-Bhāṣhā-Bhāṣanayam*.

<sup>7</sup> See Pāṭāvalī in Dr. Bhandarkar's *Report on the Search for Sanskrit MSS.* in 1933-4, p. 320.

<sup>8</sup> The Jains it appears recognize two classes of *karma*, namely, *ghāti* and *aghāti*. The *ghāti* karma are jñānavarāṇi, darśanavarāṇi, mōhavarāṇi, and antarāvarāṇi; the *aghāti* karma are vēdiniya, āyushya, nāma, and gōra. The removal of both confers mukti; the removal of only the former kaivalya. Thus in Nāgachandra or Abhinava Pampa's *Rāmachandra Charita Purāṇa* (the Pampa Rāmāyaṇa) we have the following verse (II, 56):—

ghātiy-man aghātiyaman |  
ghātiṇi Kirtidhara-yōgi muktige sandam |  
ghāti-kahayadin kaiva- |  
lyāti-ayam bōttan ā Sukaś'ala-muniṇam ||

<sup>9</sup> *Sya-khaṇḍaḥ-prabhāra-khaṇḍita-mahā-s'ilā-sambha-lōdha-bala-parākramah.*



feat, which in the present inscription is associated with Simha-nandi, is, in a Bâna inscription published by the Revd. T. Foulkes<sup>10</sup>, described in connection with both the names in such a way as, taking the several statements together, seems to leave no doubt what the relation was between Simha-nandi and Koṅguṇi-varmā, which, owing to a slight probable error in Mr. Foulkes' inscription, was entirely obscured. The following is the statement referred to :—

yasyâbhavat pravara-Kaśyapa-varṣajô 'grê  
Kaṇvô mahâ-munir analpa-tapaḥ-prabhâvaḥ |  
yas Simha-nandi-mahipa-pratilabdha-vṛiddhir  
Ggaṅgânrayô vijayatâñ jayatâṃ varas saḥ ||  
S'rî-vâsadhâmnî Kuvalâla-purê viśâlê  
Kâṇvâyanas sakala-Gaṅga-kulâdibhûtaḥ |  
râjâ babhûva bhuvi Koṅgaṇi-nâmadhêyô  
yô Bâna-maṇḍala-jayâya kritâbhishêkaḥ ||  
śilâ-stambhō 'nalpaḥ kara-taḷa-grihitâsi-latayâ  
dvidhâ chakrê yēna prabala-śiśu-lilēna śiśunâ |  
prahârēṇaikēna.....

'Its founder the great muni Kaṇva, distinguished for his great austerities, born in the illustrious line of Kaśyapa; having obtained increase from the king Simha-nandi; that Gaṅga dynasty, the chief of conquerors—may it prosper. A king was in the earth in the abode of fortune the great city of Kuvalâla; of the line of Kaṇva; the first of all the Gaṅga race; Koṅgaṇi by name; who was consecrated for the conquest of the Bâna territory. By whom, (while yet) a little boy playing at big boy's games, a great stone pillar was cut in two with a single stroke of the supple sword he held in his hand';.....

Now it seems to me that, in the light of the statements in the S'ravapa Belgoḷa inscription we are now considering, we are justified in altering Simha-Nandi-mahipa in the above lines (no such king being known and nothing more being said about him) to Simha-Nandi-munipa.<sup>1</sup> If this be correct, then it follows that the rise of the Gaṅga dynasty was in some way due to a muni named Simha-Nandi, by whose aid his disciple (i.e. Koṅguṇi-varmā) succeeded in cutting through the great stone pillar which for some reason seems to have been an obstacle to the entry of the goddess of empire, in other words, to the foundation of the Gaṅga kingdom. It becomes therefore a question what this śilâ-stambha or stone pillar was. I have elsewhere<sup>2</sup> thrown out a conjecture that the term may be a very natural corruption of the peculiar name *śilâ-stambha* (virtue-pillar) which it appears was given by Aśoka to the pillars on which he inscribed his edicts. None it is true have been found so far south as Kolar, but no reason appears why one may not have existed there, as Aśoka had relations with the south even as far as Ceylon, whither his own son went as a missionary of the Buddhist faith. We also know that a missionary was at the same time sent to Banavâsi and to Mahisha-maṇḍala or Mysore. But, even granting this, it does not appear how such a pillar would prevent the establishment of a royal line, nor how the cutting of it in two would promote the establishment of the line. At all events a supersession by Jainism of some other faith seems implied.

What then is the date to be assigned to Simha-Nandi? Evidently the same as that of Koṅguṇi-varmā, the first king of the Gaṅga dynasty. The only direct information on this point is contained in the Tamil chronicle, the *Koṅga-dēsa-râjâkkaḷ*,<sup>3</sup> which, according to Dowson, states that he was installed

<sup>10</sup> *Manual of the Salem District*, II, 359.

<sup>1</sup> That this is a clerical and not a royal name may be seen from No. 19 and the analogy of numerous names compounded with Nandi, doubtless indicating members of the Nandi gâṇa.

<sup>2</sup> *Mysore Inscriptions*, Intro. xlii.

<sup>3</sup> See Dowson's version, *J. R. A. S. VIII*, 2, and revised by the Revd. W. Taylor in *Mad. Journ. Lit. and Sc.*, XIV.



in S'aka 111, the year Pramôdûta, (A.D. 188), and reigned for 51 years.<sup>4</sup> The nearest dates by which this statement can be confirmed from inscriptions are that the sixth (or ? seventh) king of the line came to the throne in A.D. 425, which is supported by the fact that his mother was the sister of the Kadamba king Krishna-varmân who is assigned to about the same period, and by the fact that his son Durvinita who came to the throne in A.D. 478 had for his preceptor the celebrated Pûjyapâda, who is assigned to the 5th century.<sup>5</sup> Now if the sixth king began to reign in A.D. 425 and the first king founded the dynasty in A.D. 188 we have 237 years for five kings, or an average of 45 for each reign, which is high: if there were six kings the average would be only 39. But the first king is said to have reigned 51 years; and the fourth king, Vishnu Gôpa, from the statement that 'his mental energy was unimpaired to the end of life,' must have lived to a great age and therefore probably had a reign as long; the sixth king Avinita reigned 53 years. The average of 45 is therefore not beyond the bounds of probability nor such as to discredit the history so far as we know it. There is accordingly no reason why Simha-Nandi should not be placed at the end of the 2nd century A.D. As regards the Bâna (or Mahâvali) kings we have an inscription<sup>6</sup> dated S'aka 261 (A.D. 339) which is the 23rd year of the reign and gives at least three generations preceding: this again would bring us to the beginning of the 3rd century.

We now pass on to Vakra-grîva, who, apparently by the help of the śâsana dēvatâ, composed in six months a work called *Nava-śabda-vâchya*, which was such as to put to shame the professors of other faiths. Each tîrthankara has a śâsana dēvî<sup>7</sup> but it is not clear here who is meant, nor is anything known of the work that is mentioned. Next are introduced Vajra-nandi, who composed a work called *Nava-stôtra*, in which was embodied the whole of the Jaina doctrines, and then Pâtra-kêsarî, who by the aid of Padmâvatî,—the śâsana dēvî of Pârśvanâtha, the 23rd tîrthankara,—rendered useless the ?tri-lakṣhaṇa. Nothing is known of any of these allusions. So also with Sumati dēva, next mentioned, who wrote the *Sumati-saptakam*.

Then comes Kumâra-sēna who migrated, presumably from the north, and died in the south of India. He is followed by Chintâmaṇi muni, who apparently was the author of a work called *Chintâmaṇi*. There is a commentary of this name on S'akâtâyana's grammar, but the work here referred to was evidently of a different character. In the notes to the Translations is embodied information about the celebrated Tamil work of this name.

Next follows a notice of S'rîvarddha Dēva, stated to be the author of a great poem called *Chûdâmaṇi*. But, what is of the highest importance, he is also said to have been eulogised by Daṇḍin, a well known Sanskrit poet, in a distich which is quoted. Now Daṇḍin is placed by the best authorities in the 6th century A.D. It follows that S'rîvarddha lived either at or before that period, and that the various authors mentioned above must be understood to have preceded him. As regards the *Chûdâmaṇi*, it is mentioned by Bhaṭṭakālāṅka in his *Karṇâṭaka-S'abdânusâsanam*<sup>8</sup> as if the greatest poem in the Kannaḍa language. He describes it as being a commentary on the *Tatvârtha-mahâśâstra*, and containing 96,000 verses, but does not name its author. The work is referred to in the *Râjâvalîkâthe*, and there attributed to the Tumbulâr âchârya, its extent being given as 84,000 granthas: the other 12,000, I am told, formed a summary or index. The following is the passage:—*Tumbulâr-âchâryyar embhatta-nâlku-sâsira-grantha-kartrigalâgi Karṇâṭaka-bhâsheyim Chûdâmaṇi-vyâkhyânam mādîdar*. I have been unable to trace the position of Tumbulâr but have an impression of having met with such a name near the Tuṅgabhadra in the north-west of Mysore.

<sup>4</sup> Mr. Taylor says these statements are not supported by the original, which merely has "his reign was in S'aka 111" *ib.* 49.

<sup>5</sup> For the various references see Intro. to *Cooag Inscriptions*, 2, 3; and Appendix to this Introduction.

<sup>6</sup> See *Ind. Ant.* XV, 172.

<sup>7</sup> See list in *Ind. Ant.* II, 134 ff.

<sup>8</sup> See note, p. 135, under Translations. I have this great work now in the press with its two commentaries.



We next have mention of Mahêśvara muni, 'who was victorious in seventy great discussions which had been otherwise settled': followed by Akalaṅka. He is celebrated for his victory at Kāñchi over the Buddhists, who were in consequence banished to the island of Ceylon. This is the incident here principally mentioned regarding him, with the addition of a quotation from himself, explaining his motives, in a speech addressed to a king named Sâhasatunga, whom I am sorry I have not been able satisfactorily to identify. Wilson's account of the transaction is quoted at foot of p. 136 of the Translations. The occurrence took place at the court of a king named Himasîṭala and is assigned by Wilson to the 8th century, i. e. of the Christian era. But the Jains have for the date the memorial sentence *sapta-sailâdri*, which gives 777 S'aka = 855 A.D. Himasîṭala was no doubt a king of the Pallava line, who were Buddhists and had Kāñchi for their capital.

Akalaṅka's victory is in our inscription associated with the vanquishing of Târâ, 'secretly born in the earthen pot' (*ghaṭa kuṭi*). This allusion is explained in the course of the following history of Akalaṅka as contained in the Râjâvali-kathe, the Akalaṅka-charita, Akalaṅka-stôtra and other Jaina works. It appears that the Bauddhas had completely suppressed the Jaina religion in Kāñchi, when Jinadâsa, a Jaina Brahman (*Arhad devja*) there, had by his wife Jinamati two sons, Akalaṅka and Nihkalaṅka. There being no one of their sect to educate them, these youths secretly placed themselves under a Bauddha guru named Bhagavad Dâsa, who had 500 disciples in his maṭha (Wilson says it was at Ponataga). According to one account, they made such unusually rapid progress that the guru's suspicions were aroused and he resolved to find out who they were. So one night, while they were asleep, he placed a tooth (? of Buddha) on their chests, when they instantly sprang up ejaculating *Jina siddha*, and thus betrayed that they were Jains. Another account says that, on one occasion when the guru had to leave them for a few minutes, they managed to insert into the manuscript book from which he was teaching them the words that *samyag-darśana-jñâna* was the *môksha-mârگا*. The guru, on discovering this interpolation, became aware that they were Jains. Whichever story was the real one, their death was resolved upon, and they fled to escape. Nihkalaṅka allowed himself to be caught and slain in order that his brother might have time to get beyond his pursuers. This he did, being aided by some washermen who hid him under a bundle of clothes, and having taken dîkṣhe, became the head of the Dêsi-gaṇa and was in Sudhâpura, Sode in North Kanara.

At this time the professors of various sects having suffered defeat in discussion with the Bauddhas, those of the Vira S'aiva sect came to Akalaṅka enthroned at Sudhâpura and told him the state of the case, on which he resolved himself to go and encounter the Bauddhas. Concealing his fan of peacock's feathers, by which they would have known he was a Jaina yati, he contrived to make them believe he was a S'aiva, and having in this form overcome them in argument, he allowed his fan to be seen, on which they were greatly incensed at finding he was a Jaina. With the view therefore of putting an end once for all to the Jains, the Buddhists in Kāñchi induced their king Himasîṭala to send for Akalaṅka to argue with them, the compact being that whichever was defeated all of his sect should be ground in oil-mills. The preparations for this great controversy on the part of the Buddhists were somewhat peculiar, but are similarly described in all the traditions on the subject. They placed an earthen pot of toddy (the intoxicating fermented juice of the palmyra palm) behind a screen or curtain and having summoned into it their goddess Târâ (this is what the inscription refers to), caused her to reply seriatim to all the arguments advanced by Akalaṅka. This went on according to some accounts for seven and according to others for seventeen days during which Akalaṅka gained no advantage. He now began to feel anxiety as to the result, when Kûshmâṇḍini appeared to him in a dream and told him that if he put his questions in a different order he would be victorious. This



he accordingly next day tried, when the goddess in the pot was unable to answer and victory was declared for the Jains. Akalaṅka then tore away the curtain, kicked over the pot with his left foot and smashed it. So interwoven is this story with all the accounts that the final words in the inscription *Sugataḥ pādēna visphōṭitaḥ* are generally quoted as *sa ghaṭaḥ pādēna visphōṭitaḥ*. It is difficult to understand after all what exactly is supposed to have occurred, but the accounts are all very circumstantial and to the same effect.<sup>9</sup> The upshot of the whole matter was that the king was disgusted at finding out the tricks the Buddhists relied on, and also witnessing how an elephant which got loose trampled on the Buddhist books but raised the Jaina books with its trunk and placed them on its head, ordered all the Buddhists to be ground in the oil-mills. But at the intercession of Akalaṅka, instead of putting them to death, he consented to banish them to a distant country, and so they were all transported to Kandy in Ceylon.<sup>10</sup>

<sup>9</sup> There seems to be a curious and suggestive jumble of names and an intentional design to represent the affair in a manner to bring contempt on the Buddhists. According to Hindu mythology Tārā (a star), here called a Sakti, was the wife of Bṛhaspati (Jupiter), variously described as the father and the preceptor of the gods. She was carried off by Sōma, a name of the moon, and also of the intoxicating juice of the moon-plant (*asclepias acida*) which was an object of the earliest worship in both Persia and India, and which occupies so prominent a place in the Rīg-vēda. A tremendous war ensued between the gods and the asuras in which earth was shaken to her centre. Brahma however interposed and restored Tārā to her husband. But she bore a son, of whom, on being adjured by Brahma to speak the truth, she declared Sōma to be the father, and the child was called Budha (Mercury: not to be confounded with Buddha). Tārā again (whence our word toddy) is a form of *tālā*, the spirituous juice of the *tālā* or palm.

The tradition that the Buddhists carried on religious discussions by means of talking images, or other objects animated for the purpose, is supported by the story of the origin of the Pustaka-gachcha among the Jains. For it is said that a Bauddha priest argued by means of a copper mask, whence he was known as Tāmra Bhāratī, with a Jaina priest who refuted him by means of his book (*pustaka*) and became the founder of the *gachcha* so called.

<sup>10</sup> The following is the story in the original as given in the *Rājāvāṭī-kathā*:—

Allind ittalū āgama-purāṇa-s'āstraṅgaḷa pēlvaru kēlvarum illade vyākaraṇādi-s'abda-s'āstra-jñāna-hīnara āgippudu Arhad-dviṇa-kumārara Akalaṅka-Nihkalaṅkar emba salōdararā Bauddhara guruv appa Bhagavad Dāsan emban einūrvvaru vaṭugaḷge s'abda-s'āstramam pēlutt iral ā maṭhadole tām frevarum ariyadantu pōgi vidyābhyaṣam geyutt iridu kelavānu divisaṃ salvina Bauddhāchāryyaṃ tann āgamada pustakaman oḷutt iridu biṭṭu pōgal adam nōli samyag-dars'ana-jñāna-chāritrangalū nōksha-mārggam end ā-patradoḷu tared irasā āchāryyaṃ laṇḍ adan ikkisi Jaina-likhitam end ariḍ i-vaṭugaḷoḷu Jainar ippar end avaram pōḷidu kaṭṭi kārāgaradoḷ ikkiy avaram kohl end ippinam samarātriyoḷ ā-maneya sūran ett ilīṭu bappalli kāpinavar kkaṇḍu benn-aṭṭi baral ondu gāḷudāntadoḷe Nihkalaṅka-nam kolvadum Akalaṅkam tappisiḱoṇḍu bandu dīkshe goṇḍu Dēs-i-gaṇada siphāsānakk adhis'an āgi Sudhāpuradoḷ irḍḍan i

Attalū Bauddharu rājyaḷoḷ ellā vidyāṅgalind atyanta-prabalaḷip Sākhya-ādi-matāṅgaḷam vādadin geldu Vira-Saivara-prakaramam pōḷidu.....vīmna s'āstram ella gandharva-nagara-villāḍanto aamabhāvyam appudum end avara vāñchihiteya tamna adhyāhāra-vaṭradim chūṇṇikritam māde..... Vira-Saivara ellam parājitar āgi bandu Sudhāpurada siphāsānādhivaraḷā Bhaṭṭākalaṅkaru

samipaman eydi nija-vyittāntaman ellamam pēle kēḷdu Bhaṭṭākalaṅkaru tāve maru-dinam bandu piñchhamanu kāpilisade Bauddha-sa-bheyam pekku siphāsānārūḍharāgi.....līngada-pramāṇa shōḷa-s'ōpachāra-s'aktigaḷam salakshyam pēle samatiyāgi nirottaram āge..... jaya-patram goṇḍu bappalli piñchhamam kaṇḍu Sra-vaṇar end ariḷu atyanta-dvēshigaḷāgi Jainara pesar illad antu māḍal endu Hēmasītāla-mahārājam Bauddha-bhaktan appudariḍ ātanallig eydi Jainarggam namagam vāḷam band ippudariḍ Akalaṅkaram karasim endu barasi Jainaru sōtu bandadey avara kallu-gāṇakk ikkin uḷid ellara sarvvasamam kavarte geyd avaram nis's'āham āge Karṇāṭ-Andhra-Tuḷava-Pāṇḍya-Chō'a-modalāda dēs'āḷim poramaḍi-suvudu Bauddharu sōtu bandadey avaran ante geydendu bhāshā-pramāṇam barasi kōṭṭu sabheyoḷu Tārā-s'akti-dēviya ghaṭa-sṭhāpane geydu pūjisi javaukeyan iṭṭu s'ūnya-vādaman etti padinēṭu-diva-sambaram vāḷam geydu Tārā-dēvi satya-vākyamam nilāḷisade prati-vākyam goḍutt irḍḍode padinēṭu-divasam kaḷiye yatī's'varam chintā-kraṇta-svāntarāṅgan ā-vivikta-s'ayanam āge belagappa samayadoḷu Amra-Kūshmāṇḍiniyu svapnāḷoḷu nīnu chisteyam biḷu punah pras'ne geydode nirottaram akku jaya-pradam apud endu pēli belāḷ āḷāḷalū ā kramadoḷe pēḷdu jaya-patram goṇḍu Bauddharum goḍdu ghaṭa-vādama jayasi vāma-palāḍind oḷedu biṭṭaru i ad end entode i munnā Bauddhar ellam kūḍi Jaina-matānusārigaḷoḷ atyanta virōḍhadind Akalaṅka-s'rāmigaḷam gelve endu Himasītāla-mahārājanallig eydi nijābhīprāyamam pēḷey ā-mahānubhāvaroḷ nimage vāḷam salladum avar esatya-vāḍigaḷ avarim manada sandaya pūgi nis'chaya-jñāna puṭṭi mundaḷa sadgati sādhanam appud ene Advaya-vāḍigaḷ endaru i.....

yand anēka teradin s'āblāgama-yukty-āgama-paramāgamam modal āge sapvāḷa-ghaṭa-vāda-patra-vādāḍigaḷim Siugata-garvva-parvata-man Akalaṅka-vāg-vajra-pātadin chūṇṇikritam mādey ā-samayadoḷu rājālayadin bhadra-gajam maladin karphamam muridu rāja-viḍhiyoḷ kaṇḍa-janaṅgaḷam kollutta barut iral ā-Saugatara-manōgatadind ubhaya-s'āstrabgaḷan archchid kariyu bappa mārggaḷoḷ iduvudam mada-gajam Bauddhāgama-pustakaman eḷa-gāḷim paḍiyam māḷi Jina-siddhāntaman etti mastakadoḷ iṭṭu grāma-pradakṣiṇam geydeḷ ā-s'āstrakke Gandha-basti-Mahābhāḷiyam emba pesar āḍud ellamam Himasītāla-mahārājam kaṇḍu Sugatāchāryyanam kallu-gāṇadoḷ ikkisal end udyōḷise Bhaṭṭākalaṅkaru jīva-ghaṭa-bhīrugāḷ āgi arasaḷ aripe tāve gāṇada baḷiyoḷ aḍḍa bandu nilise sakala-dēs'āṅgaḷoḷ ippa Bauddhar ellam tamna sarvvasaman arasaḷ oppisi antara-dvipaṅgaḷōḷa Siṅgaḷa-dvipa-Hamsa-dvipa-Vāraṇa-dvipa modalāḍava-roḷu nīntu Karṇāṭa-modalāda-dēs'āṅgaḷoḷu hear ilāḍ antāgi māḍi Himasītāla-mahārājam Jaināgamamam canbi endriṣṭiy āgi rājyaman āḷidam i



Next is mentioned Pushpasêna, a colleague or fellow-student of Akalañka's. And then Vimalachandra, who was a source of grief to the professors of other faiths on account of a writing he had fixed up on the door of his house in a very public street, in which he exposed the S'aivas, Pâsupatas, the followers of Tathâgata (or Bauddhas), Kâpâlikas, and Kâpilas. After this comes Indranandi, and then Paravâdi-malla, a quotation from whom is given containing the derivation of his name 'refuter of opponent speakers' as explained to Kṛishṇa Râja, doubtless a Râshtrakûṭa or Raṭṭa king. There was one of this name, also called Akâla-varsha, who was ruling in S'aka 797 and 833<sup>1</sup> (A.D. 875—911), and may probably be the one.

Next follows Âryya Dêva, who was so imbued with Jaina principles that when, while performing his vow, his ears were tickled with grass by mischievous people, or he was roused out of sound sleep, he showed no annoyance or forgetfulness of his duty, but, taking it to be some insect, gently fanned it away and turned over on the other side, leaving a space under for the fancied insect to escape. Then we have Chandrakirtti, Karmma-prakṛiti and S'rîpâla: followed by Matisâgara.

Then comes Hêmasêna, who binds himself in the king's assembly, what king is not stated, to overthrow the arguments of any one who will venture to oppose him: next Dayâpâla, a disciple of Matisâgara's and a fellow-student of Vâdi-râja. Some verses regarding the latter are quoted 'from the poets' without naming any. From these it appears that he was without a rival in religious discussion in the city (or camp) of the Châlukya emperor (probably either Taila or Satyâśraya).

Next are mentioned S'rîvijaya, Kamalabhadra and Dayâpâla. And then follows S'ânti Dêva, who was guru to the Poysala king Vinayâditya and therefore belongs to about A.D. 1040. He received the title of Svâmi from the learned king of the Pândya country (perhaps Kubja or Sundara Pândya, known in Tamil as Kûna Pândiyan, who at one time became a Jaina), and the title of S'abda-chaturmmukha in the court of king Âhava-malla, probably the Châlukya king Sômêśvara or Trailokya-malla, who reigned A.D. 1040 to 1069.

We then have Guṇasêna, who was an ornament to the country around Mullûru (not identified); and Ajitasêna, from whom a quotation is given exhorting to a religious life. His disciples were S'ântinâtha, called Kavita-kânta, and Padmanâbha, called Vâdi-kôlâhala. Then follows Kumâra-sêna, and lastly Mallishêna Maladhâri, a disciple of Ajitasêna. After several verses devoted to his praise, his death at Dhavaḷa-sarôvara (i. e. Belgoḷa) is described.

Here comes in No. 68, which is a pillar erected by Chaddikabbe to the memory of her husband, a merchant named Hoysala Setti, who died in S'aka 1039, the year Saumya. There must be some mistake in the figures, as Saumya corresponds with S'aka 1051 (A.D. 1129). Hoysala Setti seems to have been a distinguished man, as he had the titles *tribhuvana-malla* and *chaladanka-râva*. The latter title, with the name of Hoysala Setti, he procured for the son of a merchant who was in charge of the customs at Ayyâvole, whence it appears likely that he adopted the boy. Ayyâvole, now called Aihole, on the river Malprabhâ in the Kalâdgi district, is a place very frequently mentioned in inscriptions from an early period. There is an important Châlukya inscription in the Meguti temple there, dated as far back as S'aka 556.<sup>2</sup> At a later period it is a prominent place in Lingâyt works. The serene and devout manner of Hoysala Setti's death is described in terms beautiful from their simplicity. His wife, who was of the Pura-vamśa, seems to have had a son named Bâchana, whose death is also mentioned. Perhaps he died in early life and hence the necessity for an adoption.

Next we have No. 143. It is not dated, but records a grant during the reign of Vira-Gaṅga Poysala, that is, Vishṇu-varddhana, and of the senior dandanâyaka, probably Gaṅga Râja, by Chala-danka râva and other merchants for the service of Gommatêśvara:

<sup>1</sup>Fleet, Kan. Dyn. 35.

<sup>2</sup>Ind. Ant. VIII, 237.



The next inscription, No. 53, is a very interesting and important one. It is engraved on four sides of a square pillar and contains a record of the death at Sivagaṅga of S'antala Dēvi, queen of the Hoysaḷa king Viṣṇu-varddhana, in S'aka 1053, the year Virôdhikṛit, (A.D. 1131), and of her mother Māchikabbe's performing sallêkhana in consequence and dying at Belaguḷa. It was the composition of Bôkimayya, a lay-disciple of Chârukirtti-dêva.

The opening verses give an account of the Poysaḷa or Hoysaḷa kings. Vinayâditya is represented as taking great pleasure in erecting tanks, temples, and other Jaina buildings, and forming populous nâḍis and towns. He had temples built for Jina on such a scale that "the pits dug for bricks became tanks; great mountains quarried for stone became level with the ground; the paths by which the mortar carts passed became ravines." This description naturally carries our thoughts to the splendidly carved temples at Halêbid, the ancient Hoysaḷa capital, namely the Kêdârêśvara<sup>3</sup> and Hoysaḷêśvara. But till Viṣṇu-varddhana changed the religion of the State the Hoysaḷas were so completely Jains that no ground exists for attributing the commencement of those Saiva temples to so early a reign as Vinayâditya's, except that the Hoysaḷêśvara is a memorial to his predecessor, who was the founder of the line. There are, however, besides, large Jaina bastis at Halêbid, though not sculptured in the florid style of the others, and according to tradition a very large number of others existed which were dismantled to provide stone for embanking the large tank.

Next is mentioned Ereyāṅga, and then 'greater than him' his son Biṭṭi Dêva or Viṣṇu-varddhana. The epithets applied to the latter are very numerous. One describes him as "seeing further than to-morrow." After styling him "the capturer of Talekâḍu" the inscription says 'he was the sole supporter of the rise of Paṭṭi Perumâḷa's own kingdom'—a reference which is not understood. He is also spoken of, among other ascriptions, as a forest-fire to Chakragoṭṭa and to the country of the Tonḍa-maṇḍala chief; the capturer of Nolaṃbavâḍi; piercer to the heart of Adiyama (see No. 90); destroyer of the plans of the Beṅgi Râya; uprooter of Narasiṅga-varmma (see No. 90); capturer of Hânunḡal; upholder of Nilagiri; a Mâri to the Koṅgas; terrifier of Teṇeyûru; trampler on Koyatûru; displacer of Heñjaru; pursuer of Pândya; capturer of Uchchaṅgi; taker up of Pombuchcha; roller over of Sâvimale; layer waste of the Ghats; dragger along of the Tuḷuvas; a terror to Gôyindavâḍi; plunderer of Râyarâṇapura<sup>4</sup>. Some of these statements occur in other inscriptions and some are new. The string of epithets winds up with saying that he reduced the whole of the Gaṅgavâḍi Ninety-six Thousand as far as Lokkiguṇḍi (Lakkunḍi in Dharwar) to subjection to his orders.

His queen S'antala Dêvi is singularly introduced with the phrase 'the dweller (*i. e.* like a bee) at his lotus feet' which is always used of an inferior. But as she is at the same time styled 'the senior queen and crowned consort' this must be a piece of humility. Her praises are given at some length, including the epithet 'a rutting elephant to co-wives' which seems to have been one of special significance in her case, showing that she would tolerate no rival. Some details are also given of her family, from which it appears that her father was the senior perggade Mârasiṅga, a Saiva, while her mother was Māchikabbe, a devoted Jaina. The conflict between her own position as a Jaina and as the queen of the now Vaishnava monarch Viṣṇu-varddhana is reconciled by the statement that

<sup>3</sup> This is the temple which by some strange mistake came to be referred to as the Kêḍârêśvara, a name which Ferguson truly says was inexplicable. I myself, not then knowing better, called it, in my work on Mysore, Kattabheśvara, which at least has a meaning.

<sup>4</sup> Tonḍamaṇḍala is the country below the Eastern Ghats, west of Madras, and belonged first to the Pallavas and then to the Chôḷas; Nolaṃbavâḍi is the Chitaldroog district and adjacent parts; Hânunḡal is in Dharwar; Nilagiri the mountains so called; the Koḅga country

was in Salem and Coimbatore; Teṇeyûr near Trichinopoly; Koyatûr is Coimbatore; Uchchaṅgi in the south-west of Bellary district; it was the capital of Nolaṃbavâḍi; its capture is always attributed to Viṇa Ballâḷa; Pombuchcha is Hunche in Shimoga District; Sâvimale appears to be in Dharwar, it is mentioned in an inscription at Belur as the northern limit of Viṣṇu-varddhana's territory; Tuḷuva was in South Canara; Râyarâṇapura, was Mâlîḡgi, on the Kâvēri, opposite to Talekâḍ.



Jinanâtha was her favourite and Vishnu her god. Altogether there was a singular mixture of religious creeds in the case of herself, her husband, her father and her mother.

Her death occurred it is said in the holy place of Sîvagaṅga. The only place of any note bearing that name is the well-known conical hill some 30 miles north-east of Bangalore. It is exclusively occupied by S'aiva temples and religious buildings and from its form could never have been a Jaina sacred place, as a dome-shaped hill is a *sine quâ non* with that sect. No particulars are given as to the circumstances of the queen's death, nor how she came to be in such a place at such a time. The death may therefore have been sudden and unexpected while she was on a visit to her father.

His death is related immediately after, and he seems to have expired in the performance of a vow in consequence of his daughter's death.

The mother Mâchikabbe alone was left, and she at once resolved to live no longer, nor survive the loss of her daughter the queen. She accordingly returned to Belgôla and, taking the vow of a sannyâsi, fasted for one month and so went to the world of gods. Several verses are devoted to glorifying her act of self-sacrifice and the severity of her sufferings while thus doing penance.

Then follows the genealogy of Mâchikabbe and S'ântala Dêvi and an account of a donation the latter had made eight years before her death, in S'aka 1045, the year S'ôbhakrit, (A.D. 1123), of a village and certain lands to the Savati-gandha-vârâṇa basti she had erected at Belgôla, presenting them through her guru Prabhâchandra, the disciple of Mêghachandra.

Vishnu-varddhana, so far as we know, must have survived his queen S'ântala Dêvi by ten or more years, and it is evident that no heir to the throne had been born to them. This would account for the king's probably desiring to take another queen, and the consequent ferocity with which S'ântala Dêvi gave prominence to the title she had assumed of Savati-gandha-vârâṇa. Moreover, an inscription at Harihar states that the next king, Narasimha, was born to Vishnu-varddhana and Lakuma Dêvi,<sup>5</sup> and this event would seem, from an inscription at Halêbid, to have occurred in A.D. 1136,<sup>6</sup> or five years after the death of S'ântala Dêvi. The king must therefore have married again.

Here we may put No. 144. It is not dated, but evidently belongs to about A.D. 1135. Its object was to state that Boppa Dêva daṇḍanâyaka, the son of Gaṅga Râja, erected a monument to his brother (properly cousin) Êchi Râja daṇḍanâyaka, and made certain grants for repairing the temple which the latter had built. The inscription is set up near the entrance of a ruined temple in Jinanâthapura (now being rebuilt), but the temple referred to would seem, from the description of it as being in Belgôla and so highly sculptured, to be the Châmunḍa Râja basti (see No. 66).

The inscription is remarkable as being the only one which begins with an acknowledgment of allegiance by the Hoysaḷas to the Châlûkyas. It professes to belong to the reign of Tribhuvana Malla of the latter dynasty, whose reign was from 1076 to 1127.

Here may be introduced No. 66. It records the erection by Êchana, son of Gaṅga Râja, of, presumably, the Châmunḍa Râja basti in which it is inscribed. The statement is repeated in the second verse, adding that Êchana had another name Boppa. But from No. 144 it appears that Êcha or Êchi Râja was Gaṅga Râja's elder brother's son, and thus first cousin to Boppa, though, as is often the case among Hindus, he calls him his elder brother. That this was not the case literally is evident from the genealogy and also from Boppa being described as Gaṅga Râja's eldest son. Moreover, from an inscription at Halêbid, it is ascertained that Boppa was the son of Gaṅga Râja and Nâgala Dêvi. Gaṅga Râja must therefore have married again after the death of his wife Lakshmi in 1122 as recorded in No. 48. We also learn that Gaṅga Râja died in S'aka 1055 (A.D. 1133) and that Boppa erected

<sup>5</sup> Mysore Inscriptions, p. 32.

<sup>6</sup> id, lotro. lxxviii.



a temple to his memory in Dorasamudra, that is Halêbiḍ. We must therefore suppose from this No. 66 that Boppa, Gaṅga's son, rebuilt on a larger scale the Châmuṇḍa Râya basti which had been originally erected by the son of Châmuṇḍa Râya, as recorded in No. 67. Moreover, that in order to perpetuate the name of his and his cousin's common grandfather Êchi Râja, he represented himself as being also called Êchana, which was really the name of his first cousin, the offspring of the elder branch, who was then dead. The inscription is not dated, but from the above considerations must belong to about 1135. This basti is the handsomest on the hill, being fully completed with upper storey and tower, and with numerous statues and sculptured ornaments round the cornice of the outer wall. Externally it is of rectangular form, 85 feet long by 37 feet broad. The entire space between the outer wall and the garbha-griham at the back, or about 12½ feet, seems to be filled up solid with earth and stones as a foundation or basement for the upper storey and tower.

As this is one of the finest specimens of the Jaina temples at S'ravaṇa Belgôla, and from the illustrations given in his work the one which chiefly influenced the opinion of Fergusson regarding them, the following extract from him may be quoted here. "On a shoulder of the hill called Chandra-giri stand the Bastis, fifteen in number. As might be expected from their situation, they are all of the Dravidian style of architecture, and are consequently built in gradually receding storeys, each of which is ornamented with small simulated cells. No instance occurs among them of the curvilinear sikra or spire which is universal with the northern Jains, except in the instance of Ellora. . . . Their external appearance is more ornamental than that of the generality of northern Jaina temples. The outer wall of those in the north is almost always quite plain. The southern ones are as generally ornamented with pilasters and crowned with a row of ornamental cells. Inside is a court, probably square, and surrounded by cloisters, at the back of which rises the Vimâna over the cell which contains the principal image of the Tirthankar, surmounted by a small dome.

"It may be a vain speculation but it seems impossible not to be struck with the resemblance to the temples of southern Babylonia. The same division into storeys, with their cells; the backward position of the temple itself; the panelled or pilastered basement, are all points of resemblance it seems difficult to regard as purely accidental. The distance of time would seem to bar such an idea, but the combinations of men with bulls and lions, and the many similarities between the Pantheons of Babylonia and India, render the fact of the architecture of the one country influencing that of the other far from being impossible, though by some it may be considered improbable. I have long tried to shake off the idea as an untenable hypothesis, but every time I return to the study of the subject, its likelihood recurs with increasing strength."

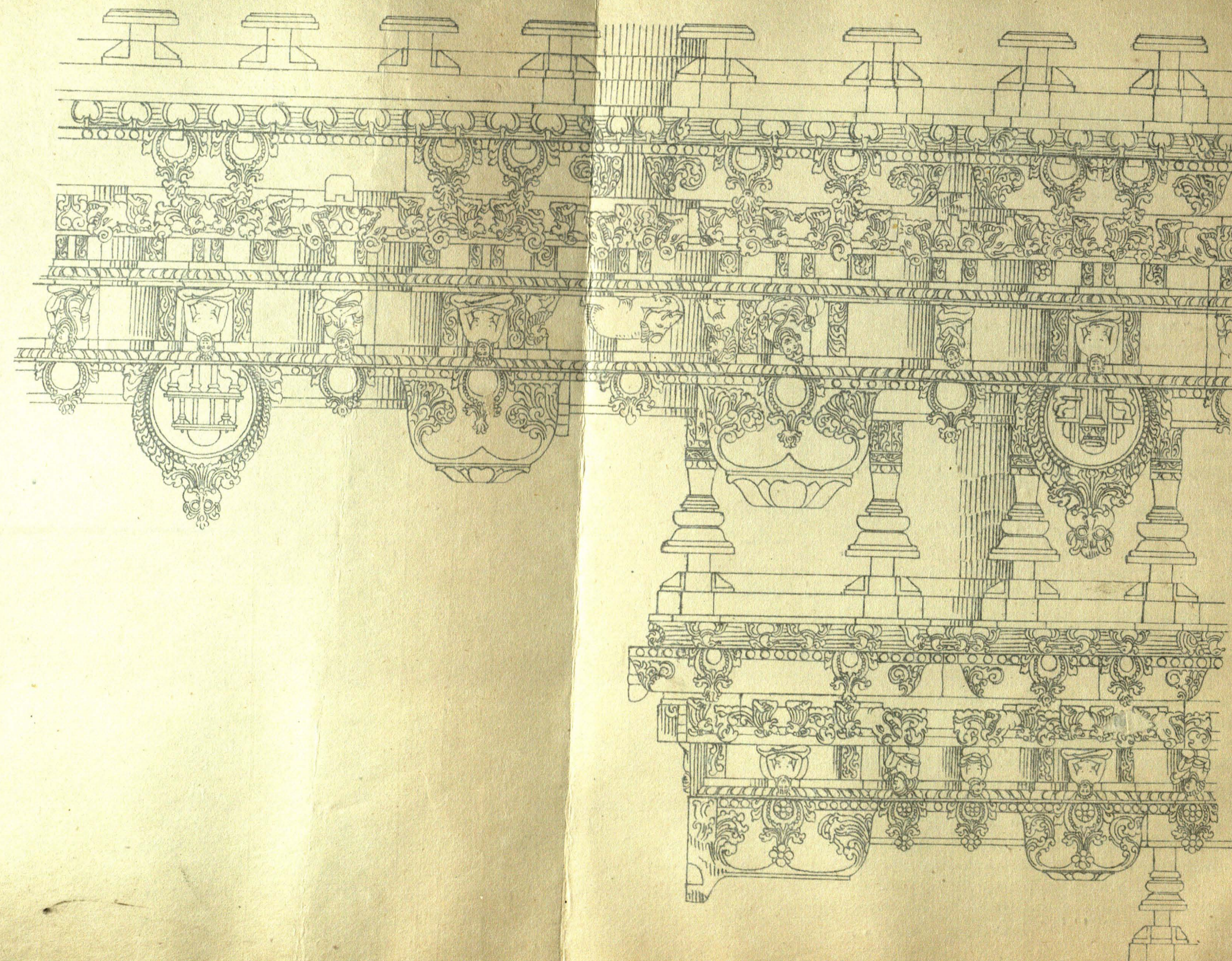
The inscription No. 115 has been placed next, as, although it is not dated, it seems to belong to this period. It is engraved on the rock at the side of the stone steps leading to the enclosure erected around the great statue, and is a record of the construction of the temples of Bharata and Bâhubali or Gummata which are one on each side at the foot of the steps, and of the erection of the grand stairs, by the general Bharata, the younger brother of Mariyâne daṇḍanâyaka. From an inscription at Sindigere we know that there was a very long-standing intimate relation between this family and the Hoysalas. Vinayâditya's queen had in A.D. 1039 married a lady of rank, perhaps her sister, to Mariyâne, conferring on him the lordship of Sindigere. In a later generation, in 1103, the prince Ballâla, the elder brother of Vishṇu-varddhana, married in one day the three accomplished daughters of Mariyâne. And he and his brother Bharata held high office under Vishṇu-varddhana, being described in 1138 as judges, treasurers and chief advisers. Some of the names given to his erections at Belgôla

<sup>7</sup> *Ind. & East. Arch.* 269.

<sup>8</sup> *Mys. Ins.* p. 329.

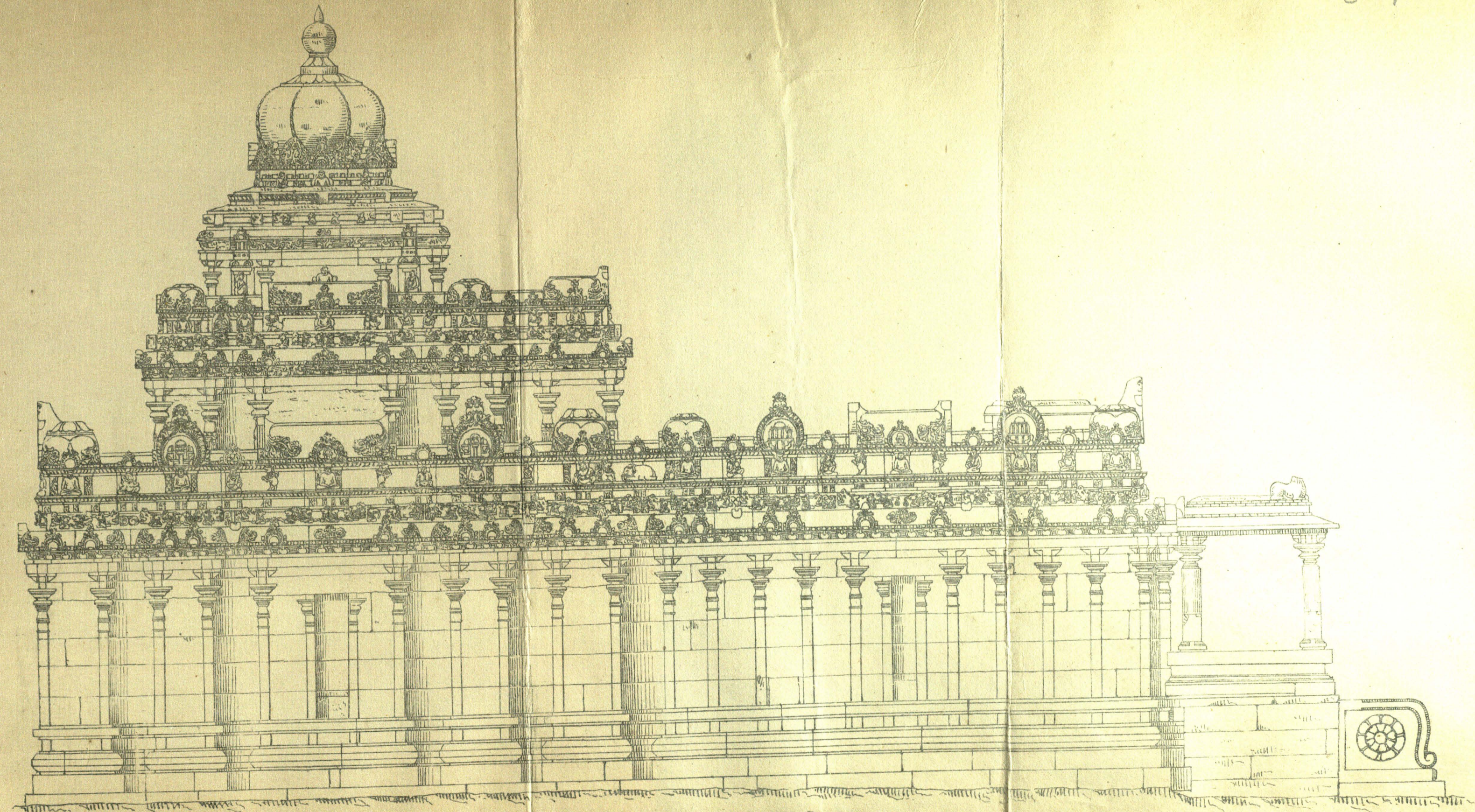


CHÂMUNDARÂYA BASTI  
ENLARGED VIEW OF SCULPTURE ON FRIEZE AND CORNICE



6-05

5-05



CHÂMUNDARÂYA BASTI SOUTH SIDE



mentioned in the present inscription are not understood, nor have I succeeded in getting any explanation of them. Besides these, he is credited with having erected eighty virgin (? new) bastis throughout Gaṅgavāḍi and repaired two hundred that were in ruins.

The next inscription, No. 52, records the death, in S'aka 1061, the year Siddhārthi, (A.D. 1139), of Singimayya, the son of Bala Dēva and Bāchikabbe. From No. 53 we know that he was uncle to S'āntala Dēvi, Vishṇu-varddhana's queen. His daughter and his wife, lay-disciples of Prabhāchandra, erected a tomb in his memory.

Inscription No. 57 is similar in character and relates how, a month later in the same year, Bala Dēva, son of Nāga Dēva and grandson of Bala Dēva, expired in the manner of a saunnyaṣi at the Moringere tirtha. His mother and his sister erected a paddi-sāle, the meaning of which is not clear, in his memory, and endowed it with a tank and lands, through his guru Prabhāchandra. This Bala Dēva must have been S'āntala Dēvi's cousin.

We next come to No. 40, which is engraved on four sides of a square pillar, and was composed by Gaṅgaṇṇa. It records the death in S'aka 1068, the year Krōdhana, (A.D. 1146), of Prabhāchandra, who was guru to the queen S'āntala Dēvi and her mother. The first part of the inscription corresponds almost exactly with No. 47, described above, and contains the same succession of gurus down to Mēghachandra. His colleague was S'ubhakirtti, the son of Bālachandra. Mēghachandra's disciple was Prabhāchandra, whose colleague was Viranandi, the son of Mēghachandra. It is not stated who erected this monument.

We now come to No. 138, which is an important inscription, dated in S'aka 1082 (1081 having expired), the year Pramādi, (A.D. 1160). It contains an account of the erection at Belgōla of the Bhaṇḍāri basti (now generally called Bhaṇḍāra basti) by Hulla, the treasurer (*bhaṇḍāri*) and chief minister (*sarvādāhikāri*) of the Hoysāla king Narasimha.

The opening account of the Hoysāla kings gives us information regarding Ereyāṅga which I have nowhere else met with, as he is generally dismissed with little more than the mention of his name and some conventional praises. He is here stated to have burnt Dhārā, the city of the ruler of Mālava; to have struck fear into the camp or city of Chōla, who was eager for war; to have laid waste Chakragoṭṭa, a name which has already occurred in connection with Vishṇu-varddhana; and to have broken the king of Kālīṅga. These statements imply a range of victorious expeditions or raids which extended far beyond what are generally supposed to have been the limits of the Hoysāla power at that early period. (But see the remarks farther on in connection with No. 137.)

Of his son, here simply called Vishṇu, there is a long account describing his victories in various quarters. Several of these have already been met with in other inscriptions. He cut in pieces Koyatūr, burnt Koṅga Rāyarāyapura, closed the door of the Ghats, terrified Kañchi, trod to dust the fortress of the king of Virāṭa, *i. e.* Hānugal, desolated Vanavāsi, shook Vallūr and, with the dust raised by his army, covered up the river Mahāpahārīnī, *i. e.* the Malapahārī or Malprabhā, a tributary of the Kṛishṇa, which flows through the Belgaum and Kalādgi districts. He also cut down Narasimha-varmma, brought to an end the bravery of Adiyama, smote through Veṅgiri and plundered Talavana-pura, having defeated the enemy there. He claims to have destroyed an army sent against him under Jagad Dēva, king of Mālava, and others, by the Emperor, no doubt Vikrama of the Chālukya line, to whom the Hoysālas at first paid a real or nominal allegiance; and after this to have subdued all the territory from the east to the west as far as the Kṛishṇa-rēpi, and reduced the Vindhya mountains to powder. He also subdued the king Irūṅgōla (see No. 42) and the Kadamba kings.



His wife is called Lakshmî Dêvî and the mother of Narasimha ; she is therefore identical with his second wife called Lakumâ Dêvî in the Harihar inscription previously referred to.

Narasimha, on coming to the throne, defies the Barbbara, Chôla, Chêra and Gauda rulers. His minister and treasurer Hullapa, the son of Jakki Râya and Lôkâmbike, of the Vâji-vamśa, lay-disciple of Maladhâri, erected this basti as an abode for the twenty-four tirthankaras, on the occasion of his returning from a victorious expedition. He had the title given him of Bhavya-chûdâmani, and calls by that name the basti he had erected, for which the king Narasimha granted certain endowments.

We then come to No. 137, which includes three different grants, belonging respectively to about A.D. 1160, to S'aka 1200, the year Bahudhânya, (A.D. 1278), and to the year Durmukhi, (A.D. 1296). The first contains an account of the erection by Hulla, the minister of Nârasimha Dêva, of a Jina temple in Belgûla, and the others record grants to the same.

The opening portion is occupied with an account of the Hoysala kings, in which the statements specially deserving notice are the following. Ereyanga is described as a right hand to the Châlukya king (*Châlukya-bhûpâlana balâda bhujâ-dandam*). The reference must be either to Sômêśvara, called Bhuvanaika-malla, or to Vikrama, called Tribhuvana-malla, and it thus seems that Ereyanga was a feudatory and probably a principal commander in the Châlukya army. After mentioning his three sons, it says that the middle one, Vishnu, 'stretching out at once in the earth so as to unite the eastern and western oceans, solely by the exercise of the power of his own arm became the chief.' The fame of Koyatûr (Coimbatore), Talavanapura (Talakâd) and Râyarâyapura (Mâlingi) as the strongest of royal forts faded away in the flames of his glory. He captured so many forts, subdued so many kings, and raised to high station so many who submitted to him, that to describe them by number would bewilder even Brahma. His queen is mentioned as Lakshmâ Dêvî, the mother of Nârasimha.

Among the titles and epithets applied to the latter are that he consumed the Tuluva forces ; that he was a wild-fire to rival heirs, which seems to indicate the existence of other claimants to the throne, perhaps connections of S'ântala Dêvî, Vishnu-varddhana's first queen ; and that he plundered the Chôla camp or capital. The conquests and titles of his father are also ascribed to him.

His minister was Hulla, also called Pullappa, and Hullana, who is described as having served under his father Vishnu. Here occurs the verse already quoted in a former part of this Introduction, (p. 34). 'If it be asked who from the first were firm promoters of the Jaina doctrine :—Râya, the minister of king Râcha Malla ; after him, Gaṅga, the minister of king Vishnu ; and after him, Hulla, the minister of king Nṛisimha Dêva.'

The various meritorious works performed by Hulla, whose guru was Kukkuṭâsana Maladhâri, are then recounted. He rebuilt two great Jina temples at Baṅkâpura which were completely in ruins, one built by the Uppattayta and the other by Kalivita<sup>9</sup> ; made grants of land in the great tirtha of Kopana<sup>10</sup> ; restored the celebrated original tirtha of Kellangere, formerly erected by the Gaṅgas, of which only the name remained ; and built there five large bastis and five tanks.<sup>1</sup> He also built a temple at Belgûla for the twenty-four tirthankaras (which it is the special object of the inscription

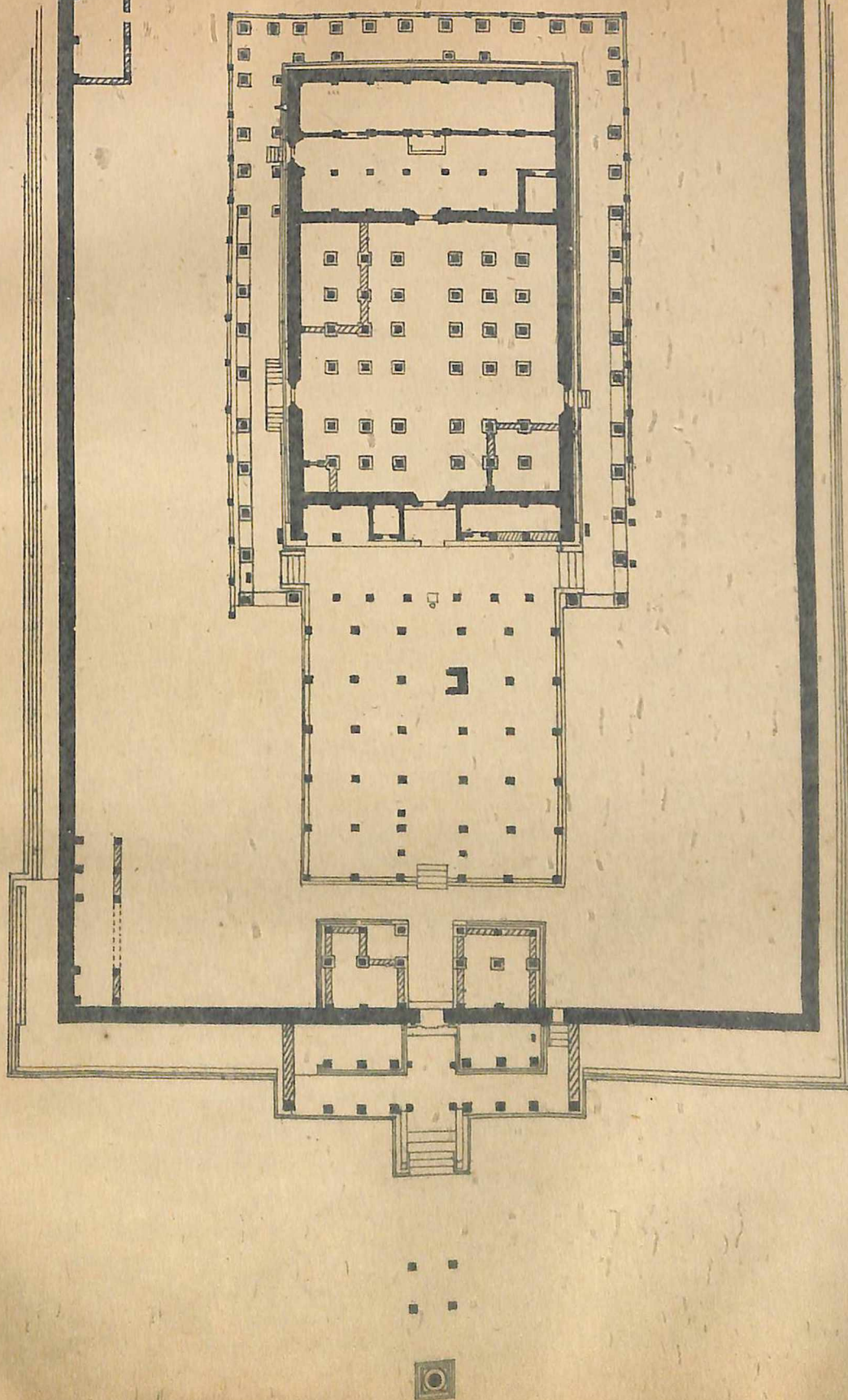
<sup>9</sup> Baṅkâpur has two temples, a Jaina basti of Raṅgasvâmi Nagaśvara and a S'iva temple of Siddhêśvara. The Jaina shrine, which is usually called Arvattu-kambhada basti, or the Sixty column temple, is a fine large old building, partly ruined and a good deal buried, *Gaz. of Dhârwar*, 653.

Kali-Vitta is the name of a feudatory of the Râja king Krishna mentioned in a grant dated S'aka 868 (A.D. 946) at Kyâsavûr in Dhârwar. He was of the Chellaketana family and had the government of the Banavâsi province. Fleet, *Kan. Dyn.* 37.

<sup>10</sup> This place is mentioned by Nripatuṅga or Amôgha-varsha (reigned 814 to 839 A.D.) in his *Kavirâjamâr-gâlankâra* as mahâ-Kopana-nagara and one of the four cities in which the very pith (*tiru!*) of Kannaḍa was spoken. It seems likely that it was situated at a hill near Mulgunda in Dhârwar.

<sup>1</sup> According to No. 40, Kellangere belonged to the Râpa Nârâyana bandi at Kollâpura and was therefore probably in that neighbourhood.





BHANDÂRA BASTI

Scale 1" = 10 feet



to record), and another large temple which, like Gommatā, was an ornament to Gommatapura, perhaps the Bhandāri basti mentioned above in No. 138.

For this temple of the twenty-four tirthankaras, as well as for Gommatā and Pārśvanātha, the king Narasimha assigned the village of Savanēra and appointed Nayakīrtti as the āchāri of the temple. The uses to which the endowment is to be applied are then stated.

Inscription No. 80 is engraved on the rock on the right hand of the great image of Gommatēśvara. It briefly repeats that Huḷlamayya, the minister of the Hoysala king Narasimha, made a donation of lands to provide for the worship of Gommatēśvara, Pārśvanātha and the twenty-four tirthankaras set up by himself as above described (No. 138).

The next on the list is No. 39, which records the death in Ś'aka 1085, the year Svabhānu, (A.D. 1163), of Dēvakīrtti muni, and names his three disciples who set up his tomb. It occupies the east face of a square pillar, of which the three other sides are filled with No. 40.

The latter, No. 40, contains an account of the erection of a tomb by Huḷla Rāja for Dēvakīrtti, and its consecration by his three disciples Lēkhanandi, Mādhava and Tribhuvana-dēva. The first part of the inscription gives an account of a succession of celebrated gurus corresponding to some extent with that contained in No. 47. But some of the information is new and of great importance.

After praise of Mahāvira and Gautama, the Ś'ruta-Kēvali Bhadrabāhu and his disciple Chandra Gupta,—it mentions Padmanandi, stating that his second name was Koṇḍakunda. Then follow Umāsvāti, also called Griddhra-piñchha, the most learned Jaina of his time, and his disciple Balāka-piñchha. In his line arose Samantabhadra.

After him is mentioned Dēvanandi, no other than the famous Pūjyapāda,<sup>2</sup> so called because his feet were worshipped by the deities, and on account of his learning also known as Jinēndra-buddhi. He is stated to be the author of the *Jainēndra* grammar, the *Sarvārtha-siddhi*, and the *Samādhi-śataka*, besides many other works which proclaim aloud his fame.

The inscription then mentions Akalaṅka (for particulars regarding whom see above under No. 54) and passes on to Gollāchārya, described (as in No. 47) as the "ruler of the Golla country, who for some reason (*kēna cha hētunā*) formerly took dikṣhe". His disciple was Traikālyā yōgi, whose disciple was Aviddha-karṇa Padmanandi, also called Kaumāra dēva. The epithet *aviddha-karṇa*, 'with unpierced ears,' is a singular one, as the boring of the ears is one of the imperative essential caste ceremonies among all Hindus, so much so that *aviddha-karṇa*, 'having unpierced ears,' is a term often applied by them to the Musalmans. The reason why this saiddhāntika had not conformed to the universal custom does not appear.

His disciple was Kulabhūṣaṇa, whose colleague or fellow student (*sadharmma*) was Prabhāchandra, described as a celebrated author on logic (*prathita-tarka-granthakārah*). Kulabhūṣaṇa's disciple was Kulachandra, whose disciple was Māghanandi, who had a tirtha made in Kollāpura (in the South Mahratta country). He had a disciple whose name is not made out, of whom two chiefs, Nimbā Dēva and Kāma Dēva, were lay-disciples.

Then is mentioned Gaṇḍavimukta, to whom Māghanandi was the guru, who had been preceptor to the general Bhārata (see No. 55), and whose disciples were Bhānukīrtti and Dēvakīrtti. His colleague was Ś'rutakīrtti, who was the author of a *Rāghava-Pāṇḍaviya*, a work which read one way (*gata*) would give the story of Rāma, and read backwards (*pratyāgata*) give the story of the

<sup>2</sup> The period of this distinguished Jain teacher may be deduced from the statement in the Hebbār plates, that he (there mentioned as the author of the *S'addāvatāra*) was the preceptor of the Gaṅga king Durvinita, who came to the throne in A.D. 478. (See *Coorg Inscriptions*, Intro. p. 3). This corresponds with Dr. Bühler's

conjecture (*Ind. Ant.* XIV, 355) that Pūjyapāda belonged to the 5th century A.D. That his name was Dēvanandi is confirmed by the *Karṇāṭaka-S'addānuśāsanam* in which, under sūtra 3, Bhāṭṭakalaṅka says—"Jainēndrē pi ..... tach-ohhabdāṇa prāyanta Bhagavān Dēvanandī !"



Pāṇḍavas.<sup>3</sup> And his elder brothers were Kanakanandi and Dēvachandra, whose colleagues were Māghanandi, S'ubhachandra the disciple of Dēvakīrtti, and Gaṇḍavimukta Vādi-chaturmukha Rāmachandra. Also Akalaṅka, whose lay-disciples were the treasurer Mariyāne, the minister Bharatamayya, and the chiefs Bhūchimaṃṃya and Kōrayya.

Huḷḷa Rāja's family is then mentioned. His father was Yaksha Rāja (Jakki Rāja in No. 138, Jakki being a tadbhava of Yaksha), of the Vāji vaṃśa; his mother Lōkāmbike. He was minister, sarvva-dhikāri and senior treasurer to the king Nārasiṅga, and is styled a new Gaṅga Rāja, that is, as a minister and in promoting Jaina works of merit. He rebuilt the town of Kellaṅgere, which belonged to the basadi of his guru Rūpa-Nārāyaṇa of Kollāpura; erected a dāna-śāle of stone in Jinanāthapura; and set up this tomb for Dēvakīrtti.

The next inscription, No. 81, is dated in the year Khara, (A.D. 1171), in the reign of the Hoysala king Nārasiṃha Dēva, and records a grant by a merchant named Gommaṭa Seṭṭi for the worship of Gommaṭēśvara and the 24 Tīrthaṅkaras.

The inscription No. 42 records the death in S'aka 1099, the year Durmukhi, (A.D. 1177), of Nayakīrtti and the erection of a tomb in his memory by Nāga Dēva his lay-disciple.

The first part is taken up with a succession of gurus from Mahāvīra, corresponding with that already given in No. 47 as far as Kaladhauta. His disciple was Sampūrṇa-chandra, proficient in solar and lunar astronomy (*ravi-chandra-siddhānta-vidar*). The list of gurus which follows may be seen in the abstract translation. At the end an account is introduced of Nayakīrtti, who was the disciple and son of Guṇachandra, and guru to Iruṅgōḷa. The name of this king occurs in the inscriptions relating to Viṣṇu-varddhana as subdued by him. Nayakīrtti's disciples are next mentioned and his lay-disciples were the senior treasurer and chief minister Huḷḷa and the head accountant Nāga Dēva. The latter was son of Bamma Dēva and Jōgāmbā; his wife was Chaṇḍāmbikā; and he had a son Mallinātha, who was chief of Kāmalatā-sutā-pura, evidently a translation of some local name combined with Magaḷūr.

Next has been placed No. 113. It is engraved on the rock at the side of the main entrance to the grand stairs erected by Bharata (see No. 115) in such a way that it could hardly have been there before they were made. The only date given is the year Hēbaṇandi, that is Hēviḷambi, which would correspond with A.D. 1177. The object of the inscription is to record the visit of a great company of gurus, with nuns and many bands of disciples to the festival of Gommaṭa Dēva. Nothing is stated as to where they came from, but the names of the chief persons are mentioned. Two or three of the same are mentioned in No. 122. The greater part of the inscription is taken up with a description of their orthodox good qualities as Jaina yatis, several of the epithets being cumulative in the order of the numbers from one up to thirteen.

Inscription No. 85, though not dated, evidently belongs to this period. It was the work of a poet styled Sujanōttamaṃṃ, whose real name was Boppa, and who, as he states, had the title *Kannaḍa-gavi-bappa*, 'a polish to the Kannada poets', evidently a play on his name. We know however that he was a poet of distinction, for he is mentioned by Kēśi Rāja, at the beginning of the S'abdamani-darpaṇa, along with Ponna, Pampa and other celebrated Kannada poets.

The inscription is entirely in Kannada verse, and from it is obtained an unimpeachable account of who Gommaṭa was, and of how and by whom his colossal image was erected at Belgoḷa. As most

<sup>3</sup> There is a work of this name in Sanskrit by Kavi Rāja; also one in Telugu by Tennālā Rāma Kṛṣṇa, built on at the court of Rājendra Rāja of Vijayanagar. In these all the verses can be interpreted.

ed in two ways, so that one meaning yields the Rāmāyaṇa story and the other the Mahā Bhārata story. S'rotakīrtti's work is mentioned in the Pampa Rāmāyaṇa in the same terms as above.





YAKSHI DĒVATI

Scale 1 2 3 4 5 6 7 8 9 10 foot



of this information has already been quoted and made use of in a previous part of this Introduction it is unnecessary here to go over the same ground again. But in addition to that a good many of the verses are devoted to describing the beauty and loftiness of the image, and the effect it produced on the beholders around, followed by exhortations to acceptance of the Jaina faith as exemplified by Gommatā Dēva.

No. 104, which is put next, is inscribed on the pedestal of the female figure, holding a *gulla-kāyi*, which stands before the entrance to the inner enclosure round the colossal image. The figure is known as Kūshmāṇḍinī, and is said to represent the faithful woman in whose guise the goddess Padmāvatī appeared at the consecration of the great statue and the acceptance of whose simple offering rebuked the pride with which Chāmunda Rāya was elated at the accomplishment of his vast undertaking, a feeling which had prevented his anointing from being effectual. (See the story already given p. 26). The figure is described in the inscription as merely a *Yakshi dēvati*, a class of beings who seem to be celestial attendants on deified Jaina saints. Their images are placed at or near the door, as in the present case and in that of the Chandra Gupta basti. This figure now under notice was made by order of a merchant, Bamma Setṭi, a lay-disciple of Bālachandra, and is 4 ft. 9½ in. high without the pedestal. Probably it was intended to represent a woman exactly life size. The illustration will show its merits as a work of art.

No. 110 has been placed here as it refers to a somewhat similar erection, that of a *Yaksha* for the Tyāgada Brahma Dēva pillar. There is no clue as to its date. The pillar itself, which is supported from above in such a way that a handkerchief can be passed under it, is a beautiful work of art, and has been illustrated in connection with No. 109, which occupies the north side of the base. The present inscription is on the south base and occupies only two lines and a half. But the chief named Kanna, whoever he was, that had it engraved, is entitled to execration, for it is evident that in order to inscribe his brief notice he had the inscription which filled three sides of the base defaced, thus, to judge from what remains in No. 109, depriving the world of what was probably most interesting information regarding the erection of the colossal image. The *Yaksha* set up by him, too, seems to have been a paltry figure, of no account, erected on the top of the highly ornamental and classically sculptured pillar. The figure was enclosed in a little plain building with four brick walls, now in ruins. The Tyāgada kambha (in Kannada *chhāgada kambha*) was, as its name indicates, the place where distribution was made of the sacred gifts. A *Yaksha* is a demi-god attendant on Kubēra, the god of wealth.

The next inscription is No. 122, belonging to about A.D. 1178. It states that Nāga Dēva, son of Bamma Dēva, constructed a tank called Nāgasamudra, and presented it with a garden and other gifts, in the presence of several gurus named, among others Bālachandra, for the worship of Gommatā Dēva.

We now come to No. 90, which is not dated, but is of about the same period. Its object is to record the confirmation by Vira Ballāla, at the instance of the (?former) minister Huḷḷa, of certain grants made by Vishṇu-varddhana and Nārasimha for Gommatā Dēva, Pārśva Dēva and the twenty-four tīrthaṅkaras. It also incidentally mentions that Nayakīrtti, the guru of Huḷḷa, had died, and that his disciple Bālachandra had erected a tomb and constructed some tanks in his memory.

But though this is the object of the inscription it is principally taken up with a very important account of the exploits of Gaṅga Rāja, the minister of Vishṇu-varddhana, who was apparently the first to obtain a royal endowment for Gommatā-nātha.

After an account of Gaṅga Rāja's father and mother, and his ability as a minister, it goes on to say that Gaṅga Rāja appeared before Talakād, the frontier station of Gaṅgavādī above the Gāṭa, and



summoned Adiyama, the feudatory whom Chôla had placed in camp there, to surrender. The latter refused to give up the country of which Chôla had placed him in charge, and said 'Fight and take it (if you can).' The two forces met in battle and Gaṅga Râja gained a great victory, defeating Adiyama and putting to flight the Tigula or Tamil chief named Dâman, who barely escaped with his life as Gaṅga Râja was just about to cut him through the belt on his back, showing that he had already turned to flee, as if, says the inscription, he meant to reach (that is, with his face towards or in the direction of) Kañchi, (the Chôla capital). Gaṅga Râja followed up this success with such vigour that he recovered not only Talakâḍ, the former capital of his line, but drove off Narasinga-varmma (often mentioned in Vishṇu-varddhana's inscriptions, possibly a Pallava king) and all the feudatories of Chôla above the Ghats. In connection with Talakâḍ it is further said that he discovered the chief named Dâmôdara hiding there in the disguise of a S'aiva ascetic, carrying in a basket some food that a dog would not eat. Him he approached alone and on foot and sent him flying.

This important conquest of Talakâḍ and the adjacent country, which had fallen into the hands of the Chôlas and been formed into petty states, Gaṅga Râja at once loyally made over to his sovereign Vishṇu-varddhana. And this is the event I conceive which is referred to among the epithets applied elsewhere to Gaṅga Râja, where he is described as 'causing Vishṇu-varddhana to stand erect,' and as being 'the full vessel for his coronation-anointing.' In fact it would seem that he was the main instrument in making Vishṇu-varddhana independent, by freeing him from Chôla domination on the south, so that he was able to throw off his subordination to the Châlukyas in the north. This victory of Gaṅga Râja's is related in almost the same words in an inscription at Tippur.

The king, highly gratified at the valour and success of his general, bid him name some reward, on which, Gaṅga Râja, not taking too much advantage as he might have done, begged for Gôvindavâḍi,<sup>4</sup> and that only for the purpose of presenting it for the worship of Gommaṭa Dêva. After mention of his guru S'ubhachandra, the disciple of Kukkuṭâsana Maladhâri, a verse is introduced in praise of Gaṅga which has already been met with in No. 45 above—how he restored all the bastis of Gaṅgavâḍi however many there were; had the cloisters made around Gommaṭa Dêva, described as of Gaṅgavâḍi; and putting to flight the Tigulas who were in Gaṅgavâḍi, caused Vîra Gaṅga, that is, Vishṇu-varddhana to stand erect; thus proving himself a Gaṅga Râja a hundred times more fortunate than the former Râja of the Gaṅgas, or Gaṅga Râja, (under whom the Gaṅga line was overthrown by the Chôlas).

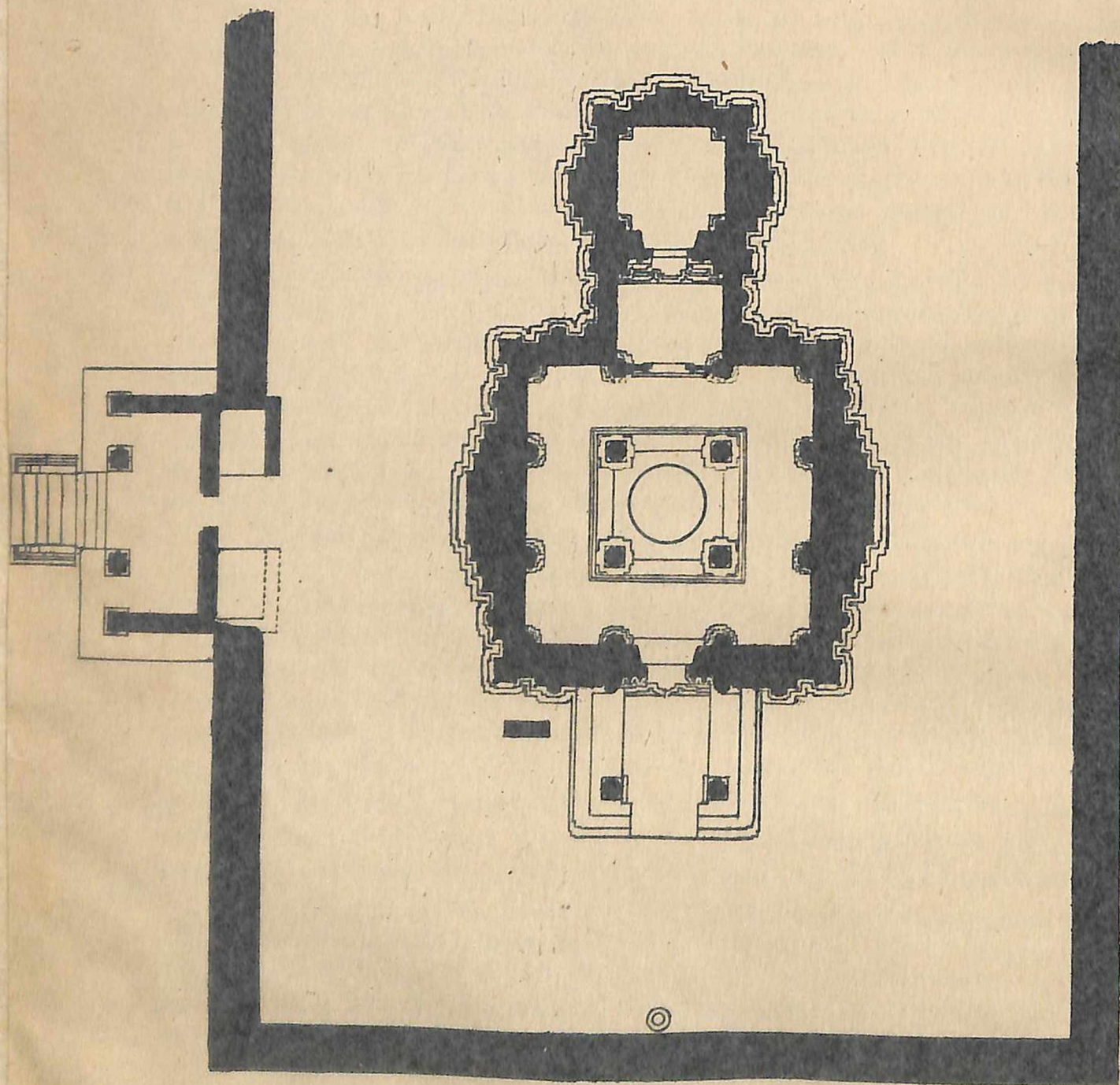
Then follows a brief notice of Nayakîrtti, the son of Guṇachandra, and the grant to him by Narasimha of certain villages for Gommaṭa-nâtha, Pârśva-nâtha and the twenty-four tirthankaras.

Narasimha's son Vîra Ballâla is next mentioned and his great exploit, the capture of the impregnable hill-fortress of Uchchaṅgi, as already related in No. 124 above. The old minister Huḷla, lay-disciple of Nayakîrtti, applied to Vîra Ballâla to confirm the gifts formerly made, which he did. Huḷla thus lived during three reigns, and this is his last appearance in these inscriptions. Bâlachandra, the disciple of Nayakîrtti, apparently succeeded the latter as trustee for the endowments, and erected a tomb and some tanks in memory of his guru, and set up a great śâsana, perhaps the present one.

Nos. 91 and 92 are on the same stone as the above, and probably belong to about the same period. In the former, the jeweller citizens of Beḷuḡuḷa assign certain dues payable on coral and sapphires to provide the offering of flowers for the gods Gommaṭa and Pârśva. In the latter, certain merchants purchase and grant lands for the same purpose, making them over to the māmale-gâra, probably a manager of the temple affairs, such as is now called an amildar.

<sup>4</sup> There is a village of this name near the Jaina establishment at Maleyur in Chamrajnagar taluq.





AKKANA BASTI

Scale 1" = 5' 1" = 10 feet





We next come to No. 124, which is dated in S'aka 1104, the year Plava, (A.D. 1182). It brings us into the reign of Vira Ballāla and introduces us to his minister Chandramauli. The object of the inscription is to record the erection at Belgūla of the Pārśvanātha basti (now called Akkana basti) by Āchala Dēvi, (or Āchīyakka, see below) the wife of Chandramauli.

The first part contains an account of the Hoysala kings almost the same as that in No. 137 above, but carried on to Vira Ballāla. On his ascending the throne, Lāla, Gurjjara, Gauḷa, Pallava, and Chōla were all terrified. The principal exploit related of this king is his capture of Uchchaṅgi, 'for a long time considered impregnable by kings', (but this was a stock expression, see No. 38, east face, where it was used of the same place 200 years before in the time of Guttiya Gaṅga). Its king, called Pāṇḍya and Kāma Dēva, was taken prisoner, together with another king called Oḍeyarasa (or ?Sanda Oḍeyar), apparently his father, with all their women, treasury and horses, and the place given up to plunder.

The titles and epithets applied to Vira Ballāla are the same as those given to Nārasimha in No. 137, with the addition of S'anivāra-siddi, Giridurga-malla, which occur in most of his inscriptions.

Chandramauli—described as a learned Brahman, worshipper of Hara (S'iva), whose father was S'ambha Dēva, and his mother Akkavve—became minister to Vira Ballāla.

His wife was Āchīyakka, descended from a Jaina family of Māsavāḍi nāḍ, her genealogy being given in detail: and they had a son Sōma. Her guru was Nayakīrtti's disciple Bālachandra, whose father and disciples are mentioned. She had a temple erected for Pārśva Dēva in Belgūla (the Akkana basti).

Chandramauli applied to the king for an endowment of the temple, and Vira Ballāla presented to it the village of Bammeyanahalli; while the local chiefs and merchants assigned certain dues for the support of the worship.

The inscription which follows, No. 107, consists of only a couple of lines, stating that on the beautiful Āchala Dēvi, wife of Chandramauli, begging for a grant for Gommaṭa-nātha of Belgūla, the generous Vira Ballāla gave her the village of Bekka. It is curiously enough engraved after and on the same stone as two more recent inscriptions, Nos. 105, dated A.D. 1398, and 106, dated 1409. This is inexplicable, unless it has been copied from some stone no longer in existence.

Nos. 70 and 69 are two fragments of stones containing in the bits of inscriptions now remaining on them praises of Adhyātmi-Bālachandra, the disciple of Nayakīrtti. They therefore belong to about this period.

The next inscription is No. 130, dated in S'aka 1118, the year Rākshasa, (A.D. 1196). It records the erection, by Nāga Dēva, of some additions to the Pārśvanātha basti, (no doubt the Akkana basti), of a tomb and other memorials of Nayakīrtti, and of the Nagara Jinālaya.

It commences with a brief account of the Hoysala kings, down to Vira Ballāla, of whom are repeated the verses given in No. 124 as to the terror he created in neighbouring kingdoms, and his capture of Uchchaṅgi.

An account is then given of Nayakīrtti and his disciples, and of the genealogy of Nāga Dēva.

Inscription No. 78 has been placed next. It is engraved on the rock at the left hand of the great image, and though not dated apparently belongs to about A.D. 1196. For it states that Basavi Setti, who had the wall round the cloisters and the twenty-four tirthaṅkaras made, was a disciple of Naya-



kirtti, who from No. 42 we know died in 1177, and now Basavi Setṭi's sons had latticed windows made for these images. In the succeeding inscriptions, 86 and 87, we find various donations made to these very images. From No. 86 we learn that Basavi Setṭi was a *vaḍḍa byavahāri* of Mosale. The title *vaḍḍa byavahāri* is one often applied to a chief merchant in the oldest inscriptions, but its meaning is not very clear, unless it is something equivalent to army contractor.

Next have been put four rock inscriptions recording the visits of distinguished persons, Nos. 120, 22, 73 and 74. There is no clue to their dates except the style of the letters and the years *Īśvara* and *Parābhava* given for the last two, which would correspond with A.D. 1217 and 1246. In 120 *Vīra Pallava Rāya's* son, . . . . *Siṅghara Nāyaka* is mentioned; in 22 *Kottayya*, lay-disciple of *Abhayanandi*; in 73 *Malayāla Saṅkara*; and in 74 *Mariyāla Permmāḍi Nāyaka*.

Next come Nos. 88 and 89, recording grants by merchants for the worship of *Gommaṭa*, in the years *Nāla* and *Kālayukti* respectively. As these grants were made over to *Chandraprabha*, disciple of *Nayakirtti*, to whom also the grants in No. 96 were made over, and as the latter is dated *S'aka* 1195, the dates of 88 and 89 are fixed as *S'aka* 1178 and 1180, or A.D. 1256 for the one and 1258 for the other.

Our next inscription is No. 128, belonging to the year *Akshaya*, which corresponds with A.D. 1266. It brings us to the reign of the Hoysala king *Sômêśvara*, called here the son (*kumāra*) of *Vīra Ballāla*, but according to all the received accounts his grandson. The Jaina influence was evidently now becoming weakened, and the merchants and citizens who had formerly bound themselves to make over certain dues for the support of religion were trying to evade payment. The authority of *Rāma Dēva Nāyaka* (evidently not a Jaina), senior treasurer to the king *Sômêśvara*, was invoked to settle the matters in dispute, and in his presence *Nayakirtti*, a disciple of *Nēmichandra*, who was the disciple of the former *Nayakirtti*, wrote this *śāsana* for the citizens, regulating the payments to be made for the future. Certain of the details are not very clear, but some compromise seems to have been the object of the agreement.

Inscription No. 96, which comes next, is dated in *S'aka* 1191 (a mistake for 1195), the year *S'rimukha*, (A.D. 1273), and records a grant in the reign of *Narasimha III* by *Sabhū Dēva* and other merchants, made to *Chandraprabha*, disciple of (? the second) *Nayakirtti*, for the worship of *Gommaṭa-nātha* and the twenty-four *tīrthaṅkaras* of the cloisters (see No. 78.)

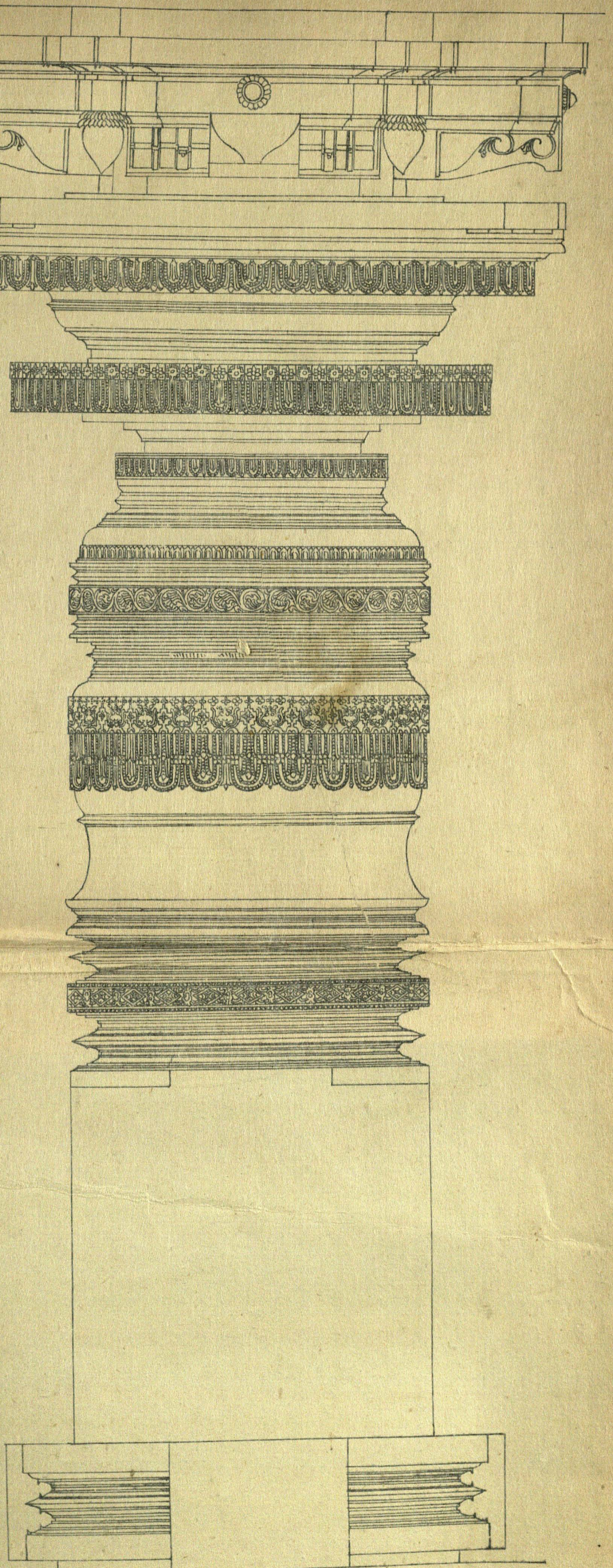
Nos. 93 to 95 and 97 are grants by merchants for the worship of *Gommaṭa*, engraved on the same stone as the above. All but 95, which mentions no date, are of the year *Bhāva* and they may therefore be assigned to A.D. 1274.

Here comes in the second part of No. 137, dated in *S'aka* 1200, the year *Bahudhānya*, (A.D. 1278), in which certain grants are made, among others by a son of *Chandraprabha*, for the worship of *S'rī-vallabha-dēva*, the god of the *Bhaṇḍāri basti*.

Next comes No. 131, which contains two grants made at different times, one in *S'aka* 1213, the year *Pramādhi*, (A.D. 1280), and the other in the year *Sarvadhāri*, (A.D. 1286). Both are grants for *Ādi-dēva* the god of the *Nagara-Jinālaya*. The first is by the citizens of *Beḷugūla* and the second by those of *Jinanāthapura*, the latter also making provision for repairs of the temple.

No. 129 which follows is dated in *S'aka* 1205, the year *Chitrabhānu*, (A.D. 1283). It is also a grant for the god of the *Nagara-Jinālaya* by citizens who were lay-disciples of *Māghanandi-siddhānta-chakravarti*, described as the royal guru of the Hoysala king, who at this time must have been *Narasimha III*.





AKKANA BASTI PILLAR IN RANGA MANTAPA

Scale  $\frac{1}{2}$  1 2 3 4 5 6 7 8 9 10 11 12 1 foot



The last part of No. 137 is here to be mentioned, dated in the year Durmukhi, (? A.D. 1296), in which the royal gurus and chief citizens unite to put a stop to some embezzlement which had apparently been going on of the funds arising from the endowments of S'ri-vallabha-dēva and other gods.

Inscription No. 41 comes next, dated in S'aka 1235, the year Pramādi, a mistake for Pramādīcha, (A.D. 1313). It is a memorial of the death of S'ubhachandra, a disciple in the fourth descent from Maladhāri Rāmachandra. He was originally a chief called Bôgāra Rāja, or else head of the Bôgāras or braziers.<sup>5</sup> The chief of Belukere, called Gummaṭa Rāya, had a tomb erected for him, and his disciples Padmanandi and Mādhavachandra consecrated it.

With inscription No. 82, which is the next, we are brought in contact with the rising power of Vijayanagar, which had now taken the place of the Hoysalas. It is dated in the year S'ubhakrit, (A.D. 1362), in the reign of Bukka Rāya. Irugapa, the grandson of his minister Chaicha, seems to have made a fresh grant of Belguḷa for the worship of Gummaṭeś'vara. The inscription is entirely in Sanskrit and enters upon a new and more modern phase of composition.

We now come to No. 136, an inscription (known as Rāmānujāchāri's inscription) which was originally published in 1809 by Colonel Mackenzie<sup>6</sup> and which, owing to misinterpretation, was supposed to establish the identity of the creeds of Jina and Vishṇu. It is dated in S'aka 1290, the year Kilaka, (A.D. 1368), and is the record of a compact which was personally made by Vira Bukka Rāya of Vijayanagar between the Vaishṇavas and the Jainas in order to put down the persecution to which the latter were being subjected by the former. It is in the Kannaḍa language, in prose, and contains a variety of interesting details, as will be seen on reference to the notes. The settlement made by Bukka Rāya, who had summoned all the chief representatives of the various Vaishṇava sects for the occasion, was—that the Jainas were to be at liberty to carry their customary symbols and play the five big drums in their religious processions in the same way as the Vaishṇavas, that in this respect no difference could be allowed, and that the one would be protected equally with the other.

This agreement was made in writing, and ratified by his taking the hand of the Jainas and placing it in the hand of the Vaishṇavas, the decree being ordered to be engraved on stone and set up at all the bastis in the kingdom. Moreover the Jainas agreed to contribute a certain sum for each house, which the Vaishṇava tātas of Tirumale (the sacred hill of Tripati) were to apply in providing a body-guard of twenty men for the protection of the god of Beluguḷa (the colossal image of Gommaṭeś'vara) and in repairing the ruined Jaina buildings.

The Jainas are throughout called the *bhavya-jana* or blessed people, while the S'ri-Vaishṇavas are called the *bhaktas* or the faithful.

How long the latter part of the agreement continued in force, or whether it was ever acted upon at all, there is nothing to show. It seems however that the Jains were not again molested at Belguḷa. But in proof that hostile feelings between these sects regarding the right of procession were not confined to the south of India, the following passages may be quoted from a speech recently made at the Royal Asiatic Society's meeting by Colonel Sir William Davies. "Not long after the transfer of the Delhi territory to the Panjab, which took place in the year following the mutinies, the leading men of the Vaishṇavas, a sect far more numerous and powerful than the Jains, or, as they are there called, Sāraogis, succeeded in convincing the then Commissioner, Colonel Hamilton, that it would be dangerous to the public peace to allow the Sāraogis to have their procession, and he refused to

<sup>5</sup> The Jains are still distinguished for their brass work, in which there is a thriving trade at S'arapa Belguḷa.

<sup>6</sup> As. Res. IX, 270.



allow it to take place, and on appeal his action was supported by the Local Government. This was, I think, in 1863. The Sâraogis naturally felt themselves greatly aggrieved at this decision, and left no stone unturned to have the order set aside. They memorialized the Government of India and the Secretary of State, but all in vain. This state of things continued till I went to Dehli as Commissioner in 1876. They of course appealed to me as they had done to all my predecessors, to obtain a reconsideration of the order prohibiting the procession. On thinking over the matter it seemed to me only fair that if the Vaishnavas were allowed to celebrate their Râm Lîlâ, the Sâraogis should be permitted to have their Rath-jâtra. . . . . It seemed to me that it was the duty of a strong and civilized government like ours to insist upon toleration being displayed by the Vaishnavas towards the Sâraogis. I accordingly addressed the Local Government. My appeal was strongly supported by the then Secretary to the Government, Mr. (now Sir Lepel) Griffin, and he succeeded in obtaining the consent of the Lieut. Governor, Sir Robert Egerton, to the rescission of the order prohibiting the procession. Soon after, on the 20th July 1877, the procession, after an interval of fourteen years, took place; and as very complete precautions had been taken against the occurrence of disturbance on the part of the Vaishnavas, everything passed off quietly, and since then the Sâraogis have had their Rath-jâtra regularly every year.

"The relations between the members of these two sects had never been very cordial, but the stoppage of the Sâraogi procession for so long a period naturally intensified the ill-feeling, and all social intercourse between them had gradually ceased. When, however this bone of contention was removed, their differences were gradually reconciled, and I succeeded in inducing the Sâraogis once more to forego their objections to giving their daughters in marriage to the sons of Vaishnavas, and on ceremonial occasions even to partake of food prepared by the latter sect. By degrees the old social intercourse between them was completely resumed, and very few of the traces of the former bitter feeling I hear now remain."

No. 111, dated S'aka 1295, the year Paridhâvi, (A.D. 1373) comes next. It is engraved in large characters on a big boulder at the foot of the stairway leading to the great image, and is surmounted by figures of rows upon rows of siddhis. The inscription states that it was executed by Varddhamaâna svâmi whose descent is given in a long line of gurus, but some parts have become illegible.

No. 112 is engraved immediately below the above and probably belongs to about the same period. It is to the memory of Hêmachandra-kîrtti-dêva.

On a separate stone, erected against the above, is No. 114, dated in Naḷa, no doubt corresponding with A.D. 1376. It records the death of Padmanandi-dêva, disciple of Traividya-dêva.

Inscription No. 132 has been placed next and, taken in connection with 133 and 105, assigned to about A.D. 1390. It records the erection of what is now called the Maṅgâyi basti, but in the inscription receives the name of Tribhuvana-chûḍâmaṇi chaityâlaya. Maṅgâyi was a woman of Beluḡuḷa, a lay-disciple of Abhinava Chârukîrtti paṇḍita, a title borne by the Jain gurus at S'ravana Beluḡuḷa from the time of the Hoysala kings. She is stated to have been adorned with the ornaments of agreeableness and to have been high in the royal favour. No other particulars are given.

No. 133 relates how certain gaṇḍas, lay-disciples of Paṇḍita dēva, made some grants for the basti erected by Maṅgâyi.



The next inscription, No. 105, is an important one, composed by Arhad-dâsa. It is dated in S'aka 1320, the year Īśvara, (A.D. 1398) and its object is to record the death of Paṇḍita, or it may be conjectured Chārukīrtti Paṇḍita, the name borne by all the gurus at S'ravaṇa Belgōla for a long time past. But it contains a lengthy account of a succession of gurus in the style of the old inscriptions Nos. 40, 50 and others.

After invocation of the Tirthaṅkaras, the Gaṇadharas, the Kēvalis, the S'ruta-kēvalis, the Daśapūrvadharas, the Ēkadasāṅgadharas, Āchārāṅgas and Sūris, all except the last enumerated and named, the inscription introduces Kuṇḍakunda (called in No. 40 'the first famous muniśvara'), and states that he 'moved about leaving a space of four inches between himself and the earth under his feet.' This amounts to saying that he was perfect in yōga. The highest aim of yōga is union with the one eternal Spirit, but it is also supposed to confer supernatural powers by which the body can at will be liberated from all the restraints of nature. A similar statement is made of Pūjyapāda in the *Chāmunda Rāya Purāṇa*, which says that he was able to fly through the air (*gagana-gamana-sāmārtthar*). The Yōga philosophy is very ancient and ascribed to Patañjali, according to Lassen about 200 B.C., but it has been followed in India in all ages and has abundant devotees down to the present day.

Next is mentioned Umāsvāti, who published (*prakaśchakāra*) the Tatvārtha-sūtra; followed by Griddhra-piñchha and Balāka-piñchha. Then come Samantabhadra and his disciple S'ivakōṭi Sūri, who illustrated (*alanāchakāra*) the Tatvārtha-sūtra. Regarding these two the following particulars are given in the Rājāvali-kathe :—Samantabhadra, it is said, was born in Utkalikā grāma and was engaged in penance in Maṇuvakahallī when he was attacked by a disease called *bhasmaka* (see No. 54), which is characterized by a morbid voracious appetite and constant craving for food together with general decay. Unable to get it cured, he resolved to end his life and applied to his guru to let him perform the vow of sallēkhana, quoting the verses given above, p. 15. But his guru, foreseeing that he was destined to be a great promoter of the faith, refused permission, and directed him instead to go to any place where he could eat till his appetite was appeased and then to take dīkshe again. He accordingly made his way to Kāñchi and presented himself before S'ivakōṭi mahārāja, who had set up a crore of līṅgas and who made a daily distribution of 12 khaṇḍugas of rice at the temple of Bhīma-līṅga. The king, being struck with his appearance, did obeisance to him as if S'iva, and on his asking the king what works of merit he was engaged in, the latter told him of all the temples he had erected and of the distribution of food he daily made. On which Samantabhadra said, "Your works of merit and that food I will make to be an acceptable offering (otherwise an offering to S'iva)."

Accordingly he took up his place in the temple with the 12 khaṇḍugas of cooked rice and other necessary articles, and closing the door, ordered all to retire. Immediately he was alone he fell to and ate up the whole of the rice so that not a grain was left. Great was the surprise of the king when the door was opened to find it all gone. The next day Samantabhadra left a half and the following day a quarter of the food, explaining that the god had granted it for *prasāda*. The king's suspicions being aroused, on the fifth day he surrounded the temple with his forces and gave orders to burst open the door. Samantabhadra, aware of the danger that threatened him, began to call earnestly upon Sarvajña and all the Tirthaṅkaras. When he came to the praise of the eighth tirthaṅkara, behold! Chandraprabhā himself appeared in his full glory, of the stature of three men, in the place of the Bhīma-līṅga, surrounded with all his attendants. Samantabhadra at once threw open the door. The king, lost in astonishment, fell at his feet and begged for instruction in the Jaina faith. Eventually, making over the kingdom to his son S'rikantha, the king S'ivakōṭi took Jina dīkshe, and as S'ivakōṭy-āchārya wrote the Ratnamālā and other works which converted many to the Jaina faith.



Samantabhadra, having again taken dīkshe, composed the Ratna-karaṇḍaka and other Jinā-gama-purāṇas and became a professor of the syād-vāda.<sup>8</sup> Then follow the verses, already quoted in connection with No. 54, relating to his wanderings over India for purposes of discussion. It will be seen in the remarks on that inscription that Chandraprabhū appeared to him on another occasion in Kauśāmbi to remove his doubts. Further reference may be made to what has there been said about this distinguished Jaina, who in No. 108 is called the author of the Jina sāsana.

The inscription then mentions Dēvanandi, called Pūjyapāda on account of the forest deities worshipping his two feet; Akalaṅka or Bhāṭṭakalaṅka (see remarks in connection with No. 54); Jinasēna, Guṇabhadra, and another, whose name is defaced but whose disciples were Pushpadanta and Bhūtābali.

Then an important statement is made that Arhadbali formed four saṅghas,—the Sēna, Nandi, Dēva, and Simha saṅghas—with the view of promoting harmony in the Koṇḍakundānvaya and to separate them entirely from the Sitāmbaras or Svētāmbaras. A somewhat more general account is given of these events in No. 108.

The inscription goes on to name several distinguished gurus of the Īṅulēsvara line belonging to the Nandi saṅgha, the Dēsi-gaṇa and the Pustaka-gachcha. Then follow Nēmichandra, Māghanandi, Abhayachandra and S'rutamuni. In the line of the disciples' disciples of the latter was an Abhinava S'rutamuni, who is compared with Pūjyapāda in his knowledge of grammar, with Dēva (either Samantabhadra or Akalaṅka) in logic, with Gautama or Koṇḍakunda in siddhānta, and with Varddhamaṇa in adhyātma. Then are mentioned another Abhayachandra, his brother S'rutakīrtti, and S'rutakīrtti's son Chārukīrtti.

Simhanāryya is next introduced, who is said to have cured the powerful king Ballāla of a severe illness through which he was as if among the dead; and also to have brought Abhayasūri through a dangerous illness, of the serious nature of which the patient was fully aware. This Ballāla was the eldest son of the Hoysala king Ereyāṅga and the elder brother of Viṣṇu-varddhana. So far as we know he never came to the throne, and a reason may perhaps be found in the mortal sickness thus referred to, whatever it may have been, from which he was for the time cured as here stated. Simhanāryya's disciple was Paṇḍita or Chārukīrtti who took up his residence in Beḷugula. The mention of this place gives occasion for referring to the colossal statue set up by Chāmuṇḍa Rāya and the

The following is the account in the original :—

Kāñchi-puriyolu Sivakōṭi-mahārājan emban rājyaṁ gēyutta kōṭi-  
liṅga-sthāpane geyd aravolu Bhīma-liṅgada guḷiyolu dina-vandakke  
dvādaśa-khaṇḍaga taṇḍalad anama viniyōgaṁ māḍiutt irppinam  
ittal Uttholika-grāmadol udbhavida Samānta-bhadrāchāryyar emba  
yati-patigaḷu Maṇuvakaballiyol anas'anādi-tapadin kriyā-yuktar  
āgiral endu-kāraṇam āge bhasmaka-vyādhi puttēy adakke pratikārav  
illadudarin sva-gurava sampāman eydi sallēkhaṇamāṁ bēḷuvudun  
gurugol enlar naitamindam mānde dharmamōḍihāram appudarin  
elliyanun triptiy appantu bhoḷḷisi rōgōpes'amam āge punar ddi-  
kehe golvad embudu Kāñchi-puraman eydi Sivakōṭi-mahārājanam  
kaṇḍ ās'irvādun gaḍal avara s'arada bhadrākāraṇa vāg-jālamāṁ  
nōḍi ās'charyyam āge Sivan endu bagedu namaskarisi nīm māḷpa  
dharmanam ōu embudun tanna S'iva-bhakti S'ivāchāramāṁ kōṭi-  
liṅgarāḷaneyam Bhīma-liṅgake, bitṭiḷa paditaranamāṁ pēle ninna  
dharmanam ākūḷuma Sivāryyaṁ māḷpen endu panneradu-  
khaṇḍagad akkiy-annakke takka vyāḷjana-padārthaman ikkisi ka-  
vāta-bandhamāṁ māḷi pōga vēdu tānūm ābhattam ellaman ond agal  
vhiyadante tann udavāṇig āhutigottu taniḷ kadaham tereyal aty  
ās'charyyam baṭṭu naru-livarin rās'iyol ardhāṇas'adol ond am's'am  
ulidol id ēkem ulidul endu besago'e dēvaru prasāda-s'eshānnaman  
irisidar endolaṁ beḷugulūn nālkarol onl am's'am uliye parikshisin  
sraidu rōḍi tilid aidane divasam chaturāṅga-balaṁ beras arasam

mūvalasu suttī bāgilam terevud endu kalakala-ravam poṇṇeme tad-  
upasargam piṅguvannam āhāra-s'arira-nivṛitti geydu Sarvvaḷāna  
vastu-stavādi-tri-vidha-stōtraman ēka-chittadi Vīṣṇabhādi irpattu-  
nālvargam Upejāti-Vams'estha-Skandha-Rathōḍḍhate molulāda  
nānā-jāti-vṛitta-padyaṅgaḷin pēḷalu toḍagiy aṣṭama-tīrtthakara  
Chandraprabha-svānig aidu stutiyam pēḷi Bhīma-liṅgaman ikshisu-  
vudun Jina-Sāsana-dēviyind āliṅgadole mūru-purusha-pramāṇina  
suvarṇamaya chandra-lāñchhanam app Arhad-bhāṭṭaraka-pratimeyu  
yaksha-yakshi-pratimeyind aṣṭa-mahā-prātihāryyad oḍane jāḷvalya-  
mānam āge sūryyōdayam āi antey udbhavisi tōruvudu munis'aram  
bāgilam tereḷ ulida Vitarāṅga nuti gayyutta nindirppudem i ā-  
mahātmyakkey aty-ās'charyyam āge Sivakōṭi-mahārājan bhavyan  
appudarin nijānūṇam beras ā-muni-mukhyara s'ri-pālakkam poḍevatt  
irppudun Mahāvīra-Varddhamaṇa-paryyantun nuti geydu kai yatti-  
koṇḍu parasey arasam sad-dharmma-svarūpanam savistarām kēḷdu  
samsāra-s'arira-bhōga-nirvrēgadini S'rīkaṇṭhan emba autāṅge rāja-  
man ittu S'ivāyanam gūḍiy ā-muni-aralliyē Jina-dīksheyan āntu  
Sivakōṭiy-āchāryyar āgi Rāsamālādy anēka-s'āstra-pravaridhāḷar  
ādar ā-mahātmyadin kalambar aru-vrata-dhārigal ālaru i kelaru  
samyaktvamāṁ kaikoṇḍar ābhāvi-tīrtthakaran appa Samantabhadra-  
svāmigaḷu punar dīkshe goḍḍu tapas sāmartyadim chatur-āṅga-  
chāraṇamāṁ padedu Ratnakaraḷādī Jināgama-purāṇamāṁ  
pēḷi Syādvāda-rādigaḷ āgiramāḷiy oḍedaru i



buildings erected by Bharatamayya. Two kings or local chieftains, Hariyana and Māṇikya Dēva, were Puru Paṇḍita's lay-disciples, and he died in S'aka 1320, the year Īśvara, (A.D. 1398). His disciple Abhinava Paṇḍita Dēva Sūri and others set up his tomb, and Arhad-dāsa composed this inscription in his honour.

No. 126, which comes next, is a brief statement in two lines that Harihara Rāya, that is, the second king of Vijayanagar of that name, died in the year Tāraṇa. This would be equivalent to A.D. 1404. But according to the received accounts Harihara II ended his reign in 1401. The present inscription is therefore of special importance.

We now come to No. 106, dated in S'aka 1331, the year Virōdhi, (A.D. 1409). It records a grant for the worship of Gommaṭa by Māyanna, who belonged to Gaṅgavati, a place in Jayatipura (perhaps Jayantipura or Banavasi), in the Kaṇṇaṭaka country.

The next inscription is No. 108, dated in S'aka 1355, the year Paridhāvi, (A.D. 1433). Its object is to record the death of S'rutamuni and the erection of his tomb, but it contains a long account of gurus from the beginning corresponding generally with that given in No. 105 already described. It was the composition of the poet Maṅga Rāja. He is known from his work the *Maṅga Rāja Nighaṇṭu*, written in A.D. 1398, and is distinguished as Abhinava Maṅga Rāja from a Maṅga Rāja who wrote a *Harivaṃśa* and other works about two centuries before.

One of the earlier verses contains a curious comparison of the Jaina faith with a ship, and mentions its bilge-water, its cabins, its painted sides, and its wells or tanks of water. This is a somewhat earlier date than we should expect to find an acquaintance with such particulars, as it was not till 1498 that the earliest European expedition under Vasco de Gama arrived off the Indian coast at Calicut. And even the embassy to Vijayanagar of the Persian ambassador Abd-ur-Razzāk, who also came to Calicut, was not till 1442.

In the account of Pūjyapāda, the inscription gives some new information in stating that he was unrivalled as a dispenser of medicine (*apratimaushadharddhiḥ*), and that the water in which his feet were bathed could turn iron into gold. A reference is also made to his visit to Vidēha (Tirhut in Behar), already described at p. 42.

The origin of the four saṅghas is not definitely attributed to Arhadbali as in No. 105, but they are said to have been formed by the body of yōgis who arose in the line of Akalaṅka. The cure of king Ballāla by Chārukīrtti (as stated in No. 105) is mentioned, but it is further added that diseases were healed from contact of the air which had but touched his body. Paṇḍita is described as not only taking up his residence at Beḷgoḷa but as being specially attached to the Nagara Jinālaya.

Nos. 127 and 125 come next. They are probably the same, but 127 was commenced and not completed. From 125 we learn that Dēva Rāt, that is Dēva Rāya, the king so named of Vijayanagar, died in the year Kahaḡa, which would correspond with A.D. 1446. But according to the received accounts Dēva Rāya reigned till 1451. Here again, as in 126, we have important information.

The next inscription, No. 103, is dated S'aka 1432, the year S'ukla, (A.D. 1510). It states that Channa Bommarasa, supporter of the *bhavya-jāna*, the blessed, (i. e. the Jains) in Naṇḡarāyapaṭṇa,<sup>9</sup> brother of the minister to king Chaṅgāla Dēva,<sup>10</sup> repaired the upper storey (*balli-vādava*) of the buildings attached to Gommaṭa svāmi.

<sup>9</sup> In the east of Coorg.

<sup>10</sup> This is the king of whom the story resembling that of Midas is related, that his right ear was like that of an ass, a secret known to none but himself and the barber who shaved him. The possession of the secret so troubled the latter that to relieve himself he whispered it to the sandal tree in the courtyard of the palace, under which the king was accustomed to be shaved. Some time after, the

king being pleased with the performance of some tumblers, at their request presented them with the sandal tree in the courtyard for the purpose of making a drum. They cut down the tree and made the drum. But when it was beaten it gave forth no other sound than the words the barber had whispered to the tree and thus the secret became everywhere known. See *Mysore and Coorg*, Vol. II, 224 under Beṭṭadpur.



No. 134 is dated in Naudana, probably A.D. 1532. It relates how Gommatanna, disciple of the *hiri-Aryya* of Gerasoppe, had repairs done to five bastis, namely the Chikka basti on the small hill (it is not clear what basti this means), three in Baḍagavāgil (or perhaps at the north gate), and the Mangāyi basti.

Nos. 99 to 102 are short inscriptions, dated S'aka 1459, the year Viḷambi, (A.D. 1537), recording grants made by various mortgagees in consideration of their mortgages being released by a merchant named Chaūṇḍa Setṭi of Gerasoppe.

In No. 135 is the record of the visit of some holy women from Gerasoppe in the year Vikāri, probably A.D. 1539.

Nos. 84 and 140 are alike, the former being engraved on stone and the latter on copper. With them we are brought to the time of the Mysore Rājas. They are dated in S'aka 1556, the year Bhāva, (A.D. 1634). Chāma Rāja Wodeyar of Mysore, finding that the temple lands of Belgoḷa had been for a long time mortgaged to certain Jaina merchants, sent for the latter and proposed to pay off the mortgage, the effect of which would of course be that the lands would be escheated to the State. To escape from the odium of having caused such an alienation, the merchants unanimously agreed to release the mortgages as a work of merit and to grant them for the support of their faith.

The whole transaction is related somewhat more in detail in the version on the copper plate, No. 140, while a strict prohibition is added against any of the priests mortgaging the temple lands in future and against any one who should grant them mortgages thereon, calling upon the rulers of the country to interfere to prevent it.

No. 142, engraved on the rock near the burning ground of the deceased gurus, is dated in S'aka 1565, the year Sobhānu, (A.D. 1643). It records the death there of Chārukirtti-paṇḍita-yati, also called Traividyā-chakrēśvara.

No. 118 is in Nāgarī characters, and dated S'aka 1570, the year Sarvadhāri, (A.D. 1648). The language is Mahratti or Gujarati, and the object of the inscription is to record the erection of the Chovvisa-tīrthankara basti, also called the Hosa-basti or new basti, an insignificant little building on the big hill.

Inscription No. 117 consists of a few lines cut on the rock to record the visit of some devotee in the year Saumya (? A.D. 1669).

No. 116 is of the same character and is dated in S'aka 1602, the year Siddhārthi, (A.D. 1680).

Inscription No. 83 is dated in S'aka 1645, the year S'obhakrit, (A.D. 1723), and states how Dodḍa Kṛishṇa Rāja Wodeyar of Mysore paid a visit to Belgoḷa and, being greatly struck with the image of Gommatā Jina, renewed to it the grant of Belgoḷa and presented other villages.

No. 121 records the erection in the year Siddhārthi, (probably A.D. 1739), of a little maṇṭapa called the Brahma Dēva maṇṭapa, situated near the beginning of the ascent up the big hill. It was built by a gaṇḍa of Hirisāri, perhaps the present village of Hiresāve, a few miles to the north-east of S'ravana Belgoḷa.

Inscription No. 72 is cut on the rock a little distance in front of Bhadrabāhu's cave. It is dated in S'aka 1731, the year S'ukla, (A.D. 1809), and states that Ajitakīrtti expired at that spot after fasting for a month. This is the latest recorded instance at S'ravana Belgoḷa of the performance of sallēkhana.



No. 123 relates that Channanna, the son of a merchant, erected the maṇṭapa and a pond named <sup>A</sup>Adi-tirtha. The inscription is a most degenerate production and quite unworthy of a place among so many beautiful specimens of composition. Its date may be about A.D. 1810.

No. 98 is dated in S'aka 1748, the year Vyaya, (A.D. 1826), and is a grant made in the reign of Kṛishṇa Rāja Wodeyar of Mysore by Puṭṭa Dēvarājai arasa, son of Dēvarājai arasa, bakshi of the body-guard, kandāchār and savār kachēri, that is, head of the military department, in commemoration of the death of his father, which took place on the day for the head anointing of Gommatēsvara.<sup>1</sup>

We at length come to No. 141, the latest of these interesting inscriptions, dated in S'aka 1752, the year Vikṛiti, (A.D. 1830). It is also stated to be 2,493 years after the final beatitude (or death) of Varddhamāna and the year 1888 of Vikramārka. The former date would give us B.C. 663 as the date of Varddhamāna's decease, which is the traditional date. But on this point see above, p. 11.

The grant is one made by Kṛishṇa Rāja Wodeyar of Mysore, confirming to the use of Gommatēsvara and of the various Jaina temples and guru's maṭha at Belguḷa four villages which during his minority had been granted by Pūrṇāryya, (the well known Dewan Pūrnaiya or Poorniah).

In describing the donee, Chārukirtti paṇḍita, he is called occupant of the throne of the Dilli, Hēmādri, Sudhā, Saṅgita, Svētāpura, Kshēmavēṇu and Belguḷa samsthānas. The mandates of the guru are in fact to this day issued to these places, which are identified as follows. Dilli is Delhi, where there are many Jainas (see above under No. 136); Hēmādri, also called Kanakādri, is Maleyur in Chāmrājnagar taluq; Sudhā is Sôde in North Kanara; Saṅgitapura is the Sanskrit of Hāḍuvalli, a place in Dharwar; Svētāpura is Bilige in North Kanara; Kshēmavēṇu is Māḍu Bidari in South Kanara.

A few other inscriptions, roughly cut on the pavement close to the enclosure occupied by the colossal image, are apparently in Gujarati and are believed to contain records of some modern unimportant donations to the god. These have not been translated, but the accompanying illustration represents two of the best engraved.

<sup>1</sup> See above, p. 30.





## APPENDIX A.

## TABLE OF THE GAṄGA KINGS,

*embodying the latest information obtained by me, taken entirely from inscriptions.*

Date A.D.

1. Kōṅguṇi-Varmma<sup>A</sup>, Dharmma-mahādhirāja<sup>1</sup>  
of the Kāṇvāyana gōtra .. .. .  
aided in establishing his kingdom by his guru Simha-Nandi  
cut through a pillar of stone with a single stroke of his sword  
was (dwelling) in the great city of Kuvaḷāla (Kolar)  
had the banner of a peacock's tail  
consecrated to conquer the Bāṇa maṇḍala  
master of countries born from the rapidity of his own victories  
adorned with wounds obtained in battle.
2. Madhava .. .. .  
a touchstone for (testing) gold the learned and poets  
skilled among those who expound and practise the science of politics  
wrote a commentary on the *dattaka sūtra* or law of adoption.
3. Hari-Varmma .. .. . 247—268..  
used elephants in war  
of great wealth acquired by the use of the bow
4. Vishnu-Gopa .. .. .  
devoted to the worship of gurus, cows and Brahmans  
his mental energy unimpaired to the end of life.
5. Madhava .. .. . —425  
married the sister of the Kadamba king Kṛishṇa-Varmma  
his two arms grown stout and hard with athletic exercises  
eager to raise the ox of merit out of the mire of the Kālī yuga  
reviver of donations for long-ceased festivals of the gods and Brahman  
endowments.
6. Avinita, Kōṅgaṇi .. .. . 425—478  
crowned while an infant in his mother's lap  
married the daughter of Skanda-Varmma, Rājā of Punnād  
like Vaivasvata Manu in protecting the South in the maintenance of  
castes and religious orders.

<sup>1</sup> These names are assumed as titles by all the kings of the dynasty to the end.

The name Kōṅgaṇi takes the forms Kōṅguṇi (used by the

grammarian Nāga-Varmma), Kōṅgoṇi, Kōṅgiṇi, and Kōṅgaṇi, the last the most common.

Each king is the son of his predecessor unless otherwise stated.



7. Durvvinita, Kōṅgaṇi-vṛiddha .. .. . 478—513..  
taught by the author of *S'abdāvatāra*, i. e. Pūjyapāda  
wrote a commentary on 15 sargas of the *Kirātārjunīya*  
fought sanguinary wars for the possession of Andari, Ālattūr, Paurulare,  
Pennagara, &c.  
ruled over Pānād and Punnād  
like Vaivasvata Manu in protecting the castes and religious orders of the  
South.
8. Mushkara, Mōkkara, Kōṅgaṇi-vṛiddha  
married the daughter of the Sindhu Rājā  
groups of clustering savages did homage at his feet.
9. S'ri Vikrama, Kōṅgaṇi-vṛiddha  
skilled among those who teach and practise the science of politics in all  
its branches.
10. Bhū Vikrama, S'ri Vallabha, Bhūri Vikrama  
defeated the Pallava king in the great battle of Vilanda, carried off his  
women and took all his country  
his chest scarred with wounds obtained in battle from the tusks of ele-  
phants.
11. S'ivamārā, Nava Kāma, Nava Chōka, ? Nava Lōka Kambayya  
younger brother of Bhū Vikrama.
12. Marasiṃha<sup>2</sup> .. .. . —727  
protected Dīndikōj Eriga and Nāga Daṇḍa, one of them a refugee from  
Amōgha-varsha  
cut a piece of bone out of his body from a wound received in the battle  
of Vaimbalguli and sent it to the waters of the Ganges  
defeated the Pāṇḍya king Varaguṇa in the great battle of S'ripurambi  
but lost his life in saving his friend Aparājita.
13. S'ri Puruṣa, Prithuvī Kōṅgaṇi, Kēsari, Muttarasa .. .. . 727—804  
his queen was S'rījā  
was living at Mānyapura  
restored the Bāṇa line of kings in the person of Hasti Malla  
contemporary with the Chōla king Vira Nārāyaṇa.  
His sons S'ivamārā; Duggamārā, Ereyappa or Mareyappa; and Lōkā-  
ditya were governors under him during his reign.
14. S'ivamārā, Kōṅgaṇi mahārājādhirāja paramēśvara .. .. . 804—814  
the Rāshtrakūṭa king Nirupama or Dhārā-varsha defeats and  
imprisons Gaṅga, who had never been conquered before .. ? 805  
Prabhūta-varsha or Gōvinda, son of Nirupama, releases him, but  
has to confine him again on account of his hostility .. 807

<sup>2</sup> The inscriptions are not clear as to the history at this point. The achievements here put down to Mārasimha may perhaps belong to his predecessor S'ivamārā (No. 11).

Also there may have been two kings called Prithivipati, one immediately before and one immediately after Mārasimha. But S'ri Puruṣa is said to be the grandson of S'ivamārā.



- Châki Râja, ? viceroy of the Râshtrakûtas, ruling the Gaṅga  
maṇḍala in (or ?till) .. .. . 813
- Sivamâra, (? having escaped), defeats the combined Râshtrakûta, Châ-  
lukya and Haihaya army, encamped at Mudugundûr under Vallabha,  
i. e. Gôvinda
- the two anointed kings, Gôvinda of the Râshtrakûta line (whose reign  
ended in 814 A.D.) and Nandi-varmmâ of the Pallava line, unite in the  
coronation-anointing of Sivamâra, and with their own hands place a  
diadem on his brow
- a long war took place between the Eastern Châlukyas and the allied  
Gaṅgas and Rattas, in which 108 battles were fought in 12 years.
15. Vijayaditya .. .. . —869  
the brother of Sivamâra.
16. Raja Malla, Satya Vakya, Kōṅṇi-Varmmâ, Dharmma-mahârâjâdhirâja, .. 869—? 893  
Permmanadi<sup>3</sup>  
lord of the city of Kôvalâla, lord of Nandagiri<sup>3</sup>  
he recovered from the Râshtrakûtas the world which they had stolen  
and kept for a long time  
Bûtarasa was yuva-râja in 870  
a son called Raṇa-Vikramayya was perhaps the same.
17. Niti-Mârgga, Satya Vâkya, Râcha-malla, Nanniya Gaṅga .. .. ? 893—? 916  
Noḷambâdhirâja of the Pallava line was a governor under him.
18. Ereyappa, Râja Malla, Râcha Malla .. .. . ? 916—921
19. Satya Vakya, Râcha Malla, Nanniya Gaṅga, Jayad-uttaraṅga, Gaṅga Gaṅgêya<sup>4</sup> 921—963  
his daughter was married to the son of the Râshtrakûta king  
Kṛishṇa Râja or Kannara Dêva  
the Gaṅga territory extended to the north over Banavase,  
Belvola and other provinces, by the favour of Kṛishṇa Râja,  
whose governor Bûtuga rebelled against him and was slain.
20. Marasiṃha, Satya Vâkya, Noḷamba-kulântaka-Dêva.. .. 963—974  
made an expedition against the Gurjjara Râja, at the request of the  
Chôḷântaka king Kṛishṇa Râja Râshtrakûta  
was a terror to the Châlukya prince Râjâditya.
21. Raja Malla, Râcha Malla, Satya Vâkya .. .. . 974—984  
his younger brother Rakkasa, annana baṇṭa, was governor under him  
his minister Châmunda Râya, erected the colossal statue of Gommatê-  
śvara at S'ravaṇa Belgola.
22. Gaṅga, Rakkasa, Râcha Malla .. .. . 984—999
23. Niti-Mârgga, Jayad-ankakâra, Kōṅṇi-vedēga, Kâvēri-vallabha .. 999—

The succeeding kings, to the end, take one or all of these names and titles: the original Dharmma-mahârâjâ from this time becomes in every case Dharmma-mahârâjâdhirâja. But even at an earlier period we find an occasional use of a similar title, for Sivamâra

(No. 14) and somewhat later, Niti Mârgga (No. 17) are called mahârâjâdhirâja paramêśvara.

<sup>4</sup> These titles are taken indiscriminately by the succeeding kings, but Jayad-uttaraṅga is varied into Jagad-uttaraṅga, Jasad-uttaraṅga, &c.





24. Gaṅgarasa, Satya Vākya .. .. . .. 1022—1064  
 the Gaṅga princess Mailala Dēvi was the chief queen of the Chālukya  
 monarch Sômēs'vara, who ruled 1042—1068; and his two sons by  
 her take all the Gaṅga titles.

The Gaṅga empire was overthrown by the conquests of Rājendra Chōla,  
 whose army took the capital city of Talakāḍ about 1064.

- Gaṅgarasa a governor under the Hoysaḷas 1065  
 Udayāditya, Gaṅga Perminanādi, Bhuvanaika-vīra, was a distinguished general and  
 governor under the two Chālukya kings whose mother was a Gaṅga  
 princess as above mentioned, namely Bhuvanaika Malla and Vikramā-  
 ditya Tribhuvana Malla .. .. . 1070—1102..  
 Gaṅga Rāja, minister and general under the Hoysaḷa king Viṣṇu-varddhana,  
 recovered Talakāḍ by attacking and defeating Adiyamā the Chōla  
 governor of the place, and handed it over to Viṣṇu-varddhana, who  
 thence assumed the title of Vīra Gaṅga.  
 He also defeated the army of Chālukya Tribhuvana Malla in a night  
 attack at Kannegāla and was instrumental in making the Hoysaḷa  
 king independent .. .. . 1113—1133  
 Ekkalarasa, a moon in raising the fortunes of the Gaṅga family  
 mentioned under the Kalachurya king Bijjala .. .. . —1158  
 Tailaha Dēvarasa, his son, with same title  
 mentioned under the Kalachurya kings Samkama Dēva and Āhava  
 Malla .. .. . 1158—1181  
 Uttama Chōla-Gaṅga, Kāvērī-Vallabha, Gaṅga Perumāl, Vīra Gaṅga,  
 lord of the city of Kuvalāla, lord of Nandagiri  
 established himself in the east of Mysore .. .. . 1217—1225  
 His sons were Vikrama Gaṅga and Mārappa.  
 Meanwhile Chōla-Gaṅga founded the line of Gaṅga or Gāṅga kings in Kaḷiṅga  
 in 1077 or 1132 and they held the sovereignty of that country down to 1534  
 Also a Chōla-Gāṅga<sup>5</sup> from Kaḷiṅga was ruling in Ceylon in 1196.  
 Gaṅga Rāja founded the principality of Sivasamudram about .. .. . 1550  
 he was succeeded by Nandi Rāja, and he by Gaṅga Rāja,  
 with whom the name disappears from history.

<sup>5</sup> He was the nephew of Nissanta Malla, from Kaḷiṅga, who was  
 ruling in Ceylon in 1187. The latter was succeeded in Ceylon by  
 his brother, Vikrama Bāhu, ruling in 1196, and he by his son Chōla  
 Gaṅga, ruling in the same year. After him came Lilāvatī, widow

of a former king Parākrama Bāhu, in 1197, and then Sāhasa-Malla,  
 † brother of Nissanta Malla, in 1200, followed by Kalyāṇavatī, widow  
 of Nissanta Malla, in 1202. (Rhys Davids, *Ancient coins and mea-  
 sures of Ceylon, in International Numismata Orientalia*).





## APPENDIX B.

TABLE OF THE RÂSHṬRAKŪṬA OR RÂṬṬA KINGS.<sup>1</sup>

	Date A.D.
Krishṇa, Akāla-varsha .. .. . a former mantri of his made a grant in the Gaṅga territories, with the sanction of the Gaṅga king Avinita, in A.D. 466.	? 450
Indra, son of Krishṇa .. .. . defeated by the Chalukya king Jayasimha.	? 460
Govinda, Appāyika Gōvinda .. .. . came from the north and attacked the Chalukyas, but was repulsed by Pulikēśi.	? 610
1. Dantivarmma. <sup>2</sup>	
2. Indra.	
3. Gōvinda.	
4. Karka, Kakka.	
5. Indra married a Chalukya princess.	
6. Dantidurga, Dantivarmma, Khadgavalōka, Prithivī-vallabha, Vairamēgha .. .. . his victorious elephants ploughed up the banks of the Rēvā or Narmadā became supreme by conquering Vallabha defeated the army of the Karpātaka (? that of the Chalukya king Kirttivarmma), which had dispersed the kings of Kāñchi, the Chōlas, Pāndyas, S'ā Harsha and Vajrata.	—753
7. Krishṇa, <sup>3</sup> Akāla-varsha, Vallabha, S'ubhatuṅga, Kannara .. .. . drove out the Chalukyas conquered Rāhapa and gained the titles Rājādhirāja paramēśvara erected a most beautiful Śiva temple at Elāpura (Elura : ? the Kailāsa).	753—778?
8. Govinda, Prabhūta-varsha, Vallabha dethroned by his younger brother.	
9. Dhruva, <sup>4</sup> Dhora, Dhārā-varsha, Nirupama, Kali-vallabha, Iddha-tējas defeated and imprisoned the impetuous Gaṅga, who had never been conquered before.	

<sup>1</sup> Compiled in great measure from inscriptions published by Dr. Bühler and Mr. Fleet (*Ind. Ant.* VI, XII; *Kan. Dyn. of Ho. Pres.*)  
Each is the son of his predecessor unless otherwise stated.

<sup>2</sup> It is only from this point that we have a connected account of the line.

<sup>3</sup> Younger brother of Indra (No. 5.)

<sup>4</sup> Younger brother of Gōvinda (No. 8.)



Date A.D.

10. <sup>A</sup>Govinda, Prabhūta-varsha, Jagattuṅga, Vallabha-narēndra, S'ri-vallabha, Prithivī-vallabha, Atiśaya-dhavaḷa, Kirtti-Nārāyaṇa .. .. 803—81  
conquered the Kēralas, Mālavas, S'auṭas, Gurjaras, and the kings of Chitrakūṭa (in Bandalkhand)  
took away from his enemies (the Chāḷukyas) the emblems of the Gaṅgā and Yamunā  
released Gaṅga from his long and painful imprisonment, but had to imprison him again on account of his hostility  
took tribute from Dantiga, the ruler of Kāñchi  
worshipped by the lords of Vaṅga, Aṅga, Magadha, Mālava and Veṅgi  
the ruler of Veṅgi, probably Vijayāditya Narēndra-mṛiga-rāja, was compelled to build the walls of a town or fortress for him  
gave the newly acquired province of Lāṭa (in Gujarat) to his younger brother Indra  
in conjunction with the Pallava king Nandi-varmmā, placed the Gaṅga king S'ivamāra again on his throne  
was residing at Mayūrakhaṇḍi (Morkhand in Nasik).
11. S'arva<sup>5</sup> (? Karka), Amōgha-varsha, Nṛipatuṅga .. .. 814—867  
defeated the Chāḷukyas, who made peace with him at Viṅguvalli  
his capital was at Mānyakhēṭa (Mālkhed in the Nizām's Dominions)  
presented the Koṅkaṇa to Kapardi of the Silāhāra family  
voluntarily retired from the throne (*vivēkāt tyakta-rājyaḥ*)  
wrote the Kavirājamārgalāṅkāra and other works.
12. Kṛishṇa, Akāla-varsha, Kannara, Kandara-vallabha, Kṛishṇa-vallabha .. 875—911  
married the daughter of Kokkala, king of Chēdi, of the Kalachuri family of Tripura or Tewar  
continued wars with the Eastern Chāḷukyas.
13. (? <sup>A</sup>Govinda), Jagattuṅga, Prabhūta-varsha .. .. —929  
married first Lakshmī, daughter of Raṇa-vigraha, son of Kokkala  
" second Gōvindāmbā, daughter of Saṅkaragaṇa (? the same as Raṇa-vigraha).
14. Indra, Nitya-varsha .. .. 916  
married Dvijāmbā, daughter of Ammana, son of Arjuna, son of Kokkala.
15. <sup>A</sup>Gōvinda, Suvarṇa-varsha, Vallabha-narēndra, Gojjiga, Nṛipatuṅga, Vira-Nārāyaṇa, Raṭṭa-Kandarppa .. .. 930—933
16. Kṛishṇa<sup>6</sup>
17. Amogha-varsha<sup>7</sup>  
married Kuṇḍaka Dēvī, daughter of Yuvā Rāja, probably of the Kalachuri family of Tripura.
18. Khottiga,<sup>8</sup> Kottiga, Nitya-varsha .. .. —971

<sup>5</sup> On the analogy of all the other Amōgha-varshas this name should be Karka.

<sup>6</sup> Son of Jagattuṅga (No. 13) by his second wife.

<sup>7</sup> Younger brother of Kṛishṇa (No. 16).

<sup>8</sup> There being no probability of Kottiga leaving any issue, first his younger brother Kṛishṇa was joined with him in the government, and then the latter's son Kakka. Fleet, *Ind. Ant.* XII, 255.



19. Kṛishṇa,<sup>9</sup> Kannara, Akāla-varsha, Nirupama .. ..  
 sent an expedition against Gurjara under the Gaṅga king Mārasimha  
 defeated the Chōla prince Rājāditya. .. 945—956
20. Kakka, Karka, Amōgha-varsha, Kakkala, Karkara, Vallabha-Narēndra, Nṛipatuṅga —973  
 married the daughter of the Gaṅga king Rācha-malla  
 conquered the Gurjara, Hūṇa, Chōla and Pāṇḍya kings  
 was defeated and probably slain by the Western Chālukya king Taila  
 His daughter Jākabbe or Jākala Dēvī was married to Taila  
 His son Indra, Raṭṭa-Kandarppa, Rāja-mārttāṇḍa, Kirtti-Nārāyaṇa,  
 died at S'ravaṇa Belgoḷa in .. .. 982

<sup>9</sup> Younger brother of Khotṭiga.





75

CSL

*List of the Inscriptions in chronological order.*

<i>Date.</i>	<i>Final purport of the inscription.</i>	<i>No.</i>
B.C.—	Death of Bhadrabâhu .. .. .	1
A.D.—	„ various gurus and others, by vow of <i>sallekhana</i> .. .. .	2—21
c 670	Grant by the son of the ? Gaṅga king S'ri-Ballabha .. .. .	23, 26—35
973	Achievements of the Gaṅga king Mârasimha .. .. .	24
c 974	Death of Gunti, wife of Loka Vidyâdhara .. .. .	38
„ 975	„ Bâyiga, guardian of the Gaṅga prince Rakkasa .. .. .	61
„ 980	Arittô Nêmi has a statue made .. .. .	60
982	Death of the Raṭṭa or Râshtrakûṭa prince Indra Râja .. .. .	25
982	„ Pilla, Râja-chûḍâmani .. .. .	57
c 983	Châmuṇḍa Râya sets up the colossal image of Gommaṭa .. .. .	58
„ 983	Praise of the Jina dharma, on pedestal of the image .. .. .	75, 76
„ 983	„ mouth of the water conduit .. .. .	77
„ 983	Achievements of Châmuṇḍa Râya .. .. .	79
„ 995	Châmuṇḍa Râya's son erects Châmuṇḍa Râya basti .. .. .	109
1062	Relates to some member of the Kâshṭa saṅgha .. .. .	67
—	Praise of Garuḍa Kêsari Râja and another .. .. .	119
c 1090	Jinachandra worships in Bhadrabâhu's cave .. .. .	36, 37
1113	Death of Bûchi Râja .. .. .	71
1115	„ Mēghachandra-traividya-dēva .. .. .	46
c 1115	A succession of Jaina gurus, down to Bâlachandra-muni .. .. .	47
1116	Gaṅga Râja builds the enclosure round Gommaṭa .. .. .	55
1116	„ „ S'âsana basti .. .. .	75, 76
1116	„ „ Kattale basti, for his mother .. .. .	65
1116	Gaṅga Râja's wife builds the Eraḍu-katte basti .. .. .	64
1117	Gaṅga Râja makes a grant for the above .. .. .	63
1117	do do .. .. .	45
1119	Death of Mânkabbe ganti .. .. .	59
1120	„ Dēmiyakka, sister of Bûchi Râja .. .. .	139
1121	„ Pôchikavve, mother of Gaṅga Râja .. .. .	49
1122	„ Lakshmî, wife do .. .. .	44
1123	„ S'ubhachandra, guru do .. .. .	48
1123	S'ântala Dēvi builds the Gandha-vârâṇa basti .. .. .	43
1123	do do .. .. .	56
1128	Death of Mallishêna muni: contains a very full and important account of Jaina gurus .. .. .	62
1123	Death of Hoysala Setti .. .. .	54
c 1130	Grant by merchants for Gommaṭa .. .. .	68
1131	Death of S'ântala Dēvi, queen of the Hoysala king Vishṇu-varddhana .. .. .	143
		53





<i>Date.</i>	<i>Final purport of the inscription.</i>	<i>No.</i>
A.D. c 1135	Death of <sup>A</sup> Echi Râja, nephew of Gaṅga Râja .. ..	144
„ 1135	Gaṅga Râja's son builds Châmuṇḍa Râya basti .. ..	66
„ 1138	Bharatamayya erects entrance and stairs for Gommaṭa .. ..	115
1139	Death of perggade Siṅgimayya .. ..	52
1139	„ Bala Dêva daṇḍanâyaka, father of the above .. ..	51
1146	„ Prabhâchandra-siddhânta-dêva, guru to S'ântala Dêvi .. ..	50
1160	Huḷḷa Râja builds the Bhaṇḍâra basti .. ..	138
1160	„ has the grants to Gommaṭa confirmed by the Hoysala king Narasimha .. ..	137a
1160	do do .. ..	80
1163	Death of Dêvakirtti-panḍita-dêva .. ..	39
1163	Huḷḷa Râja erects a tomb for Dêvakirtti .. ..	40
1171	Gommaṭa Setṭi makes grants for Gommaṭa .. ..	81
1177	Nâga Dêva erects a tomb for Nayakirtti-yôgi .. ..	42
c 1177	Visit of company of gurus to Gommaṭa .. ..	113
„ 1180	A panegyric of Gommaṭa, by the poet Sujanôttama .. ..	85
„ 1180	Bamma Setṭi has the Yakshi dêvatî made .. ..	104
„ 1180	Heggade Kaṇṇa has a yaksha made .. ..	110
„ 1180	Nâga Dêva makes the Nâgasamudra tank .. ..	122
„ 1181	Huḷḷa Râja has the grants to Gommaṭa confirmed by the Hoysala king Vira-Ballâla .. ..	90
„ 1181	Grants by merchants for Gommaṭa .. ..	91, 92
1182	Grant by the Hoysala king Vira Ballâla, at the request of the wife of Chandramauli .. ..	124
1182	do do .. ..	107
c 1185	Praises of Bâlachandra-dêva .. ..	69, 70
1196	Nâga Dêva builds the Nagara Jinâlaya .. ..	130
c 1196	Basava Setṭi sets up the 24 Tirthankaras, and his sons make screens for them .. ..	78
„ 1196	Grants by merchants for the above .. ..	86, 87
„ 1214	Vira Pallava's son visits Gommaṭa .. ..	120
—	Abhayanandi's visit .. ..	22
? 1217	Maleyâla S'aṅkara's visit .. ..	73
? 1246	Mariyâla Permmâḍi Nâyaka's visit .. ..	74
? 1256	Grants for Gommaṭa .. ..	88
? 1258	do .. ..	89
1266	Settlement of dues in time of the Hoysala king Sômêśvara .. ..	128
1273	Grants by merchants for Gommaṭa, &c. in time of the Hoysala king Nârasimha (III) .. ..	96
? 1274	do do .. ..	93-95, 97
1278	Grants by various for Bhaṇḍâra basti .. ..	137b



<i>Date.</i>	<i>Final purport of the inscription.</i>	<i>No.</i>
A.D. 1280	Grants by citizens of Belgūḷa for Nagara Jinālaya	131a
1283	do do ..	129
1288	„ citizens of Jinanāthapura do ..	131b
1296	„ for Bhaṇḍāra basti ..	137c
1313	Death of S'ubhachandra-muni ..	41
1362	Irugappa confirms the grants to Gommaṭa under the Vijayanagar king Bukka Rāya ..	82
1368	Bukka Rāya reconciles the Jainas and the Vaishṇavas ..	136
1373	Varddhamaṇa-svāmi erects (a tomb) for Samaya-Malla-dēva ..	111
1375	Death of Hēmachandra-kīrtti-dēva ..	112
? 1376	„ Padmanandi-dēva ..	114
c 1390	Maṅgāyi erects the Maṅgāyi basti ..	132
„ 1390	Grants by gauḍas for do ..	133
1398	Death of Puru Paṇḍita ; contains a full account of Jaina gurus ..	105
1404	„ the Vijayanagar king Harihara Rāya ..	126
1409	Grant by gauḍas for Gommaṭa ..	106
1433	Death of S'rutamuni : inscription composed by the poet Maṅga Rāja ..	108
1446	„ the Vijayanagar king Dēva Rāya ..	125, 127
1510	Chāṅgāla Dēva's minister's son repairs Gommaṭa's buildings ..	103
? 1532	Gummaṭanna repairs Maṅgāyi and other bastis ..	134
1537	Grants by various on release of their mortgages by Chayūḍi Setṭi of Gerasoppe ..	99-102
? 1539	Visit of women from Gerasoppe ..	135
1634	Chāma Rāja Voḍeyar of Mysore releases the temple lands from mortgage ..	84, 140
1643	Death of Chārukīrtti-panḍita-yati ..	142
1648	Erection of Chavviṣa Tirthaṅkara basti ..	118
? 1669	A visit to Gommaṭa ..	117
1680	„ of women to Gommaṭa ..	116
? 1723	Doḍḍa Kṛishṇa Rāja Voḍeyar of Mysore makes grants for Gommaṭa ..	83
? 1739	Raṅgayya builds the Brahma Dēva maṇṭapa ..	121
1809	Death of Aditakīrtti-dēva ..	72
c 1820	Channayya's pond made ..	123
1826	Kṛishṇa Rāja Voḍeyar's body-guard bakshi makes a grant ..	98
1830	Kṛishṇa Rāja Voḍeyar of Mysore confirms grants by Pūrṇayya ..	141



TEXT : in Roman Characters.

INSCRIPTIONS ON CHANDRA GIRI.

Rock Inscriptions to the south of Pârśvanâtha basti.

1

Svasti || Jitam bhagavatâ śrīmad-dharmma-tīrttha-vidhāyinaḥ |  
Varddhamānēna samprāpta-siddhi-saukhyāmrītātmanā ||  
lōkālōka-dvayādihāra-vastu sthāśnu charishṇu cha |  
sach-chid-âlōka-śaktiḥ svā vyaśnutē yasya kēvalā ||  
jagaty achintya-māhātmya-pūjātīśayam īyushaḥ |  
tīrttha-kṛinnāma-puṇyaugha-mahārhanṭyam upēyushaḥ ||  
tadanu śrī-Viśālē yaj jayaty adya jagaddhitam |  
tasya śāsanam avyājam prajādi-mata-śāsanam ||

Atha khalu sakala-jagad-udaya-karaṇōditātīśaya-guṇāspadibhūta-parama-Jina-śāśana-saras-samabhi-  
varddhitā-bhavya-jana-kamala-vikasana-vitimira-guṇa-kiraṇa-sahasra-mahōti-Mahāvīra-savitari parinir-  
vṛitē bhagavat-paramarshi-Gautama-gaṇadhara-sākshāch-chhishya-Lōhāryya-Jambu-Vishṇudēv-Āpa-  
rājita-Gōvardhana-Bhadrabāhu-Viśākha-Prōsthila-Kshatrikāryya-Jayanāma-Siddhārttha-Dhritishēna-  
Buddhilādi-guru-paramparīṇa kramābhyāgata-mahā-purusha-santati-samavadyōtitanvaya-Bhadrabāhu-  
svāminā Ujjayinyām aśtāṅga-mahā-nimitta-tatvajñēna trai-kālyā-darśinā nimittēna dvādaśa-samvat-  
sara-kāla-vaishamyam upalabhya kathitē sarvas-saṅgha uttarā-pathād dakṣiṇā-patnam prasthitāḥ  
ārshēnaiva janapadam anēka-grāma-śata-saukhyam uditā-jana-dhana-kanaka-sasya-gō-mahishājāvikala-  
samākīrṇam prāptavān atah āchāryyaḥ Prabhāchandrēnāmāvanitala-lalāma-bhūtē 'thāsmīn Kaṭava-  
pra-nāmakōpalakṣhitē vividha-taruvāra-kusuma-dalāvali-vikachanā-śabala-vipula-sajala-jalada-nivaha-  
nilōpala-talē varāha-dvīpi-vyāghraksha-tarakshu-vyāḷa-mṛiga-kulōpachitōpatyakā kandara-darī-mahā-  
guhā-gahanābhōgavati-samuttuṅga-śrīṅgē Śikharīṇi jīvita-śēsham alpatara-kālam avabuddhyādhanāḥ  
suchakitaḥ tapas-samādhim ārādhayitum āprichchīya niravaśēshēna saṅgham visrijya śishyēnaikēna  
prithulakāstīrṇa-talāsu śilāsu śītalāsu sva-dēham sannyasyārādhitavān kramēna sapta-śatam rishīṇām  
ārādhitam iti jayatu Jina-śāsanam iti ||

2

Ādeyare-nāḍa Chittūra mauni-guravaḍigala śishittiyar Nāgamati-gantiyar mūru tiṅgal nōntu  
muḍippidar.

3

Śrī | duritābhyad-dhūmamān kiḥ talare poded ajñāna-śailēndramānbōḷ |  
dura-mithyātva-pramūdan diradhara-nṛīpan ānmeddigan chēdham aydān |  
sura-vidyā-vallabhēndrā sura-vara-munibhis stutya Kalbappi-nāmē |  
Charita-śrī-nāmadhēyam . . . . . munin-vradagaḷ nōntu saukhyasthan aydān ||





2

4

..... gaḷan nōntu muḍippidar.

5

Svasti śrī-Jambū-nāygir tiṅgaḷ nōntu muḍippidar.

6

S'ri Nedubomṛeya maunada bhaṭārar nōntu muḍippidar.

7

S'ri Kittūra veḷmāṭā Dharmma-Sēna-guravaḍigaḷā śishyar Bala-Dēva-guravaḍigaḷ sanyāsanam nōntu muḍippidār.

8

S'ri Mālenūra Paddini-guravaḍigaḷā śishyar Ugra-Sēna-guravaḍigaḷ ondu tiṅgaḷ sanyasanam nōntu muḍippidār.

9

S'ri Agāreya mauni-guravara śishya Koṭṭārada Guṇa-Sēna-guravar nōntu muḍippidar.

10

S'ri Perumāḷa-guravaḍigaḷā śishya-dhanne Kuttār Ēchi-guravi ..... ḍippidar.

11

S'ri Uṭṭakkal-guravaḍigaḷ nōntu ..... dar.

12

S'ri-tīrtthada guravaḍigaḷ i .....

13

S'ri Kālōchi-guravaḍigaḷā śishyar Talekāḍa peḷjeḍiya hedeḷa kalāpakada guravaḍigaḷ ippattondu divasam sanyāsanam nōntu muḍippidar.

14

S'ri Rishabha-Sēna-guravaḍigaḷā śishyar Nāga-Sēna-guravaḍigaḷ sanyasana-vidhi intu muḍippidar ||  
Nāga-sēnam anagham guṇādhikam Nāga-nāyaka jitāri-maṇḍalam |  
rāja-pūjyam amala-śrīyam padam kāmadam hata-madam namāmy aham ||

15

S'ri | udyānaij jita-Nandanam dhvanad-aḷi-vyāsakta-raktōtpala |  
vyāpi śrībrita-śāli-piṇjara-diśam-kritvā tu bāhyāchalam ||



အမည်ပညာပညာအသိပညာအသိပညာအသိပညာ





sarvva-prâni-dayârttha-dâbdhi-Bhagavad-dhyânêna sambôdhayan |  
 ârâdhyâchala-mastakê Kanaka-sat-Sênôtbhavat satpatih ||  
 ahô bahir-ggirin tyaktvâ Bala-Dêva muniś śrîmân |  
 ârâdhanam pragrihîtvâ siddha-lôkam gata-punah ||

## 16

S'rî Dimmaḍigaḷ nōntu kâlam keydar.

## 17 \*

S'rî | Bhadrabâhu-sa-Chandra-Gupta-munindra-yugmadin noppeval |  
 bhadramâg ida dharmmam andu valike vand inipaḷ kulô . . . |  
 vidrumâdhare S'ânti-sêna-muniśa nâkki Êchel-go . . . r |  
 adri-mêl aśanâdi viṭṭu punar-bhavakk iṛ . . . gi ||

## 19

S'rî veṭṭ-eḍe-guravaḍigaḷ mânârkkar Ssinga-nandi-guravaḍigaḷ nōntu kâlam keydâr.

## 20

. . . . yar uḷlar î piṭhad iḷdo nân  
 ra . . . hâri kumâraki Nachchikevve tâm  
 sthiradaraḷ intupe gurama sura-lôka-vibhûti eydidâr.

## 21

Svasti śrî guṇa-bhûṣiṭam âdi udg eḍegḷ êrisidân sidige sad-dhamma-guru-santânan sâdviga-gaṇa-  
 tânayân giri-talada-mêl . . . sthalamân tîra-dâṇam â keḷege neladi mânadi sad-dhammada giḷisa-  
 sânnadi patan.

## 22

S'rî Abhaya-nandi-paṇḍitara guḍḍa Kottayya bandalli sâvira . . . ndisida.

## 23

Svasti śrî Inuṅgûrâ chellaga-vâsa-guravara . . . . . Kalbappu-beṭṭam mêl kâlam keydâr.

## 24

Svasti samadhigata-paṇcha-mahâśabda-paḍadakke . . . sâmya . mahâ mahâ-sâmantâdhipati  
 S'rî Ballabha . . . . . mēśvara mahârâjara magandir Novakôka S'rî Kambaiyan prithivî  
 râjyam geyye ba . sasak Kalvappu . . . pe . . . Idapyinâ pâla-dinnad adu kottadu . . . sēna  
 âdigalge manasijarâ . . . gâṇâ-Arasi benavatti monam ujjamisuvalli kottadu pola mēre tattag gereya  
 kilkeṛe pōgi akahara kalla mēge allind âvasa lôkar ggallûradu sallupariya âla . . . na-vâri-marad  
 punyasapara . . . . . reyu âgare meredu vattage nîru kallu kovalḍaṭ â priya êladu alli kûḍittu  
 arasar â śrîkaranimup . . . . . gâdiyara Dinduga-gâmundarum Mennuvarum  
 Karuvangara-Vallabha-gâmundarum Kaṇḍivachechara-raṇḍi Mârammanu Kâdalûra S'rî-Vikrama-  
 gâmundarum Karidurga-gâmundarum agadi po . . . . . yarara . . . nâpâra

\* By mistake shown as Nos. 17 and 18 in the Kannada characters.



gāmuṇḍarum Āganasala Uttama-gāmuṇḍarum Navilūra nāl-gāmuṇḍarum Belgoḷada Gōvindapādiya  
uddhāmandum Belgoḷa dāvara Gōvindapādige koṭṭadu.

Bahubhir vvasudhā-bhuktā-rājabhis Sagarādibhiḥ |  
yasya yasya yadā bhūmiḥ tasya tasya tadā phalam ||  
sya-dattām para-dattām vā yō harēta vasundharām |  
shashṭir-vvarsha-sahasrāṇi viśṭāyām jāyatē krimiḥ ||

25\*

S'rimat . . . . dya śishyaram Ariṭṭo Nēmi mādisidaṃ siddam.

*Rock Inscriptions to the east of S'āsana basti.*

26

Sura-chāpam bole vidyul-lategaḷa teravol mañjuvol tōrē bēgam |  
piridum śrī-rūpa-lilā-dhana-vibhava-mahā-rāsigaḷ nillav ārggē |  
paramārttham meche nān ī dhariṇiyuḷ iruvān endu sanyāsana ge- |  
yd uru-satvan Nandi-Sēna-pravara-munivaran dēva-lōkakke sandān ||

27

S'rī || śubhānvita śrī-Navilūra-saṅghada |  
prabhāva . . . . . vippa . . . |  
prabhākhyar ī parvataduḷ e . . . . |  
. . . . vāva sed-vidya . . . . ||  
Kāripurē |  
grāmē Mayūra-saṅghasya ayyikā dakṣhitāpati |  
Kaṭapra-giri-madhyasthā sādhitāva samādhitā ||

28

S'rī || tapam āndvādi bhidā vidhānamun ili-keyd ēvutād agrimē |  
chapal illā Navilūra-saṅghad mahānantamati gantiya(r) |  
vipulē śrī Kaṭaprapranan giriya mēl nōntaḷu san mārggadi(m) |  
upavishyā sura-lōka-saukhyad eḍeyāntam eydi iḷḍāḷ namah ||

29

S'rī . . . . . Mayūra-ggrāma-saṅghasya saundaryya-āryya-nāmikā Kaṭapra-giri-  
śailēva sādhitasya samādhitā.

30

S'rī Angaḷi-nāman ēka-guṇa.

31

Navilūra śrī-saṅghad-ulḷe Gurava-nandi niyamāriyat āvara śishyar anindita-guṇa . . .  
Vrishabha-nandi-muniśa svasti śrī āvar ajje sādhisī svargga-lōka . . . . .





ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 श्रीकृष्णार्पणम् ॥ २ ॥  
 श्रीगुरुभ्यो नमः ॥ ३ ॥  
 श्रीगणेशाय नमः ॥ ४ ॥  
 श्रीविष्णवे नमः ॥ ५ ॥  
 श्रीशिवाय नमः ॥ ६ ॥  
 श्रीब्रह्माय नमः ॥ ७ ॥  
 श्रीमहादेवाय नमः ॥ ८ ॥  
 श्रीनारायणाय नमः ॥ ९ ॥  
 श्रीरामाय नमः ॥ १० ॥  
 श्रीकृष्णाय नमः ॥ ११ ॥  
 श्रीमहामायाय नमः ॥ १२ ॥  
 श्रीमहामायाय नमः ॥ १३ ॥  
 श्रीमहामायाय नमः ॥ १४ ॥  
 श्रीमहामायाय नमः ॥ १५ ॥  
 श्रीमहामायाय नमः ॥ १६ ॥  
 श्रीमहामायाय नमः ॥ १७ ॥  
 श्रीमहामायाय नमः ॥ १८ ॥  
 श्रीमहामायाय नमः ॥ १९ ॥  
 श्रीमहामायाय नमः ॥ २० ॥



32

Tanage mṛityuv akkuv ān aṛidedu sukhâpêkshita . . . . .  
 anaka śīla-guṇam âlīṅgaḷis enidoḍidon . . . . .  
 vinaya-Dêvasêna-nâma mahâ-muni nōntu pi . . . . .  
 rane deraḷdu paḷitanka dēvō divam êṛidān ||

33

Edepe yeḍe keydu tapa-sayyasa-mâl(ke) Keḷatûr-saṅgha |  
 Naḍekered innûran âḷḍ Adaridinne Nâgêṇḍu samâdhi kôṭi . . . . .

34

Svasti śrī anavadyan mahindra dugda prathita yaśa dâ . . . . . ttand uṛi gâsa vineya âva  
 prabhâvat tapading adhika namanya . . . . . uḍita śrī Kaḷvappinulle rishi-giri-nilâme lôkya tan dēhal  
 êṛi . . . . . niravadyan naṛi svargga-śiva-nilâ paḍe vidān ôthuṅga pūjyamāna . . . . .

35

Nereḍ âdu dhuri-śīla-nitya-guṇadoḷ âdhyâya-sampattinam |  
 kaṛidê gīti-padam âdi Sasirmmati-ganti yittanda matha sīḷa |  
 aṛidô yishyame khantyakâḍ en uretâ nin eddu Kaḷbappirada |  
 voṛid ârâdhane kīrttya tīrttha-giri-mêl svarggôchhayakk êṛidâr ||

*Rock Inscriptions on the way to Kañchīna doṇe.*

36

S'rī Eṛeyagave Kavappada lô . . . . .

37

S'rīmatu Garuḍa-Kēsari-Râja sthiram jiyâtu.

38

*On the Kûge Brahma Dêva kambha.*

(South face.)

Svasti ma . . . . . samudadiṁ kṛitvâvadiṁ mēdinī ..  
 .. chakra . . . . . dhavô bhunjan bhujâsêr balât . . . .  
 nu-śrī-jaga . . . . . patêr Ggaṁgânvaya kshamâbhujâm bhûshâ-  
 ratna ma . . . . . vanitâvaktêṇḍu-mêghôdayah ||

Gadyam | Tasya sakala-jagati-talôttunga-Gaṅga-kula-kumuda-kaumudī-mahâ . . . . . yamânasya | Satya-  
 Vākya-Komguṇi-Varmma-dharmma-mahârâjâdhirâjasya | Kṛishṇa-Râjôttara-dig-vijaya-vidita-Gûrjjarâ-  
 dhirâjasya | vana-gaja-malla-pratimalla-balava-Dalla-darppa-dalana-prakatîkṛita-vikramasya | gaṇḍa-  
 mârtaṇḍa-pratâpa-parirakshita-simhâsanâdi-sakala-râjya-chihṇasya | Vimdhyâṭavi-nikata-vartti . . . . .  
 kaṇṭaka-Kirâta-prakara-bhaṅga-karasya | bhuja-bala-pari . . . . . Mânyakhêta-pravâsita-  
 chakravartti-kaṭa . . . . . vikrama . . . . . śīmad-Indra-Râja-paṭṭa-janyôtsavasya | . . . . .



samutsāhita-samara-sajja-Vajjala . . . . . gha . . . . . nasya | bhayōpanata-Vanavāsi-dēsādhi . . . .  
 . . . . . kuṇḍala-mada-dvipādi-samasta-vastu-gri . . . . . samupalabdha-samkīrttanasya |  
 pranata-Mātūra-vamśaja . . . . . ja-suta-sata-bhuja-bālāvalēpa-gaja-ghatātōpa-garvva-durvvrita-  
 sakala-Noḷambādhira-ja-samara-vidhvamsakasya | samunmūḷita-rājya-kaṇṭakasya | samchhūrṇitō-  
 chchhamgi-giri-durggasya | samhṛita-Naragābhīdhāna-S'abara-pradhānasya | pratāpāvanata-Chēra-Chōḷa-  
 Pāṇḍya-Pallavasya | pratipālita-Jina-śāsanaśya | . . . . . llō-dhvajasya | bālavād-ari-nṛipa-draviṇā-  
 paharāna . . . . . kṛita-mahā-dānasya | paripālita-satyābandha-bhai . . . . . ru-sambandha-  
 vasumdhara-taḷasya S'ri-Noḷamba-ku(lānta)ka-Dēvasya | śauryya-śāsanaṃ dharmma-śāsanaṃ cha  
 samcharatu dig-maṇḍalāntaram ā-kalpāntaram ā-chandra-tāraṃ ||

(West face.)

. . . . . mākair apy upāyānta . . . . . tyati-śikhā-śekhara  
 . . . . . mānyavēdyatō . . . . . stira Gaṃga-chūḍāmaṇi . . . . .  
 . . . . . daydabāṇe . . . . . m Pallava . . . . . mā . . . . . yanātita . . . . .  
 . . . . . bhūḍēva-dēvaṃ mula . . . . . Guttiya Gaṃga-bhūpati . . . . . Noḷambāntakaḥ ||  
 . . . . . yiya . . . . . s-Sanmukhaṃ . . . . . syadi . . . . . gāḍasmaya  
 . . . . . pratigaja . . . . . vikramaṃ || . . . . . paramiva . . . . . Noḷambānta  
 . . . . . bhūlōkād anēka dra . . . . . bandhāndhaka . . . . . Pallava . . . . . tātanda hētō rāma  
 . . . . . S'ri Mārasimha-kshi . . . . . tīḷaka kshatra chandrasya . . . . . ndra . . . . . dēva . . . . . ryya . . . .

(6 lines gone.)

. . . . . pramāṇa  
 . . . . . ha vijayōtsavē . . . . . simhāsanōrvvīdhara

ity-āviśhkrīta-vīra-saṃgara-giraḥ-Chāḷukya-chūḍāmaṇē .. Rājāditya-harēr-ddavāgnir-ajani śrī Gaṃga-  
 chūḍāmaṇi Daityēndrair Mmadhu-Kaīṭabha-prabhṛitibhir dhvastair Mura . . . . kim āyāribhir ittham  
 uttlūtam iti kvātanka śāṅkā kṛi . . . . . dyan Naragāsurasya vasudhānanda-śramīśraiḥ . . . . akarōtsarā-  
 gam avanī-chakraṃ Noḷambāntakaḥ.

(North face.)

(15 lines illegible.)

. . . . . lasatimaha . . . . . śrī Rāja . . . . . yaka chehhatra . . . . .  
 S'ri-Gaṃga-chūḍāmaṇir iti dharanī-stutiya . . . . . pratimalla-simha-nṛipatīn vikrāntaka  
 . . . . . mahā-sāmantamatta . . . . .

(Rest illegible.)

(East face.)

chige yagiḷ embam appa balla-Dallanaṃ keḍisi gelda poylanaṃ |  
 pogalveno dhātriyoḷ negalḍa-vujvalanaṃ bijayattī kīrttiyaṃ |  
 pogalveno Pallavādhipa ka . . . . . dāmaṃ tave konda bīramaṃ |  
 pogalveno perame pogalven end ariyem Chalad-uttaraṅganaṃ ||  
 Iḷeye konda Pallavara paṇḍale yellamaṃ eyded oṭṭi Kā- |  
 pālīka-rūri śāri para-maṇḍalikarkkalaṃ namman ī vuṇi |  
 yoliḡe nimma paṇḍalegaḷaṃ baral iyade kaṇḍu bālva . . |  
 dōḷiyoḷ embinam negalḍav oṭṭaje maṇḍalika-Tripētranā ||  
 tūnga-parāśkramaṃ palavu-kālam agurvise sutta mutti bi- |  
 tṭam gaḷa lādīv aṭṭi koḷalārāde . . munnam enippa pempin U- |



chchamgiya kôteyam jagam asumgole kônda nâgatta mûru-lô-  
kamgaḷolu pogalteg eḍey ādudu Guttiya-Gaṅga-bhūpanā ||

Kandam || Kālano Rāvaṇanō Sīsu- |  
pālano tām enisi negaḷda Naragane tave ta- |  
nn āḷ āda kayge vandudu |  
hēḷ-āsādhyadoḷe Gaṅga-chūḍāmaṇiyā ||  
sulidane kāvudanē |  
eḷdigida dig-gajavan iṭṭa rakke vinag ivudan ē- |  
n ilidane eladu kayyadu- |  
nn ulidudu tappagume Gaṅga-chūḍāmaṇiyā ||

intu Viṃdhyāṭavi-nikaṭa-tāpi-taṭavum | Mānyakhēṭa-puravaravum | Gônūru | m-Uchchamgiyum | Banavāsi-  
dēsavum | Pāriseya-kōṭeyum modalāge palav-eḍeyol amariyaram birayaravam kâdi geldu palav-  
eḍegaḷolaṃ mahâ-tējaman ettisi mahâ-dānam geydu negaḷda Gaṅga-Vidyādharam | Gaṅgarol gaṇḍam |  
Gaṅgara siṅgam | Gaṅga-chūḍāmaṇi | Gaṅga-kandarppam | Gaṅga-vajram | Chalad-uttaramgam |  
Guttiya Gaṅgam | dharmmāvatāram | jagad-ēka-vīram | nuḍidante-gaṇḍam | ahita-mārttaṇḍam |  
kadana-karkkaṣam | maṇḍalika-Trinētram | śrīman-Nolamba-kulāntaka-devam palav-eḍegaḷolaṃ  
basadigaḷum māna-stambhaṅgaḷumam māḍisidaṃ | maṅgaḷam ||

(Apparently a later addition.)

Dharmmagalaṃ namagum naḍeyisi piṇiyam ondu-varshaṃ rājyamam pattu-viṭṭu Baṃkāpuradol  
Ajitasēna-bhaṭṭārakara śrī-pāda-sannidhiyol ārāḍhanā-vidhiyol . . . . . samādhiam sādhisidaṃ ||

Vṛitta || ele Chōḷa-kshitipāḷa sandan eṇeya nīm kōsamam ninnamam |  
gele māṇḍatt iru Pāṇḍya pallade bhayam-gōṇḍ oḍad ir nninna maṇ- |  
ḷaḷadiṃ bēgade nilva tega nevi ninn-utsaṃka Gaṅga-ma- |  
ṇḍalikam dēva-nivāsa-datta-vijaya geydam Nolaṃbāntakam ||

39

In the Mahānavami maṇṭapa.

(East face.)

S'rimat-parama-gambhīra-syād-vādāmōgha-lāñchhanam |  
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

Svasti samasta-bhuvana-stutya-nitya-niravadya-vidyā-vibhava-prabhāva-prahva-ruhvaripāḷa-maṇi-  
mayūkha-sēkharibhūta-pūta-pada-nakha-prakararum | jita-vṛijina-Jinapati-mata-payah-payōdhi-lilā-  
sudhākararum | Chārṇvākākharvva-garvva-durvvārōrvi-dharōtpātana-paṭishṭha-nishṭhurō-pāḷambha-  
ḍambhōḷi-damḍaru | m-akumṭha-kamṭha-kamṭhūra-gabhīra-bhūri-bhīma-dhvāna-nirḍḍalita-durḍḍa-  
meddha-Bauddha-mada-vēdamḍaru | m-aprāṭihata-prasarad-asama-lasad-upanyasana-nitya-maisitya-  
pātra-dātra-dalita-naiyāyika-naya-nikara-naḷarum | chapāḷa-Kapīḷa-vipulā-vipina-dahana-dāvānaḷarum |  
śumbhad-ambhōḍa-nāda-nōḍita-vitata-Vaiśēshika-prakara-mada-marāḷarum | śarad-amala-śāsadhara-  
kara-nikara-nihāra-bārākārānuvartti-kirtti-vallivēllita-dig-antarāḷarum appa śrīman-mahā-maṇḍalā-  
chāryyaru śrīmad-Dēvakīrtti-paṇḍita-dēvaru ||

kurvvē namaḥ Kapīḷa-vādi-vanōgra-vahnayē Chārṇvāka-vādi-makarākura-bāḍavāgnayē |  
Bauddhōgra-vādi-timira-pravibhēḍa-bhānavē śrī-Dēvakīrtti-munayē kavi-vādi-vāgminē ||  
saṃkalpam jalpa-vallim vilayam-upanayamā chanda-vaitandikōkti  
śrīkhaṇḍam mūla-khaṇḍam jhāditi vighaṭayan vādām ēkāntabhēḍam |



nishpindam ganḍa-sailam sapadi vidalayan sūtkṛiti prauḍha garjjat  
 sphûrjjanmêvâ madôrîja jayatu vijayatê Dêvakîrtti-dvipêndrah ||  
 Chaturmmukha-chaturvvaktra-nirggamâgama-dussahâ |  
 Dêvakîrtti-mukhâmbhōjê nṛityatîti Sarasvatî ||  
 chaturate sat-kavitvadoḷ abhijjate śabda-kaḷāpadoḷ prasan- |  
 nate matiyoḷ pravīnate nayâgama-tarkka-vichâradoḷ su-pû- |  
 jyate tapadoḷ pavitrare charitradoḷ ondi virâjîsalu prasi- |  
 ddhate muni Dêvakîrtti-vibudhâgrāṇig oppuvud î dharitriyoḷ ||

S'aka-varsha sâsirada embhatt aidaneya ||

varshê khyâta-Subhânu-nâmani sitê pakshê tad-Âshâdhakê  
 māsê tan-navamî-tithau Budha-yutê vâre dinêśôdayê |  
 śrîmat-târkkika-chakravartti daśa-dig-varttirdha-kîrtti-priyô  
 jâtaḥ svargga-vadhû-manah-priyatamaḥ śrî-Dêvakîrtti-bratî ||  
 jâtê kîrtty-avaśêshakê yati-patau śrî-Dêvakîrtti-prabhau  
 vâdibhêbha-ripau Jinêśvara-mata-kshîrâbdhi-târâpatau |  
 kva-sthânam vara-Vâg-vadhûr Jjinamuni-brâtaṁ mamêti sphuṭam  
 chârkrôṣam kurutê samasta-dharaṇau dâkshinyâ-Lakshmîr api ||  
 tach-chhishyô nuta Lakhkhaṇândi-munipaḥ śrî-Mâdhavêndu-vratî  
 bhavyâmbhōruha-bhâskaras Tribhuvana-khyâtaś cha yôgîśvaraḥ |  
 êtê tê guru-bhaktitô guru-nishadyâyâḥ pratishṭhâṁ imâṁ  
 bhûtyâ kâmam akârayan nija-yâśas sampûrṇa-dig-maṇḍalâḥ ||

40

On the same stone.

(South face.)

Bhadram bhûyâj Jinêndrânâṁ śâsanâyâgha-nâsinê |  
 ku-tîrttha-dhvânta-saṅghâta-prabhinna-ghana-bhânave ||  
 śrîman-Nâbhêya-nâthâdy-amala-Jina-varânîka-saudhōru-vârdhhiḥ  
 pradhvastâgha-pramêya-prachaya-vishaya-kaivalya-bôdhōru-vêdih |  
 śâsta-syât-kâra-mudrâ-śabalita-janatânanda-nâdōru-ghôshaḥ  
 sthêyâd âchandra-târaṁ-parama-sukha-Mahâviryya-vichî-nikâyah ||  
 śrîman-munindrôttama-ratna-varggâḥ śrî-Gautamâdyâḥ prabhavishṇavas tê |  
 tatrambudhau sapta-maharddhi-yuktâs tat-santatau bôdha-nidhir bbabhûva ||  
 śrî-bhadras sarvvatô yô hi Bhadrabâhur iti śrutah |  
 śrutakêvali-nâthêshu-charama-paramô munih ||  
 chandra-prakâśōjvala-sândra-kîrttiḥ śrî-Chandra-Guptô 'jani tasya śishyah |  
 yasya prabhâvâd vana-dêvatâbhir ârâdhitah svasya gaṇô munînâṁ ||  
 tasyânvayê bhû-viditê babhûva yah Padmanandi-prathamâbhidhânah |  
 śrî Koṇḍakundâdi-muniśvarâkhyas sat-samyamâd udgata-châraparddhiḥ ||  
 abhûd Umâsvâtî-muniśvarô 'sâv âchâryya-śabdôttara-Griddhrapiñchchah |  
 tad-anvayê tat-sadriśô'sti nânyas tât-kâlikâśêsha-padârttha-vêdi || [kîrttiḥ |  
 śrî-Griddhrapiñchchah-munipasya Balâkapiñchchah śishyô'janishṭa bhuvana-traya-vartti-  
 châritra-chañchur akhilâvanipâla-mauḷi-mâlâ-śîlimukha-virâjita-pâda-padmaḥ ||  
 êvam mahâchâryya-paramparâyâṁ syât-kâra-mudrâñkita-tatva-dîpaḥ |  
 bhadras samantâd gaṇatô gaṇîśas Samantabhadrô'jani vâdi-simpah || tataḥ ||



yô Dêvanandi-prathamâbhidhânô buddhyâ mahatyâ sa Jinêndrabuddhih ।  
 śrî-Pûjyapâdô jani dēvatābhīr yyat-pūjitam pāda-yugam yadiyam ॥  
 Jainêndram nija-sabda-bhāgam atulam Sarvvārtha-siddhih parā-  
 siddhāntē nipuṇatvam udgā-kavitām Jainābhishēka-svakaḥ ।  
 chhandas-sūkshmadhiyam Samādhi-śataka-svāsthyam yadiyam vidam  
 ākhyātīha sa Pūjyapāda-munipah pūjyô muninām gaṇaiḥ ॥  
 tataścha ॥

(West face.)

ajanishṭākalanam yaj-Jina-śāsanam āditaḥ ।  
 akalanā-bachô yēna sô 'kalānkô mahā-matīḥ ॥  
 ity ādy udgā-munindra-santati-nidhau śrî-Mūla-saṅghē tatô  
 jātē Nandi-gaṇa-prabhēda-vilasat-Deśi-gaṇē viśrutē ।  
 Gollāchāryya iti prasiddha-munipô 'bhūd Golla-dēsādhipaḥ ।  
 pūrvvam kēna cha hētunā bhava-bhiyā dīkshā grihītas sudhiḥ ॥  
 śrīmat-Traikālyā-yôgi samajani mahikā-kāya-lagnā tanutram  
 yasyābhūd vṛṣṭi-dhārā-nīṣita-śara-gaṇō-grīshma-mārttāṇḍa-bimbam ।  
 chakrē sad-vṛitta-chāpākālita-yati-varasyāgha-śatrūn vijētum  
 Gollāchāryyasya śishyas sa jayatu bhuvanē bhavya-sat-kairavēnduh ॥  
 tach-chhishyasya ॥

Aviddha-karmādika-Padmanandi-saiddhāntikākhyô 'jani yasya lōkē ।  
 Kaumāra-dēva-bratitā-prasiddhar jjiyāt tu sô jñāna-nidhis sa dhīrah ॥  
 tach-chhishyāḥ Kuḷabhūṣaṇākhyā-yatipās chāritra-vārān nidhis  
 siddhāntāmbudhi-pāragō nata-vinēyas tat sa-dharmmō-mahā ।  
 śabdāmbhōruha-bhāskarāḥ prathita-tarkka-granthakārāḥ Prabhā-  
 chandrākhyô munirāja-paṇḍita-varāḥ śrī-Kuṇḍakundānvayaḥ ॥  
 tasya śrī-Kuḷabhūṣaṇākhyā-sumunēs śishyô vinēya-stutas  
 sad-vṛittāḥ Kuḷachandra-dēva-munipās siddhānta-vidyā-nidhiḥ ।  
 tach-chhishyô 'jani Māghanandi-munipah Kollāpurē tīrttha-kṛid  
 rāddhāntāmnava-pāragō 'chala-dhṛitiś chāritra-chakrēśvaraḥ ॥  
 eḷe māvīm bauav-abjadim tīligolam māṇikyadim māṇanā- ।  
 vaḷi-tārādhipanīm nabham subhadam āgirppantir irddattu nir- ।  
 mmaḷav igal Kuḷachandra-dēva-charaṇāmbhōjāta-sēvā-vini- ।  
 śchala-saiddhāntika-Māghanandi-muniyim śrī-Kuṇḍakundānvayaḥ ॥  
 Himavat kutkīla-muktāphala-taraḷa-tarat-tāra-hārēndu-kundō- ।  
 pama-kīrtti-vyāpta-dig-maṇḍalan avanata-bhūmaṇḍalam bhavya-padmō- ।  
 gra-marichī-maṇḍalam paṇḍita-tati-vinātam Māghanandy-ākhyā-vācham ।  
 yami-rājam vāg-vadhūti-niṭīla-taṭa-haṭan nūtna-sad-ratna-pa .. ॥

... tam adara paṇikulamam bharadim nirbbhēdisal kēsari yanipam vara-samyamābdhi-chandram  
 dhareyoḥ ॥

Māghanandi-saiddhāntitī tach-chhishyasya ॥ avarā guddugala sāmanta-kēdāra-nika-  
 ra-sadāna-śrēyāmsa sāmanta-Nimba-Dēva jagad-ārbbā-gaṇḍa sāmanta-Kāma-Dēva ॥



Srīman mahā-pradhānam sarvvādhikāri hiriya-bhaṇḍāri abhinava-Gaṅga-danḍanāyakam śrī-Huḷla-  
Rājam tamma gurugaḷ śrī-Koṇḍakundānvayada śrī-Mūla-saṅghada Dēsiya-gaṇada Pustaka-gachchhada  
śrī-Kollāpurada śrī-Rūpa-Nārāyaṇana basadiya pratividdhada śrīmat Kellaṅgereya pratāpa-puravam  
punar-bbharanavam mādisi Jinanāthapuradallu kalla-dānaśāleyam mādisida śrīman mahā-maṇḍalā-  
chāryya Dēvakirtti-paṇḍita-dēvargge parōkshe vinayavāgi nīsidhiyam mādisida | avara śishyar  
Lekkhapandi Mādhava Tribhuvana-dēvar mahā-dāna-pūjābhishēkam mādi pratishtheyam mādidaru |  
maṅgala mahā | śrī śrī śrī ||



*In the same maṇḍapa.*

S'rimat-syādvāda-mudrāṅkitam atula-mahānēdra-chakrēśvarēdyam  
Jainīyam śāsanam viśrutam akhila-hitam dōsha-dūram gabhīram ।  
jīyāt kārūṇya-janmāvanir amita-guṇair vvarṇy-anēka-pravēkaiś  
saṁsēvyam mukti-kanyā-parichaya-karāṇa-prauḍham ētat trilōkyām ॥  
śrī-Mūla-saṅgha-Dēśi-gaṇa-Pustaka-gachchha-Koṇḍakundānvāyē ।  
guru-kulam iha katham iti chēd bravīmi saṁkshēpatō bhuvanē ॥  
yah sēvyah sarvva-lōkaiḥ para-hita-charitam yam samārādhayantē  
bhavyā yēna prabuddham sva-para-mata-mahā-śāstra-tatvam nitāntam ।  
yasmai mukty-aṅganā saṁsprihayati duritam bhīrutam yāti yasmād  
yasyāśā nāstī yasmīn tribhuvana-mahitō vidyatē śīla-rāśiḥ ॥

tan-Mēghachandra-traividya-śishyō rāddhānta-vēdī lōka-prasiddhah śrī-Vīraṇandī mōkshus tad-antēvāsi  
guṇābdbhīḥ prastāṅga-janmā ॥

yah syād-vāda-rahasya-vāda-nipuṇō 'ganya-prabhāvō janā-  
nandah śrīmad-Anantakīrtti-munipaś chāritra-bhāsvat-tanuḥ ।  
Kamōgrāhi-gara-dvijāpaharaṇē rūḍhō narēndrō 'bhavat  
tach-chhishyō Gurupañchakasmṛiti-pada-svachchhanda-san-mānasah ॥  
Maladhāri-Rāmachandrō yamī tadiya-prāśishya-śishyō 'sau ।  
yach-charaṇa-yugala-sēvāparigata janatāiti chandratām jagatī ॥  
para-parīṇati-dūrō 'dhyātma-satsāra-dhīrō vishaya-virati-bhāvō Jaina-mārgga-prabhāvah ।  
kumata-ghana-samīrō dhvasta-māyāndhakārō nikhīla-muni-vinūtō rāga-kōpādi-ghātaḥ ॥  
chittē śubhāvanām Jainīm vākyē pañcha-namaskriyām ।  
kāyē brata-samārōpam kurvvan dhyātmavin-muniḥ ॥  
pañcha-triṁśat-samyuta-śata-dvayādihika-sahasra-nuta-varshēshu ।  
vrittēshu S'aka-nṛipasya tu kālē vistṛṇṇa-vilasad-arnnayanēmau ॥  
Pramādi-vatsarē māsē S'rāvaṇē tanum atyajat ।  
Vakrē kṛishṇa-chaturddaśyām S'ubhachandrō mahā-yatīḥ ॥  
amara-puram amara-vāsam tad-gata Jina-chaitya-chaityabhavanānām ।  
darśana-kutūhalēna tu yātō yātārtta-raudra-parīṇāmah ॥  
tach-chhishyar ॥  
duritāndhakāra-ravi-hima- ।  
karar ogedar Ppadmaṇandi-panḍita-dēvar ।  
vvara-Mādhavēndu-samayā- ।  
bharanar śrī-Mūla-saṅgha Dēśi-gaṇadol ॥  
guru-Rāmachandra-yatipana ।  
vara-śishya-S'ubhēndu-muniya nistigeyam vi- ।  
staradīm mādisidam Belu- ।  
karey-adhipam rāya-rāja-guru-Gummatam ॥  
śrī-Vijaya-Pārśva-Jina-vara-charaṇārūṇa-kamala-yugala-yajana-rataḥ ।  
Bōgāra-rāja-nāmā tad vaiyāprityatō hi S'ubhachandraḥ ॥  
hēyādēya-vivēkatā janatayā yasmāt sadādrīyatō  
tasya śrī-Kulabhūshanasya vara-śishyō Māghanandi-bratī ।  
siddhāntāmbudhi-tīragō viśada-kīrttis tasya śishyō 'bhavat



traividyaḥ S'ubhachandra-yôgi-tilakaḥ syâdvâda-vidyâñchitaḥ ॥  
tach-chhishyaś Chârukîrttiḥ prathita-guṇa-gaṇaḥ paṇḍitas tasya śishyaḥ  
jâtaś śrî-Mâghanandi-bratipati-nuta-bhaṭṭârakas tasya śishyaḥ ।  
śiddhântâmbôdhi-sîtadyutir Abhayaśaśi tasya śishyô mahîyân  
Bâlênduḥ paṇḍitas tat-pada-nutir amalô Râmachandrô 'mañgaḥ ॥  
chitraṃ samprati Padmanandin iha kṛittantâvakinam tapaḥ  
padmânandy api viśrutâ pramadayity âśis satam namratam ।  
kâmaṃ pûrayasê S'ubhêndu-pada-bhakty âsakta-chêtaḥ  
sadâ kâmaṃ dûrayasê nirâkṛita-mahâ-môhândhakârâgama ॥  
kâma-vidârô 'dâraḥ kshamâvritô 'py akshamô jagati ।  
bhâsi śrî-Padmanandi-paṇḍita paṇḍita-jana-hṛidaya-kumuda-sîtakara ॥  
paṇḍita-samudayavati S'ubhachandra-priya-śishya bhavati sudayâsti ।  
śrî-Padmanandi-paṇḍita-yamîśa bhavad-itara-muni-ghanâlôkê ॥

śrîmad-adhyâtmi-S'ubhachandra-dêvasya svakîyântêvâsinâ Padmanandi-paṇḍita-dêvêna Mâdhava-  
chandra-dêvêna cha parôksha-vinaya-nimittam nishadyakâkârâyêtâ ॥ bhadram bhavatu Jina-śâsanâya ॥

## 42

*In the maṇḍapa south of the above.*

*(East face.)*

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanam ।  
jîyât trailôkya-nâthasya-śâsanam Jina-śâsanam ॥  
śrîman-Nâbhêya-nâthâdy-amala-Jina-varânika-saundhōru-vârdhhiḥ  
pradhvastâgha-pramêya-prachaya-vishaya-kaivalya-bôdhōru-vêdih ।  
śâsta-syâtkâra-mudrâ-śabalita-janatânanda-nâdōru-ghôshaḥ  
sthêyâd âchandra-târam parama-sukha-Mahâvîryya-vîchî-nikâyaḥ ॥  
śrîman-munîndrôttama-ratna-varggâ śrî-Gautamâdyâḥ prabhavishnavastê ।  
tatrâmbudhau sapta-maharddhi-yuktâs tat-santatau Nandi-gaṇê babhûva ॥  
śrî Padmanandîty anavadya-nâmâ hy âchâryya-śabdôttara-Koṇḍakundaḥ ।  
dvitîyam âsid abhidhânâṃ udyach-charitra-saṇjâta-suchâraṇ-arddhiḥ ॥  
abhûd Umâsvâtî-munîśvarô 'sâv âchâryya-śabdôttara-Griddhrapiñchhaḥ ।  
tad-anvayê tat-sadṛiśô 'sti nânyas tât-kâlikâśêsha-padârththa-vêdî ।  
śrî-Griddhrapiñchha-munipasya Balâkapiñchhaḥ śishyô 'janishta bhuvana-traya-vartti-kîrttiḥ ।  
châritra-chuñchur akhilâvanipâla-maulî-mâlâ-silîmukha-virâjita-pâda-padmaḥ ॥  
tach-chhishyô Guṇanandi-paṇḍita-yatis châritra-chakrêśvaras  
tarkka-vyâkaraṇâdi śâstra-nipuṇas sâhitya-vidyâ-patiḥ ।  
mithyâ-vâdi-madândha-sindhura-ghaṭa-saṅghaṭṭa-kañṭhîravô  
bhavyâmbhōja-divâkarô vijayatâm Kandarppa-darppâpahaḥ ॥  
tach-chhishyâs tri-śatâ vivêka-nidhayaś śâstrâbhi-pâraṅgatâs  
têshûtkṛishṭatamâ dvi-saptati-mitâs siddhânta-śâstrârththaka ।  
vyâkhyânê pataṇvô vichitra-charitâs têshu prasiddhō munir  
nnânânûna-naya-pramâṇa-nipuṇô Dêvêndra-saiddhântikah ॥  
ajani mahipa-chûḍâ-ratnarârâjitânghrîr vijita-Makarakêṭṭuddaṇḍa-dôrdḍaṇḍa-garbbah ।  
kunaya-nikara-bhûddhrânika-dambhōji-daṇḍas sa jayatu vibhuhêndrô Bhârati-bhâlapatṭah ॥  
tach-chhishyaḥ Kaḷadhautanandi-munipas siddhânta-chakrêśvaraḥ  
pârâvara-parîta-dhârîṇi kuḷa-vyâptōru-kîrttiśvaraḥ ।  
pañchâkshônmaḍa-kumbhi-kumbha-daḷana-prônukta-muktâphala-







prāṁṣu-prāñchīta-kēsari budha-nutō vāk-kāminī-vallabhah ||  
 avargge ravichandra-siddhā-  
 nta-vidar Ssompūrṇa-chandra-siddhānta-muni-  
 pravara avargge sisya-  
 pravara śrī-Dāmanandi-saṁmuniṭigal ||  
 bōdhita-bhavya-rasa-madanar mmada-varjjita-śuddha-mānasar ||  
 S'rīdhara-dēvar embar avargg agra-tanūbhavar ādar ā yaśa-  
 śrī-dharargg āda śishyar avaro negaldar Mmaladhāri-dēvarum ||  
 S'rīdhara-dēvarum nata-narēndra-kirīṭa-tatārchchita-kramar ||  
 ānamrāvanipāḷa-jālaka-śirō-ratna-prabhā-bhāsura  
 śrī-pādāmburuha-dvayō vara-tapō-Lakshmī-manō-rañjanah ||  
 mōha-vyūha-mahīdra-durddhara-paviḥ sach-chhīḷa-śālir j jagat-  
 khyātaś S'rīdhara-dēva ēsha munipō bhābhāti bhū-maṇḍalē ||  
 tach-chhishyar ||  
 bhavyāmbhōruha-shaṇḍa-chaṇḍa-kiraṇah karppūra-hāra-sphurat-  
 kīrti-śrī-dhavalīkṛitākhiḷa-diśā-chakraś charitrōnnataḥ ||

(South face.)

bhāti śrī-Jina-puṅgava-pravachanāmbōrāśi-rākā-śaśi  
 bhūmau viśruta-Māghanandi-munipas siddhānta-chakrēsvarah ||  
 tach-chhishyar ||  
 sach-chhīḷaś śarad-indu-kunda-viśada-prōdyad-yaśaś śrī-patir  
 ddripyad-darppaka-darppa-dāva-dahana-jvālālī kālāmbudaḥ ||  
 śrī-Jainēndra-vachah payōnidhi-śarat-sampūrṇa-chandraḥ kshītau  
 bhāti śrī-Guṇachandra-dēva-munipō rāddhānta-chakrādhīpaḥ ||  
 tat-sadharṁmar ||  
 udbhūtē nuta-Mēghachandra-śaśini prōdyad-yaśaś-chandrikē  
 samvarddhētā tadastu nāma nitarāṁ rāddhānta-ratnākaraḥ ||  
 chitram tāvad idam payōdhi-paridhi-kshōṇau samudvikshyatē  
 prāyēnātra vijrīmbhatē bharata-śāstrāmbhōjanis santatam ||  
 tat-sadharṁmar ||  
 chandra iva dhavaḷa-kīrttir ddhavaḷi-kurutē samasta-bhuvanam yasya ||  
 tach Chandrakīrtti-saijñā bhāṭāraka-chakravarttinō 'sya vibhāti ||  
 tat-sadharṁmar ||  
 naiyāyikēbha-siṁhō mīmāṁsaka-timira-nikara-nirasana-tapanah ||  
 Bauddha-vana-dāva-dabanō jayati mahān Udayachandra-panḍita-dēvah ||  
 siddhānta-chakravartti śrī-Guṇachandra-vratīśvarasya babhūva ||  
 śrī-Nayakīrtti-munindrō Jina-pati-gaditākhiḷārttha-vēdī śishyah ||

Svasty anavarata-vinata-mahipa-makuṭa-mauktika-mayūkha-mālā sarō-maṇḍanibhūta-chāru-charaṇāra-  
 vindarum || bhavya-jana-hṛdayānandarum || Kōṇḍakundānvaya-gagana-mārttāṇḍarum || līlā-mātra-viji-  
 tōchchaṇḍa-kusuma-kāṇḍarum || Dēsiya-gaṇa-gajēndra-sāndra-mada-dhārāvabhāsarum || vitarāṇa-viḷāsa-  
 rum || Pustaka-gachcha-svachcha-saraśi-sarōjarum || vandi-jana-sura-bhūjarum || śrīmad-Guṇachandra-  
 siddhānta-chakravartti-chārutara-charaṇa-sarasi-ruha-shaṭcharaparum || asēsha-dōsha-dūri-karapa-pari-  
 natāntahkaraparum appa śrīman-Nayakīrtti-siddhānta-chakravarttigal entappar endode ||



sâhitya-pramadâ-mukhâbja-mukurasâ châritra-chûdâmanîs  
 śrî-Jainâgama-vârddhi-varddhana-sudhâ-sôchis samudbhâsatê |  
 yaś śalya-traya-gârava-traya-lasad-daṇḍa-traya-dhvamsakas  
 sa śrîmân-Nayakîrtti-dêva-munipas saiddhântikâgrêsarah ||  
 Mânikyānandi-munipaś śrî-Nayakîrtti-vratîśvarasya saddharmmah |  
 Guṇachandra-dêva-tanayô râddhânta-payôdhi-pâragô bhuvî bhâtî ||  
 hâra-kshîra-harâtṭa-hâsa-halabhrit kundêndu-mandâkinî  
 karppûra-sphaṭika-sphuraḍ-vara-yaśô dhauta-trilôkôdaraḥ |  
 uchchaṇḍa-smara-bhûri-bhûdhara-paviḥ khyâtô babhûva kshîtau  
 saś śrîmân Nayakîrtti-dêva-munipas siddhânta-chakrêśvaraḥ ||  
 S'âkê randra-nava-dyu-chandramasi Durmmukhy-âkhya-samvatsarê  
 Vaiśâkhê dhavalê chaturdâśa-dinê vâre cha Sûryâtma-jê |  
 pûrvvâhnê praharê gatê 'rddha-sahitê svarggam jagâmatmavân  
 vikhyâtô Nayakîrtti-dêva-munipô râddhânta-chakrâdhipaḥ ||  
 śrîmaj Jaina-vachôbdhi-varddhana-vidhus sâhitya-vidyâ-nidhis

(West face.)

sarppad-darppaka-hasti-mastaka-luṭhat-prôtkanṭha-kanṭhîravaḥ |  
 sa śrîmân Guṇachandra-dêva-tanayas saujanya-janyâvaniḥ  
 sthêyât śrî-Nayakîrtti-dêva-munipas siddhânta-chakrêśvaraḥ ||  
 guruv âdam Khacharâdhipaṅge baligam dânakke biṇṇiṅge tām |  
 guruv âdam sura-bhûdharakke negaḍ â Kailâsa-sailakke tām |  
 guruv âdam vinutaṅge râjisuv Iruṅgolaṅge lôkakke sad- |  
 guruv âdam Nayakîrtti-dêva-munipaṃ râddhânta-chakrâdhipaṃ ||

tach-chhishyar ||

hima-kara-sarad-abhra-kshîra-kallôḷa-jâla-sphaṭika-sita-yaśasâ śrî-subhra-dik-chakravâlâḥ |  
 madana-mada-timisra-śrêṇi-tivramsu-mâlî jayati nikhîla-vandyô Mêghachandra-vratîndrah ||

tat-sadharmmar ||

kandarppâhava-kalpitô dhura-tanu-trânôpamôra-sthâlî  
 chañchad-bhûr amalâ vinêya-janatâ-nîrê-jinî-bhânavaḥ |  
 tyaktâśêsha-bahir-vvikalpa-nichayâś châritra-chakrêśvaraḥ  
 śumbhanty Aṇṇitâtâka-vâsi-Maladhâri-svâminô bhûtaḷê ||

tat-sadharmmar ||

shaṭ-karmma-vishaya-mantrê nânâ-vidha-rôga-hâri-vaidyê cha |  
 jagad-êka-sûrir êshaś S'rîdhara-dêvô babhûva jagati pravaṇaḥ ||

tat-sadharmmar ||

tarkka-vyâkaranâgama-sâhitya-prabhriti-sakala-sâstrârththa-jñah |  
 vikhyâta-Dâmanandi-traividya-muniśvarô dharâgrê jayati ||  
 śrîmaj-Jaina-matâbjîni-dinakarô naiyâyikâbhrânîlah  
 Chârvvâkâvanibhrit-karâḷa-kulîśô Bauddhâbdhi-kumbhôdbhavaḥ |  
 yô mîmâṃsaka-gandha-sindhura-śirô-nirbbhêda-kanṭhîravas  
 traividyôttama-Dâmanandi-munipas sô 'yaṃ bhuvî bhrâjatê ||

tat-sadharmmar ||

dugdhabdhi-sphaṭikêndu-kunda-kumuda-vyâbbhâsi-kîrtti-priyas



siddhântôdadhî-varddhanâmrîta-karâḥ pârartthya ratnâkarâḥ ।  
khyâta śrî-Nayakîrtti-dêva-munipâ-śrî-pâda-padma-priyô ।  
bhâtî asyâṃ bhuvi Bhânukîrtti-munipâs siddhânta-chakrâdhipâḥ ॥  
uragêndra-kshîra-nîrâkara-rajata-giri-śrî-sita-chehhatra-gaṅgâ- ।  
hara-hâsairâvatêbha sphatika-vrîshabha-śubhrâbhra-nihâra-hârâ- ।  
mara-râja-śvêta-pankêruha-haladhara-vâk-śankha-hamsêndu-kundô- ।  
tkara-chañchat-kîrtti-kântaṃ dhareyo! esadan î Bhânukîrtti-vratîndraṃ ॥

tat-sadharṃmar ॥

sad-vrîtîakrîti-śôbhitâkhiḷa-kalâ-pûrṇas smara-dhîraṃsakâḥ  
śâsvad-vîśva-viyôgi-hrit-sukhakarâś śrî Bâlachandrô-munîḥ ।  
vakrêṇôna-kalêṇa kâma-suhridâ-chañchad-viyôgi-dvîshâ  
lôkêsminn upamîyatê katham asau tênâtha Bâlêndunâ ॥  
uchchaṇḍa-madana-mada-gaja-nirbbhêdana-paṭutara-prâtâpa-mrigêndrah ।  
bhavya-kumudaugha-vikasana-chandrô bhuvi bhâtî Bâlachandra-munîndrah ॥  
târâdri-kshîra-pûra-sphatika-sura-sarit-târahârêndu kunda-  
śvêtôdyat-kîrtti-Lakshmî-prasara-dhavalîtâśêsha-dik-chakravâlâḥ ।  
śrîmat siddhânta-chakrêśvara-nuta-Nayakîrtti-vratîśânghri-bhaktâḥ

(North face.)

śrîmân bhaṭṭârakêśô jagati vijayatê Mêghachandra-bratîndrah ॥  
gâmbhîryyê makarâkarô vitarâṇê kalpa-drumas tējasi  
prôchchaṇḍa-dyumanîḥ kalâśv api śâśî dhairyyê punar Mmandarah ।  
sarvvôrvvî-paripûrṇa-nirmmaḷa-yaśô Lakshmî-manô-rañjanô-  
bhâtî asyâṃ bhuvi Mâghanandi-munipô bhaṭṭârakâgrêsarâḥ ॥  
vasu-pûrṇa-samastâśâḥ kshiti-chakrê virâjîtê ।  
chañchat-kuvalâyânanda-Prabhâchandrô munîśvarâḥ ॥

tat-sadharṃmar ॥

uchchaṇḍa-graha-kôṭayô niyamitâs tishtânti yêna kshitau  
yad-vâg-jâta-sudhâ-rasô 'khiḷa-vîsha-vyuchchêdakaś śôbhatê ।  
yat-tantrôdgha-vidhîs samasta-janatârôgyâya samvarttatê  
sô 'yaṃ śumbhati Padmanandi-muninâthô mantra-vâdîśvarâḥ ॥

tat-sadharṃmar ॥

chañchach-chandra-munîchi-śârada-ghana-kshîrâbdhi-târâchala-  
prôdyat-kîrtti-vikâsa-paṇḍuratara-brahmâṇḍa-bhâṇḍôdarâḥ ।  
vâk-kântâ-kâthina-stana-dvaya-taṭî-hârô gabhîra-sthîras  
sô 'yaṃ sannuta-Nêmichandra-munipô vibhrâjatê bhûtalê ॥  
bhaṇḍârâdhikritas samasta-sachivâdhiśô jagad-vîsrutâś  
śrî-Huḷlô Nayakîrtti-dêva-muni-pâdâmbhōja-yugma-priyâḥ ।  
kîrtti-śrî-nîlayâḥ parârttha-charitô nityaṃ vibhâtî kshitau  
sô 'yaṃ śrî-Jina-dharṃma-rakshaṇakaraḥ samyaktva-ratnâkarâḥ ॥  
śrîmach-chhrikaraṇâdhipas sachiva-nâthô vîśva-vidvan-nidhiś  
châtur-vvarṇa-mahâanna-dâna-karaṇôtsâhi kshitau śôbhatê ।  
śrî Nilô Jina-dharṃma-nirmmaḷa-manâś sâhitya-vidyâ-priyas  
saujanyaika-nidhiś śâśânka-vîśada-prôdyad-yaśâś śrî-patîḥ ॥



ârâdhyô Jinapô gurus cha Nayakirtti-khyâta-yôgîsvarô  
Jôgâmbâ janani tu yasya janakasô sri-Bamma-dêvô vibhuh ||  
srimat-Kâmalatâ-sutâ-pura-patisô sri-Mallinâthas sutô  
bhâty asyâm bhuvi Nâga-dêva-sachivas Chândâmbikâ-vallabhah ||  
sura-gaja-sarad-indu-prasphurat-kirtti-subhri  
bhavad akhila-digantô vâg-vadhû-chitta-kântah |  
budha-nidhi-Nayakirtti-khyâta-yôgindra-pâdâm-  
buja-yuga-krita-sêvah sôbhatê Nâga-dêvah ||  
khyâtasô sri-Nayakirtti-dêva-muni-nâthânâm payah-prôllasat-  
kirttinâm paramam parôksha-vinayam karttum nishidhy-âlayam |  
bhaktyâkârayad âsasânka-dinakrit-târam sthiram sthâyinam  
sri-Nâgas sachivôttamô nija-yasasô sri-subhra-din-maṇḍalah ||

43

*In maṇṭapa south of Châmuṇḍa Râya basti.*

*(East face.)*

S'rimat-parama-gambhîra-syâdvâd-âmôgha-lânchhanam |  
jyât trailôkya-nâthasya-sâsanam Jina-sâsanam ||  
sriman Nâbhêya-nâthâdy-amaḷa-Jina-varânika-saudhôru-vârdhhih  
pradhvastâgha-pramêya-prachaya-vishaya-kaivalya-bôdhôru-vêdih |  
sasta-syâtkâra-mudrâ-sabaḷita-janatânanda-nâdôru-ghôshah  
sthêyâd âchandra-târam parama-sukha-Mahâvîryya-vichî-nikâyah ||  
sriman-muñindrôttama-ratna-varggâsô sri-Gautamâdyâh prabhavishnavastê |  
tatrâmbudhau sapta-maharddhi-yuktâs tat-santatau Nandi-gaṇê babhûva ||  
sri Padmanandity-anavadya-nâmâ hy âchâryya-sâbdôttara-Koṇḍakundah |  
dvitîyam âsid abhidhânâ udyach-charitra-saṇjâta-su-châraparddhih ||  
abhûd Umâsvâti-munîsvarô 'sâv âchâryya-sâbdôttara-Griddhrapiñchchah |  
tad-anvayê tat-sadrisô 'sti nânyas tât kâlikâsêsha-padârthita-vêdih ||  
sri-Griddhrapiñchha-munipasya Bâlâkapiñchchah sishyô 'janishta bhuvana-traya-vartti-kirtti |  
châritra-chañchur akhilâvanipâla-mauli-mâlâ-silimukha-virâjita-pâda-padmah ||  
tach-chhishyô Guṇanandi-paṇḍita-yatisô châritra-chakrêsvarah  
tarkka-vyâkaranâdi-sâstra-nipunâs sâhitya-vidyâ-patih |  
mithyâ-vâdi-madândha-sindhura-ghaṭâ-saṅghaṭṭa-kanthîravô  
bhavyâmbhōja-divâkarô vijayatâm kandarppa-darppâpahah ||  
tach-chhishyâs tri-satâ-vivêka-nidhaya sâstrâbdhi-pârangatâs  
têshûtkrishtatamâ dvi-saptati-mitâh siddhânta-sâstrârththaka |  
vyâkhyânê paṭavô vichitra-charitâs têshu prasiddhō munih  
nânânûna-naya-pramâna-nipunô Dêvendra-saiddhântikah ||  
ajani mahipa-chûḍâ-ratna-rârâjitāṅghrîr vviḷita-Makara-kêṭûddanḍa-dôrdḍanḍa-garbbah |  
kunaya-nikara-bhûdhrânika-dambhōli-danḍas sa jayatu vibudhêndrô Bhârati-bhâlapaṭṭah ||

*(South face.)*

tach-chhishyah Kaladhautanandi-munipah saiddhânta-chakrêsvarah  
pârâvara-parita-dhârîni-kuja-vyâptôru-kirttisvarah |  
pañchâkshônṁada-kumbhi-kumbha-daḷana-prônṁukta-muktâphalâ-



prâṃśu-prâñchita-kêsari budha-nutô vâk-kâmini-vallabhah ||  
 avargge ravi-chandra-siddhân- |  
 ta-vidas Sampârṇachandra-siddhânta-muni- |  
 pravarar avar avargge śishya- |  
 pravarar śrî-Dâmanandi-sanmunipatigaḷu ||  
 bôdhita-bhavyar asta-madanar mmada-varijita-śuddha-mânasar |  
 S'rîdhara-dêvar embar avargg agra-tanûbhavar âdar â yaśa- |  
 śrî-dharargg âda śishyar avaroḷ negaḷdar Mmaladhâri-dêvarum |  
 S'rîdhara-dêvarum nata-narêndra-kirîṭa-taṭârchchita-kramar ||  
 Maḷadhâri-dêvarindam |  
 belagidudu Jinêndra-śâsanam munnam ni- |  
 rmmalam âgi mattam îgaḷ |  
 belagid apudu Chandrakîrtti-bhaṭṭâarakarim ||  
 avara śishyar ||  
 param âptâkhiḷa-śâstra-tatva-nîlayam siddhânta-chûḍâmani- |  
 sphuritâchâra-param vinêya-janatânandam guṇânika sun- |  
 daran emb unnatiyim samasta-bhuvana-prastutyan âdam Divâ- |  
 karanandi-bratinâthan ujvaḷa-yaśô vibhrâjitâśâ-taṭam ||  
 vidita-vyâkaranada ta- |  
 rîkkada siddhântada viśêshadin traividya- |  
 spadar end î dhare baṇṇi- |  
 pudu Divâkaranandi-dêva-siddhântigaram ||  
 vara-râddhântika-chakravartti durita-pradhvamsi kandarppa-sin- |  
 dhura-simham vara-sîḷa-sad-guṇa-mahâmbhârâsi-paṅkêja-pu- |  
 shkara-dêvêbha-śâśânka-sannibha-yaśah śrî-rûpan ôhō Divâ- |  
 karanandi-brati-nirmadam nirupamam bhûpêndra-brindârenchitam ||

(West face.)

vara-bhavyânana-padmamulḷ alaral ajûânika-nêtrôtpalam |  
 koragal pâpa-tamas-tamam parayal ettam Jaina-mârggâmalam- |  
 baram aty ujvaḷam âgal em belagi tam bhû-bhâgamam śrî-Divâ- |  
 karanandi-brati-vâk divâkara-karâkaram bôḷ urbbi(t î bhû)-nutam ||  
 yad-vaktra-chandra-vîlasad-vachanâmrîtâmbhah-pânêṇa tushyati vinêya-chakôra-brindah |  
 Jainêndra-śâsana-sarôvara-râjabamsô jiyâd asau bhuvi Divâkaranandi-dêvah ||  
 avara śishyaru ||

Gaṇḍavimukta-dêva-Maḷadhâri-munîndrara pâda-padmamam |  
 kaṇḍ oḍ asâdhyam em neneda bhavya-janakk amakonḍa-chaṇḍa-rê- |  
 taṇḍa-virôdhi-daṇḍa-nripa-daṇḍa-patat-prîthu-vajradanda-kô- |  
 daṇḍa-karâḷa-Daṇḍadhîra-daṇḍabhayam perapîngi pôgavê ||  
 baḷa-yutaram baḷalchuva latânta-śaraṅg idirâgi tâgi san- |  
 chalise palañchi tûḷḍ avanan ôḍisi mey-vagey-âda-dûsarim |  
 kaḷeyade ninda karbbunada karggida sippinamakke vetta ka- |  
 ttalam enisittu putt adardda meyya malam Maḷadhâri-dêvaram ||  
 maṛedum ad ormmē laukikada vârtteyan âḷada ketta bāgilam |  
 tereyada bhânuv astamitam âgire pôgada meyyan ormmeyum |



turisada kukkuṭāsanake sōlada Gaṇḍavimukta-vṛttiyaṃ |  
maṛeyad aghōra-duśchāra-tapaś cāritāṃ Maḷadhāri-dēvara ||  
ā chāritra-chakravarttigala śishyaru ||  
pañchēndriya-prathita-sāmaja-kumbha-piṭha-nirllōṭa-lampaṭa-mahōgra-samagra-simbhaḥ |  
siddhānta-vāri-nidhi-pūrṇa-nisādhināthō bhābhāti bhūri-bhuvanē S'ubhachandra-dēvaḥ ||  
śubhrābhṛābha-sura-dvipāmara-sarīt-tārāpati-prasphuṭaj-  
jyōtsnā kunda śāsīrddha-kambu-kamaḷābhāśā-taraṅgōtkaraḥ |  
prakhya-prajvala-kīrttim anyaham imāṃ gāyanti dēvāṅganā  
dik-kanyāḥ S'ubhachandra-dēva bhavataś chāritra-bhū-bhāminīm ||  
S'ubhachandra-munīndra-yaśaḥ- |  
prabheyaḥ sariy āgalāraḍ int ī chandram |  
prabhu tegidē kandi kundidan |  
abhava-śīrōmaṇig ad ēke kanduṃ kundum ||  
ettalu bijeyam gayvada- |  
m attale dharmma-prabhāvam adhikōtsavadiṃ |  
bittaripud enale pōlvare |  
vattinavar śrī-S'ubhēdu-saiddhāntikaram ||  
kantu madāpahar ssakala-jīva-dayāpara-Jaina-mārgga-rā- |  
ddhānta-payōdhigal vishaya-vairigal uddhata-karma-bhañjanar |  
santata-bhavya-padma-dinakṛit-prabharam S'ubhachandra-dēva-si- |  
ddhānta-munīndraram pogalpud ambudhi vēshṭita-bhūri-bhūṭalam ||

(North face.)

khyāta-śrī-Maladhāri-dēva-yaminaś śishyōttamē svar-ggatē  
hā hā śrī-S'ubhachandra-dēva-yatipē siddhānta-chūḍāmaṇau |  
lōkānugraha-kārīṇi kshiti-nutē kandarppa-darppāntakē  
chāritrōjvala-dīpikā pratihātā vātsalya-vallī gatā ||  
S'ubhachandrē mahas-sāndrē grīhītē kāla-Rāhuṇā |  
sāndhakāram jagaj-jālam jāyatē ty ēti nādbhutam ||  
bhānāmbhōdhi-nabhaś-śāsāṅka-tulītē jātē S'akābdē tatō  
varshē S'ōbhakṛit-āhvayē vyupanatē māsē punaś S'rāvaṇē |  
pakshē kṛishṇa-vipaksha-varttini Sitē vārē daśamyām tithau  
svar yyātaḥ S'ubhachandra-dēva-gaṇabhṛit siddhānta-vārām-nidbiḥ ||  
śrīmad avara guḍḍam ||  
samadhigata-pañcha-mahā-śabda mahā-sāmantādhipati mahāprachanḍa-daṇḍānāyakam | vairi-bhaya-  
dāyaka | gōtra-pavitra budha-jana-mitra | svāmi-drōha-gōdhūma-gharattam | saṅgrāmaja-tuṭṭa |  
Vishṇuvarddhana-Poysala-mahārāja-rājya-samuddharana kaligal-ābharana śrī-Jaina-dharmamāmṛitām-  
budhi-pravarddhana-sudhākara samyaktva-ratnākarādy-anēka-nāmāvalī-samālanakṛitarappa śrīman-ma-  
hā-pradhāna-daṇḍānāyaka-Gaṅga-Rājam tamma gurugal śrī-Mūla-saṅghada Dēsiya-gaṇada Pustaka-  
gachchhada S'ubhachandra-siddhānta-dēvargge parōksha-vinayakke nis'idhigeya nilisi mahā-pūjeyam  
māḍi mahā-dānavam geydaru ||  
ā mahānubbāvan attige || S'ubhachandra-siddhānta-dēvara guḍḍi ||  
vara-Jina-pūjeyan aty-ā- |  
daradindam Jakkānabbe mādisuval sa- |



ch-charite guṇānvite yend |  
 i dharanī-tala meechchi pegalutirppudu nicheham ||  
 doreyē Jakkanikabbeg i bhuvanadoḷ chāritradoḷ śiladoḷ |  
 parama-śrī-Jina-pūjeyoḷ sakaḷa-dānāscharyyadoḷ satyadoḷ |  
 guru-pādāmbuja-bhaktiyōḷ vinayadoḷ bhavyarkkaḷam kanda ā- |  
 daradiṇ mannisutirppa pempin-eḍeyoḷ matt-anya-kāntā-janam ||  
 śrīmat Prabhāchāndra-siddhānta-dēvara guḍḍa heggade-Marddimayyam baredam ||  
 biruda-rūvāri-mukha-tiḷakam Varddhamānāchāri kaṇḍarīsidam | maṅgaḷa mahā || śrī śrī ||

44

*In the same Maṇḍapa.*

S'rīmat-parama-gambhīra-syādvād-āmōgha-lāṅchhanam |  
 jiyāt trailōkyā-nāthasya śāsanam Jina-śāsanam ||  
 bhadram astu Jina-śāsanāya sampādyatām prati vidhāna hētavē |  
 anya-vādi-mada-hasti-mastaka-spātanāya ghaṭanē paṭiyasē ||  
 namas siddhēbhyaḥ ||  
 janatādhāran udāran anya-vanitā-dūram vachas-sundarī- |  
 ghana-vṛitta-stana-hāran ugra-raṇa-dhīram Māran ēn endapai |  
 janakam tān ene Mākanabbe vibudha-prakhyāta-dharmma-prayu- |  
 kte nikāmāta-charitre tāy enal id ēn Êcham mahā-dhanyanō ||  
 kanda || vitrasta-maḷam budha-jana- |  
 mitram dvija-kuḷa-pavitrān Êcham jagadoḷ |  
 pātram ripukuḷa-kanda-kha- |  
 nitram Kaṇḍinya-gōtran amaḷa-charitram ||  
 vṛitta || parama-Jinēśvaram tanage deyyam aḷurkkeyin olpu vettam ul- |  
 uru-durita-kshayar Kkanakanandi-muniśvarar uttamōttamar |  
 ggurugaḷ udāta-vīran avadāttata-yaśam nṛipa-kāma-Poysaḷam |  
 poreda-mahīśan endoḷ ele baṇṇipar ār nnegaḷd Êchigāṅkanā ||  
 kanda || Manu-charitan Êchigāṅkana |  
 maneyoḷ muni-jana-samūhamum budha-janamum |  
 Jina-pūjane Jina-vandane |  
 Jina-mahimegaḷ āva-kālamum sōbhisugum ||  
 ā mahānubhāvan-arddhāngiy ent appaḷ endoḍe ||  
 uttama-guṇa-tati-vanitā- |  
 vṛittiyān olaḱoṇḍud endu jagam ellam ka- |  
 y yettuvinam amaḷa-guṇa-sam- |  
 pattige jagadoḷage Pōchikabbeye nōntaḷ ||  
 tanuvam Jinapati-nutiyim |  
 dhanamam muni-janada-triptiyim saphaḷam id in- |  
 n enag emb i nambugeyoḷ |  
 manamam jagadoḷage Pōchikabbeye neṛipaḷ ||



jana-vinutañ Ēchigāñkana- |  
manas-sarô-haṃsi Gaṅga-Râja-chamûnâ- |  
thana janani janani bhuvana- |  
kk ene negaḍaḍ Pôchikabbe guṇaḍ unnatiyîṃ ||  
enisida Pôchâmbike pari- |  
janamum budha-janamum ormmeg ormmeg manam taṇ- |  
ṇane taṇidu parase puṇyama- |  
n anantamam nerapi parapi jasamam jagadoḷu ||

vachana || int enisid â Pôchâmbike Belagulaḍa tîrttham modalâḍ-anêka-tîrtthagaloḷu palavam chaityâ-  
layaṅgaḷa mâḍisi mahâ-dânam geydu ||

vrîṭṭa || adan inn ên emben ân ond amaḍa-sukṛitamam nôḍe rômañcham âḍa- |  
ppudu pēlv udyôḡadindam smariyipaḍe namô Vîtarâgâya gârha- |  
sthyada yôsid-bhâvad î kâlada parinatiyam geldu sallêkhanam sam- |  
padaḍindam dēvi-Pôchâmbike sura-padamam lileyiṃ sūregonḍaḷ ||

Saka-varsha 1043 neya Sârvari-samvatsarada Āshâḍha-suddha-5-Sômaṇvâradandu sanyasanamam  
kaikoṇḍu êka-pârśva-niyamadim pañcha-padaman uchcharisutam dēva-lôkakke sandaḷ ||  
â jagaj-jananiya putram || samadhigata-pañcha-mahâ-sâbda mahâ-sâmantâdhipati mahâ-prachanda-  
daṇḍanâyakam | vairi-bhaya-dâyakam | gôtra-pavitram | budha-jana-mitram | śrî-Jaina-dharmmâ-  
mṛitâmbudhi-pravarddhana-sudhâkaram | samyaktva-ratnâkaram | âhârâbhaya-bhaishajya-śâstra-dâna-  
vinôḍa | bhavya-jana-hṛidaya-pramôḍa | Viṣṇuvarddhana-bhûpâḷa-Poysaḷa-mahârâja-râjyâbhishêka-  
pûrṇṇa-kumbha | dharmma-harmmyôddharana-mûḷa-stambha | nuḍid-ante-gaṇḍa pagevaram beṃ-  
koṇḍa | drôha-gharaṭṭâdy anêka-nâmâvali-samâlankṛitan appa śrîman mahâ-pradhânam daṇḍanâyakam  
Gaṅga-Râjam tann âtmâmbike Pôchala-dēviyarū divakke salalu parôksha-vinayakk end î nîsidhigeyam  
nilisi pratishtē-geydu mahâ-dâna-pûjârchchanâbhishêkaṅgaḷam mâḍida | maṅgaḷa-mahâ śrî śrî ||  
śrî-Prabhâchandra-siddhânta-dēva-guḍḷum pergaḍe-Bâvarâjam baredam ||  
rûvâri-Hoysaḷâchâriya magam Varddhamânâchâri biruda-rûvâri-mukha-tiḷakam kaṇḍarisidam ||

## 45

*West of Eraḍu Kaṭṭe basti.*

Srîmat-parama-gambhîra-syâdvâḍ-âmôgha-lâñchhanam |  
jiyât trailôkya-nâthasya śâsanam Jina-śâsanam ||  
bhadram astu Jina-śâsanâya sampadyatâm prati-vidhâna-hêtavê |  
anya-vâḍi-mada-hasti-mastaka-sphâṭanâya ghaṭanê paṭiyasê ||

Svasti samadhigata-pañcha-mahâ-sâbda mahâ-maṇḍalêśvara Dvârâvatî-pura-varâdhiśvaram Yâdava-  
kulâmbara-dyumani samyaktva-chûḍâmani Malaparol-gaṇḍâdy-anêka-nâmâvali-samâlankṛitar appa  
śrîman mahâ-maṇḍalêśvaram Tribhuvana-malla Talakâḍu-gonḍa bhuja-bala Vîra-Gaṅga Viṣṇu-  
varddhana Hoysaḷa Dēvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam âchandrârkka-târam  
saluttam ire tat-pâda-padmoḷajivi ||

vrîṭṭa || janatâdhâran udâran anya-vanità-dûram vachas-sundari- |  
ghana-vrîṭṭa-stana-hâran ugra-raṇa-dhîram Mâran ên endapai |  
janakam tân ene Mâkaṇabbe vibudha-prakhyâta-dharmma-prayu- |  
kte nikâmâtta charitre tây enal id ên Ēcham mahâ-dhanyanô ||



kanda || vitrasta-maḥam budha-jana- |  
mitram dvija-kuḷa-pavitran Ēcham jagadoḷu |  
pātram ripu-kuḷa-kanda-kha- |  
nitram Kaundinya-gōtran amaḷa-charitram ||  
manu-charitan Ēchigāṅkana |  
manēyol muni-jana-samūhamum budha-janamum |  
Jina-pūjane Jina-vandane |  
Jina-mahimegaḷ āva-kālamum śōbhisugum ||  
uttama-guṇa-tati-vanitā- |  
vrittiyan oḷakonḍud endu jagam ellam kai- |  
y yettuvinam amaḷa-guṇa-sam- |  
pattige jagadoḷage Pōchikabbeye nōntaḷu ||

ant enisid Ēchi-Rājana Pōchikabbeya putran akhila-tīrtthakara-parama-dēva-parama-charitākarnna-  
nōdirṇna-vipuḷa-puḷaka-parikaḷita-vārabāṇanuv asama-samara-rasa-rasika-ripu-nripa-kalāpāvalēpa-lōpa-  
lōlupa-kripāṇanuv āhārābhaya-bhaishajya-śāstra-dāna-vinōdanum sakala-lōka-śōkāpanōdanum ||

vṛitta || vajram Vajrabhṛitō haḷam Haḷabhṛitās chakram tathā Chakriṇās  
śaktiś S'aktidharasya Gāṇḍiva-dhanur Ggāṇḍiva-kōdaṇḍinah |  
yas tadvat vitanōti Vishṇu-nripatēḷ kāryyam katham mādriśair  
Ggaṅgō Gāṅga-taraṅga-raṇjita-yaśō-rāsis sa varṇnyō bhavēt ||

int enipa śrīman mahā-pradhānam daṇḍanāyakam drōha-gharatta Gaṅga-Rājam Chālukya-chakravartti-  
Tribhuvana-Malla-Permmāḍi-Dēvana daḷam pannīrvvaru sāmantar vverasu Kannegāla-bīḍinalu biṭṭ ire ||

kanda || tege vāruvamam hāruva |  
bageyam tanag iruḷa-bavarav enuta sa-vēgam |  
buguva kaṭakigaran aḷiṇam |  
pugisidudu bhuj-āsi Gaṅga-daṇḍādhipana ||

embinam avaskanda-kēliyindam anibarum sāmantarumam bhaṅgisi tadiya vastu-vāhana-samūhamam  
nija-svāmige tandu koṭṭu nija-bhujāvashtambhakke mechchi mechchidem bēḍi koll ene ||

kanda || parama-prasādamam paḍe- |  
du rājyamam dhanaman ēnumam bēḍad ana- |  
svaram āge bēḍi-koṇḍam |  
Paramanan idan Arhad-archchanāñchita-chittam ||

antu bēḍikoṇḍu ||

vṛitta || pasarise kīrttanam-janani-Pōchala-dēviyar arthivattu mā- |  
ḍisida Jinālayakkam osed ātma-manōrame Lakshmi-dēvi mā- |  
ḍisida Jinālayakkam idu pūjane yōjitam endu koṭṭu san- |  
tosamam ajasram āmpam ene Gaṅga-chamāpan id ēn udāttanō ||

akkara || āḍiy-āgirppud Ārhata-samayakke Mūla-saṅgham Koṇḍakundānvayam |  
bādu vēḍadam baḷeyipud alliya Dēsiga-ganada Pustaga-gachchhada |  
bōdha-vibhayaḍa kukkuṭāsana-Maladhāri-dēvara śishyar enipa pempin- |  
gādam esedirppa S'ubhachandra-siddhānta-dēvara guḍḍam Gaṅga-chamāpati ||



Gaṅgavāḍiya basadigaḷ enitoḷ av anitumam tām eyde posayisidaṃ |  
Gaṅgavāḍiya Gommaṭa-dēvargge suttālayaman eyde māḍisidaṃ |  
Gaṅgavāḍiya Tigularam beṅkoṇḍu Vira-Gaṅgaṅge nimirchchi-koṭṭa |  
Gaṅga-Rājan ā munnina Gaṅgara-Rāyaṅgam nūmmaḍi-dhanyan alte ||

*In maṇṭapa west of Eraḍu Kaṭṭe basti.*

Bhadram astu Jina-sāsanasya ||

jayatu durita-dūrah kshīra-kūpāra-hārah prathita-prithuḷa-kīrtti śrī-Subhēndu-bratīsaḷ |  
guṇa-maṇi-gaṇa-sindhuh śisṭa-lōkayka-bandhuh vibudha-madhupa-phullaḷ phulla-bāṇādi-sallaḷ ||

S'ri-vadhu-chandralēkhe-sura-bhūruhad-udbhavadim payōdi-vē- |  
lā-vadhu pempuv ettavol anindite nāgale chāru-rūpa-li- |  
lāvati daṇḍanāyakiti Lakkale-dēmati Būchi-Rājan em- |  
b ī vibhu putṭe pempu voḍed ārijisidaḷu pirid-appa kirttiyam ||

ā yabbeya magan ent appan endade ||

svasti samasta-bhuvana-bhavana-vikhyāta-khyāti-kāntā-nikāma-kamanīya-mukha-kamaḷa-parāga-para-  
bhāga-subhagikritātmiya-vaktranum | svakiya-kāya-kānti-parihasita-kusumachāpa-gātranum | āhārā-  
bhaya-bhaishajya-sāstra-dāna-vinōdanum | sakaḷa-lōka-sōkāpanōdanum | nikhīla-guṇa-gaṇābharaṇanum |  
Jina-charaṇa-saraṇanum enisida Būchanaṃ ||

vṛitta || vinayada sime satyada tavarmmane śauchada janma-bhūmi yen- |  
d anavarataṃ pogaḷvudu janam vibudhōtkara-kairava-prabō- |  
dhana-himarōchiyam negaḷda Būchiyan udgha-parārṭtha-sad-guṇā- |  
bhinava-Dadhīchiyam subhāṭa-bhīkara-vikrama-Savyasāchiyam ||

ā yaṇṇam S'aka-varusha 1037 neya Vijaya-saṃvatsarada Vaiśākha-suddha 10 Ādityavāradandu sarvva-  
śaṅga-parityāga-pūrvvakam mudipidaṃ ||

padya || tyāgam sarvva-guṇādhikam tad-anujam śauryyam cha tad bāndhavam dhairyyam

garbha-guṇāti-dāruṇa-ripum jñānam manōnyam satām |  
śēshāsēsha-guṇam guṇaika-saraṇam śrī-Būchanō 'tyāhitam satyam  
satya-guṇīkarōti kurutē kim vā na chāturyyabhāk ||  
yō vīryē gaja-vairibhūyam atulē dānakramē Būchanō  
yas sākshāt sura-bhūjabhūyam avanau gambhīratāyā vidhau |  
yō ratnākara bhūyam unnati-guṇē yō Mērubhūyam  
gatas sō 'ntē sānta-manā-manīshi-lāshitam gīrvvānabhūyam gataḷ ||  
Mārākāra iti prasiddhataṛa ity atyūrjjitaḷ-śrīr iti  
prāpta-svarggapati-prabhutva-guṇa ity uchchair mmanīshīti cha |  
śrīmad-Gaṅga-chamūpatēḷ priyatamā Lakshmī-sadṛikshā  
śilā-stambham sthāpayatiśma Būchana-guṇa-prakhyāti-vṛiddhim prati ||  
dhare laghuv āytu viśruta-vinēya-nikāyam anātham āytu vā- |  
k-taruniyum iḡaḷ ī jagadoḷ ārggam anādarāṇ iyey ādaḷ en- |  
d irade viśhādam ādam odavuttire bhavya-janāntaraṅgadoḷ |  
nirupaman eydidaṃ negaḷda Būchiyanam divi-chitra-lōkamaṃ ||



śrī-Mūla-saṅghada Dēśiga-gaṇada Pustaka-gachchhada S'ubhachandra-siddhānta-dēvara-guddam  
Būchanana niśidige ||

47

*In the same maṇṭapa.*

(South face.)

Bhadraṃ bhūyāj Jinēndrāṇaṃ śāsanāyāgha-nāśinē |  
kutirttha-dhvānta-saṅghāta-prabhinna-ghana-bhānavē ||  
śrīman-Nābhēya-nāthādy-amaḷa-Jina-varāṇika-saudhōru-vārdhhiḥ |  
pradhvasthāgha-pramēya-prachaya-vishaya-kaivalya-bōdhōru vēdih |  
śasta śyātkāra-mudrā-śabalita-janatānanda-nādōru-ghōshaḥ |  
sthēyād āchandra-tāraṃ parama-sukha-Mahāvīrya-vīchi-nikāyaḥ ||  
śrīman-munīndrōttama-ratna-varggāḥ śrī-Gautamādyāḥ prabhaviṣṭavastē |  
tat-rāmbudhau sapta-maharddhi-yuktās tat-santatau Nandi-gaṇē babhūva ||  
śrī-Padmanandīty anavadya-nāmā hy āchāryya-śabdōttara Koṇḍakundaḥ |  
dvitīyam āsīd abhidhānam udyach-charitra-saṅjāta-su-chāraṇarddhiḥ ||  
abhūd Umāsvāti-munīśvarō 'sāv āchāryya-śabdōttara-Gridhrapiñchhaḥ |  
tad-anvayē tat-sadriśō 'sti nānyas tāt-kālikāśēsha-padārttha-vēdī ||  
śrī-Gridhrapiñchha-munipasya Balākapiñchhaḥ śishyō 'janishta bhuvana-traya-vartti-kīrttiḥ |  
chāritra-chuñchur akhilāvanipāḷa-mauli-mālā-sīlīmukha-virājita-pāda-padmaḥ ||  
tach-chhishyō Guṇanandi-panḍita-yatis chāritra-chakrēśvaraḥ |  
tarkka-vyākaraṇādi-śāstra-nipuṇas sālitya-vidyā-patiḥ |  
mithyāvādi-madāndha-sindhura-ghaṭa-saṅghaṭṭa-kaṇṭhīravō |  
bhavyāmbhōja-divākarō vijayatām kandarppa-darppāpahaḥ ||  
tach-chhishyās tri-śatā-vivēka-nidhayaś śāstrābdhi-pāraṅgatās |  
tēshūtkriṣṭasamā-dvi-saptati-mitās siddhānta-śāstrārtthakaḥ |  
vyākhyānē paṭavō vichitra-charitās tēshu prasiddhō munih |  
nānānūna-naya-pramāṇa-nipuṇō Dēvēndra-saiddhāntikaḥ ||  
ajani mahipa-chūḍā-ratna rārājitaṅghrīr vviṇṇita-Makarakēṭṭuddanda-dōrddanda-garvvaḥ |  
kunaya-nikara-bhūdrāṇika-dambhōḷidaṇḍas sa jayatu vibudhēndrō Bhārati-bhālapaṭṭaḥ ||  
tach-chhishyaḥ Kaḷadhautanandi-munipaś saiddhānta-chakrēśvaraḥ |  
pārāvāra-parīta-dhārīni-kuḷa-vyāptōru-kīrttiśvaraḥ |  
pañchākshōnmada-kumbhi-kumbha-daḷana-prōnmukta-muktāphala-  
prāṇīsu-prāñchita-kēsari-budha-nutō vāk-kāmini-vallabhaḥ ||  
tat-putrakō Mahēndrādi-kīrttir Mmadana-saṅkaraḥ |  
yasya Vāg-dēvatā śaktā śrautīm mālām ayūyujat ||  
tach-chhishyō Vīraṇandi kavi-gamaka-mahā-vādi-vāgmitva-yuktō |  
yasya śrī-nāka-sindhu-tridaśa-pati-gajākāśa-saṅkāśa-kīrttim |  
gāyanty uchchair ddigantē tridaśa-yuvatayaḥ prīti-rāgānubandhāt |  
sō 'yam jiyāt pramāda-prakara-mahidharō bhīḷa-dambhōḷidaṇḍaḥ ||  
śrī-Gollāchāryya-nāmā samajani munipaś śuddha-ratna-trayātmā |  
siddhātmō 'dyārttha-sārttha-prakāṭana-paṭu-siddhānta-śāstrābdhi vīchiḥ |



saṅghāta-kshālītāghaḥ pramada-māda-kaḷālīdha-buddhi-prabhāvō  
jīyād bhūpāla-maūli-dyumaṇi-vidalitāṅghry-abja-lakṣmī-vilāsah ॥

Perggaḍe Bhāva-Rājam baredaṃ maṅgaḷa ॥

(West face.)

Vīraṇandi-vibhūdhenḍra-santatau Nūtna-chandira-narēndra-vaṃśa-chū-  
ḍamaṇiḥ prathita-Golladēśa-bhūpālakaḥ kim api kāraṇēna sah ॥  
śrīmat-Traikālya-yōgī samajani mahikā-kāya-lagnā-tanutraṃ  
yasyābhūd dṛiṣṭi-dhārā-nīśita-śara-gaṇā grīshma-mārttāṇḍa-bimbaṃ ॥  
chakraṃ sad-vṛitta-chāpākālita-yati-varasyāgha-śatrūn vijētum  
Gollāchāryasya śiṣhyas sa jayatu bhuvanē bhavya-sat-kairavēnduh ॥  
tapas-sāmartthyatō yasya chhātrōbhūd brahma-rākṣasaḥ ॥  
yasya smarāṇa-mātrēṇa muñchanti cha mahā-grahāḥ ॥  
prājyājyātām gatam lōkē karañjasya hi tailakam ॥  
tapas sāmartythatas tasya tapaḥ kim varṇnitum kshamaṃ ॥  
Traikālya-yōgi-yatipāgra-vinēya-ratnas siddhānta-vārdhhi-parivarddhana-pūrṇna-chandraḥ ॥  
dig-nāga-kumbha-likhitōjvaḷa-kīrtti-kāntō jīyād asāv Abhayanandi-munir jjagatyām ॥  
yēnāsēsha-Parī-Shah-ādi-ripavaḥ samyag jītāḥ prōddhatāḥ  
yēnāptā daśa-lakṣaṇōttama-mahā-dharmākhyā-kalpa-drumāḥ ॥  
yēnāsēsha-bhavōpatāpa-hanana-svādhyātma-samvēdanam  
prāptam syād Abhayādi-nandi-munipaḥ sō 'yam kṛitārtthō bhuvī ॥  
tach-chhishyas sakalāgamārttha-nipuṇō lōkajñātā-samyutas  
sach-chāritra-vichitra-chāru-charitas saujanya-kaudāṅkuraḥ ॥  
mithyātvaḥja-vana-pratāpa-hanana śrī-sōmadēva prabhur  
jjīyāt sat-Sakalēndu-nāma-munipaḥ kāmātavi-pāvakaḥ ॥  
apicha Sakalachandrō viśva-viśvambharēśa-praṇuta-pada-payōjaḥ kunda-hārēndu rōchiḥ ॥  
tri-daśa-gaja-su-vajra-vyōma-sindhu-prakāśa-pratima-vīsada-kīrttir vvāg-vadhū-karṇnapūraḥ ॥  
śiṣhyas tasya dṛiḍha-vrataś sama-nidhis sat-samyamāmbhō-nidhiḥ  
śīlānām vipulālayas samitibhir yyuktis tri-gupti-śritāḥ ॥  
nānā-sad-guṇa-ratna-rōhana-giriḥ prōdyat-tapō-janmabhūḥ  
prakhyātō bhuvī Mēghachandra-munipō traividya-chakrādipaḥ ॥  
traividya-yōgīśvara-Mēghachandrasyābhūt Prabhāchandra-munis su-śiṣhyaḥ ॥  
śumbhad-vratāmbhōnidhi-pūrṇna-chandrō nirdhūta-daṇḍa-tritayō viśalyaḥ ॥  
pushpāstrānūna-dānōtkāṭa-kāṭa-karaṭi-chchhēda-dṛipyan-mṛigēndraḥ  
nānā-bhavyābja-shaṇḍa-pratati-vikasana-śrī-vidhānaika-bhānuḥ ॥  
samsārāmbhōdhi-mārggē tarāṇa-karaṇatā-yāna-ratna-trayēśas  
samyag-Jaināgamārtthānvita-viṃśa-matīḥ śrī-Prabhāchandra-yōgī ॥

(North face.)

Śrī-bhūpālaka-maūli-lālita-padas sa-jñāna-lakṣmī-patīś  
chāritrōtkara-vāhanaś śita-yaśas śubhrātapatrāñchitāḥ ॥  
trailōkyādbhuta-Manmathāri-vijayas saddharma-chakrādhipaḥ  
prithvī-saṃstava-tūryya-ghōsha-ninadas traividya-chakrēśvaraḥ ॥



śābdaughasya śīrōmaṇiḥ pravīṣat-tarkkajñā-chūḍāmaṇiḥ  
siddhāntēddha-śīrōmaṇiḥ praśamavaḍ-bhrātasya chūḍāmaṇiḥ ।  
prōdyat-samyaminām śīrōmaṇiḥ udañchad-bhavya-rakshāmaṇiḥ  
jīyāt sannuta-Mēghachandra-munipās traividya-chūḍāmaṇiḥ ॥  
traividyōttama-Mēghachandra-yaminaḥ patyur mmamāsi priyā  
vāg-dēvidi sahāvahittha-hṛidayā tad-vaśya-karmmārtthini ।  
kīrttir-vvāridhi-dik-kulāchala-kulē svādātmā prashtum apy  
anvēshṭum maṇi-mantra-tantra-nichayaṃ sā sambhramāt bhrāmyati ॥  
tarkka-nyāya-suvajra-vēdir amalārhat-sūkti-san-mauktikaḥ  
śabda-grantha-viśuddha-śāṅkha-kalitaḥ syādvāda-sad-vidrumaḥ ।  
vyākhyānōrjita-pōshana-pravipuḷa-prajñōdgha-vichī-chayō  
jīyād viśruta-Mēghachandra-munipās traividya-ratnākaraḥ ॥  
śrī-Mūla-saṅgha-kṛita-Pustuka-gachchha-Dēśiyōdyad-gaṇādhīpa-su-tārkika-chakravartī ।  
siddhāntikēśvara-sikhāmaṇi-Mēghachandraś traividya-dēva iti sad-vibudhā stuvanti ॥  
siddhāntē Jina-Vīrasēna-saḍṛiśās śāstrābjani-bhāskaraḥ  
shaṭ-tarkkēshv Akalaṅka-dēva-vibudhas sākshād ayaṃ bhūtaḥ ।  
sarvva-vyākaraṇē vipaśchid-adhipas śrī-Pūjyapādas svayaṃ  
traividyōttama-Mēghachandra-munipō vādibha-panchānanaḥ ॥  
Rudrānīśasya kaṇṭhaṃ dhavalayati himajyōtishō jātam aṅkam  
pītam sauvarṇna-sailaṃ śīśu-dinapa-tanum Rāhu-dēham nitāntam ।  
S'ri-kāntā-vallabhāṅgam Kamaḷabhava-vapur-Mmēghachandra vratindra-  
traividyaśākhiḷāsā-vaḷaya-nīlaya-sat-kīrtti-chandrātapō 'sau ॥  
muninātham dasa-dharmma-dhāri dṛidha-shaṭ-trimśad-guṇam divya-bā-  
ṇa-nidhānam ninag ikshu-chāpam alinī-jyā-sūtram ōr onde pū- ।  
vina bāṇaṅgaḷam ayde hīnan adhikaṅg ākshēpamam mārpud ā- ।  
va nayaṃ darppaka Mēghachandra-muniyol mān ninna dōr-darppamam ॥

mṛidu-rēkhā-vīṣam Bhāva-Rāja-baḷaha dal bareduda birudaruvāri-mukha-tīḷaka-Gaṅgāchāri kaṇḍari-  
sida S'ubhachandra-siddhānta-dēvara guḍḍam ॥

(East face.)

śravaṇīyaṃ śabda-vidyā-parināti-mahānīyaṃ mahā-tarkka-vidyā- ।  
pravaṇatvaṃ ślāghānīyaṃ Jina-nigadita-saṃsuddha-siddhānta-vidyā- ।  
pravaṇa-prāgalbhyam endend-upachita-puḷakaṃ kīrttisal kūrṭtu-vidva- ।  
n-nivahaṃ traividya-nāma-praviditan esadam Mēghachandra-vratīndram ॥  
kshameg īgaḷ jauvaṇam tividud atula-tapaśrīge lāvanyam īgaḷ ।  
samasandirdattu taṇṇ i śruta-vadhug adhika-praudhiy āyt īgaḷ end an- ।  
de mahā-vikhyātiyaṃ tālḍidan amala-charitrōttamaṃ bhavya-chētō- ।  
ramaṇam traividya-vidyōdita-viśada-yaśam Mēghachandra-vratīndram ॥  
ide haṃsi-brindam īṇṭal baged apudu chakōri-chayaṃ chañchuvindam ।  
kadukal sārddappud īsam jaḍeyol irisalend irddapam seḷḷe gēral ।  
padedappam Kṛishṇan embant esedu bisa-lasat-kandalī-kanda-kāntam ।  
pudidatt i Mēghachandra-vrati-tīḷaka-jagad-varṭti-kīrtti-prakāśam ॥  
pūjita-vidagdha-vibudha-sa- ।  
mājam traividya-Mēghachandra-vrati rā- ।



râjîsidam vinamita-muni- |  
râjam Vṛishabha-gaṇa-bhagaṇa-târâ-râjam ||

Saka varshaṃ 1037 nêya Manmatha-saṃvatsarada Mârggasira-suddha 14 Bṛihavâraṃ Dhanur-  
lagnada pûrvvâṇhad âru-gḥaligeyapp âgaḷu śrî-Mûla-saṅghada Dêśiga-gaṇada Pustaka-gachchhada  
śrî-Mêghachandra-traividya-dêvar ttamm-avaśâna-kâlamam aṇidu palyaṅkāśanadoḷ irddu âtma-  
bhâvaneyam bhâvisuttum dēva-lôkakke sandar ||

â bhâvane yent appud endode ||

ananta-bôdhâtmakam âtma-tatvam nidhâya chêtasy apahâya hêtavê |  
traividya-nâmâ muni-Mêghachandraḥ divam gatô bôdha-nidhir vvisishtâm ||

avar agra-sishyar asêśa-pada-padâritha-tatva-vidaru sakaḷa-sâśtra-pârâvâra-pâragarum guru-kuḷa-  
samuddharaparum appa śrî-Prabhâchandra-siddhânta-dêvar tamma gurugaḷge parôksha-vinayam  
kâraṇam âgi śrî-Kabbappu-tîrtthadal tamma guḍḍam ||

samadhigata-pañcha-mahâ-śabḍa mahâ-sâmantâdhipati mahâ-prachanda-daṇḍanâyakam vairi-bhaya-  
dâyakam gôtra-pavitram budha-jana-mitram svâmi-drôha-gôdhûma-gharatta saṅgrâma-jattalaṭṭa  
Vishṇuvarddhana-bhûpâḷa-Hoysala-mahârâja-râjya-samuddharaṇa Kâlî-gaḷâbharana śrî-Jaina-dharmmâ-  
mrîtâmbudhi-pravarddhana-sudhâkara samyaktva-ratnâkara śîman-mahâ-pradhânam daṇḍanâyaka-  
Gaṅga-Râjan âtana manas-sarôvara-râjahamse bhavya-jana-prasaṃse gôtra-nidhâne Rukmiṇî-samâne  
Lakshmîmati-daṇḍanâyakîti yumantavarindam atisaya-mahâ-vikhyâtiyim śubha-lagnadoḷu pratishṭheya  
mâdisidar â-munîndrôttamara nisidhigeyan ||

avara tapah-prabhâvam ent appud endode ||

sa-madôdyan-mâra-gandha-dvirada-daḷana-kaṇṭhîravam krôdha-lôbha- |  
druma-mûḷa-chhêdanam durddhara-vishaya-silôchchhêda-vajra-pratâpam |  
kamanîyam śrî-Jinêndrâgama-jalanidhi-pâram Prabhâchandra-siddhân- |  
ta-munîndram môha-vidhvamsana-karan esedam dhâtriyoḷ yôgi-nâtham ||

Bhâva-Râjam baredam ||

mattina mât ad ant irali jîrṇa-Jinâśraya-kôṭiyam kramam |  
bettire munninant ir anit ûrggaḷoḷam nere mâdisuttam a- |  
tyuttama-pâtra-dânad odavam meṇivuttire Gaṅgavâḍi-toṃ- |  
battaru-sâsiram kopanam âdudu Gaṅga-daṇḍanâthanam ||  
sôbheyam êṃ kaykoṇḍuḍo |  
saubhâgyada-kaṇi yenippa Lakshmîmatiyin- |  
d i bhuvana-taḷadoḷ âhâ- |  
râbhaya-bhaishajya-sâśtra-dâna-vidhânam ||





jayatu durita-dûrah kshîra-kûpâra-hârah prathita-prithula-kîrttis śrî-Subhêndu-bratisah |  
 guṇa-maṇi-gaṇa-sindhuś śishṭa-lôkayka-bandhuh vibudha-madhupa-phullah phullabânâdi-sallah ||

avara guddi ||

parama-padârththa-nirṇayaman ânta-vidagdhate durnnayaṅgalol |  
 parichayam endum illad atimugdhate tann iniyaṅge chittadol |  
 pirid anurâgamam paḍeva rūpu vinêya-janântaraṅgado |  
 nirupama-bhaktiyam paḍeva pemp idu Lakshnaleg endum anvitam ||  
 chaturateyol lâvanyado- |  
 | atisayam ene negalde dēva-bhaktiyol int i |  
 kshitiyolâṅ Gaṅga-Râjana |  
 sati Lakshmy-ambikeyol itara-satiyar doreyê ||  
 saubhâgyadol amard âdam |  
 sôbhâspadam âda rūpin olpin pratya- |  
 kshîbhûta Lakshmi yend apu- |  
 d i bhûtaḷam initum eyde Lakshmîmatiyam ||  
 sôbheyan êṁ kaykonḍudo |  
 saubhâgyada-kaṇi yenippa Lakshmîmatiyin- |  
 d i bhuvana taḷadol âhâ- |  
 râbhaya-bhaishajya-sâstra-dâna-vidhânam ||  
 vitarâṇa-guṇam ade vanitâ- |  
 kritiyam kaykonḍud enipa mahimeya Lakshmi- |  
 matiy elavo dēvatâdhi- |  
 shṭitey allade kēvaḷam manuskyaṅganayê ||  
 ibha-gamane harîṇa-lôchane |  
 ūbha-lakshane Gaṅga-Râjan arddhâṅgane tâ- |  
 n abhinava-Rukmiṇi yenal i |  
 tribhuvanadol pôlvar olaṇe Lakshmîmatiyam ||

śrî-Mûla-saṅghada Dêsiya-gaṇada Pustuka-gachchhada śrîmat-S'ubhachandra-siddhânta-dēvara guddi  
 daṇḍadâyakiti-Lakkave Saka-varsha 1044 neya Plava-samvatsarada . . . . . śuddha 11 S'ukravâradandu  
 sanyasanam geydu samâdhi-verasi muḍipi dēva-lôkakke sandal ||  
 parôksha-vineyakke nishidhigeyam śrîmad-daṇḍanâyaka-Gaṅga-Râjan nillisi pratishṭhe mâḍi mahâ-  
 dânavam mahâ-pûjegaḷam mâḷidaru maṅgaḷam ahâ śrî śrî ||

(First side.)

Bhadram astu Jina-sâsanasya ||

Jayatu durita-dûrah kshîra-kûpâra-hârah prathita-prithula-kîrttis śrî-Subhêndu-bratisah |  
 guṇa-maṇi-gaṇa-sindhuś śishṭa-lôkayka-bandhuh vibudha-madhupa-phullah phullabânâdi-sallah ||  
 S'ri-vadhu-chandralêkhe sura-bhûruhad-udbhavadim payôdhi-vê- |  
 lâ-vadhu pempu-vettavol anindite nâg-ale chârurûpa-li- |  
 lâvati-daṇḍanâyakiti Lakkale-dēmati Bûchi-Râjan em- |  
 b i vibhu putte pempu vaḷed ârjjisidal piridappa-kîrttiyam ||



achana || â yabbeya magal ent appal endade | svasti nistushâti-Jina-vrijina-bhâga-bhagavad-Arhad-arha-  
niya-hâru-charanâravinda-dvandvânanda-vandana-vêlâ-vilôkanîyâkshimâyamâna-Lakshmi-vilâseyum |  
apahasañra-sriya-jivitêsa-jivitânta-jivana-vinôdânârata-rata-Rati-vilâseyum | Kâleya-kâla-râkshasa-  
rakshâ-vikala-skala-vâñja-trânati-prachanâ-Châmunâdâtîsrêshthâ-râjâsrêshthi-mânasa-râjamâna-râja-  
hamsa-vanîtâkalpeyum | parama-Jina-mata-paritrâna-karana-kârâñibhûta-Jina-sâsana-dêvatâ-kârâ-  
kalpeyum | abhîrâma-guṇa-gaṇa-âśîkarañâyatânukarañiya-dharañi-suteyum | śrî-sâhitya-satyâpita-  
kshîrôda-suteyum | sad-dharmmânurâga-matiyum, anisida Dêmiyakka ||

padya || śrî-Châmunâda-manô-manôratha-ratha-vyâpâra-naika-kiyâ  
śrî-Châmunâda-manas-sarôja-rajasa râjad-dvirêphânganâ |  
śrî-Châmunâda-grihânganôdgata-mahâ-śrî-kalpavallî svayam  
śrî-Châmunâda-manah-priyâ vijayatâm śrî-Dêvamaty-aṅganâ ||

(Second side.)

âhâram tri-jagaj-janâya vibhayam blitâya divyaushadham  
vyâdhi-vyâpam apêta-dîna-mukhinê śrôtrê cha sâstrâgamam |  
êvam Dêvamatîs sadaiya âdati praprakshayê svâyushâm  
Arhad-Dêva-matim vidhâya vidhinâ divyâ vadhûh prôdabhût ||  
âsit para-kshôbhakara-pratâpâsêshâvanipâla-kritâdarasya |  
Châmunâda-nâmnô vanijah priyâ śrî mukhyâ satî yâ bhuvi Dêmatiti ||  
bhûlôka-chaityâlaya-chaitya-pûjâ-vyâpâra-kṛityâdaratô 'vatîrñnâ |  
svarggât sura-strîti vilôkyamânâ punyêna lâvanya-guṇêna yâtra ||  
âhâra-sâstrâbhaya-bhêshajânâṃ dâiyiny alam varṇna-chatushtayâya |  
paschât samâdhi-kriyayâyurantê sva-sthânavat svaḥ pravivêśayôchchaih ||  
sad-dharmma-satrum Kali-kâla-râjam jîtvâ vyavasthâpita-dharmma-vṛityâpi |  
tasyâ jaya-stambha-nibham silâyâ stambham vyavasthâpayati sma Lakshmiḥ ||

śrî-Mûlasaṅghada Dêsiga-gaṇada Pustaka-gachchhada Subhachandra-siddhânta-dêvara guḍḍi Saka-  
varusha 1042 neya Vikâri-samvatsarada Phâlguna bahuḷa 11 Bṛihavâradandu sannyâsana-vidhiyim  
Dêmiyakka muḍipidaḷu ||

50

*In south maṇṭapa west of Pârs'va-tîrtthakara done.*

(East face.)

Bhadram bhûyâj Jinêndrânâṃ sâsanâyâgha-nâsinê |  
ku-tîrttha-dhvânta-saṅghâta prabhinna-ghana-bhânave ||  
śrîman-Nâbhêya-nâthâdy-amala-Jina-varânika-saudhôru-vârdhhiḥ  
pradhvastâgha-pramêya-prachaya-vishaya-kaivalya-bodhôru-vêdih |  
sasta-syâtkâra-mudrâ-sabalita-janatânanda-nâdôrughôshah  
sthêyâd âchandra-târam parama-sukha-Mahâvîryya-vîchi-nikâyah ||  
śrîman-munîndrôttama-ratna-varggâḥ śrî-Gautamâdyâḥ prabhavishṇavas tē |  
tatrambudhau sapta-maharddhi-yuktâs tat-santatau Nandi-gaṇê babbhûva ||  
śrî-Padmanandity-anavadya-nâmâ hy âchâryya-sâbdôttara Koṇḍakundah |  
dvitîyam âsîd abhidhânâṃ udyach-charitra-saṅjâta-suchârañardhhiḥ ||  
abhîd Umâsvâtî-muniśvarô 'sâv âchâryya-sâbdôttara-Grihbra-piñchah |  
tad-anvayê tat-sadṛiśô 'sti nânyas tâtkâlikâsêsha-padârththa-vêdî ||



śrī-Gridhrapiñchha-munipasya Balākapiñchhaḥ śiṣhyō 'janishta bhuvana-traya-vartti-kīrttiḥ ।  
 chāritra-chañchur akhilāyanipāla-mauli-mālā-silimukha-virājita-pāda-padmaḥ ॥  
 tach-chhishyō Guṇanandi-panḍita-yatis chāritra-chakrēśvaraḥ  
 tarkka-vyākaraṇādi-sāstra-nipuṇas sāhitya-vidyāpatih ।  
 mithyā-vādi-madāndha-sindhura-ghaṭa-saṅghaṭṭa-kañṭhīrayō  
 bhavyāmbhōja-divākarō vijayatām Kandarppa-darppāpahaḥ ॥  
 tach-chhishyās tri-śatā-vivēka-nidhayaś sāstrābdhi-pāraṅgatās  
 tēshūtkriṣṭatamā dvi-saptati-mitās siddhānta-sāstrārththaka ।  
 vyākhyānē paṭavō vichitra-charitās tēshu prasiddhō munih  
 nānānūna-naya-pramāṇa-nipuṇō Dēvēndra-saiddhāntikaḥ ॥  
 ajani mahipa-chūdā-ratna-rārājitaṅghrīr vviḥita-Makarakēṭūddanda-dōrddanda-garvyaḥ ।  
 kunaya-nikara-bhūdrānika-dambhōli-danḍas sa jayatu vibudhēndrō Bhāratī-bhālapaṭṭaḥ ॥  
 tach-chhishyāḥ Kaladhautanandi-munipas saiddhānta-chakrēśvaraḥ  
 pārāvāra-parita-dhārīni-kuḷa-vyāptōru-kīrttiśvaraḥ ।  
 pañchākshōnmada-kumbha-kumbha-daḷana-prōnmuktāphaḷa-  
 prāmsu-prāñchita-kēsari-budha-putō vāk-kāminī-vallabhaḥ ॥  
 tat-putrakō mahēndrādi-kīrttir mmadana-saṅkaraḥ ।  
 yasya vāg-dēvatā śaktā śrautīm mālām ayāyujat ॥  
 tach-chhishyō Virānandi kavigamaka-mahā-vādi-vāgmitra-yuktō  
 yasya śrī-nāka-sindhu-tridaśa-pati-gajākāśa-saṅkāśa-kīrttiḥ ।  
 gāyanty uchchair ddigantē tridaśa-yuvatayaḥ prīti-rāgānubandhāt  
 sō 'yam jīyāt pramāda-prakara-mahidharō bhīḷa-dambhōli-danḍaḥ ॥  
 śrī-Gollāchāryya-nāmā samajani munipaś suddha-ratna-trayātmā  
 siddhātma-ly-arttha-sārththa-prakaṭana-paṭu-siddhānta-sāstrābdhi-vīchi ।  
 saṅghāta-kshālītāhaḥ pramada-mada-kaḷālīdha-buddhi-prabhāvaḥ  
 jīyād-bhūpāla-mauli-dyumaṇi-vidalitāṅghryabja-lakshmi-vilāsah ॥  
 Virānandi-vibudhēndra-santatau Nūtna-chandira-narēndra-varṇsa-chū- ।  
 dāmaṇiḥ prathita-Golladēśa-bhūpālakaḥ kim api kāraṇēna sah ॥  
 śrīmat-Traikālya-yōgī samajani mahikā-kāya-lagnā tanutram  
 yasyābhūd vṛiṣṭi-dhārā nīśata-sara-gaṇā grīshma-mārttāṇḍa-bimbam ।  
 chakram sadvṛitta-chāpākalita-yati-varasyāgha-satrūn vijētum  
 Gollāchāryyasya śiṣhyas sa jayatu bhavanē bhavya-sat-kairavēnduh ॥

Gaṅgannana likhita ॥

(South face.)

tapas-sāmarthyatō yasya chhātrō 'bhūd brahma-rākshasaḥ ।  
 yasya smarāṇa-mātrēṇa muchyanti cha mahā-grahāḥ ॥  
 prājyājayatām gatām lōkē karaṇjasya hi tailakam ।  
 tapas sāmartyatāḥ tasya tapaḥ kim varṇnitum kshamam ॥  
 Traikālya-yōgi-yati-tapāgram vinēya-ratnas siddhānta-vārddhi-parivarddhana-pūṇa-chandraḥ ।  
 dig-nāga-kumbha-likhitōjvala-kīrtti-kāntō jīyād asāv Abhayanandi-munir j jagatyām



yênâsêsha-Pari-Shah-âdi-ripavas samyag-jitâh prôddhatâh  
yênâptâ dasa-lakshanôttama-mahâ-dharmmâkhyâ-kalpa-drumâh |  
yênâsêsha-bhavôpatâpa-hanana-svâdhyâtma-samvêdanam  
prâptam syâd Abhayâdanandî-munipas sô 'yam kṛitârtthô bhuvi ||  
tach-chishyas sakalâgamârttha-nipunô lôkajñatâ-samyutas  
sach-châritra-charitra-châru-charitas saujanya-kandânkurâh |  
mithyâtâbja-vana-pratâpa-hanana-srî-sômadêva-prabhur  
jñyât sat-Sakalêndu-nâma-munipah kâmatâvî-pâvakah ||  
apicha Sakalachandrô visva-vîsvambharêsa pranuta-padi-payôjah kunda-hârêndu-rôchih |  
tridaśa-gaja-suvajra-vyôma-sindhu-prakâśa-pratima-vîśada-kîrttir vîvâg-vadhû karmnapûrah ||  
śishyas tasya dṛiḍha-vratâś śamanidhis sat samyamâmbhônidhis  
śilânâṃ vipulâlayas samitibhir yuyuktas tiguṇti-śritah |  
nânâ sad-guṇa-ratna-rôḥaṇa-girih prôdyat-tapô-janmabhûh  
prakhyâtô-bhuvi Mēghachandra-munipô traividya-chakrâdhipah ||  
śrî-bhûpâla-mauli-lâlita-padas samjñâna-lakshmî-patîś  
châritrôtkara-vâhanâś śita-yâśâś śubhrâta-patrâñchitah |  
trailôkyâdbhuta-Manmathâri-vijayas saddharmma-chakrâdhipah  
prithvi-samstava-tûryya-ghôsha-ninadas traividya-chakrêśvarah ||  
śâbdaughasya śirômanih pravîṇasat-tarkkajña-chûḍâmanih  
siddhântêśh śirômanih prasamavad-bhrâtasya chûḍâmanih |  
prôdyat-samyaminâm śirômanir udañchad-bhavya-rakshâmanih  
jñyât sannuta-Mēghachandra-munipas traividya-chûḍânânih ||  
traividyoṭtama-Mēghachandra-yaminah pratyur mmanâsi priyâ  
vâg-dhêvidi-sahâvahittha-hṛidayâ tad-vasya-karmmârtthini |  
kîrttir vîvâriḍhi-lik-kulâchâḷa-kulâ svâdhâtmâprashṭum  
apy anvêṣṭum manî-mantra-tantra-nichayam sâ sambhramât bhrâmyati ||  
tarkka-nyâya-suvajra-vêdir amalârhat-sûkti-sanmauktikah  
śabda-grantha-vîsuddha-śaṅkha-kalîtaḥ syâd-vâda-sad-vidrumah |  
vyâkhyânôrjita-pôshana-| ravipuḷa-prajñôdgha-vichî-chayô  
jñyâd vîsruta-Mēghachandra-munipas traividya-ratnâkaraḥ ||  
śrî-Mûla-saṅgha-kṛita-Pustaka-gachchha-Dêśyôdyad-gaṇâdhipa-sutârkkika-chakkravartî |  
siddhântikêśvara-śikhâmani-Mēghachandras traividya-dêva iti sad-vibudhâ stuvanti ||  
siddhântê Jinavîrasêna śadṛîśah śâstrâbja-bhâ-bhâskarâh  
shat-tarkkêśhv Akalânka-dêva-vibudhô sâkshâd ayam bhûtalê |  
sarvva-vyâkaranê vîpâc'hid-adhipaś śrî-Pûjyapâdas svayam  
traividyoṭtama-Mēghachandra-munipô vâdibhîḥ pañchâninah ||  
likhitâ-manôhara para-nâri-sahôdaran appa Gaṅganana likhitâ ||

(West face.)

Rudrânîśasya kântham dhavalayati hima-jyôti-jâtamakam pitara  
sauvarṇna-śailam śîśu-dinapa-tanum râhu-dêham nitântam |  
śrî-kântâ-vallabhâṅgam kamalabhava-vapur Mmēghachandra-bratindra-  
traividyaśikhilâśâ valaya-nîlaya-sat-kîrtti-chandrâ tapô 'sau ||



mûvattâṛuṁ guṇadim ।  
bhâva-janam katti peṭṭa-veḷedar vṛishadim ।  
bhâvipaḍe Mēghachandra- ।  
traividyar ad ento śânta-rasaman taḷedar ॥  
muninâtham dasa-dharmmadhâri-dṛiḍha-shat-trimśad-guṇam divya-bâ- ।  
ṇa-nidhânam ninag ikshu-châpam alini-jyâ-sûtram ôr onde pû- ।  
vina bânâṅgaḷam ayde hînan adhikaṅg âkshêpamam mâlpud â- ।  
va nayam darppaka-Mēghachandra-muniyoḷ mān ninna dôr-ddarppamam ॥  
śravaṇiyam śabda-vidyâ-parinâti-mahanîyam mahâ-tarkka-vidyâ- ।  
pravaṇatvam ślâghaniyam Jina-nigadita-saṁsuddha-siddhânta-vidyâ- ।  
pravaṇa-prâgalbhyam endend upachita-pulakam kîrttisal kîrttu-vidva- ।  
n nivaham traividya-nâma-praviditan esedam Mēghachandra-bratindram ॥  
kshameg îgaḷ jauvanam tividud-âtuḷa-tapaś-śrige lâvaṇyam îgaḷ ।  
samesand irdd attutam niṁ śrutavadug adhika-prauḍhiy âyt êgaḷ endan- ।  
de mahâ-vikhyâtiyam tâldidan amaḷa-charitrôttamam bhavya-ehêtô- ।  
ramanam traividya-vidyôdita-vîsada-yaṣam Mēghachandra-bratindram ॥  
ide haṁsibrindam iṇṭal baged apudu chakôṛi-chayam chañchuvindam ।  
kadukal sârdḍ appud îsam jaḍeyoḷg irisal end irddapam sejje gêṛal ।  
paded appam Krishṇan embant esedu bisa-lasat kandaḷi-kanda-kântam ।  
pudid att î Mēghachandra-brati-tiḷaka-jagad-vartti-kîrtti-prakâṣam ॥  
pûjita-vidagdha-vibudha-sa- ।  
mâjam traividya-Mēghachandra-bratir â- ।  
râjisidam vinamita-muni- ।  
râjam Vṛishabha-gaṇa-bhagaṇa-târâ-râjam ॥  
stabdhâtmaran atanu-śara- ।  
kshubdharan êṁ vogaḷve pogaḷve Jina-śâsana-du- ।  
gdhâbdhi-sudhâṁsuvan akhîḷa-ka- ।  
kud dhavaḷima-kîrtti Mēghachandra-bratiyam ॥

tat sadharmmaru ॥

śrî-Bâlachandra-muni-râja-pavitra-putrah prôddripta-vâdi-jana-mâna-latâ-lavitrah ।  
jîyâd ayam jita-manôja-bhuja-pratâpas syâd-vâda-sûkti-śubhagaś S'ubhakîrtti-dêvaḷ ॥  
kim vâpasmṛiti-vismṛitaḷ kim upaṇigrastaḷ kim ugra-graha-vyagrô 'smin  
sravaḷ aśrugagdha dâva chômânânauam dṛiśyatê ।  
taj jânê S'ubhakîrtti-dêva-vidushâ vidvêshi bhâshâ-visha-jvâlâ  
jâṅgulikêna jihmita-matir vvâdivarâkas svayam ॥  
ghana-darppô-naddha Baudha-kshitidhara-paviy î-bandan î-bandan î-ban- ।  
dan êsan naiyâyikôdyat-timira-karaṇiy î-bandan î-bandan î-ban- ।  
dan êsan mimâṁsakôdyat-kari-kariripuy î-bandan î-bandan î-ban- ।  
danê pô pô vâdi pôg end ulihadu S'ubhakîrttidha-kîrtti-praghôṣham ॥  
vitathôktiy alt Ajam-Paśu- ।  
pati-Sârchchi-yenippa mûvarum S'ubhakîrtti- ।  
vrati-sannidhiyoḷ nâmô- ।  
chita-charitare toḍardḍad itara vâdigal aḷavê ॥  
siṅgaḍa saramam kêḷda ma- ।  
taṅgaḷad ant aḷuki baḷukal alladê sabheyoḷ ।



pongi S'ubhakîrtti-munipano- |  
I ên gaḷa nuḍiyalke vâdigalg êṃ deḷdiyê ||  
pô sâlvudu vâdi vṛithâ- |  
yâsam vibudhō 'pahâsam 'anumanôpa- |  
nyâsam nin i têthê- |  
vâsam sandapude vâdi-vajrâṅkuśano! ||

Gaṅgaṇṇana likhita || Savanubhallara-dēvara Vâdi-Râmôjana maga Dâsôja kaṇḍarisida ||

(North face.)

traividya-yôgîśvara-Mêghachandrasyâbhût Prabhâchandra-munis su śishyah |  
śumbhad-vratâmbhônidhi-pûrṇa-chandrô nirddhûta-daṇḍa-tritayô viśalyah ||  
traividyyôttama-Mêghachandra-su-tapaḥ-piyûsha-varâśijah  
sarpûrṇâkshaya-vṛitta-nirmala-tanuḥ pushvad-budhânandanah |  
trailôkya-prasarad-yasas suchi-ruchiḥ yaḥ prôrttha-dôshâgamah  
siddhântâmbudhi-varddhanô vijayatê pûrvva-Prabhâchandramâh ||  
saṃsârâmbhōdhi-madhyôttaraṇa-karaṇa-yâna-ratna-trayêśah  
samyag-Jainâgamârthânvita-vimala-matis śrî-Prabhâchandra-yôgî ||  
sakala-jana-vinûtam chârû-bôdha-Trinêtram sukara-kavi-nivâsam Bhârati-nṛitya-raṅgam |  
prakṛita-nija-kîrttiṃ divya-kântâ-Manôjam sakala-guṇa-gaṇêndram śrî-Prabhâchandra-dēvam ||

tat sadharmmar ||

gaṇadhararam śrutadoḷ châ- |  
raṇa-rishiyaran amala-charitadoḷ yôgi-janâ- |  
grahig ene yennade mikkara- |  
neṇe embude Virāṇandi-saiddhântikaroḷ ||  
Harihara-Hiranyagarbhara- |  
n uravaṇiyim gelda Kâmanam dîpta-tapô- |  
bharadind uripidar ene bi- |  
ttarisidar âr Vvirāṇandi-saiddhântikaram ||  
yan-mûrttir jġagatâm janasya nayanê karppûra-pûrâyatê  
yat-kîrttiḥ kakubhâm śriyah kachabharê malli-latântâ yatê |  
.....  
jêjiyâd bhuvi Virāṇandi-munipô râddhânta-chakrâdhipah ||  
vaidagdhya-śrî-valhûṭi-patir atula-guṇâlankṛitir  
Mmêghachandra-traividasyâtma-jâtô Madana-mahibhṛitô bhêdanê vajra-pâtaḥ |  
saiddhânta-vyûha-chûḷâmanir anupama-chintâmanir  
bhbhû-janânâṃ yô 'bhût saujanya-rundra śriyam avati mahô Virāṇandî munîndrah ||

śrî-Prabhâchandra-siddhânta-dēvara guḍḷi Vishṇu-varddhana-bhuja-bala-Vira-Gaṅga-Bittî-Dēvana hiriya-  
arasi paṭṭa-mahâdēvi ||

S'ântala-Dēviya sad-guṇa- |  
vantege saṃhîgya-bhâgyaratige Vachas śrî- |  
kânteyum Agajeyum Achchuta- |  
kânteyum eneyallad uḷida satiyar doreyê ||



S'ântala-Dêviya tâyi |

dânaman anûnamam kaḥ |

kênârtthi yendu koṭṭu Jinanam manadoḥ |

dhyânisutam muḍipidaḥ in- |

n ên embudo Mâchikabbey ond unnatiyam ||

Saka-varsham 1068 neya Krôdhana-samvatsarada Âsvîja-suddha-daśamî Bṛihavâradandu Dhanur-  
lagnada pûrvvâhṇad âru-ghaligeḥ app âgaḥ śrî-Mûla-saṅghada Koṇḍakundânvayada Dêśiga-gaṇada  
Pustaka-gachchhada śrî-Mâghachandra-traividya-dêvara hirîya-śishyar appa śrî-Prabhâchandra-siddhân-  
ta-dêvaru svarggasthar âdaru ||

51

*In north maṇḍapa in same place.*

*(East face.)*

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanam |

jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ||

sakaḷa-jana-vinûtam chârû-bôdha-tri-nêtram sukara-kavi-nivâsam Bhârati-nṛitya-raṅgam |

prakatita-nîja-kîrttim divya-kântâ-manôjam sakaḷa-guṇa-gaṇêndram śrî-Prabhâchandra-dêvam ||

avara guḍḍan ent appan endade ||

Svasti samasta-bhuvana-jana-vandya-mâna bhagavad-arhat-surabhi-gandhi-gandhôdaka-kaṇa-vyakta-  
muktâvalî kṛitôttamâsa-hamṣa sujana-manah-kamaḷini-râja-hamṣa mahâ-prachandam daṇḍanâyaka |  
śatru-bhaya-dâyaka | pati-hita-prakâra | nêkâṅgavîra | saṅgrâma-Râma | sâhasa-Bhîma | muni-jana-  
vinêya-jana-budha-jana-manas-sarôvara-râja-hamṣanânûna-dânâbhinava-śrêyâṃsa | Jina-matânuprêkshâ-  
vichakṣhaṇa | kṛita-dharmma-rakṣhaṇa | dayâ-rasa-bharita-bhṛîṅgâra | Jina-vachana-chandrikâ-chakô-  
ranum appa śrîmatu Bala-Dêva-daṇḍanâyakan ene negaḍam ||

palarum munnina-punyat ond odavinim bhâgyakke pakkâdodam |

baladiṃ tējaḍin oḷpinim guṇadin âd audâryyadiṃ dhairyyadiṃ |

lalanâ-chitta-harôpachâra-vidhiyim gâmbhîryyadiṃ sauryyadiṃ |

Bala-Dêvaṅge samânam appar oḷarê matt anya-daṇḍâdhipar ||

Bala-Dêva-daṇḍanâyaka- |

n alaṅghya-bhuja-bala-parâkramam Manu-charitam |

jala-nidhi-vêṣṭita-dhâtrî- |

taḷadoḥ saman âro mantri-chûḍâmaṇiyolu ||

â mahânubhâvan arddhâṅga-Lakshmi yent appaḥ endade ||

sati-rûpam altu nôrppade |

kṣhîtiyole saubhâgyavatiyan unnata-matiyam |

pati-hitiyam guṇavatiyam sa- |

tatam kîrttipudu Bâchikabbeyam bhuvana-janam ||

avargge su-putrar ppuṭṭida- |

r avanitaḷam pogale Râma-Lakshmîdharar a- |

nt avar îrvvâr gguṇa-gaṇadiṃ |

Ravi-têjar Nâga-Dêvanam Singaṇanum ||



(West face.)

avarolage ||

dore yâr i bhuvanaṅgaḷoḷu diṭake kēlu samyaktvadoḷu satyadoḷu |  
parama-srī-Jina-pūjeyoḷu vinayadoḷu saujanyaḍoḷu peṇṇinoḷu |  
paramōtsāhade mārppa dānad-eḍeyoḷu saucha-vratāchāradoḷu |  
nirutaṇ nōrppaḍe Nāga-Dēvane valaṇ dhanyaṇ peṇar ddhanyaṇē ||

ant enipa Nāga-Dēvana |  
kānte manō-ramaṇa-sakala-guṇa-gaṇe dharaṇi- |  
kānteg avadhikaṇ nōrppaḍe |  
kāntiya dore yenisi Nāgiyakkam negaḍaḷu ||  
ant avar irvvara tanayaṇ |  
santatam akhiloṇvviyoḷage jasav esav inegaṇ |  
chintita-vastuvaṇ iyalu |  
chintāmaṇi-Kāmadhēnuv enipaṇ Ballaṇ ||  
ententu nōrppaḍa guṇa- |  
vantaṇ kali-suchi-dayāparaṇ satyavidamaṇ |  
bhrānten enutaṇ budhar a- |  
śrāntaṇ kirttipudu dhātriyōḷu Ballaṇaṇaṇ ||  
ātan-anujāte bhuvana- |  
khyātiya neṇe tāḷdi dāna-guṇad unnatiyaṇ |  
Sītā-dēvigav adhikaṇ |  
bhūtaḷadoḷag Êchiyakkan ene mechchadar āru ||

vachana || ā jagaj-janani yoda-putṭidaṇ ||

bhāvisi pañcha-padaṅgaḷa |  
nōvade paṇḍikki mōhapāsada toḍaraṇ |  
dēva-guru-sannidhānada- |  
1 ā vibhu Bala-Dēvan amara-gatiyaṇ paḍedaṇ ||

Saka-varusha 1041 neya Siddhārtthi-saṇvatsarada Mārggasira-suddha pāḍiva Sōmavāradandu  
Mōringereya-tīrtthadaḷu sanyasana-vidhiyaṇ muḷipida ||

ātana janani Nāgiyakkanu Yēchiyakkanu parōksha-vinayakke Kabbappu-nāḍoḷ Māḷigeyahaḷalu  
paḍḍisāḷe māḍisi tamma garuḷaḷ Prabhāchandra-siddhānta-dēvara kāḷaṇ karchchi dhārā-pūrvvakam  
māḍi koṭṭaru Āreya-kereyumaṇ ā kereya mūḍaṇa deseyalu khaṇḍuga beddal ||

52

In the same maṇṭapa.

(East face.)

S'rimat-parama-gambhīra-syādvād-āmōgha-lāṇchhanaṇ |  
jīyāt traīḷōkya-nāthasya śāsaṇaṇ Jina-śāsaṇaṇ ||

Svasty anavarata-prabaḷa-ripu-baḷa-vishama-samarāvaṇi-mahā-mahāri-saṇhāra-karaṇa-kāraṇa-prachaṇ-  
ḍa-daṇḍanāyaka-mukha-darppaṇa-karṇṇē-japa-kubhrit-kulīsa Jina-dharma-harmya-māṇikya-kāḷāśa  
Maḷayaja-mīḷita-Kāsmīra-kāḷāgaru-dhūpa-dhūmā-dhyāmaḷikṛita-Jinārechhanāgāra | nirrvikāra Madana-  
anō-hurikāra | Jina-gandhōḍaka-pavitrikṛitōttamāṅga-Viralakshmi-bhujāṅga āhārābhaya-bhaishajya-



śāstra-dāna-vinôdam Jina-dharmma-kathâ-kathana-pramôdanumappa śrīmatu Bala-Dêva-danḍanâyakane  
negarḍam ||

sthīranê bâppu amarâdriyindav adhikam gambhīranê bâppu sâ- |  
garadind aggaḷam entu dāniye surôrvvijakke mārandaḷam |  
sura-rājaṅg eṇe yendu kīrttipudu kaykoṇḍ akkaṇim santataṁ |  
dharey-ellaṁ Bala-Dêv-amâtyanan ilâ-lôkaika-vikhyâtanam ||

Bala-Dêva-danḍanâyaka- |  
n alaighya-bhujâ-baḷa-parâkramam Manu-charitaṁ |  
jalanidhi-vêshṭita-dhâtri- |  
taladolū saman âro mantri-chûḍâmaṇiyolu ||

palaruṁ munnina puṇyad ond odavinim bhâgyakke pakkâḍoḍam |  
baladiṁ tējadin oḷpinim guṇadin âd-audâryyadiṁ dhairyyadiṁ |  
lalanâ-chitta-harôpachâra-vidhiyim gâmbhīryyadiṁ śauryyadiṁ |  
Bala-Dêvaṅge samānam appar oḷarê matt anya-danḍâdhiparu ||

â Bala-Dêvaṅgam mṛiga- |  
śâbêkshane yenipa Bâchikabbegav akhilôr- |  
vvi-bandhu puttidaṁ guṇa- |  
lôbaran adaṭ-aleva-Siṅgimayyan udâram ||

Jina-dharmmâmbara-tigma-rôchi-sucharitraṁ bhavya-vamśôttamaṁ si- |  
shṭi-nidhānam mantri-chûḍâmaṇi budha-vinutaṁ gôtra-vamśyâmbarârkkam |  
vanitâ-chitta-priyam nirmmaḷan anupaman atyuttamaṁ kûre-kûrppam |  
vinayâmbhôrâsi vidyâ-nidhi guṇa-niḷayam dhâtriyol Siṅgimayyam ||

(West face.)

Jina-pada-bhaktan ishṭa-jana-vatsalan âsrita-kalpa-bhûruham |  
muni-charaṇâmbujâta-yuga-bhṛiṅgaṇ udâraṇ anûna-dâni ma- |  
ttina purushargge pôlipud ad âr ddore yemb inegaṁ negaḷdan i- |  
manuja-nidhānan endu pogalguṁ dhare pērggaḍe Siṅgimayyanâ ||  
ene negaḷda Siṅgimayyana |  
vanite manôrathana Lakshmi yenipaḷu rūpiṁ |  
jana-vinute Siriya-dēviya- |  
n anunayadiṁ pogalvud akhila-bhûṭaḷa-vellaṁ ||

vachana || â mahānubhāvan avasâna-kâladolū ||

parama-śrī-Jina-pâda-paṅkaruhamam sad-bhaktiyim tâlḍi ni- |  
bbaradiṁ pañcha-padaṅgaḷam neneyutaṁ durmmôha-sandôhamam |  
tvaritaṁ khaṇdisutaṁ samâdhi-vidhiyim bhavyâbjanî-bhâskaram |  
nirutaṁ pērggaḍe Siṅgimayyan amarêndrâvâsamam poḍidam ||

Svasti samadhigata-pañcha-mahâ-kalyânâshṭa-mahâ-prâtihâryya-chatus-trimśad-atīśaya-virâjamâna bha-  
gavad-Arhat-paramêśvara-parama-bhaṭṭâraka-mukha-kamala-vinirggata-sad-asad-âdi-vastu-svarûpa-nirû-  
pana-pravaṇa-râddhântâdi-sakala-śāstra-pârâvâra-pârâga parama-tapaś-charaṇa niratarum appa śrīman  
maṇḍalâchâryya-Prabhâchandra-siddhânta-dêvara guḍḍi Nâgiyakkanuṁ Siriyaṇveyum Saka-varuṣha  
1041 neya Siddhârthi samvatsarâda Kârttika-suddha dvâdasa Sômaṇvâradandu mahâ-pûjeyam mâdi  
niśidhiyam niṇisidaḷ ||



Svasti samadhi-gata-pañcha-mahâ-sabda mahâ-maṇḍalêśvara । Dvâi-âvatipura-varâdhîśvara । Yâdava-  
kulâmbara-dyumanî । samyaktva-chûdâmanî । Malaparo'-ganda । chalake-balu-ganda । nâlin-munn-irîva ।  
sauryyamam mereva । Talakâdu-gonda । ganda-prachanda । Patîti-Perumâla-nîja-râjyâbhyudaya-ka-rak-  
shana-dakshaka । avinaya-narapâlaka-jana-sikshaka । Chakragotta-vana-dâvânalan । ahita-maṇḍalîka-  
kâlânala । Tonda-maṇḍalîka-maṇḍala-prachanda-daurvânala । prabala-ripu-bala-saṃharaṇa-kârana ।



vidvishṭa-maṇḍalika-mada-nivāraṇa-karaṇa | Nalambavādi-goṇḍa | pratipaksha-narapāla-lakshmiyan-irku-  
li-goṇḍa | tappe-tappuva jaya-śrikānteyan-appuva | kûre-kûrppa sauryyamam-tôrppa | virāṅgan-ālingita-  
dakshiṇa-dôrdḍaṇḍa | nuḍidante-gaṇḍa | Adiyamana-hṛidaya-śûla | virāṅgan-ālingita-lôla | uddhatârâti-  
kañja-vana-kuñjara | saraṇāgata-vajra-pañjara | sahaja-kirtti-dhvaja | saṅgrāma-vijaya-dhvaja | Bengi-  
Raya-manô-bhaṅga | vira-prasaṅga | Narasiṅga-Varmma-nirmmūlanam | talapāla-kālāṇaṇam | Hānuṅgalu-  
goṇḍa | chaturmmukha-gaṇḍa | chatura-chaturmmukhan | āhava-Shaṇmukha | Sarasvatī-karṇāvatamsan |  
unnata-Vishṇuv-amṣa | ripu-hṛidaya-śalya | bhitaran-kolla | dāna-vinôḍa | champakāmôḍa | chit-  
samaya-samuddharana | gaṇḍar-ābharana | vivêka-Nârāyaṇa | vira-pârāyaṇa | sâhitya-vidyâdhara |  
samara-dhurandhara | Poysalānvaya-bhānu | kavi-jana-kāmadhēnu | Kali-yuga-pârththa | dushṭargge-  
dhûrttha | saṅgrāma-Rāma | sâhasa-Bhîma | haya-Vatsa-rāja | kântā-Manôja | matta-gaja-Bhagadattan |  
abhinava-Chârudatta | Nilagiri-samuddharana | gaṇḍar-ābharana | Kōṅgara-Māri | ripu-kula-talapra-  
hāri | Tereyûran-aleva | Koyatûra-tuḷiva | Heñjegu-disâpaṭṭa | saṅgrāma-jatapaṭṭa | Pāṇḍyanam-beṅ-  
koṇḍa | Uchchaṅgi-goṇḍa | êkāṅga-vira | saṅgrāma-dhira | Pombuchcha-nirddhātana | Sāvimala-  
nirllôṭana | vairi-kālāṇaṇam | ahita-dāvāṇaṇa | śatru-narapāla-disâpaṭṭa | mitra-narapāla-lalâṭapaṭṭa |  
ghaṭṭavan-aḷiva | Tuḷuvara-śaḷeva | Gôyindavādi-bhayaṅkaran | ahita-bala-Saṅkhara | roddhava-tuḷiva |  
śitagaram-piḷiva | Rāyarāyapura-sûrekāra | vairi-bhaṅgāra | vira-Nârāyaṇa | sauryya-pârāyaṇa | śrīmatu  
Kêśava-dêva-pādârâdhaka | ripu-maṇḍalika-sâdhakâdy anêka nāmāvali-samâlāṇakṛitanam giri-durgga-  
vana-durgga-jala-durggâdy anêka-durggaṅgaṇam āsramadiṁ koṇḍa chaṇḍa-pratâpadim Gaṅgavâdi-tom-  
battaṅu-sâsiramumam Lökkigoṇḍi-varam unḍige sâdhyam mâḍi | mattarṇ ||

vṛitta || eleyolu dushṭaran uddhatârīgala nâl and otti beṅkoṇḍu dôr- |  
bbaḷadiṁ dêsaman āvagam tanage sâdhyam mâḍiral Gaṅga-man- |  
dalam end ôlage tettum ittu besanam pûṇḍ irppinam Vishṇu-Po- |  
ysalan irddam sukhadinde rājyad odavindam santatôtsâhadim ||  
hattidan ettal attal idirâda-nṛipâḷakar alki baḷki kaṇ- |  
ḍ ittu samasta-vastugaḷan âlutanamasale pûṇḍu santatam |  
suttalum ôlag ippar ene munninavarggam anêkar âdavar- |  
gg attalaḷam pogartteg ene baṇṇipan âvano Vishṇu-bhûpanam ||

Antu Tribhuvana-malla Talakâḍu-goṇḍa bhuja-bala-Vira-Gaṅga-Vishṇu-varddhana-Poysala-Dêvara  
vijaya-rājyam uttarôttarâbhividdhi-pravarddhamānam âchandrârka-tāram-baram saluttam ire tat-  
pâda-padmôpajivi piri-arasi paṭṭa-mahâdêvi Sântala-Dêvi ||

(South face.)

Svasty anavarata-parama-kalyâṇâbhhyudaya-sahasra-phala-bhōga-bhâgini dvitīya-Lakshmi-lakshana-  
samāneyum | sakala-guṇa-gaṇānūneyum | mabhinava-Rukumīni-dêviyum | pati-hita-Satyabhāmayum |  
vivêkaika-Bṛihaspatiyum | pratyutpanna-Vâchaspatiyum | muni-jana-vinēya-jana-vinīteyum | chatus-  
samaya-samuddharaneyum | brata-guṇa-sila-châritrantahkaraneyum | lokaika-vikhyâteyum | patibratâ-  
prabhâva-prasiddha-Sīteyum | sakala-vandi-jana-chintāmaniyum | samyaktva-chûḍāmaniyum | mudvṛitta-  
savati-gandhavāraneyum | puṇyôpârjjanâ-karāṇa-kāraneyum | Manôja-rāja-vijaya-patâkeyum | nija-  
kalâbhhyudaya-dîpikeyum | gita-vâdya-sûtradhāreyum | Jina-samaya-samudita-prâkâreyum | Jina-  
dharma-kathâ-kathana-pramôdeyum | mâhârâbhaya-bhaishajya-śâstra-dāna-vinôdeyum | Jina-dhar-  
mma-nirmmaḷeyum | bhavya-jana-vachchhaḷeyum | Jina-gandhōdaka-pavitri-kṛitōttamāṅgeyum appa ||

kanda || â negaḷda-Vishṇu-nṛipana ma- |  
nô-nayana-priye chaḷâḷa-niḷâḷaki chan- |  
drānane Kāmana Rati yalu |  
tān ene tōne sari samāne Sântala-Dêvi ||



vṛitta || dhuradoḥ Viṣṇu-nṛpālakāṅge vijaya-śrī-vakshadoḥ santataṃ |  
paramānandadin ōtu nilva vipulā-śrī-tējad uddāniyaṃ |  
vara-dig-bhittiyaṃ eydisal nēveva kīrtti-śrīy anutt irppud ī |  
dhareyoḥ S'āntala-Dēviyaṃ nēveye baṇṇipp aṇṇanē vaṇṇipaṃ ||

Kali-kāla-Viṣṇu-vaksha- |  
sthalaḍoḥ Kali-kāla-Lakshmi nelasidaḥ ene S'ān- |  
tala-Dēviya saubhāgyama- |  
n ele gaḷa baṇṇisuvē embanē vaṇṇisuvam ||  
S'āntala-Dēvige sad-guṇa- |  
vantege saubhāgya-bhāgyavatige Vachas-śrī- |  
kānteyum Agajeyum Achyuta- |  
kānteyum eṇey allad ulīda satiyar ddoreyē ||

akkara || gurugaḷu Prabhāchandra-siddhānta-dēvaru hetta-tāyi guṇa-nidhi Māchikabbe |  
piriya-perggade Māraṅgiyaṃ tande māvanam perggade Singimayyaṃ |  
arasam Viṣṇu-varddhana-nṛpaṃ vallabham Jinanātham tanag endu Viṣṇu-deyvaṃ |  
arasi S'āntala-Dēviya mahimeyaṃ baṇṇisalu bakkume bhūtaḷadoḥ ||

Saka-varusham 1050 mūṇenya Virōdhikṛit-saṃvatsarada Chaitra-suddha-pāñchamī Sômaṇṇaradandu  
Sivagaṇgeya tīrtthadalu muḍipi svarggatey āḍaḷu ||

vṛitta || ī Kali-kālaḍoḥ Manu-Bṛihaspati vandi-janāśrayam jaga- |  
d-vyāpita-kāmadhēnum abhimāni mahā-prabhu-panḍitāśrayam |  
lōka-jana-stutam guṇa-gaṇābharaṇam jagad-ēka-dāniy a- |  
vyākuḷa-mantriyendu pogalguṇ dhare pērggade Māraṅgiyaṃ ||  
doreyē pērggade Māraṅgiya-vibhuvāṅ ī-kālaḍoḥ |  
purushārtthaṅgaḷoḥ aty udārateyoḷam dharmmānurāgaṅgaḷoḥ |  
Hara-pādābja bhaktiyōḷu niyamadoḷu sīlaṅgaḷoḥ tām enalu |  
sura-lōkakke manōmuḍind arasu pōdam bhūtaḷam kīrttisalu ||

kanda || anupama-Sāntala-Dēviyu- |  
m anunayadiṃ tande Māraṅgiyaṇum eṇb ī |  
vanite-Māchikabbeyu- |  
m inibarum oḍanoḍane muḍipi svarggatar āḍar ||

lōkhaka Bōkimayya ||

(West face.)

arasi suragatiyaṃ ayḍida- |  
ī iral āg enag endu bandu Beḷuḷoḷadalu du- |  
rddhara-saṃnyāsanadiṃ |  
pariṇate tāyi Māchikabbe tānuṃ toṇedaḥ ||

vṛitta || ari-magulḍ-irdda kaṇ-malarggaḷ ōduva pañcha-padam Jinēndraṇam |  
smariyisuv ōje bandhu-janaṃ biḍip-unnati saṇṇyasakke van- |  
d iral osed ondu tīṅgaḷ upavāsadoḥ imbine Māchikabbe tām |  
suragatiḡ eyḍidaḷu sakala-bhavyara saṇṇidhiyoḷ samādhiiyīm ||

kanda || ā Māraṅgiyaṃyana |  
kāmini Jina-charaṇa-bhakte guṇa-samyutev u- |



ddâma-pâtibrate yend i- |

bhûmi-janam pogale Mâchikabbeye negalḍal ||

Jina-pada-bhakte bandhu-jana-pûjitey âsrita-kâmadhênu Kâ- |

mana-satigam mahâ-sati-guṇâgrani dâna-vinôde santatam |

muni-jana-pâda-paṅkaru-bhakte jana-stute Mârasingama- |

yyana sati Mâchikabbe yene kirtisugam dhare mechchi nichchalum ||

Jinanâtham tanag âptanâge Bala-Dêvam tande pett-abbe sa- |

d-vanitâgrêsare Bâchikabbe yene tammam Siinganam sandamân- |

tanadind aggada Mâchikabbe sura-lôkakk ôḍal endendu mê- |

dini yellam pogaluttam irppud ene baṇṇipp aṇṇanê vaṇṇipam ||

vṛitta || peṇḍir ssannyâsamam goṇḍ avaroḷag initam ballar âr embinam kai- |

koṇḍâgaḷ ghôra-vîra-vrata-paripateyam mechchi santôshadindam |

pâṇḍitvam chittadoḷ talṭire Jina-charaṇâmbhōjamam bhâvisuttam |

koṇḍâḍal dhâtri tannam suragati vaḍedaḷ lileyim Mâchikabbê ||

dânaman anūnamam kaḷ |

kênârtthi yendu koṭṭu Jinanam manadoḷ |

dhyânisutam muḍipidaḷ i- |

nn ên embudo Mâchikabbey ond unnatiyam ||

intu tamma gurugaḷu Prabhâchandra-siddhânta-dêvaram Varddhamâna-dêvaram Ravichandra-dêvaram  
samasta-bhavya-janaigala sannidhiyoḷu sannyasanamam kaikoṇḍ avara pēḷva samâdhiyam kēḷutta muḍi-  
pidaḷu ||

paṇḍita maraṇadin i-bhû- |

maṇḍaladoḷu Mâchikabbey antevol âr kkai- |

koṇḍ intu negalḍal arigaḷ a- |

khaṇḍitamam ghôra-vîra-sannyâsanamam ||

avara vaṃsâvatâram ent endade ||

kanda || Jina-dharmma-nirmmaḷam bha- |

vya-nidhânam guṇa-gaṇâsrayam Manu-charitam |

muni-charaṇa-kamaḷa-bhriṅgam |

jana-vinutam Nâga-Varmma-daṇḍâdhîsam ||

vṛitta || anupama-Nâga-Varmmana kuḷâṅgane pempina Chandikabbe sa- |

j-jana-nute mâni-dânina-guṇi mikka-patibrate siladinde mê- |

dini-sutegam migil pogalal ân ariyam guṇadaṅka-kârtteyam ||

Jina-pada-bhakteyam bhuvana-saṃstuteyam jagad-êka-dâniyam ||

avargge su-putram budha-jana- |

nivahak kârttiva kâmadhênu venuttam |

bhuvana-janam pogalalu mi- |

kk avan udayam geydan uttamam Bala-Dêvam ||

vṛitta || sakala-kalâsrayam guṇa-gaṇâbharanam prabhu-paṇḍitâsrayam |

sukavi-jana-stutam Jina-padâbjani-bhriṅgan anūna-dâni lau- |

kika-paramârttham emb eraḍumam nere ballan enutte daṇḍanâ- |

yaka-Bala-Dêvanam pogalvud ambudhi-vêṣṭita-bhûri-bhûṭalam ||



muni-nivahakke bhavya-nikarakke Jinêśvara-pūjegalge mi- |  
kk anupama-dāna-dharmmad odaviṅge nirantaram onde mārggadim |  
maneyol anākuḷam maduvey-andada-pāṅgiṇol uṇbud endadim |  
manuja-nidhānanam pogaḷvanē vogaḷvam Bala-Dēv-amātyanam ||

sthiranē Mēru-giṇḍradinde migilē gambhīranē bhāppu sâ- |  
garadind aggalam entu dāniye surōrvvijakke mēl bhōgiyē |  
Sura-rājaṅ eṇe yendu kīrttipudu kaykoṇḍ alkaṇim santatam |  
dhareyol śrī-Bala-Dēv-amātyanam ilā-lōkaika-vikhyātanam ||

kanda || Bala-Dēva-daṇḍanāyaka- |  
n alaṅghya-bhuja-bala-parākramam Manu-charitam |  
jalanidhi-vêṣṭita-dhātṛi- |  
taladaḷu saman āro mantri-chūdāmaṇiyolu ||

S'rimatu Chārukīrtti-dēvara guḍḍa lēkhaka Bōkimayya barada biruda-rūvāri-mukha-tiḷaka Gaṅgā-  
chariya tamma Kāṁvāchāri kaṇḍarisida ||

(North face.)

Svasty anavarata-prabala-ripu-bala-vishama-samarāvani-māhā-mahāri-saṁhāra-karaṇa-kāraṇa | prachan-  
da-daṇḍanāyaka-mukha-darppana | kathaka-māgadha-puṇyapāthaka | kavi-gamaki-vādi-vāgmi-janatā-  
dāridra-santarppana | Jina-samaya-mahā-gagana-sōbhākara-divākara | sakaḷa-muni-jana-nirantara-dāna-  
guṇāśraya | śrēyaṁsa Sarasvatī-karṇāvatama | gōtra-pavitra | parāṅganā-putra | bandhu-jana-manō-  
rañjana | durita-prabhañjana | krōdha-lōbhāṇṛita-bhaya-māna-mada-vidūra | Gutta-Chārudatta | Jīmūta-  
vāhana | samāna parōpakārōdāra | pāpa-vidūra | Jina-dharma-nirmala | bhavya-jana-vatsala | Jina-  
gandhōdaka-pavitrīkṛitōttamāṅgan | anupama-guṇa-gaṇōttuṅga | muni-charaṇa-sarasiruha-bhṛiṅga |  
paṇḍita-maṇḍali-puṇḍarika-vana-prasaṅga | Jina-dharma-kathā-kathana-pramōdanum | āhārābhaya-  
bhaishajya-sāstra-dāna-vinōdanum appa śrīmatu Bala-Dēva-daṇḍanāyakan eṇe negaḷda ||

â Bala-Dēvaṅgam mṛiga- |  
śābēkshane yanipa Bāchikabbegav akhilō- |  
rvvī-bandhu puṭṭidam guṇi- |  
lōbaran adaṭ aleva Sīṅgimayyan udāram ||

vṛitta || Jinapati-bhaktan ishṭa-jana-vatsalaṇ āśrita-kalpa-bhūruham |  
muni-charaṇāmbujāta-yugā-bhṛiṅgan udāran anūna-dāni ma- |  
ttina purushargge pōlisuvad ār dore yembinegam negaḷdan i |  
manuja-nidhānan endu pogaḷguṇ dhare pērggaḍe Sīṅgimayyana ||  
Jina-dharmmāmbara-tigmarōchi su-charitraṁ bhavya-vamśōttamam si- |  
shṭa-nidhānam mantri-chintāmaṇi budha-vinutam gōtra-vamśāmbarārkkam |  
vanitā-chitta-priyam nirmalaṇ anupaman atyuttamam kūrekūrppam |  
vinayāmbhōrāsi vīdyā-nidhi guṇa-niḷayam dhātṛiyol Sīṅgimayyam ||

kanda || S'riyā-dēvi guṇāgrāṇi |  
i yugadoḷu dāna-dharma-chintāmaṇi Bhū-dē- |  
viya Konti-dēviya |  
dore yenna Sīṅgimayyana vadhuva ||



Svasty anavarata-parama-kalyāṇābhayudaya-sata-sahasra-phala-bhoga-bhagini dvitiya-Lakshmi-samāne-  
yum sakala-kalāgamānūneyum vivēkayka-Bṛhaspatiyum muni-jana-vinēya-jana-vinūteyū patibratā-pra-  
bhāva-prasiddha-Sīteyū samyaktva-chūḍāmaṇiyū udṛitta-savati-gandha-vāraṇeyū āhārābhaya-bhai-  
shajya-sāstra-dāna-vinōdeyū appa śrīmad-Vishṇu-varddhana-Pōysaḷa-Dēvara piri-arasi paṭṭa-mahādēvi  
S'āntala-Dēviyar śrī-Belguḷa-tīrtthadoḷu Savati-gandha-vāraṇa-Jinālayamaṁ māḍisiy adakke dēvatā-pūje-  
gaṁ rishi-samudāyakk-āhāra-dānakkam jīrṇnōddhārakkam Kalkaṇi-nāḍa Māṭṭa-Navileyumaṁ Gaṅga-  
samudrada naḍu-bayalal ayvattu-koḷaga-gaddeya tōtamumaṁ nālvattu-gadyāṇa-ponnan ikki kaṭṭisi  
charugiṅge vīlasana-kaṭṭamumaṁ śrīmad Vishṇu-varddhana-Pōysaḷa-Dēvaraṁ bēdikoṇḍu Saka-varusha  
sāyirada nālvattaydenēya S'ōbhakṛit-saṁvatsarada Chaitra-suddha-pāḍiva Bṛhaspati-vāradandu tamma  
gurugaḷu śrī-Mūla-saṅghada Dēsiya-gaṇada Postaka-gachchhada śrīman Mēghachandra-traividya-dēvara  
sishyar appa Prabhāchandra-siddhānta-dēvarge pāda-prakshālanam māḍi sarbba-bādhā-parihāravāgi  
biṭṭa datti ||

vṛitta || priyadind int idan eyde kāva-purushargg āyūṁ mahā-śīyūṁ a-  
kkey idam kāyade kāyva pāpige Kurukshētrōrvviyoḷ Bāraṇā-  
siyoḷ ēḷ-kōṭi-munīndraram kaṇileyam vēdāḍhyaram kondud on-  
d ayaṣam sārggum idendu sārīd apud ī śaīlāksharam santatam ||

ślōka || sva-dattām para-dattām vā yō harēti vasundharām |  
shashtir-vvarusha-sahasrāṇi viśṭāyām jāyatē krimih ||

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*In Pārśvanātha basti.*

(North face.)

S'rīman-nātha-kulēndur Indra-parishad-vandya-śruta śrī-sudhā-  
dhārā-dhauta-jagat-tamō 'paha-mahāḥ-piṇḍa-prakāṇḍam mābat |  
yasmān nirmmaḷa-dharinma-vārddhi-vipuḷa-śrīr vvarddhamānā satām  
bharttur bhavya-chakōra-chakram' avatu śrī-Varddhamānō Jinah ||  
jiyād artthayutēndrabhūti-viditābhikhyō gaṇē Gautama-  
svāmī sapta-maharddhibhis tri-jagatim āpādayan pādāyōḥ |  
yad-bōdhāmbudhim ētya Vīra-Himavat-kutkīla-kaṇṭhād budhām  
bhōdāttā bhuvanam punāti vachana svachchhanda-Mandākinī ||  
tīrtthē śadaśan bhavan naya-dṛik-sahasra-visrabdha-bōdha-vapushāś S'rutakēvalindrāḥ |  
nirbbhindatām vibudha-brīṇḍa-śrō 'bhivandya sphūṛjjad-vachāḥ-kulīśataḥ kumatādri-mudrāḥ ||  
varṇnyaḥ kathan nu mahimā bhāṇa Bhadrabāhōr  
mmōhōru-malla-mada-marddana-vṛitta-bāhōḥ |  
yach chhishyatāpta-sukṛitēna sa Chandra-Guptaś  
śuśrūshyatē sma sucliram vana-dēvatābhīḥ ||  
vandyō vibhur bbhuvi na kair iha Kōṇḍakundaḥ kunda-prabhā-praṇayi-kīrtti-vibhūshitāśah |  
yaś chāru-chāraṇa-karāmbuja-chañcharikaś chakrē śrutasya Bharatē prayataḥ pratishṭhāt ||  
vandyō bhasmaka-bhasma-sāṭkṛiti-paṭuḥ Padmāvati-dēvatā-  
dattōdāta-padas sva-mantra-vachana-vyāhūta-Chandraprabhāḥ |  
āchāryyas sa Samantabhadra-gaṇabhrīd yēnēha kālē Kalau  
Jainaṁ vartma samanta-bhadram abhavad bhadram samantān muhah ||

chūṛṇi || yasyaivam vidhā vādārambha-saṁrambha-vijrīmbhitābhivyaktayas śūktayaḥ ||



vṛitta || pūrvvaṃ Pāt diputra-madhya-nagarē bhērī mayā tāḍitā  
 paścān Mālava-Sindhu-Thakka-vishayē Kāñchīpurē vaidisē |  
 prāptō 'haṃ Karabāṭakam bahu-bhaṭam vidyōtkatam saṅkatam  
 vādārtthī vicharāmy ahan narapatē śārddūla-vikrīḍitam ||  
 avaṭu-taṭam aṭati jhaṭiti sphuṭa-paṭu-vāchāṭa-Dhūrjāṭer api jihvā |  
 yādini Samantabhadre sthitavati tava sadasi bhūpa kā sthānaishām ||

yō 'sau ghāti-mala-dvishad-bala-śilā-stambhāvali-khaṇḍana-  
 dhyānāsīḥ paṭur Arhatō bhagavatas sō 'sya prasādi-kṛitaḥ |  
 chhātrasyāpi sa Siṃhanandi-muninā nō chēt katham vā śilā-  
 stambhō rājya-Ramāgamādhva-parighas tēnāsi khaṇḍō ghanah ||  
 Vakragrīva-mahā-munēr ddaśa-śata-grīvō 'py Ahindrō yathā  
 jātam stōtum aḥam vachō-baḥam asau kiṃ bhagna-vāgmī-brajam |  
 yō 'sau śāsana-dēvatā-bahumatō hrī-vakra-vādi-graha-  
 grīvō 'sminn atha śabda-vāchyaṃ avadad māsān samāsēna shaṭ ||  
 nava-stōtram tatra prasarati kavindrāḥ katham api  
 praṇāmaṃ Vajrāḍau rachayata paran Nandini munau |  
 Nava-stōtram yēna vyarachi sakalārha-pravachana-  
 prapañchāntarbbhāva-pravaṇa-vara-sandarbbha-subhagam ||  
 mahimāsa Pātrakēsari-gurōḥ param bhavati yasya bhakty āsīt |  
 Padmāvatī-sahāyāt tri-lakṣhaṇa-kadartthanam karttum ||  
 Sumati-dēvam amuṃ stūtayēna vas Sumati-saptakam āptatayā kṛitam |  
 parihṛitāpada-tatva-padārtthinām sumati-kōṭi-vivartti bhavārtti-hṛit ||  
 udētya samyag diśi dakṣiṇasyām Kumārasēnō-munir astam āpa |  
 tatraiva chitram jagad-ēka-bhānōs tishṭhaty asau tasya tathā prakāśah ||  
 dharmmārttha-kāma-parinirvṛiti-chāru-chintās Chintāmaṇiḥ prati-nikētam akāri yēna |  
 sa stūyatē sarasa-saukhya-bhujā sujātas Chintāmaṇir mmuni-vṛishō na katham janēna ||  
 chūḍāmaṇiḥ kavīnām Chūḍāmaṇi-nāma-sēvya-kāvyā-kaviḥ |  
 Śrīvarddha-dēva ēva hi kṛitā-puṇyāḥ kīrttim āharttum ||

chūṛṇi || ya ēvaṃ upaślōkitō Daṇḍinā ||

Jahnōḥ kanyām jaṭāgrēṇa babhāra Paramēsvaraḥ |  
 Śrīvarddha-dēva sandhatsē jihvāgrēṇa Sarasvatīm ||

Pushpāstrasya jayō gaṇasya bharanam bhūbhṛich-chhikhā-ghaṭṭanam  
 padbhyām astu Mahēśvaras tad api na prāptum tuḥlām Īśvaraḥ |  
 yasyākhaṇḍa-kalāvatō 'shṭa-vīlasad-dīpāla-mauli-skhalat-  
 kīrtti-Svas-sarītō Mahēśvara īha stūtyas sa kais syān munīḥ ||  
 yas saptati-mahā-vādān jigāyānyānathā mitān |  
 Brahma-kakshōrchchitas sō 'rchyō Mahēśvara-muniśvaraḥ ||  
 Tārā yēna vinirjīta ghaṭa-kuṭī gūḍhāvatārā samam  
 Bauddhair yyōdhṛita-pīḍa-pīḍita-kudṛig dēvārttha-sēvāñjalīḥ |  
 prāyaścittam ayāñghri vārija-rajās-snānam cha yasyācharat  
 dōshānam Sugatas sa kasya vishayō Dēvākalanīkah kṛitī ||

chūṛṇi || yasyēdaṃ ātmanō 'naṃ ya-sāmānya-niravadya-vidyā-vibhavōpavarṇanam ākarṇnyatē ||  
 rājan Sāhasa-tuṅga santi bahavaḥ śvētātapatrā nṛipāḥ  
 kintu tvat-sadṛiśā ranē vijayinas tyāgōnnatā durllabhāḥ |



tadvat santi budhâ na santi kavayô vâdisvarâ vâgminô  
nânâ-sâstra-vichâra-châtura-dhiyah kâlê Kala madvidhâh ||  
namô Mallishêna-Maladhari-dêvâya ||

(East face.)

râjan sarvvâri-darppa-pravidalana-patus tvam yathâtra prasiddhas  
tadvat khyâtô 'ham asyâm bhuvi nikhîla-madôtpâtanah paṇḍitânâh |  
nô chêd êshô 'ham êtê tava sadasi sadâ santi santô mahântô  
vaktun yasyâsti śaktis sa vadatu viditâśêsha-sâstrô yadi syât ||  
nâhamkâra-vaśikritêna manasâ na dvêshinâ kēvalam  
nairâtmyam prati padya naśyati janê kârunya-buddhyâ mayâ |  
râjñas śrî-Himaśītaśasya sadasi prâyô vidagdhatmanô  
Bauddhaughân sakalân vijitya Sugatah pādēna visphôtitah ||

śrî-Pushpasēna-munir ēva padam mahimnô dēvas sa yasya samabhût sa bhavân sadharmmâ ||  
Śrî-vibhramasya bhavanan nanu padmam eva pushpēshu mitram iha yasya sahasra-dhāmâ ||  
Vimalachandra-munindra-gurôr gguruh prasamitâkhiḷa-vâdi-madam padam |  
yadi yathâvad avaishyata paṇḍitair nnanu tadânv avadishyata vâg vibhoh ||

chûrṇni || tathâ hi | yasyâyam âpâdita-paravâdi-hridaya-sôkah patrâlbambana-ślôkah ||  
patram śatru-bhayankarôru-bhavana-dvârê sadâ sañcharan  
nânâ-râja-karindra-brinda-turaga-vrâtâkulê sthâpitam |  
S'aivân Pâsupatâms Tathâgata-sutân Kâpâlikân Kâpilân  
uddiśyôddhritâ-chêtasâ Vimalachandrâśâmbarêṇâdarât ||

durita-graha-nigrahâd bhayam yadi bhô bhûri-narēndra-vanditam |  
nanu tēna hi bhavya-dēhinô bhajata śrî-munim Indranandinam ||  
ghaṭa-vâda-ghaṭa-kôṭi-kôvidam kôvidam pravâk |  
Paravâdi-Malla-dêvô dēva ēva na samśayah ||

chûrṇni || yēnēyam âtma-nâmadhēya-niruktir uktânâma prishṭavantam Kriṣhṇa-Râjam prati ||  
grihita-pakshâd itarah paras syât tad vâdinas tē paravâdinas syuh |  
têshâm hi mallah paravâdi-mallas tan-nâma man-nâma vadanti santah ||

âchâryya-varyyô yatir Âryya-dêvô râddhânta-karttâ dhriyatâm sa mûrdhni |  
yas svargga-yânôtsava-sîmni kâyôtsargga-sthitah kâyam udutsasarjja ||  
śravaṇa-kṛita-tṛipô 'sau samyamam jñâtu-kâmais śayana-vihita-vêlâ-supta-luptâvadhânah |  
śrutim arabhaśa-vṛityônmṛijya piñchchêna śisyê kila mṛidu-parivṛityâ datta-tat-kîta-vartmâ ||  
viśvam yas śruta-bindunâvarurudhê bhâvam kuśâgrîyayâ  
budhyaivâti-mahîyasâ pravachasâ baddham gaṇâdhîśvaraih |  
śishyân praty anukampayâ kṛiśa-matn aidam yuginân sugis  
tam vâchârchchata Chandrakirtti-gaṇinam chandrâbha-kirttim budhâh ||  
sad-dharmma-karmma-prakṛitim prapâmâd yasyôgra-karmma-prakṛiti-pramôkshah |  
tan-nâmni Karmma-prakṛitim namâmô bhattârakam drishta-kṛitânta-pâram ||  
api sva-vâg-vyasta-samasta-vidyas traividya-śabdê 'py anumanyamânah |  
S'rîpâla-dēvah pratipâlanîyas satâm yatas tatva-vivêchanî dhîh ||  
tîrttham śrî-Matisâgarô gurur ilâ-chakram chakâra sphuraj-  
jyôtiḥ-pîta-tamarpayah-pravitatiḥ pûtam prabhûtâsayah |  
yasmâd bhûri-parârthhya-pâvaua-guṇas śrî-varddhamânôllasad-  
ratnôtpattir ilâtalâdhipa-śiras-śringâra-kâriny abhût ||



yatrâbhiyôktarî laghur llaghu-dhâma-sôma-saumyângabhrit sa cha bhavaty api bhûti-bhûmih !  
vidyâ-dhananîjaya-padam visadam dadhânô Vishnus sa éva hi mahâ-muni-Hêmasênah ||

chûrni || yasyâyam avanipati-parishadi nigraha-mahî-nipâta-bhîti-dustha-durggarvva-parvvatârûdha-  
prativâdi-lôkah pratijââ-slôkah ||

tarkkê vyâkaranê krîta-śramatayâ dhîmattayâpy uddhatô  
inadhyasthêshu manishishu kshîtibhritâm agrê mayâ sparddhayâ |  
yah kaschit prativakti tasya vidushô vâgmêya-bhaṅgam param  
kurvvê 'vâsyam iti pratîhi nripatê hê Haimasênam matam ||

hitaishinam yasya nînam udâtta-vâchâ nibaddhâ hita-rûpa-siddhih |  
vandyô Dayâpâla-munis sa vâchâ siddhas satam mûrddhani yah prabhâvaih ||  
yasya śrî-Matisâgarô gurur asau chañchad-yaśâś-chandra-sûh  
śrîmân yasya sa Vâdirâja-gaṇabhrit sa brahmachârî vibhôh |  
êkô 'tîva krîti sa éva hi Dayâpâla-vratî yan-manasy âstâm  
anya-parigraha-graha-kathâ svê vîgrahê vîgrahah ||  
trailôkya-dîpikâ vâpî dvâbhyâm êvôdagâd iha |  
Jina-râjata êkasmâd êkasmâd Vâdirâjatah ||  
âruddhâmbaram indu-bimba-rachitautsukyam sadâ yad yaśâś  
chhatram vâk-chamarîja-râji-ruchayôbhyarṇnam cha yat-karṇmayôh |  
sêvyas sinha-samarchhya-pîṭha-vibhavas sarvva-pravâdi-prajâ  
dattôchchair jîyakâra-sâra-mahimâ śrî-Vâdirâjô vidâm ||

chûrni || yadiya-guṇa-gôcharô 'yam vachana-vilâsa-prasarah kavinâm || || namô 'rhatê ||

(South face.)

śrîmach-Châlûkya-chakrêsvara-jaya-kaṭakê Vâg-vadhû-janma-bhûmau  
nishkânḍam dîṇḍimam paryyatati paṭuratô Vâdirâjasya jishnôh |  
jahy udyad-vâda-darppô jahihi gamakatâ garvva-bhûmâ jahâhi  
vyâhârê 'rshyô jahihi sphuṭa-mṛidu-madhura-śrâvya-kâvyâvalêpah ||  
Pâtâlê Vyâḷa-râjô vasati su-viditam yasya jîhvâ-sahasram  
nirggantâ svarggatô 'sau na bhavati Dhishanô Vajrabhrid yasya śishyah |  
jîvêtân tâvad êtau nîlaya-bala vaśâd vâdinaḥ kê 'tra nânyê  
garvvam nirmmuchya sarvvam jayinam ina-sabhê Vâdirâjam namanti ||  
Vâg-dêvîm suchira-prayôga-sudridha-prêmânam apy âdarâd  
âdattê mama pârsvatô 'yam adhunâ śrî-Vâdirâjô munih |

bhô bhô paśyata paśyataisha yaminâm kim dharmma ity uchechakair  
abrahmanya-parâh Purâtapa-munêr vvâg-vṛittayah pâtuvalh ||  
Gaṅgâvanîśvara-śirô-manî-baddha-sandhyâ-râgôllasach-charapa-châru-nakhêndu-lakshmîh |  
S'rî-śabda-pûrvva-Vijayânta-vinûta-nâmâ dhîmân amânusha-guṇô 'sta-tamah pramâṃsuh ||

chûrni || stutô hi sa bhavân êsha śrî-Vâdirâja-dêvêna ||

yad-vidyâ-tapasôh prasastam ubhayam śrî-Hêmasênô munau  
prâg âsit suchirâbhiyôga-balatô nîtam parâm unnatim |  
prâya S'rîvijayê tad êtad akhilam tad-vidhikâyam sthîtê  
saṅkrântam katham anyathânâtichinâd îdṛig-vidhê drîk-tapah ||

vidyôdayô 'sti na madô 'sti tapô 'sti bhâsran nôgratvam asti vibhufâsti na châsti mânah |  
yasyâśrayê Kamalâbhadrâ-munîśvarau tam yah khyâtîm âpad iha śamyad-aghair gguṇaughaih ||



smarana-mâtra pavitratamaṃ manô bhavati yasya satâm iha tîrthînâm ।  
tam ati-nirmmaṃ âtma-viuddhayê Kamaḷabhadra-sa'ôvaram âsrayê ॥  
sarvvângair yyam ihâlilingê sumahâ-bhâgaṃ kalâ-Bhârati  
bhâsvantaṃ guṇa-ratna-bhûshaṇa-gaṇair apy agrimaṃ yôginâm ।  
tam santaḥ stuvataṃ alaṅkṛita-Dayâpâlâbhidhânaṃ mahâ-  
sûrim bhûri-dhiyô 'tra paṇḍita-padaṃ yatraiva-yuktaṃ smṛitâḥ ॥  
vijita-Madana-darppaḥ śrî-Dayâpâla-dêvô vidita-sakala-śâstrô nirjjitâśêsha-vâdî ।  
vimalâtara-yaśôbbhir vvyâpta-dik-chakravâlô jayati nata-mahibhṛin mauli-ratnârunâṅghriḥ ॥  
yasyôpâsya-pavitra-pâda-kamala-dvandvaṃ nṛpaḥ Poysalô  
lakshmim sannidhum ânayat sa Vinayâdityaḥ kṛitâjñâ-bhuvah ।  
kas tasyârhati S'ânti-dêva-yaminas sâmartthyam itthaṃ tathê-  
ty âkhyâtuṃ virâlâḥ khalu sphuraḍ-uru-jyôtir ddaśâs tâdrisâḥ ॥  
Svânîti Pâṇḍya-prithivipatinâ nisṛishta-nâmâpta-dṛishti-vibhavêna nija-prasâdât ।  
dhanyas sa êva munir Âhava-malla-bhûbhug âsthânika-prathita-S'abda-chaturmmukhâkhyah ॥  
śrî-Muḷlûra-vidûra-sâra-vasudhâ-ratnaṃ sanâthô guṇê  
nâkshûṇina mahikshitâm uru-nâhaḥ-piṇḍas sirô-maṇḍanaḥ ।  
ârâdhyô Guṇasêna-paṇḍita-patis sa svâsthya-kâmair jjanâ  
yat-sûktâgama-gandhatô 'pi gaḷita-glânim gatiṃ lambitâḥ ॥  
vandê vanditam âdarâd alar-abas syâd-vâda-vidyâ-vidâṃ  
svânta-dhrvânta-vitâna-dhûnana-vidhau bhâsvantaṃ anyam bhuyi ।  
bhaktôtpâdita-sêvam ânatikṛitâṃ yat-sanniyôgân manah-  
padmaṃ sadma bhavêd vikâsa-vibhavyônukta-nidrâ-bharaṃ ॥  
mithyâ-bhâshaṇa-bhûshaṇaṃ pariharêtauddhatya . . chata  
syâd-vâdaṃ vadatâ namêta vinayâd vâdibha-kanthiravaṃ ।  
nô chêt tad-guṇa-nirjjita-śruti-bhaya-bhrântâḥ stha yûyam yatas  
tûrṇaṃ nigrâha-jirṇa-kûpa-kuharê vâdi-dvipâlî pâtinaḥ ॥  
guṇâḥ kunda-spandôḍamara-samarâ vâg-amṛita-vâh-  
plava-prâya-prêyah-prasara-sarasâ kirttir iva sâ ।  
nakhêndu-jyôtsnâṅghrêr nṛipa-chaya-chakôra-praṇayini  
na kâsâṃ ślâghânâṃ padam Ajitasêna-vratipatiḥ ॥  
sakala-bhuvanapâlânamra-mûrddhâvabaddha-sphurita-makuta-chûḍâliḍha-pâdâravindaḥ ।  
madavaḍ-akhiḷa-vâdibhêudra-kumbha-prabhêdi gaṇabhrîd Ajitasênô bhâti vâdibha-simhaḥ ॥

chûrṇi ॥ yasya saṃsâra-vairâgya-vaibhavam êvaṃ vidhâs sva-vâchas sūchayanti ॥  
prâptaṃ śrî-Jîna-śâsanam tribhuvanê yad-durllabham prâṇinâm  
yat-saṃsâra-samudra-magna-janatâ-hastâvalambayitaṃ ।  
yat-prâptâḥ para-nirvvyapêksha-sakala-jñâna-śriyâlaṅkṛitâs  
tasmât kim gahanaṃ kutô bhayavaśaḥ kâvâtra dêhê ratiḥ ॥  
âtmaishvaryyam viditam adhunânanta-bôdhâdi-rûpaṃ  
tat-samprâptyai tadanu samayam varittatê 'traiva chêtah ।  
tyaktânyasmin Surapati-sukhê Chakri-saukhyê cha trishṇâm  
tat-tuchchhârthair alam alam adhî lôchanair llôka-vṛittaiḥ ॥  
ajânann âtmânam sakala-vishaya-jñâna-vapusham  
sadâ śantaṃ svântaḥkaraṇam api tat-sâdhanatayâ ।  
bahî-râga-dvêshaiḥ kalushita-manâḥ kô 'pi yatatâṃ  
katham jînann êvaṃ kṣaṇam api tatô 'nyatra yatatê ॥



(West face.)

chûrñni || yasya cha śishyayôḥ Kavitākānta-Vādikôḷāḥāḷāparanāmadhēyayôḥ S'āntinātha-Padmanābha-  
pāṇḍitayôr akhaṇḍa-pāṇḍitya-guṇôpavarṇnanam idam asaṃpūrṇnam ||

tvām āsādy mahā-dhiyaṃ parigatā yā viśva-vidvaj-jana-  
jyēsthāradhya-guṇā chirēṇa sarasā vaidagdhyā-saṃpad-girā |  
kṛitsnāsānta-nirantarōdita-yasās-śrīkānta-S'āntē na tām  
vaktuṃ sāpi Sarasvatī prabhavati brūmaḥ katham tad-vayaṃ ||  
vyāvṛitta-bhūri-mada-santati-vismṛitēshyā-  
pārushyam āpta-karuṇāruti-kāndīśikam |  
dhāvanti hanta paravādi-gajās trasantaś  
śrī-Padmanābha-budha-gandha-gajasya gandhāt ||

dikshā cha śikshā cha yatō yatīnām Jainam tapas tāpa-haran dadhānāt |  
Kumārasēnō 'vatu yach-charitram śrēyaḥ-pathôdāharaṇam pavitram ||  
jagad-garima-ghasmara-Smara-madāndha-gandha-dvipa-  
dvidhā karaṇa-kēsari charaṇa-bhūshya-bhūbhṛich-chhikhaḥ |  
dvi-shaḍ-guṇa-vapus tapas-charaṇa-chaṇḍa-dhāmōdayō  
dayēta mama Mallishēṇa-Maladhāri-dēvō gurur ||  
vandē tam Maladhāriṇam muni-patiṃ mōha-dvipad-vyāhati-  
vyāpāra-vyavasāya-sāra-hṛidayam satsamyamōru-śriyam |  
yat-kāyôpachayī bhavan malam api pravayakta-bhakti-kramā-  
namrākamra-manō-mīlan-maḥam ashī prakshālanaika-kshamaṃ ||  
atuchchha-timira-chchhatā-jaṭila-janma-jīrṇnāṭavi-  
davāṇaḷa-tuḷā-jushām prithu-tapaḥ-prabhāva-tvishām |  
padaṃ pada-payōruha-bhramita-bhavya-bhṛiṅgāvalir  
mmamōllasatu Mallishēṇa-munirāṇ manō-mandirē ||  
nairmmalyāya malāvilāṅgam akhīḷa-trailōkya-rājya-śriyē  
naishkiñchanyam atuchchha-tāpahṛitayē nyañchaddhutā śantapaḥ |  
yasyāsau guṇa-ratna-rōhaṇa-giriś śrī-Mallishēṇō gurur  
vvandyō yēna vichitra-chāru-charitair ddhātrī pavitrī-kṛitā ||  
yasminn apratimā kshamābhīramatē yasmin dayā nirddayā-  
ślēshō yatra samatva-dhīḥ prapayinī yatrāspṛihā sa-spṛihā |  
kāman nirvṛiti-kāmukas svayam adhō 'py agrēsarō yōginām  
āscharyyāya kathan nanāma charitais śrī-Mallishēṇō munir ||  
yaḥ pūjyaḥ prithivī-talē yam anīṣam santas stuvanty ādarāt  
yēnāṇḍa-dhanur-jjitam muni-janā yasmai namas kurvatē |  
yasmād āgama-nirṇayō 'yam abhavad yasyāsti jivē dayā  
yasmin śrī-Maladhāriṇi brati-patau dharmmō 'sti tasmai namaḥ ||  
Dhavaḷa-sarasa-tīrtthē saisha sannyāsa-dhanyām  
paripatīm anutīṣṭam nandimā nishṭhitātma |  
vyasrijata nijam aṅgam bhaṅgam Aṅgōdbhavasya  
grathitum iva sā Mūlam bhāvayan bhāvanābhī ||

chûrñni || tēna śrīmad-Ajitasēna-pāṇḍita-dēva-divya-śrī-pāda-kamala-madhukarībhūta-bhāvēna mahā-  
nubhāvēna Jaināgama-prasiddha-sallēkhanā-vidhi-visṛijyamāna-dēhēnasamādhi-vidhi-vilōkanōchita-kara-  
ṇa-kutūhala-mīḷita-sakala-saṅgha-santōsha-nimittam ātmāntahkaraṇa-paripati-prakāśanāya niravadyam  
padyam idam āśu virachitam ||



ârâdhya ratna-trayam âgamôktaṃ vidhâya niśśalyam asêsha-jantôḥ ।  
kshamâṃ cha kṛtvâ Jina-pâda-mûlê dêham parityajya divaṃ viśamaḥ ॥  
S'âkê śûnya-śârâmbârâvani-mitê samvatsarê Kilakê  
mâsê Phâlgunikê tṛitīya-divasê vâre 'sitê Bhâskarê ।  
Svâtau S'vêta-sarôvarê sura-puraṃ yâtô yatînâṃ patir  
mmadhyaḥnê diṛasa-trayânaśanataś śrî-Mallishêṇô munih ॥  
śrîman Maladhâri-dêvara guḍḍam biruda lêkhaka Madana Mahêśvaraṃ Mallinâtham baredam biruda-  
rûvâri-mukha-tilakaṃ Gaṅgâchâri kaṇḍarisidaṃ ॥

*In Padmâvati basti.*

(East face.)

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lânchhanam ।  
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ॥  
bhadram astu Jina-śâsanâya sampadyatâṃ prati-vidhâna-hêtavê ।  
anya-vâdi-mada-hasti-mastaka-sphâtanâya ghaṭanê patiyasê ॥  
ślôka ॥ śrîmatô Varddhamânasya varddhamânasya śâsanê ।  
śrî-Koṇḍakunda-nâmâbhûn Mûla-saṅghâgrâṇir ggaṇi ॥  
tasyânva-yê 'jani khyâtê Dêśikê ['bhyuditê] gaṇê ।  
guṇi Dêvendra-saiddhânta-dêvô Dêvendra-vanditaḥ ॥  
tach-chhishyaru ॥  
jayati Chaturmmukha-dêvô yôgîśvara-hṛidaya-vanaja-vana-dinanâthaḥ ।  
Madana-mada-kumbhi-kumbha-sthaḥa-dalanôlvana-paṭishṭha-nishṭhura-simhaḥ ॥  
yond-ond dig-vibhâgado- ।  
! ond-ond ashtôpavâsadiṃ kâyêtsa- ।  
rggaṃ dalene negaḍdu tiṅga- ।  
! sandaḍe pârisi Chaturmmukhâkhyeyan âḷdaru ॥  
avargaḷige śishyarâda- ।  
r pravimaḷa-guṇar amaḷa-kîrtti-kântâpatigaḷ ।  
kavi-gamaki-vâdi-vâg ni- ।  
pravara-nutar chchatur-asîti-saṅkhyeyan ullar ॥  
avarolage Gôpanandi- ।  
pravara-guṇar adishṭa-mudgar âghâta-yaśar ।  
kkavitâ-Pitâmahar-tta- ।  
rkka-varishṭhar Vvakra-gachchhadol pesar vvadedar ॥  
jayati bhuvi Gôpanandi Jina-mata-laśad amṛita-jaladhi-tulinakarah ।  
Dêsiya-gaṇâgraganyô bhavyâmbuja-śhaṇḍa-chaṇḍakarah ॥  
vṛitta ॥ tuṅga-yaśôbhirâman abhimâna-suvaruṇa-dharâdharam tapô ।  
maṅgaḷa-Lakshmi-vallabhan ilâṭaḷa-vandita-Gôpanandiy-â- ।  
vaṅgam asâdhyam appa pala-kâlade ninda Jinendra-dharmmamam ।  
Gaṅga-nṛipâlar-andina-vibhâtiya rūdhiyan eyde mâḍidaṃ ॥  
Jina-pâdâmbhōja-bhṛiṅgaṃ Madana-mada-haram karma-nirmûlanam vâg- ।  
vanitâ-chitta-priyam vâdi-kuḷa-kudhara-vâjrayudham chârû-vidvâj- ।  
jana-pâtram bhavya-chintâmani sakala-kalâ-kôvidaṃ kâvya-Kaṇḍâ- ।  
sanam end ânandâdindaṃ pogale negaḷdan i Gôpanandi-bratindram ॥



maleyade S'āṅkhyā maṭṭav iru Bhautika poṅgi kaḍaṅgi bāgaḍ ir-  
ttola tol abuddha-Bauddha tale-dōḡade Vaishṇav aḍaṅ aḍaṅgu vāg-  
balada podarppu vēḍa gāḍa Chārvvaka Chārvvaka nimma darppamaṅ  
salipane Gōpaṇandi-muni-puṅgavan emba maḍāṇḍha-sindhuram ||

(South face.)

tageyal Jaimini-tippikoṇḍa pariyal Vaiśeṣhikaṅ poḡaḍ un-  
ḍigey ottal Sugataṅ kaḍaṅgi baḷeg ōyalk Akṣhapādaṅ biḍal-  
puge Lōkāyatan eyde S'āṅkhyān aḍasalk amnamma shaṭ-tarkka-vi-  
dhigaḷol tūḍitu Gōpaṇandi-dig-ibha-prōḍbhāsi-gandha-dvipam ||  
ḍiṭa-nuḍiv-anyavādi-mukha-mudritan uddhata-vādi vāg-baḷō-  
dbhaṭa-jaya-kāḷa-dāṇḍan apaśabda-maḍāṇḍha-kuvādi-daiṭya-Dhūr-  
jjati kuṭiḷa-pramēya-mada-vādi-bhayaṅkaran endu daṇḍuḷam |  
sphuṭa-paṭu-ghōsha-dik-taṭaman aiditu vāk-paṭu Gōpaṇandiyā ||  
parama-tapō-nidhāna vasudhaika-kuṭumba Jaina-sāsanām-  
hara paripāṇṇa-chandra sakāḷāgama-iatva-padārttha-sāstra-vi-  
stara-vachanābhiraṃa guṇa-ratna-vibhūṣaṇa Gōpaṇandi nin-  
noreg inis appaḍam doragaḷ ill eṇe gāṇen ilā-taḷāgradoḷ ||

kanda || ēnan ēnan ele pēḷven aṇṇa sa-  
n-māna-dāniya guṇa-vrataṅgaḷam |  
dāna-śaktiy abhimāna-śakti vi-  
jñāna-śakti sale Gōpaṇandiyā ||

avara sadharmmaru ||

śrī-Dhārādhipa-Bhōja-Rāja-makūṭa-prōtāśma-raśmi-chehhaṭā  
chehhāyā-kuṅkuma-paṅka-lipta-charaṇāmbhōjāta-Lakṣmī-dhavaḷ |  
nyāyābjākara-maṇḍanē dinamaṇiś śabdābja-rōdhōmaṇiḷ  
sthēyāt paṇḍita-puṇḍarīka-taraṇiś śrīmān Prabhāchandraṃaḷ ||  
śrī-Chaturmmukha-dēvānām śiṣhyō dhṛishyaḷ pravāḍibhiḷ |  
paṇḍiteś śrī-Prabhāchandrō rundra-vādi-gajāṅkuśaḷ ||

avara sadharmmaru ||

Bauddhōrvvīdhara-sambāḷ Naiyāyika-kaṇja-kuṇja-vidhu-bimbāḷ |  
śrī-Dāmanandi-vibudhaḷ kshudra-mahā-vādi-Vishṇu-Bhaṭṭa-gharaṭṭaḷ ||

tat-sadharmmaru ||

Maladhāri-munīndrō 'sau Guṇachandrābhīdhānakāḷ |  
Balipurē mallikāmōḍa-S āntīśa-charaṇārchchakāḷ ||

tat-sadharmmaru ||

śrī-Māghanaṇḍi-siddhānta-dēvō Dēvagiri-sthirāḷ |  
syād-vāda-suddha-siddhānta-vēḍi vādi-gajāṅkuśaḷ ||  
siddhāntāṃṇṇita-vārdḍhi-varddhana-vidhus sāhitya-vidyā-nidhiḷ  
Bauddhādi-pravitarkka-karkkaśa-matiś śabdāgamē Bhāratīḷ |  
satyādy-uttama-dharma-harmya-nīlayas sad-vṛitta-bōdhōdayas  
sthēyād viśruta-Māghanaṇḍi-munipaś śrī-Vakra-gachchhādhipaḷ ||



avara sadharmmaru ||

Jainêndrê Pûjya[pâdas] sakala-samaya-tarkkê cha Bhattâkalanâkas  
sâhityê Bhâravis syât kavi-gamaka-mahâ-vâda-vâgmitva-rundrah |  
gîtê vâdyê cha nrityê diśi vidiśi cha samvartti-sat-kîrtti-mûrttis  
sthêyâch chhrî-yôgi-brindârechchita-pada-Jinachandrô vitandrô munindrah ||

avara sadharmmaru ||

(West face.)

Vaṅkâpura-munindrô 'bhûd Dêvêndrô rundra-sad-guṇah |  
siddhântâdy-âgamârthhajñô sa-jñânâdi-guṇânvitah ||

avara sadharmmaru ||

Vâsavachandra-munindrô rundra-syâdvâda-tarkka-karkkaśa-dhishanah |  
Châlukya-kâṭaka-madhyê Bâla-Sarasvatir iti prasiddhim prâptah ||

ivargge sahôdara sadharmmaru ||

śrîmân Yaśahkîrtti-viśâla-kîrttis syâdvâda-tarkkâbja-vibôdhanârkkah |  
Bauddhâdi-vâdi-dvipa-kumbha-bhêdî śrî-Simhalâdhiśa-kritârgghya-pâdyah ||

avara sadharmmaru ||

mushti-traya-pramitâśana-tushtâs śishta-priyas Trimushti-munindrah |  
dushta-paravâdi-mallôtkrishṭa-śrî-Gôpanandi-yatipati-śishyah ||

avara sadharmmaru ||

Maladhâri Hêmachandrô Gaṇḍavimuktaś cha Gauḷamuni-nâmâ |  
śrî-Gôpanandi-yatipati-śishyô 'bhûch chhuddha-darśana-jñânâdyâh ||

kanda || dhârîpiyoḥ manasiya-sam- |

hârigaḷam neneyal ugra-pâpam kiḍugum |  
sûrigaḷan amala-guṇa-san- |  
dhârigaḷam Gauḷa-dêva-Maladhârigaḷam ||

avara sadharmmaru ||

śrî-Mûla-saṅghê gata-dôsha-mêghê Dêśi-gaṇê sach-charitâdi-sadguṇê |  
bhâraty atuchchhê vara-Vakra-gachchhê jâtas subhâvas S'ubhakîrtti-dêvah ||  
âjirage kîrtti-narttiki- |  
g âjira-bhûgôlav âge S'ubhakîrtti-budham |  
râjâvali-pûjitan êm |  
râjîsidano Vakra-gachchha-Dêśiya-gaṇadoḥ ||

avara sadharmmaru ||

śrî-Mâghanandi-siddhântâmṛita-nidhi-jâta-Mêghachandrasya |  
śrî-sôdarasya bluvana-khyâtâbhayachandrikâ sutâ jâtâ ||

avara sadharmmaru ||

Kalyâṇakîrtti-nâmâbhûd bhavya-kalyâṇa-kâraḥ |  
S'âkinyâdi-grabhâṇam cha nirddhâtana-dhurandharah ||

avara sadharmmaru ||

siddhântâmṛita-vârddhi-sûta-suvachô-Lakshmi-lalâṭêkshanah |  
śabda-vyâhṛiti-nâyikâmbaka-chakôrânanda-chandrôdayah |  
sâhitya-pramadâ-kâṭaksha-viś'kha-vyâpâra-śikshâ guruh ||  
sthêyâd viśruta-Bâlachandra-munipaś śrî-Vakra-gachchhâdhipah ||  
śrî-Mûla-saṅgha-kamaṭakara-râjabamsô Dêśiya-sad-gaṇa-guṇa-pravarâvatamsah |  
jîyâj Jinâgama-sudhârṇava-pûrṇa-chandraś śrî-Vakra-gachchha-tîlakô muni-Bâlachandrah ||



siddhântâdy-akhiḷâgamârttha-nipuṇa-vyâkhyâna-saṁsuddhiyîṃ |  
 sūddhâdhyâtma-tatva-nirṇaya-vachô-vinyâsadiṃ prauḍi-saṃ- |  
 baddha-vyâkaraṇârttha-sâstra-bharatâḷaṅkāra-sâhityadiṃ |  
 râddhântôttama-Bâlachandra-muniy ant âkhyâtar î lôkadol ||  
 viśvâśa-bharita-sva-śiṭaḷa-kara-prabhrâjitas sâgara-  
 prôdbhûtas śakalânataḷ kuḷaḷayânandas satâm îśvaraḷ |  
 kâma-dhvaṃsana-bhûshitaḷ kshiti-taḷê jâtô yathârtthâhavyas  
 sô 'yaṃ viśruta-Bâlachandra-munipas siddhânta-chakrâdhipaḷ ||

(South face.)

śrî-Mûla-saighada Dêśiya-gaṇada Vakra-gachchhada Koṇḍakundânayada pariyâḷiya Vaḍḍa-dêvara  
 baḷiya || Dêvendra-siddhânta-dêvaru | avara śishyaru Vṛishabhanandy-âchâryyar emba Chatur-  
 mmukha-dêvaru | avara sishyaru | Gôpanandi-panḍita-dêvaru | avara sadharmmaru | Mahendra-  
 chandra-panḍita-dêvaru | Dêvendra-siddhânta-dêvaru | S'ubhakîrtti-panḍita-dêvaru | Mâghanandi-  
 siddhânta-dêvaru | Jinachandra-panḍita-dêvaru | Guṇachandra-Maladhâri-dêvaru | avarolage Mâgha-  
 nandi-siddhânta-dêvara śishyaru | Triratnanandi-bhaṭṭâraka-dêvaru | avara sadharmmaru | Kalyâṇa-  
 kîrttir bhaṭṭâraka-dêvaru | Mêghachandra-panḍita-dêvaru | Bâlachandra-siddhânta-dêvaru | â Gôpa-  
 nandi-panḍita-dêvara śishyaru Jasakîrtti-panḍita-dêvaru | Vâsavachandra-panḍita-dêvaru | Chandra-  
 nandi-panḍita-dêvaru | Hêmachandra-Maladhâri-Gaṇḍavittar emba Gauḷa-dêvaru | Trimusṭi-dêvaru ||

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*At the east side of Gandhavârâṇa basti.*

Traividyôttama-Mêghachandra-su-tapaḷ-piyûsha-vârâśijas  
 saṃpûrṇâkshaya-vṛitta-nirmmaḷa-tanuḷ ghushyaḍ-budhânandanah |  
 trailôkya-prasarad-yaśas-śubha-ruchir yyaḷ prâsta-dôshâgamas  
 siddhântâmbudhi-varddhanô vijayatê pûrṇa-Prabhâchandramâḷ ||  
 S'risôdarâmbuja-bhavâd uditô 'trir Atri jâtêndu-putra-Budha-putra-Purûravastah |  
 Âyus tataś cha Nahushô Nahushâd Yayâtiḷ tasmâd Yadur Yyadu-kulê bahavô babhûvah ||  
 khyâtêshu têshu nripatiḷ kathitaḷ kadâchit kaśchid vanê muni-varêshv achalaḷ karâḷam |  
 sârddḷakam pratihatô Poysala ity atô 'bhût tasyâbhidhâ muni-vachô 'pi chamûralakshmah ||  
 tatô Dvâravati-nâthâ Poysalâ dvîpi-lâñchhanah |  
 jâtâs S'âsapurê têshu Vinayâditya-bhûpatiḷ ||  
 saś śrî-vṛiddhikaram jagaj-jana-bitam kṛitvâ dharâm pâḷayan  
 śvêta-chchhatra-sahasra-patra-kamalê Lakshmîṃ chiram vâsayan |  
 dôrdḍandê ripu-khaṇḍanaika-chaturê vîra-śriyam nâṭayan  
 chikshêpâkhiḷa-dikshu śikshita-ripuḷ tējah-prâśastôdayah ||  
 śrîmad-Yâdava-vaṃsa-maṇḍana-maṇiḷ kshônîsa-rakshâ-maṇiḷ  
 Lakshmî-hâra-maṇiḷ narêśvara-siraḷ-prôttuiga-śumbhan-maṇiḷ |  
 jîyân nîti-pathêksha-darppaṇa-maṇiḷ lôkayka-chûḍâmaṇiś  
 śrî-Vishṇur vvinayârjjitô guṇa-maṇiś samyaktva-chûḍâmaṇiḷ ||

kanda || ereda manujaṅge sura-bhû- |  
 miruham śaraṇ-endavaṅge kuḷiśâgâram |  
 para-vaniteḷ Anila-tanayam |  
 dburadol ponardḍaṅge mṛityu Vinayâdityam ||



balidaḍe maledaḍe Malapara- |  
 taleyoḷ bāl iḍuvan uḍita-bhaya-rasa-vasaḍim |  
 baliyada maleyada Malepara- |  
 taleyoḷ kaiy iḍuvan oḷane Vinayâdityam ||  
 â Poysaḷa-bhûpaṅge ma- |  
 hîpâḷa-kumâra-nikara-chûḍâratuam |  
 śrî-pati nija-bhujâ-vinaya-ma- |  
 hîpati janiyisidan adhaṭan Eṇeyāṅga-nṛipam ||

vṛitta || anupama-kîrtti mûṇeneya Mâruti nâlkeney ugra-vahnîy ay- |  
 daneya samudram âṇeneya pûgaṇey êḷaney urbbarêshan eṇ- |  
 ṭeneya kuḷâdriy ombhateney udgha-samêta-hasti pa- |  
 ttaneya nidhâna-mûrttiy ene pôlvavar âr Eṇeyāṅga-dêvanam ||  
 ari-puradoḷ dagad-dhagila-dandhagil embud arâti-bhûmipâ- |  
 ḷara śiradoḷ garilgari-garigaril embudu vairi-bhûtaḷê- |  
 śara karuḷoḷ chimilchimi-chimichimil embudu kôpa-vahni-dur- |  
 ddharataram endoḷ aḷkuṇaḍe kâḍuvar âr Eṇeyāṅga-dêvanam ||

kanda || â negaḷd Eṇega-nṛipâḷana |  
 sînu bṛihad-vairi-marddanam sakaḷa-dhari- |  
 trî-nâthan artthi-janatâ- |  
 Bhânu-sutam jishṇu Viṣṇuvarddhanan esedaṃ ||  
 udeyam geyal oḍanodaṇ an- |  
 t uḍitôditam âge sakaḷa-râjyâbhyudayam |  
 madavad-arâti-nṛipâḷaka- |  
 pada-vidaḷanan amama Viṣṇuvarddhana-bhûpam ||

vṛitta || kelaram kîttikki bêram bidurḍdu kelaran aty-ugra-saṅgrâmadol bâ- |  
 ḷ-dale gonḍ âkshêpadindaṃ kelara talegaḷam meṭti mind ugra-kôpam |  
 malev atyudvṛittaram tottaḷad uḷidu nija-prâjya-sâmṛâjyamam tô- |  
 ḷ-valaḍim nishkaṇṭakam mâḍidan adhika-baḷam Viṣṇu jishṇu-pratâpam ||  
 durbbârâri-dharâ-dharêndra-kuḷisam śrî-Viṣṇu-bhûpâḷan âr- |  
 ddêr bbaddil seḍed ôḷi pôgi bhayadind â bandan i bandan end |  
 urbbîpâḷara kaṅge lôkam anituṃ tad-rûpam âg irppinaṃ |  
 sarbbam Viṣṇu-mayam jagatt enip id êṃ pratyaksham âg irddudô ||

vachana || svasti samadhigata-paṅcha-mahâ-śabda-mahâ-maṇḍalêsvaram Dvârâvatî-pura-varâdhîsvaram  
 Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malaparol-gaṇḍâdy-anêka-nâmâvaḷi-samâlankrita-  
 num | mattam Chakragoṭṭi Talakâḍu Nilagiri Kongu Nâṅali Kôḷâḷam Tereyûru Koyatûru Kongaḷiy Uch-  
 chaṅgi Taleyûru Pomburchcha Vandhâsura-chauka Baḷeya-vatṭana yend ivu modalâg anêka-durgga-  
 trayaṅgaḷan âsramadiṃ koṇḍu chaṇḍa-pratâpadaṃ Gaṅgavâdi-tombhattaru-sâsiramumam nuḍige sâdhyam  
 mâḍi sukhadiṃ râjyam geyuttam irdda śrîman-mahâ-maṇḍalêsvaram Tribhuvana-malla Talakâḍu-  
 koṇḍa bhujâ-baḷa Vira-Gaṅga Viṣṇuvarddhana Poysaḷa Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-  
 pravarddhamânam âchandrârka-târam baram salluttam ire ||

kanda || â negaḷda Viṣṇu-nṛipana-ma- |  
 nô-nayana-priye chaḷâḷi-nîḷâḷaki chan- |  
 drânane Kâmaṇa Raṭiyalu |  
 tân ene toṇe satî samâne S'ântala-dêvi ||



vṛitta || aggada Mârasingana manô-nayana-priye Mâchikabbey-an- |  
t aggada-kirtti-vett-esevar agra-tanûbhava Vishṇuvarddhanaṅ- |  
aggada chitta-vallabhey enalk abhivarnipar âro Lakshmig-an- |  
t aggalam appa mântanâda S'ântala-dêviya punya-vṛiddhiyam ||  
dhuradol Vishṇu-nṛipâlakaṅge vijaya-srî-vakshadol santatam |  
paramânandadi nôtu nilva vipula-srî-têjad-uddâniyam |  
vara-dig-bhittiyam eydisal kareva kirtti srîy enutt irppud i |  
dhareyol S'ântala-dêviyam nereye bannipp âtanê varṇipam ||

kanda || S'ântala-dêviya guṇamam |  
S'ântala-dêviya samasta-dânônnatiyam |  
S'ântala-dêviya śīlam a- |  
chityam bhuvak-ayka-dâna-chintâmaniyam ||

vachana || svasty anavarata-parama-kalyânâbhhyudaya-sata-sahasra-phala-bhôga-bhâgini dvitîya-La-  
kshmi-samâneyum | sakala-kalâgamânûneyum | abhinava-Rukmînîdêviyum | pati-hita-Satyabhâveyum |  
vivêkayka-Bṛihaspatiyum | pratyutpanna-Vâchaspatiyum | muni-jana-vinêya-jana-vinîteyum | pati-bratâ-  
prabhâva-prasiddha-S'îteyum | sakala-vandi-jana-chintâmaniyum | samyaktva-chûdâmaniyum | ud-  
vṛitta-savati-gandha-vâreneyum | chatuṣ-samaya-samuddhara-karaṇa-kâraṇeyum | Manôja-râja-vijaya-  
patâkeyum | nija-kulâbhhyudaya-dîpikeyum | gîta-vâdya-nṛitya-sûtradhâreym | Jina-samaya-samudita-  
prâkâreym | âhârâbhaya-bhaishajya-śâstra-dâna-vinôdeyum appa Vishṇuvarddhana-Poysala-Dêvara  
piriy-arasi-patâ-mahâdêvi S'ântala-Dêvi Saka varsha sâs'ra40ydeneya\* S'ôbhakṛitu-samvatsarâda  
Chaitra-suddha-pâdîva-Bṛihaspativârâdandu srî-Belgoḷada-tîrtthadoḷu Savati-Gandha-vâraṇa-Jinâlayamam  
mâdisi dēvatâ-pûje gaisi rishi-samudâyakk âhâra-dânakka Kalkaṇi-nâda Moṭṭe-Navileyam tamma gurugaḷ  
srî-Mûla saṅghada Dêsiya-guṇada Pustaka-gachchhada śrîman-Mêghachandra-traividya-dêvara śishyaru  
Prabhâchandra-siddhânta-dêvargge pâda-prekshâlanam mâdisi sarbba-bâdhâ-parihâravâgi biṭṭa-datti ||

vṛitta || priyadint idan eyde kâva-purushargg âyum mahâ-sriyum akk- |  
ey idam kâyade-kâyva pâpige Kurukshêtrôrbbiyol Bânarâ- |  
siyol êl-kôti-munîndrarâṇ kapileyam vêdâdhyaram kondud ond- |  
ayasam sârggum id endu sâridapud i śaîlâksharam santatam ||

ślôka || sva-dattâṃ para-dattâṃ vâ yô harêti vasundharâṃ |  
shashtir-vvarsha-sahasrâṇi viṣṭâyâṃ jâyatê krimiḥ ||

Elasana-kattava kerey âgi kattisi Savati-gandha-hasti-basadige sarugige dēviyaru Jinâlayakke biṭṭaru ||  
śrîmatu piriy-arasi-patâ-mahâdêvi S'ântala-dēviyaru tâvu mâdisida Savati-gandha-vârapada basadige  
śrîmat-Vishṇuvarddhana-Poysala-Dêvara bēdikonḍu Gaṅgasamudrada kelagaṇa naḍu-bayal ayvattu-  
kolaga gardde tōṭavam śrîmat-Prabhâchandra-siddhânta-dêvara kâlam karchchi dhârâpûrvvakam mâdi  
biṭṭa-datti |

idan alidavam Gaṅgeya tadiyole hadinēṭu-kôti-kapileyam konda mahâ-pâtakam || maṅgaḷam ahâ srî srî |  
śrîmat-Prabhâchandra-siddhânta-dêvara śishyaru Mahêndrakirtti-dêvaru munnûra-hadimûru kañchina  
hoḷavâligeya S'ântala-dêviya basadige mâdisi koṭṭaru maṅgaḷam ahâ srî srî ||

\* The correct date is *sâsivada nâlvattaydaneya*, but the engraver, having by mistake omitted *nâlvatt* and inscribed *sâsivadaydaneya*, has corrected it as best he could by turning the *da* of *sâsivada* into 40, which as read gives the right result but looks strange to the eye.



(North face.)

On pillar north of Gandha-vâraṇa basti.

Samśâra-vana-madhyê 'sminn riġûms tad-gân jana-drumân |  
alôkyâlôkyâ sad-vṛittam bhinatti Yama-takshakaḥ ||  
śrī-râjat Kṛishṇa-râjêndrana magana magam satya-śaucha-dvayâlam- |  
kâram śrī-Gaṅga-Gâṅgêyana magaḷa magam Vira-Lakshmi-vilâsâ- |  
gâram śrī-Râja-chûḍâmaniy aliyan id êm rempe peḷd end alapim |  
bhûri-kshmâ-chakramum baṇnise sale negaḷdam Raṭṭa-Kandarppa-Dêvam ||  
para-bhûmiśvara-bhikaram kara-nisâtôgrâsi śatri-kshiti- |  
śvara-vidhvamsa-param parâkrama-guṇâṭopam vipakshâvanî- |  
śvara-paksha-kshaya-kâraṇam raṇa-jayôdyôgam dvishan-mêdinî- |  
śvara-samhâra-havirbhujam bhuja-balam śrī-Râja-mârttandanâ ||  
iriyalk anmuvar iyâl-âṇar arebar pûṇḍ ivar ârânum â- |  
nt iriyalk anmar ad âva gaṇḍa-guṇam âd audâryam end alḱad â- |  
nt iriv anmum pirid îva pempum esed opp iḷd appuv âr bbaṇnisa- |  
l nerevar bbîrada châgad-unnatikēyam śrī-Râja-mârttandanâ ||  
kiḱada jasakke tâ negaḷdiyâda chalam nered etti garttadim |  
kuḱuya chalam todaḷ-nuḱiyad irppa chalam para-venṇol ôṭ ôdam- |  
baḱada chalam śaranya vare kâva chalam para-sainyamam baṇam |  
giḱe kuḷad aṭṭi kolva chalam âḷda chalam Chalad-aṅkakâraṇâ ||  
iru perad ênanim pogaḷut iḷdapud îva negaḷte kalpa-bhû- |  
miruhadin aggaḷam nuḱi Surâchaladind aḱalam parâkramam |  
khara-kara-têjadim bisidu maṅgaḷa nanniya bîrad andam î- |  
d oret ene baṇnisal nerevar âr ivanam Chalad-aṅkakâraṇam ||  
digâsuga malladuda dane peḷdape nennir atarkya-vikramam |  
mṛiga-pati gallad illa gaḱa sanda gabhîrate-vârdâhige... |  
jagat prasiddhige... ||  
... ||

(East face.)

Dusthita-lôka-kalpa-taruv embudu vairi-narêndra-kumbhi-kum- |  
bha-sthaḷa-pâṭana-pravaṇa-kêsariy embudu kâminî-janô- |  
ra-sthaḷa-bâram embudu mahâ-kavi-chitta-sarôruhâkarâ- |  
vasthita-haṁsan embudu samasta-mahijanam Indra-Pâjanam ||  
pusivude takku kott aliṇi kolvade mantanam anya-nârig â- |  
lisuvude chittam iyadude binnaṇam âruman eyde kûrttu baṇ- |  
chisuvude kalta kalpa yene matt avaram pesar-gonḱad entu pô- |  
lisuvudo peḷim îgaḱina râja-tanûjaroḷ Indra-Râjanam ||  
nikhîla-vinaman-narêśvara- |  
mukhâbja-nêtrôṭṭapaḷâḷakâlôḷa-śilî- |  
mukha-nikaradin eśevudu pada- |  
nakha-kamalâkara-vilâsam ahitara-Javanâ ||



mannisi pirid ivan toda- |  
 lam nuḍiyan toḍardu māṇan adarindam id è- |  
 n unnati vaḍedudo chāgada |  
 nanniya bīrada negartte Chalad-aggaḷiyā ||  
 śarad-amṛita-kiraṇa-ruchiyaṁ |  
 charāchara-vyāptiyaṁ jagaj-jana-nutiyaṁ |  
 karam esed iḷdapud èn Ī- |  
 śvara-mūrttiyo kīrtti Kīrtti-Nārāyaṇanā ||  
 nuḍivar bīraman ondu gaṇṭu seḍavar chaṅgakki vuyvāpar è- |  
 vaḍe pal-gachchuvār āme sauchigaḷem end irppar ppara-strīyaro- |  
 ! gaḍaṇam nannige bīruvar nuḍi todaḷ dōsakke pakk ādad èṁ |  
 baḍa-gaṇḍar Kali-kālādoḷ kaligaloḷ gaṇḍam piraṁ gaṇḍarè ||

(South face.)

S'ṛige vijayakke viddege |  
 chāgakk adaṭinge jasake pemping inita- |  
 kk āgaram id endu kaṇṭaka- |  
 d āgamadoḷe negaḷgum alte bīrara ballam || \*  
 oḷagam dakshiṇa sukara-dushkaramaṁ poragaṇa sukara-dushkara-bhēdamam |  
 oḷage vāmāde vishamaman alliya vishama-dushkaramaṁ niṁ adara porag-a- |  
 ggaḷike yenip ati-vishamaman adaṭ ati-visham ī dushkaram emba dushkaramam |  
 eḷeyoḷ ōrvvan èṁ chārisal ā ballam nālku prakaraṇamum èn Indra-Rājam ||  
 chārise nālku prakaraṇa |  
 chāraṇe mû-nūra mûvat-eṇṇ enisidav ā- |  
 chāraṇegaḷan āsramadiṁ |  
 chārisugum kôṭi-teradin eḷeva-beḍaṅgam ||  
 baḷasuv èḷuva sulīva gallin tappu chāraṇa-dōsham èn baḷe poṭṭava- |  
 tṭ aḷeg èṁ saman āg ā Girigeya kolm aḷdi migalum nelamum aṇasiya din e- |  
 m aḷariyoḷ bare pora geḷagi doḍalaṁ baḷadoḷam kaḍu-gāḷu banna bappu- |  
 duḷ āy annappaḍe chārisuv eḷeya Raṭṭa-Kandarppan ant āva ballam ||  
 iḷe-janan id aridu Girigeya- |  
 n eḷad-ōr-ggaṇḍam kālolaḷe poragaṇe mēle |  
 kaḷ-peravara charipa bahalika- |  
 yaḷav aḷakam vaḷame Kīrtti-Nārāyaṇanam ||  
 Girige mēlas ind èk kiṛid akkara kālpu nālvar alaḷa mige kiṛidum aksha- |  
 dhuragam beṭṭadiṁ pīridakke vaḷayamum bhû-valayadin atta pīridum akke |  
 girige kiḷvaḷi-valayam int inittimam bagevāge karamariḷ int ivaroḷ |  
 irade patt-eṇṇa-vaḷeyam barisadannam bhôgam ikkavan allan Indra-Rājam ||  
 kaḍup ugaduḷḍ avaḷ aṅgaḍa |  
 beḍaṅgaḷa bēre baṅgaḷa baḷvigaliṁ |  
 kaḍu-jāṇane badi-keyvara |  
 maḍurddapp aḷ ene biṭṭam ev aram eḷeva-beḷaṅgam ||

\* The south and west faces, except the first verse of the former and the last verse of the latter, have presented serious difficulties. The best Kannada scholars in Bangalore, Mysore and other places have failed to determine some of the metres or give a satisfactory explanation of the meaning.



negalḍa maṇḍala-māle tri-maṇḍala yamaka-maṇḍalam āḷḍ â-chandra- |  
 mārggaṃ bagev āḷḍ aridappa sarvāsti bhāḍram ullavalaṃ chakra-vyūhaṃ ba- |  
 legaḷaṃ poḡaliṣaḷ takka peḡava duṣṭkarāḷ aḡepaṅgaḷaṃ āsramadiṃ neḡeḍa |  
 ..... jagadoḷ eḷeva-beḍaṅgaṃ ||

(West face.)

udda veḷa moḷevar embud e- |  
 m irḍḍaṃ munn alli kaḍupinoḷ bahu-vidhadiṃ- |  
 ḍ udda veḷam eladu muridum |  
 baddam enaḷ baḷaḷḍa peḡagan eḷeva-beḍaṅgaṃ ||  
 eḡakam allade pollaḍ āḡ eḡagi | dorekoṇḍa koḷva teḡan allade |  
 neḡeye barale takkaḍiy āṇma | bīruvalliye bisal aḡipa yalla |  
 paḡiyan āḍiṭṭe murivalli kaḍupinoḷ | muridaṃ illilliya binnāṇava- |  
 n neḡeye kalpade | bīrara-bīranam ḡiḍegaḷ â- | bharāṇanam nindaḷ kaḷḷāra-sūdana || \*  
 kâ-subhava ēm asuch anyava- |  
 ḡ âṣaye negaḷḍaṃ takkaḍiyolepuṃ |  
 trāṣadeyuṃ kuṇḷadeyuṃ |  
 bisandeyuṃ idda meḷesum eḷeva-beḍaṅgaṃ ||  
 ..... Kīrtti-Nārāyaṇanam ||  
 vanadhi-nabbô-nidhi-pramita-saṅkhyê S'akāvanipāḷa-kāḷamam |  
 neneyise Chitrabhānu-parivarttise Chaitra-sitêtarāṣṭamī |  
 dina-yuta-Sômaṡaradoḷu nākuḷa-chittade nōntu tāḷḍidar |  
 jana-nutan Indra-Rājan akhīḷāmara-rāja-mahā-vibhūtiyaṃ ||

58

On a pillar west of Tērina basti.

(East face.)

..... ssal u- |  
 chchaḷidu nijāḍhipam besasid er-bbasanam kusid irmmak vḷḍu bi- |  
 ḷḍ aḷipanan anyavasthitanan orvvasak aḷkuva yōḷag aḷṭaram |  
 paḷiyede yilladoḷ poḷeyutirppudu Māvana-gandha-hastiyam ||  
 para-baḷav eydi keyḍuv eḍey āḍuva tāṇadoḷ alli bīramam |  
 para-vadhu vāṭṭe kātaradey āḍuva tāṇadoḷ alli sauchamam |  
 paḡikisi sardar illa peḡar orbbaruv ennaḷ id aṇmu sauchav en- |  
 baradaḷ eḷa .....

(South face.)

.....  
 ..... vudaṃ dorege vakkume Māvana-gandha-hastiyam ||  
 oḍaneya nāyakar uḷidu tāḡume .... maḷḍa vakkadoḷ dus ya- |  
 n baḍuvinaṡ ḷḍi sandu saṡakatt aḷid allige nūṡki bīram a- |  
 chchaḷivinaṃ āme tāḷṭ iḡidu baldev arāṡiyan endu poḷchchaḷi |  
 nuḍiv aḷigaṇḍaram naḡuvuḍ oṭṭaḷi Māvana-gandha-hastiyam ||

\* This verse and those following, except the last, have not been made out satisfactorily.



anugigale rāja-chūdā- |  
maniyol gade mallaniya gelle lēpada bi- |  
nnana . . . . .

(West face.)

.....  
lalāge kaṇḍu pāruvalli bittarisuvud ariyaṅ ariyan ēṃ | ēna negaḷda Piḷḷa Gali-dina-Sauvirano prachanda-  
bhuja-daṇḍam māvana-gandha-hasti kavi-jana-vinutam mone-muṭṭe-gaṇḍan āhava-sauṇḍa | pare  
Chitrabhānu-saṃvatsaram adhik-Āshādha-bahuḷa-dasami-dinadoḷ guru-charaṇa-mūḷadoḷ subha-pariṇā-  
made Piḷḷan Indra-lōkak ogadam ||

59

In front of S'āsana basti.

S'rīmat-parama-gambhira-syādvād-āmōgha-lāñchhanam |  
jīyāt trailōkya-nāthasya śāsanaṃ Jina-śāsanaṃ ||  
bhadram astu Jina-śāsanaṃ sampadyatām prati-vidhāna-hêtavê |  
anya-vādi-mada-hasti-mastaka-sphāṭanāya ghaṭanê paṭiyasê ||

Namô vita-rāgāya namas siddhēbhyaḥ ||

Svasti samadhigata-pañcha-mahā-śabda mahā-maṇḍalēśvaram Dvārāvati-pura-varādhiśvaram Yādava-  
kuḷāmbara-dyumaṇi samyaktva-chūdāmaṇi Malaparol-gaṇḍādy-anēka-nāmāvali-samāḷaṅkṛitar appa  
śrīman-mahā-maṇḍalēśvaram Tribhuvana-malla Talakāḍu-goṇḍa bhuja-bala Vira-Gaṅga Viṣṇu-  
varddhana Hoysala Dēvara vijaya-rājyam uttarōttarābhivṛiddhi-pravarddhamānam āchandrārkkā-  
tāram salluttam ire tat-pāda-padmōpajīvi ||

vṛitta || janatādhāran udāran anya-vanītā-dūram vachas-sundarī- |  
ghana-vṛitta-stana-hāran ugra-raṇa-dhīram Māran ēn endapai |  
janakam tām ene Mākaṇḍaḇbe vibudha-prakhyāte-dharmma-prayu- |  
kte nikāmātta charitre tām ēnal id ēn Êcham mahā-dhanyanō ||

kanda || vitrasta-maḷam budha-jana- |  
mitram dvija-kuḷa-pavitrān Êcham jagadoḷu |  
pātram ripu-kuḷa-kanda-kha- |  
nitram Kaṇḍinya-gōtran amaḷa-charitram ||

manu-charitan Êchigāṅkana |  
maneyoḷu muni-jana-samūhamum budha-janamum |  
Jina-pūjane Jina-vandane |  
Jina-mahimegaḷ āva-kālamum sōbhisugum ||

uttama-guṇa-tati-vanītā- |  
vṛittiyān olaḱoṇḍud endu jagam ellam ka- |  
y yettavinan amaḷa-guṇa-sam- |  
pattige jagadolage Pōchikabbeye nōntaḷu ||

ant enisid Êchi-Rājana Pōchikabbeya putran akhila-tīrtthakara-parama-dēva-parama-charitākarnna-  
nōdiruṇa-vipula-puḷaka-parikalīta-vārabāṇanuv asama-samara-rasa-rasika-ripu-nṛpa-kaḷāpāvalēpa-lōpa-  
lōlupa-kripāṇanuv āhārābhaya-bhaishajya-śāstra-dāna-vinōdanum sakaḷa-lōka-sōkāpa-nōdanum ||



vṛitta || vajraṃ Vajrabhṛitô haḥaṃ Haḥabhṛitaś chakraṃ tathâ Chakriṇaś  
śaktiś S'aktidharasya Gāṇḍīva-dhanur Ggāṇḍīva-kôḍaṇḍinaḥ |  
yas tadvat vitānôti Viṣṇu-nṛpatêḥ kâryyaṃ katham mādriśair  
Ggaṅgô Gāṅga-taraṅga-raṅjita-yaśô-râśis sa varṇnyô bhavêt ||

int enipa śrīman mahâ-pradhānaṃ daṇḍanāyakaṃ drôha-gharaṭṭa Gaṅga-Râjaṃ Châlukya-chakravartti-  
Tribhuvana-Malla-Permmâdi-Dêvana daḥaṃ pannîrvvaru sâmantar vverasu Kaṇṇegâla-biḍinalu biṭṭ ire ||

kanda || tege vâruvamaṃ hâruva |  
bageyaṃ tanag iruḷa-bavarav enuta sa-vêgaṃ |  
buguva kaṭakigaran aḷiraṃ |  
pugisidudu bhuj-âsi Gaṅga-daṇḍâdhipana ||

vachana || eṃbinam avaskanda-kêḷiyindam anibarum sâmantarumam bhaṅgisi tadiya vastu-vâhana-sam-  
âhamam nija-svâniṅge tandu koṭṭu nija-bhujâvashṭambhakke mechchi mechchidem bêḍi koḷḷim ene ||

kanda || parama-prasâdamam paḍe- |  
du râjyamaṃ dhanaman ênumam bêḍad ana- |  
śvaram âge bêḍi-koṇḍam |  
Paramanan idan Arhad-archchânâchita-chittam ||

antu bêḍikoṇḍu ||

vṛitta || pasarise kirttanam-jānani-Pôchala-dêviyar artthivaṭṭu mâ- |  
ḍisida Jinâlayakkam osed âtma manôrame Lakshmi-dêvi mâ- |  
ḍisida Jinâlayakkam idu pūjana yôjitam endu koṭṭu san- |  
tosaman ajasram âmpaṇ ene Gaṅga-chamûpan id ên udâttaṇô ||

akkara || âḍiy-âgirppud Ârhata-samayakke Mûla-saṅgha Koṇḍakundānvayaṃ |  
bâdu vēḍadam baḷeyipud alliya Dêśiga-gaṇada Pustaka-gachchhada |  
bôdha-vibhavada kukkuṭâsana-Mâladhâri-dêvara śishyar enipa pempin- |  
gâdam esedirppa S'ubhachandra-siddhânta-dêvara guḍḍam Gaṅga-chamûpati ||

Gaṅgavâḍiya basadigaḷ enitoḷ av anitumaṃ tân eyde poṣayisidaṃ |  
Gaṅgavâḍiya Gommaṭa-dêvargge suttâlayaman eyde mādīsidaṃ |  
Gaṅgavâḍiya Tigulaṃ beṅkoṇḍu Vira-Gaṅgaṅge nimirechchi-kottam |  
Gaṅga-Râjaṃ â munnina Gaṅgara-Râyaṅgaṃ nûrmmâdi-dhanyan alte ||

ettidan ellig alli nêleviḍane mādīdan ellig alli kaṇ |  
pattidud ellig alli manam âv eḷey eydidud ellig alli sam- |  
pattina Jaina-gêhamane mādise dêsadoḷ allig allig e- |  
ttettalum âvagaṃ paḷeya mâlkevol âdudu Gaṅga-Râjanim ||

Jina-dharmmâgraṇiyatti Mabbarasiyaṃ lôkam guṇaṅ olvud ê- |  
k ene Gôḍâvari ninda kâraṇadin iḡaḷu Gaṅga-daṇḍâdhipa- |  
thanumaṃ Kâvēri pērchchi suttī piridum nīr ottiyum muṭṭit i- |  
ll ene samyaktivada pempanin nēreya baṇṇippaṇṇane vaṇṇipam ||

int enipa daṇḍanāyaka-Gaṅga-Râjaṃ Saka-varshaṃ 1039 ueya Hēmaṇambi-samvatsarada Phālguna-  
śuddha 5 Sômaṇadandu tamma gurugaḷu S'ubhachandra-siddhânta-dêvara kalam karchchi Parama-  
nam koṭṭar || daṇḍanāyaka-Ēchi-Râjanam tanag abhivṛiddhiyâge salisidaṃ | Paramana sinântaram  
mûḍalu sallyada kalla-hallavê gadi | teṅkalu kaḍida kummari horagâgi | haḍuvalu Bekkan oḷa-gereya



Māvinakereya gaddey olaḡāgi | Beḡuḡlakke hōḡa baṡṡe ḡaḡi | baḡaḡalu mēre | Nēṡila-kereya mūḡaṡa  
kōḡiyim teṡkaṡa hosa-ḡerey achchugatt āḡud ellam | ā Hosageṡeya baḡaḡaṡa-kōḡiyindam mūḡa hōḡa  
nīru-vakkeyindam | aykana kaṡṡada tāyi-vaḡḡadindam | teṡkal āḡud ellav initum Paramaṡḡe simeyāḡi  
biṡṡa datti || i dharmmamam pratipāḡisidargge mahā-punyam akkum ||

vṡittam || priyadind int idan eyde kāva-purushargg āyum mahā-sṡīyum a- |  
kkey idam kāyade kāyva pāḡige Kurukshētrōrvviyoḡ Bānarā- |  
siyoḡ ēḡ-kōṡi-munindraram kavileyam vēḡāḡḡhyaram kondud ond- |  
ayasam sārggum id endu sāṡid apud i sāḡlāksharam santatam ||

ślōka || sva-dattām para-dattām vā yō harēḡ vasundharām |  
shashṡir vvarsha-sahaśṡrāṡi viśṡṡhāyām jāyatē krimiḡ ||

bahubhir vvasudhā dattā rājabhis Sagarādibhiḡ |  
yāni yāni yathā dharmma tāni tāni tathā phalam ||

biruda-rūvāri-mukha-tiḡakam Varddhamānāchāri khaṡḡarisidam ||

60

*Viragal east of Bāhubali basti.*

S'ṡig āśrayav ene tēja- |  
kk āgarav ene negaḡḡa Gaṡga-vajranal ēṡ ka- |  
bbam geydan embar avaro- |  
i bōḡeyo mārppaḡeg oraṡṡan annana baṡṡam ||

Rakkasa-maṡiya kōṡeya Gaṡgana kāḡegadoḡ tanna sāvam niśchayṡi kāḡegadinde Rakkasa-maṡiya  
kalipi tanna balavum mārbbalavum patam ane pegalondid ene kāḡega bayisida ḡhōḡayilar pparapiṡḡe  
mārbbalam biḡ ēkadi kaydān ūṡkarisi tanna bala peṡa-bāḡadalli bandadiṡ ḡaḡadam Dēvāḡiyōḡe pāyisi  
mūlam ellamam paḡal baḡisi bōṡeyam paḡedu santudu poyigan ātmānichchhapam adir iḡikavaṡḡaranak  
āśraya Gaṡgana vettam ellamam biduruvinan teraḡḡi palaram tūḡi tūḡganike tanna bīrad aḡalad eḡeyam  
para-balam pogaḡal badikade māḡi biḡḡad andinandu kaiyam moreḡu sōvudu poyegen ant el-agradoḡ ||

natta-saralḡaḡim didakakk anvaya kōḡisi keyda bediro- |  
ḡḡiṡṡa nisanta-hēṡuḡaḡim nādamo saḡḡisi biṡṡa biḡpavo- |  
i toṡṡtane nondu biḡpeḡeyoḡ naybaḡoḡupi mānaman ellam |  
mutṡṡalum itta siḡegada Bāyigan ā diva vikrakṡāntanā ||

61

*Virakal north of the above.*

S'ṡi-yuvatige nija-vijaya- |  
śṡi-yuvatiye savatiy enisi raṡa-mūrka-mṡipā- |  
mnāya-paḡāyaḡa meyḡali |  
Bāyikan enip i negaḡṡeyam prakatiṡidam ||  
śṡi-dayitana Bāyikana ma- |  
nō-dayiteḡe jagadoḡ eseda Jābayyage tā- |  
m āḡar tāṡeyar poḡalam |  
mūḡḡri-vamāṡḡi yilall anibara vesariṡ ||



avarola vuttid ill arivinaṃ- |  
 tave dhare dhadida Gutti yene negaḍḍaḷ bhū- |  
 bhuvanara satiyaṃ jaga- |  
 m-avanijegaṃ perey enalke peṇḍirum olaṛe ||  
 dhirana tanaya vibudhō- |  
 dāri dhareg eseda Lōka-Vidyādharan an- |  
 t ā ramaṇige patiy ene piṛa- |  
 r ārumān ā satiya pempinoḷ pōlipude ||  
 śrāvaka-dharmmaḍoḷ dorey enal peṛar ill inesūva Rēvati |  
 śrāvaki tāne sajjanikeyoḷ Janakātmaje tāne rūpinoḷ |  
 Dēvaki tāne pempinoḷ Arundhati tāne Jinēndra-bhakti sa- |  
 d bhāvadi Sōviyabbe Jina-śāsana-dēvate tāne kaṇire ||  
 Udaya-Vidyādharan appa Sōyibbēndra.....

62

*At the base of the image of S'āntīśvara in Gandhavarāya basti.*

Prabhāchandra-munīndrasya pada-paṅkaja-shatpadā |  
 S'āntalā S'ānti-Jainēndra-pratibimbam akārayēt ||

(On the pedestal.)

uktau vakra-guṇaṃ dṛisōs taraḷatām sad-vibhramam bhrū-yugē  
 kāthinyam kuchayōr nitamba-phalakē dhatsē 'ti mātṛa-kramam |  
 dōshān ēva guṇi karōshi subhagē saubhāgya-bhāgyan tara  
 vyaktam S'āntala-Dēvi vaktum āvanau śaknōti kō vā kaviḥ ||  
 rājatē rāja-simhīva pārśvē Viṣṇu-mahābhṛitah |  
 vikhyātā S'āntalākhyā sā Jināgāram akārayēt ||

63

*On the pedestal of the image of Ādīśvara in Eraḍu-katte basti.*

S'ubhachandra-munīndrasya siddhāntē siddha-nandinah |  
 pada-padmam-yugē Lakshmī Lakshmīr iva virājītē ||  
 yā Sitā-pati-dēvatā vrata-vidhau kshāntau Kshitir yā punar  
 yā Vācha vachanē Jinārcha-vidhau yā Chēḷinī kēvalam |  
 kāryē nīti-vadhū ranē jaya-vadhū yā Gaṅga-sēnāpatēs  
 sā Lakshmīr vasatiṃ guṇaika-vasitir vyātītanam mūtanām ||

śrī-Mūla-saṅgha Dēsika-gaṇada Pastakānvaya ||

64

*On the pedestal of the image of Ādīśvara in the upper storey of Kattale basti.*

Bhadrām astu śrī-Mūla-saṅghada Dēsika-gaṇada śrī-S'ubhachandra-siddhānta-dēvara guḍḍam  
 daṇḍamāyaka-Gaṅga-Rāḷyanu tamma tāyi Pōchavvege māḍisid i basadi maṅgaḷam ||



*On the pedestal of the image of Ādiśvara in S'āsana basti.*

Āchāryas S'ubhachandra-dēva-yatipô rāddhānta-ratnākaras  
tātô 'sau Budhamitra-nāma-gaditô mātâ cha Pôchāmbikâ |  
yasyāsau Jina-dharma-nirmala-ruchi śrī-Gaṅga-sēnāpatir  
Jainam mandiram indirā-kuḷa-griham sad-bhaktitô 'chikarat ||

*On the pedestal of the image of Nēmiśvara in Chāmunda Rāja basti.*

Gaṅga-sēnāpatēs sūnur Ēchanô bhāratichanah |  
trailōkya-rañjanam Jaina-chaityālayam achikarat ||  
budha-bandhus satām bandhur Ēchanah kamalāchanah  
Boppanāpara-nāmāṅkô chaityālayam achikarat ||

*At the base of the image of Pārśvanātha in the upper storey.*

Jina-grihamam Belguḷadoḷ |  
janam ellam pogale mantri-Chāmundaṇa nan- |  
ḍanam nele māḍisidam |  
Jina-bhavanaman Ajitasēna-munivara guḍḍam ||

*On a pillar at Kañchina done.*

*(First face.)*

S'rimat parama-gambhīra-syādvād-āmôgha-lāñchhānam |  
jyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

Svasti samasta-guṇa-sampannar appa śrīmat tribhuvana-malla chaladaṅka-rāva Hoysala-Setṭiyaru  
Ayyāvoḷeya yuṇḍigeya Dammi-Setṭiya magam Malli-Setṭige chaladaṅka-rāva Hoysala-Setṭi yendu pesaru  
koṇḍar intu Saka-varṣa 1059 neya Saumya-samvatsarada Māgha-māsada śukla-pakshada saṅkrama-  
ṇadandu tann avasānaman aridu tanna bandhugaḷam biḍipe sama-chittadoḷu muḍipi svarggasthan  
ādam ||

*(Second face.)*

ātana sati ent appar entendode ||

Tura-vammasaga sugga vēga su-putri svasti śrī-Jina-gandhōdaka-pavitri-kritōttamāṅgeyumam āhārābha-  
ya-bhaisajya-sāstra-dāna-vinōdeyar appa Chaddikabbe tanna purusha chaladaṅka-rāva Hoysala-Setṭigam  
vanagam tanna māga Būchanāṅge parōksha-vinayam-āgi māḍisida nisidhige ||



(First face.)

*On a broken stone lying near the entrance to Kañchīna doṇe.\**

.....  
..... vyāvṛitta-vichchittayê ।  
kra.. nê Kali-kalmashaty anudinam śrī-Bālachandra-muniṃ  
paśyāma śruta-ratna-Rôhaṇa-dharam dhanyâs tu nānyê vayam ॥

bhramara-kañānitar akuṭiḷar achanḥaḷar ssudda-paksha-vṛittar ddôshâpachaya-prakâsar ene Bāla-  
chandra-dêva-prabhâvam ên achchariyê ॥ śrī-Bālachandra .....

(Second face.)

.... bhādam appa triḷô-... vara-vihita-pūrttam nitya-kīrttim chitya-samuchita-charitôya .. ra dīṛita-  
ppadhu-vinû .... -yitvāham bhuja-bimba-chita-maṇi .... karatvam chirād imu ..... samâ .....  
gatibhis sa .... Kshatriyar uddha-śrī-kavi .... sanadha ..... śrīvaham ....

(Third face.)

.... rānô babhâ .... chitra-tanūbhṛitām a .... yatêtarâr ॥ sakala .. vāndya-pādāravindam sa ....  
ma-mūrttim sarvva-satvâ .... baka-durita-râsi-bhavya-da... nu-vijita-makara-kêtu ..... rtti-vratin-  
drām ॥ bhânô .... suvika .... chakrâ .... rô tat-pad-bhava .....

*On a broken stone lying near the Brahma Dêva temple.*

..... nvayada hana .... ya baḷiya śrī-Guṇachandra-siddhānta-dêvar agra-śishyaru śrī-Nayakīrtti-  
siddhānta-chakravarttigala sishyaru śrī-Dāvaṇandi-traividya-dêvarum Bhānukīrtti-siddhānta-dêvarum  
śrī-Adhyātmi-Bālachandra-dêvaru ॥ paramāgama-vāridhi .... nam .... na chakri na ....

*On the rock to the west inside Bhadrabāhu's cave—(Nāgarī characters.)*

S'ri-Bhadrabāhu-svāmiya pādamaṃ Jinachandra prapamatām ।

*On the rock to the west outside Bhadrabāhu's cave.*

S'ālivāhana-S'akābdāḥ 1731 neya S'ukla-nāma-samvatsarada Bhādrapada ba 4 Budhavāradalli ॥  
Kuṇḍakundānvaya Dêsi-gaṇada śrī-Chāru ॥ śishyarāda Ajitakīrtti-dêvaru avara śishyaru S'āntakīrtti-  
dêvara śishyarāda Aditakīrtti-dêvaru māsôpavāsavam sampūrṇa mādi i gaviyalli dēva-gatar ādaru ॥

*On the rock going up to Bhadrabāhu's cave.*

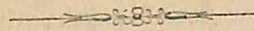
Svasti śrī-Īśvara-samvatsarada Malayāḷa-kādayu Saikaranu ill iddi vechchi gaddeya haḍuvapa  
huṇaseya mūru-guṇḍige ....

\* It is difficult to make sense of some parts of this.



*On the rock north of a pond outside the enclosure wall to the south.*

Svasti śrī-Parābhava-samvatsarada Mārggaśīra-bahuḷa-asṭami-S'ukravāradandu Mariyāḷa Permmaḍi-nāyaka hiriya-bettadi chikka-bettake ba.....



### INSCRIPTIONS ON VINDHYA-GIRI.

*At foot of the colossus of Gommatēśvara.  
On the left.*

(In Nāgarī characters.\*) } S'ri-Chāvuṇḍa-Rājēṃ karaviyalē  
S'ri-Gaṅga-Rājēṃ suttālē karaviyalē

*On the right,*

(In Pūrvaḍa Haḷe Kannaḍa characters.) S'ri-Chāmuṇḍa-Rāja māḍisidaṃ  
(In Grantha and Tamīl characters.) S'ri-Chāmuṇḍa-Rājar ulappaṇḍryan  
(In Haḷe Kannaḍa characters.) S'ri-Gaṅga-Rāja suttālayavaṃ māḍisidaṃ

*On the rim of the lotus pedestal.*

Svasti samasta-daitya-divijādhipa-kinnara-pannagā naman- |  
mastaka-ratna-nirggata-gabhasti-samutthitāmāḷa-prabhā- |  
prāsta-samasta-dustara-tamaḷ-paṭṭalaṃ Jina-dharma-śāsanam |  
vistaram āg enalke dhare-vārudhi-sūryya-śāśāṅkar uḷḷinaṃ ||

*On the rock at the left hand.*

S'ri-Nayakirtti-siddhānta-chakravarttigāḷa guḍḍa śrī-Basavi-Setṭiyaru suttālayada bhittiya māḍisi  
chavvisa-tīrthakaram māḍisidaru mattaṃ śrī-Basavi-Setṭiyara su-putraru Nambidēva-Setṭi Bōki-Setṭi  
Jinni-Setṭi Bāhu-Bahubali-Setṭi tamm-ayya māḍisida tīrthakara mundana jāḷandaravaṃ māḍisidaru ||

\* It is not clear in what language these two lines are. They may be in the Prakrit called Ardha-Māgadhī, believed to be the sacred language of the Jains, or possibly in Gujarātī.



N# 75

श्री वावु ण्ण गार्त्तं रूप विवत्तं  
श्री गंगार्त्तं सुत्तात्तं रूप विवत्तं

N# 76

विषयवृत्तिरूपेण  
विषयवृत्तिरूपेण  
विषयवृत्तिरूपेण



*At the mouth of the conduit by which the water  
used for bathing the image escapes.*

S'ri-lalita-sarôvara

80

*On the rock at the right hand.*

S'rîman mahâ-maṇḍalêśvara pratâpa-Hoysaḷa-Nârasimha-Dêvara kaiyallu mahâ-pradhâna hiriya-  
bhaṇḍâri Huḷḷamayya Gommaṭa-dêvara Pârîśva-dêvara chatur-vvîṃśati-tîrtthakara aṣṭa-vidhâ-  
rchchanegaṃ rishiyar âhâra-dânakkam Savaṇeraṃ biḍisi koṭṭa datti ||

81

*In the Tîrthakara suttâlâya.*

S'rîmat parama-gambhîra-syâdvâd-âmôgha-lâñchhanam |  
jîyyât trailôkya-nâthasya śâsanam Jina-śâsanam ||

Svasti samasta-bhuvanâśrayam śrî-prithvi-vallabha mahâ-râjâdhirâja-paramêśvaram Dvârâvatîpura-  
varâdhîśvaram Yâdava-kulâmbara-dyumani sarvvajña-chûḍâmani Magara-râjya-nirmûḷanam Chôḷa-  
râjya-pratishtâchâryyam śrîmat pratâpa-chakravartti Hoysaḷa śrî-Vîra-Nârasimha-Dêvarasaru prithvi-  
râjyam geyyutt-iralu tat-pâda-padmopajîviyûṃ śrîman-Nayakîrtti-siddhânta-chakravarttigala śishyaru  
śrîmad Adhyâtma-Bâlachandra-dêvara guḍḍam Svasti samasta-guṇa-sampannanam Jina-gandhâdaka-  
pavitrikṛitôttaṃganam sad-dharma-kathâ-prasaṅgam chatur-vvîdha-dâna-vinôdanam appa  
Paduma-Setṭiya maga Gommaṭa-Setṭi Khara-samvatsarada Pushya śuddha uttarâyana-sankrânti  
pâḍi-diva Brihavâradandu śrî-Gommaṭa-dêvara chavvîsa-tîrtthakara aṣṭa-vidhârchchanega akshaya-  
bhaṇḍâravâgi koṭṭa gadyâna 12 ||

82

*In the Brahma Dêva maṇṭapa.*

(First face.)

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanam |  
jîyyât trailôkya-nâthasya śâsanam Jina-śâsanam ||  
śrî-Bukka-Râyasya babhûva mantri śrî-Chaicha-daṇḍêśvara-nâmadhêyah |  
nîtir yyadiyâ nikhilâbhinandya niśśêshayâmâsa vipaksha-lôkam ||  
dânam chêt kathayâmi lubdha-padavin gâhêta śantânako  
vaidagdhip yadi sâ Brihaspati kathâ kutrâpi samliyatê |  
kshântim chêt anapâyiniṃ jaḍatayâ sprisyêta sarvvamśahâ  
stôtram Chaichapa-daṇḍanêtur avânau śakyam kavînam katham ||  
tasmâd ajâyanta jagad-jayantah-putrâs trayô bhûshita-châru-silâh |  
yair bhûshitô jâyata madhya-lôkô ratnais trilohir Jjaina ivâpavarggaḥ ||  
Irugapa-daṇḍanâtham atha Bukkayam apy anujô  
sva-mahima-sampadâvirachayan sutaram prathitau |  
prati-bbata-kâminî-prithu-payôdhara-hâra-harô  
mahita-guṇô bhavad jagati Maṅgapa-daṇḍapatih ||



dākshīnya-prathamāspadam su-charitasyaikāśrayas satya-vāg-  
ādhāras satatam vadānya-padavi-saṁchāra-jaṅghālakah |  
dharmōpaghna-taruḥ kshmā-kula-griham saujanya-saṁkēta-bhūh  
kīrtim Maṁgapa-dāṇḍapō 'yam atanō Jjaināgamānuvratāḥ ||  
Jānakity abhavad asya gēhinī chāru-śīla-guṇa-bhūshaṇōjvalā |  
Jānakiva tanu-vṛitta-madhyamā Rāghavasyā ramanīya-tējasah ||  
āstām tayōr astamitāri-varggau putrau pavitrīkṛita-dharmma-mārggau |  
jāyān abhūt tatra jagad-vijētā bhavyāgrapūr Chehaichapa-dāṇḍanāthah ||  
Irugapa-dāṇḍādhīpatis tasyāvarajas samasta-guṇa-sāli |  
yasya yaśas-chandrikayā mīlanti divāpy arāti-mukha-padmāḥ ||

vṛitta || Brahman bhāla-lipim pramārjjaya na chēd brahmatva-hānir bbbhavēd  
anyām kalpaya kāla-rāja-nagarim tad-vairi-prithvī-bhṛitām |  
vētāla-vraja-varddhayōdara-tatim pānāya navyāsrījām  
yuddhāyōddhata-sātravair Irugapa-kshmāpah prakōpō 'bhavat ||  
yātrāyām dhvajani-patēr Irugapa-kshmāpasya dhātī dhātad-  
ghōṭī-ghōra-khura-prabhāra-tatibhiḥ prōddhūta-dhūlivrajaiḥ |  
ruddhē bhānu-karē 'gamadd ripu-karāmbhōjam cha saṁkōchanam

(Second face.)

prāpat kīrtti-kumudvatī vikasanam diptah pratāpānalah ||  
yātrāyām Irugēsvarēṇa sahasā śūnyāri-saudhāṅga-  
prōllasad-vidhukānta-kānta-sākalē gachchhad vanēbhādhipah |  
matvā sva-pratimām prati-dvipam iti chhinnaika-dantas tadā  
trāhi trāhi Gajānanēti bahudhā vētāla-vṛindais stutah ||  
kō Dhātrā likhitam lalāṭa-phalakē varnnam pramārshṭum kshamō  
vārttām dhūrtta-vachō-mayīm iti vayan vārttān na manyāmahē |  
yad dhāttryām Irugēndra-dāṇḍa-nṛipatau sañjāta-mātrē priyō  
niśrīr apy adhika-sriyāghaṭi ripus saśrīr apaśrī-kṛitah ||  
yad bāhāv Irugēndra-dāṇḍa-nṛipatēr bbibhraty anantā-dhuram  
śēshādhiśa-phanāgaṇē niyamitām sasvaṅganā yās sadā |  
gāḍhālīngana-sāndra-saṁbhava-sukha-prōdbhūta-rōmāvalih  
sāhasrim rasanām adhāt tava guṇān stōtum kṛitārthah | phapī ||  
āhāra-sampad-abhayārppanam aushadham cha śāstram cha tasya samajāyata nitya-dānam |  
himsānṛitānya-vanitāvyāsanam sa chauryyam mūrechhā cha dēsa-vaśatō 'sya babbhūva dūrē ||  
dānam chāsya su-pātra ēva karuṇā dīnēshu dṛiṣṭīr Jjinē  
bhaktir ddharmma-pathē Jinēndra-yaśasām ākarnanēshu śrutih |  
jihvā tad-guṇa-kīrttanēsh | vapishas saukhyam cha tad-vandanē  
ghrānam tach-chāra-jābja-saurabha-b'iarē sarvnam cha tat-sēvanē ||  
Irugapa-dāṇḍanāt | a-āśasā dhavalē b'mvanē  
malinimasōstī vah | aram adhīra-dṛiśam chikurē |  
vahati cha tasya bāhu-parighē dharanī-valayam  
parimitaritarākrama-kathāpi cha tat-kuchayōḥ ||  
karṇair vvismṛita-kuṇḍalair atilakāsangair lalāṭa-sthalair  
ākīrnṇair al | kaiḥ payōdhara-tatāir asprishṭa-muktā-gupaiḥ |  
bimbōshṭhair api vairi-rāja-sudṛiśah tāmbūla-rāgōjjhitair  
yyasya sphārataram pratāpam asakrid vyākurvātē sarvvataḥ ||



(Third face.)

yat-kīrttibhis sura-dhuni-parilaṅghinibhīr dhautē chirāya nija-bimba-gatē kalāṅkē ।  
svachēhātmaś tuhina-dīdhitir aṅganānām avyājam ānana-ruchiṃ kabalikarōti ॥  
yat-pādābja-rajah-kaṇā prasuvatē bhaktyā natānām bhuvam  
yat-kāruṇya-kaṭākṣha-kānti-lahari prakṣhālayaty āśayam ।  
môhāhaṅkaraṇam kṣhiṇōti vimalā yad-vaikhari-maukhari  
vandyah kasya na mānaniya-mahimā śrī-Paṇḍitāryyō yatih ॥  
mandāra-druma-mañjarī-madhu-jharī-mañju-sphurān-mādhurī-  
prauḍhāhaṅkriti-rūḍhi-pāṭava-paripāṭi kṛitāṭi bhāṭah ।  
nṛityad-Rudra-kapardda-gartta-vilūṭhat-svarillōka-kallōlini-  
sallāpi khalu Paṇḍitāryya-yaminō vyākhyāna-kōlāhalaḥ ॥  
kāruṇya-prathamāvatāra-saraṇis śāntēr nniśāntam sthiram  
vaiduṣhyasya tapaḥ-phalam sujanatā-saubhāgya-bhāgyōdayah ।  
Kandarppa-dvirādēndra-pañcha-vadanah kāvyāmṛitānām khanir  
Jjainādhvāmbara-bhāskaraś S'rutamunir jjāgartti namrārttijit ॥  
yukty āgamārṇava-vilōlana-Mandarādriś śabdāgamāmburūha-kānana-bāla-sūryyah ।  
śuddhāśayah prati-dinam paramāgamēna samvaddhatē S'rutamunir yyati-sārvvabhaumah ॥  
tat-sannidhan Beḷuḡḷē jagad-agrya-tīrtthē śrīmān asāv Irugapāhvaya-daṇḍanāthaḥ ।  
śrī-Gummatēśvara-sanātana-bhōga-hētōr ggrāmōttamam Beḷuḡḷākhyam adatta dhīrah ॥  
S'ubhakṛiti-vatsarē jayati Kārttika-māsi tithau  
Mura-mathanasya puṣṭim upajagmushi sītaruchau ।  
sad-upavaṇam sva-nirmmita-nāvīna-taṭākayutam  
sachiva-kulāgraṇir adita tīrttha-varam muditah ॥  
Irugapa-daṇḍādhiśvara-vimala-yaśah-kālama-varddhana-kṣhētram ।  
āchandra-tārakam idam Beḷuḡḷa-tīrttham prakāśatām atulam ॥  
dāna-pālanayōr mmadhyē dānāt srēyō 'nupālanam ।  
dānāt svarggam avāpnōti pālanād achyutam padam ॥ ॥ ॥  
sva-dattam para-dattam vā yō harēch cha vasundharām ।  
shashṭir-vvarsha-sahasrāṇi viśṭāyām jāyatē krimih ॥

83

*In the maṇṭapa west of the above.*

S'rīmat-parama-gambhīra-syādvād-āmōgha-lāṅchhanam ।  
jyāt trailōkya-nāthasya śāsanam Jina-śāsanam ॥

Svasti śrī-vijayābhūdaya-S'ālīvāhana-śaka-varsha 1621 nē saluva S'ōbhakṛitu-samvatsarada Kārttika-  
ba 13 Guruvāradallu śrīman mahā-rājādhīrāja rāja-paramēśvara Kārṇāṭaka-rājyābhishavāna-paritriptā  
paramāhlāda parama-maṅgālibhūta śhaḍ-darśana-samprakṣhaṇa-vichakṣhaṇōpāya vidvād garishṭha  
dusṭha-dupta-jana-mada-vibhaṇjana Mahīśūra-dharādhiṇāthar-appa Dodda-Kṛishṇa-Rāja-Vaḍeyar  
aiyanavarū ॥ mattam ॥

vṛitta ॥ janatā-dhāran udāra-satya-sadayam sat-kīrtti-kāntā-jayam ।  
vinayam dharmma-sad-āśrayam sukha-chayam tējah-pratāpōdayam ।  
jana-nātham vara-Kṛishṇa-bhūvara-lasat-prakhyāta-chandrōdayam ।  
ghana-puṇyānṛita-kshatriyāṇma-padēdam sad-dharmma-sampattiyam ॥



kanda || śrīmad-Beḷguḷad-achaladi |  
sômārkkara-jareva-dēva Gomāṭa-Jinapana |  
śrī-mukhav avalōkīsal oḍa- |  
n āmōdavu puttī haruṣha-bhājanan usurddam ||

vachana || pārtthiya-kula-pavitranuṃ Kṛishṇa-Rāja-puṅgavanuṃ Beḷguḷada Jina-dharmmakke biṭṭanthā  
grāmādhigrāma-bhūmigaḷ | Ārhanahalliyuṃ | Hosahalliyuṃ | Jinanāthapuram | Vastiya-grāmamum |  
Rāchanahalliyuṃ | Uttanahalliyuṃ | Jinnanahalliyuṃ | koppalugaḷ verasu kasabe-Beḷaguḷa-samētaṃ  
sapta-samudram uḷḷan nevaram sapta-parama-sthānādhipatiy-appa Gummaṭa-svāmiyavara pūjōtsavaṅ-  
gaḷa punya-samṛiddhi-samprāpty-arttha-nimity-artthavāgiyuṃ | abjābjamitrar sākshi-pūrvvakam sarvva-  
mānyavāgi dayapālisiyu mattam ||

kanda || Chiga-Dēva-Rāja-kalyāṇiya |  
bhāgadoḷ irppa anna-chhatrādigaḷigī |  
su-guṇiyu Kabāḷe-grāmava |  
jagad-ereyanu Kṛishṇa-Rāja-sēkharan ittaṃ ||\*  
int ī-Beḷguḷa-dharmmavu |  
antarisade chandra-sūryyar uḷḷan nevaram |  
santasadind emmaya bhū- |  
kāntaru rakshisali dharmma-vṛiddhiya beḷeyam ||

yī dharmmavam paripālīsīdavar dharmmārtha-kāma-mōkshaṅgaḷam parampareyīm paḍeyuvar ||

vṛitta || priyadind ī Jina-dharmmamam naḍayipargg āyumu mahā-śrīyu- |  
m akkey idam kāyada nīcha-pāpige Kurukshētrōrviyoḷ Bāṇarā- |  
śīyoḷ ēḷ-kōṭi-muṇḍraram kapileyam vēdādhyaram kondud and |  
ayasam sārggum id endu Kṛishṇa-nṛipa śailakshāragaḷ nēmīsal ||  
iti maṅgaḷam bhavatu || śrī śrī śrī ||

84

*In the same place.*

S'rī-S'ālivāhana-śaka-varuṣa 1556 neya Bhāva-saṃvatsarada Āshāḍa-śu-13 Sthiravāra-Brahma-yōga-  
dalū śrīman mahā-rājādhirāja rāja-paramēśvara Maisūru-paṭṭanādhīśvara shaḍ-daruṣana-dharmma-  
sthāpanāchāryyarāda Chāma-Rāja-Voḍeyaru-ayyanavarū Beḷguḷada sthānadavara kshētravu bahu-dina  
aḍavu āgiralāgi ā Chāma-Rāja-Voḍeyaru-ayyanavarū yī kshētrava aḍava-hiḍidantāvarū Hosavolala-  
Kempappana maga Channanna Beḷguḷada Pāyi-Setṭiyara makkaḷu Chikkanna Chigapāyi-Setṭi yivarū-  
muntāda aḍava-hiḍidantāvara karasi nimma aḍavina sālavanu tirisēnu yannalāgi Channanna Chik-  
kanṇa Chigapāyi-Setṭi Muddanna Ajjanṇana-Padumappana maga Pandenna Padumarasayya Dodḍanna  
Pañchabhāṇa-kavigaḷa maga Baminappa Bommaṇa-kavi Vijayanna Gummaṇa Clārukirtti-Nāgappa  
Bēḍadayya Bommi-Setṭi Hosahalliya-Rāyanna Paṇianna-Gauḍa Baira-Setṭi Bairanna Virayya ivaru  
muntāda samastaru taṇṇa tande-tāyigalige puṇyev āgaliy endu Gummaṭa-svāmiya saṇṇidhiyali tamma  
guru-Chārukirtti-paṇḍita-dēvara-munde dhāra-dattavāgi yī aḍahina patra-sālavanu yī aḍava kōṭṭa  
sthānadavarige yī varttakaru gauḍagaḷu yī sālavanu dhārāpūrvvakavāgi kōṭṭevu yī biṭṭantā patra  
sālavanu āvanādarū aḷupidare Kāśi-Rāmēśvaradalli sāhasra kapileyanu Brāhmaṇaranu konda pāpakke  
hōguvarū yendu bareḍa śilā-śāsana || śrī śrī ||

\* The verse is so in the original, but seems incorrect in metre.



*To the left of the Dvârapâlaka doorway.*

S'ri-Gommaṭa-Jinanam nara- |  
nâgâmara-Ditija-khachara-pati-pûjitanam |  
yôgâgni-hata-Smaranam |  
yôgi-dhyêyanam amêyanam stutiyisuvem ||

kramadiṃ mey vonard âṛada kramade mâtam biṭṭu tann itta cha- |  
kram aduṃ niḥprabham âge siggan olaḥṇḍ âtmâgrajaṅ olpu gey- |  
du mahi-râjyaman ittu pôgi tapadiṃ karmmâri-vidhvaṃsiy â- |  
da mahâtman Puru-sûnu-Bâhubaliṇol matt âro mânônṇatar ||

dhṛita-jaya-bâhu-Bâhubali-kêvaḷi-rûpa-samâna pañcha-viṃ- |  
śati-samupêta pañcha-śata-châpa-samunnati-yuktam appa tat- |  
pratikritiyam manô-mudade mâḍisidaṃ Bharataṃ jîtâkhiḷa- |  
kshitiṇpati-chakri Paudanapurântikadoḷ Puru-Dêva-nandanam ||

chira-kâlam sale taj-Jinântika-dharitri-dêśadoḷ lôka-bhî- |  
karanam kukkuṭasarppa-saṅkuḷam asaṅkhyam puṭṭi dal Kukkuṭê- |  
śvara-nâman tada pûrig âdudu baḷikkam prâkritargg âyt agô- |  
charam antâ mahi-mantra-tantra-niyatar kkânbar ggaḍ innuṃ palar ||

kêḷalk appudu dēva-duṇḍubhi-ravam mât êno divyârchchanâ- |  
jâlam kâṇalum appud â Jinana pâdôḍyan-nakha-prasphural- |  
lilâ-darppaṇamam nirikshisidavar kkânbar nniâtita ja- |  
nmâlamb-âkritiyam mahâtisayam â dēvaṅ iḷâ viśritam ||

janadiṃ taj-Jina-viśrutâtisayamam tâṃ kēḷdu nôḷp alti chē- |  
taneyol puṭṭ ire pôgal udyamise dâram durggamam tat purâ- |  
vani yend âryya-janam prabôḍhisidoḷ antâdandu tad-dēva-ka- |  
Ipaneyiṃ mādipen endu mādīsidaṃ int i dēvanam Gommaṭam ||

śrutamam darśana-suddhiyūṃ vibhavamam sad-vṛittamam dānamam |  
dritiyūṃ tannôḷe sanda Gaṅga-kuḷa-chandram Râcha-Mallam jaga- |  
n nutan â bhûmipana dvitīya-vibhavam Châmuṇḍa-Râyam Manu- |  
pratimam Gommaṭam alte mādīsidaṃ int i dēvanam yatnadim ||

ati-tuṅgâkritiy-âdoḷ âgad adaroḷ saundaryyam aunnatyamam |  
nuta-saundaryyamam âge matt atisayam tân âgad aunnatyamam |  
nuta-saundaryyamam ûrjjitâtisayamam tannalli nind irdduv êṃ |  
kshiti-sampûjyamo Gommaṭêśvara-Jina-śrî-rûpam âtmôpamam ||

pratividdham bareyal Mayan nēreṇyê nôḷal Nâka-lôkâdhipam |  
stuti geyyal phaṇi-nâyakam nēreṇyan end and anyar âr ârppur im |  
pratividdham bareyal samantu tave nôḷal baṇṇisal nissamâ- |  
kritiyam dakshiṇa-Kukkuṭêśa tanuvam sâscharyya saundaryyamam ||

maṛedum pâṛadu mēle pakshi-divaham kaksha-dvayôddêśadoḷ |  
mîruguttum poraṇṇamugum surabhi-Kâsmîrârûpa-châḷayam i- |  
terad âscharyyamam i tri-lôkâda janam tân eyde kapdirdud âr |  
nnerevar nneṭtane Gommaṭêśvara-Jina-śrî-mûrttiyam kirttisal ||



nelagatt â nâga-lôkam talam avani disâ bhitti bhitti brajam sva- |  
stala-bhâgam muchchanam mêgaṇa surara vimânôtkaram kûṭa-jālam |  
vilasat târaugham antar-vitata-maṇi-vitānam samantâge nityam |  
nilayam śrî-Gommaṭêṣaṅ enisidudu Jinôktâvalôkam triḷôkam ||

anupama-rûpanê Smaran udagrane nirjjita chakri matt udâ- |  
rane nere geldum ittan akhilôrvviyan aty-abhimâniyê tapa- |  
sthanum ered aṅghriy itt eleyol irddapud emban anûna-bôdhanê |  
vinihata-karmma-bandhan ene Bâhubaliṣan id ên udâttanô ||

abhimâna sthira-bhâvavam namage mâḷk aty-udgha-mânônmatam |  
śubha-saubhâgyaman Aṅgajam bhuja-baḷâvashtambhamam chakrava- |  
rtti-bhujâdarppa-viḷôpi Bâhubali trishṇâchchêdamam mukta-râ- |  
jya-bharam muktiyan âpta nirvṛiti-padam śrî-Gommaṭêṣam-Jinam ||

sphurad-udyat-sita-kântiyim parisarat-saurabhyadindam diśô- |  
tkaramam mudrisutum namêru-sûmanô-varsham sphuṭam Gommaṭê- |  
śvara-dêvôttama-châru-divya-śiradol dēvarkkalind âdudam |  
dhare-yellam nere kaṇḍud â mahimey â dēvaṅ ad âścharyyamê ||

enag âyt ikshisal âgad âyt enage kâṇalk embavôl âyte pê- |  
| vanitâ-bâlaka-vṛiddha-gôpatatiyum kaṇḍ alkaṇind ârvvin an- |  
dina vond âvagam udgha-divya-kusumâsâram mahî-lôka-lô- |  
chana santôshadam âytu Gommaṭa-Jinâdhîsôttamâṅgrâdol ||

miruguva târaka-prakaram i paramêśvara-pâda-sêveg en- |  
d erapude bhaktiyindam ene nirmmaḷinam ghana-pushpa-vṛishti ban- |  
d eragidud abhradiṁ dhareg adabhratarâdbhuta harshakôṭi kaṇ |  
dered ire sanda Belgulâda Gommaṭa-nâthana pâda-padmadol ||

Bharatan anâdi-chakradharanam bhuja-yuddhade gelda kâladol |  
duritam ahâriyam tavisi kêvaḷa-bôdhaman âḷda kâladol |  
suratati munne mâḍidudu pû-maḷe yî doreyakkum embinam |  
suridudu pushpa-vṛishti vibhu-Bâhubaliṣana mêle lileyim ||

kemmag id êke nâḍa-palavandada nandida bindigarkkaḷam |  
niṁ maruḷâgi dēvar ivar end avaram mati-gettu ninnan ê- |  
k amma toḷalchidappe bhava-kânanadol paramâṭma-rûpanam |  
Gommaṭa-dēvanam neneya niḡuve jâti-jarâdi-dulḷkhamam ||

sammadav âgal âga koleyum pusiyum kaḷavum parâṅganâ- |  
sammatiyum parigrahada-kâṅksheyum emb ivarindam âdol en- |  
dum manujaṅ ihatreya-paratreya-kêḍ enutum mahôchchadol |  
Gommaṭa-dēvan irddu sale sâruvavôl esed irddan ikshisai ||

emuman i vasantanuman induvumam nane villum-ambumam |  
kemmag anâtha-yûthamane mâḍi bisuttu tapakke pûndu nin- |  
d im-miḡil appud êṁ paḷevud end ati-mugdhayar alpan âdamum |  
Gommaṭa-dēva ninna kivig eydave minnavol âro niḷkripar ||



emman id êke niṁ bisuṭey end eḷeyuṁ latikāṅgiyarkkaḷuṁ |  
tamm aḷalinde bandu bigiy appidar embinam aṅgadalli pu- |  
ttuṁ murid-otti-taḷta-latikāḷiyuṁ oppe tapō niyōgaḍoḷ |  
Gommaṭa-dēvan irdd irav Ahindra-Surēndra-munindra-vanditam ||  
tammane pōdar enn-anujar-ellaruṁ eyde tapakke niṁuṁ in- |  
t amma-tapakke vōḍoḷ enaḡ i siriy oppadu bēḷ enuttuṁ a- |  
ṇṇam manam iḷdum annu-migeyuṁ bagegoḷḷade dīkshe-gonḍe niṁ |  
Gommaṭa-dēva ninna-tari sand aḷav ār yyajanakke Gommaṭam ||  
nimm-aḍi yenna-dhātriyōḷaḡ irddapuv emb idu vēḍa dhātri tām |  
nimmadum ennaduṁ bagevoḷ alladu bēḷ adu dṛiṣṭi-bōdha-vi- |  
ryyam mahitātma dharmmam Abhavōktiyoḷ emba nijāgrajōktiṁ |  
Gommaṭa-dēva niṁ manada-māna-kashāyaman eyde tūḷdidai ||  
tamma tapasvigalge ku-tapa-sthiti vēḷd abalāṅga-saṅgataṁ |  
tamma śārīram āge negaḷv anyatarāptara śastra-vṛittakam |  
kammari-yōjan andame-valam sva-parākshaya-saukhyā-hētuvaṁ |  
Gommaṭa-dēva niṁ tapaman ānt upadēsakan ādud oppadē ||  
niṁ manamaṁ Nijātmanoḷ-akampitam āḡ idē mōhaniya-mu- |  
khyam maṇid-ōḍi biḷe ghana-ghāti-balaṁ baladṛik-prabōdha-sau- |  
khyam mahimānviṭam negaḷe varttisi mattam aghāti-ghātadiṁ |  
Gommaṭa-dēva mukti-padamam paḍedai nirapāya-saukhyamaṁ ||  
kammidav appa kāḍa-posa-pūgaḷin archchisi pāda-padmaṁ |  
sammadadinde nōḍi bhavad-ākṛitiyaṁ balagoṇḍu balla-pān- |  
giṇ manam oldu kirttipavar ēṁ kṛitakṛityaro S'akran-andadiṁ |  
Gommaṭa-dēva ninnan aḡid archchisutirppavar ēṁ kṛitartharō ||  
Kusumāstram kāma-sāmṛājyada mahimeyan āntirddodaṁ munne tannoḷ |  
vasudhā sāmṛājya-yuktaṁ Bharata-kara-vimuktaṁ rathāṅgāstram ugrām- |  
śu-saman tann udgha-dōrddandaman eḷasidoḍam biṭṭ avam mukti-sāmṛā- |  
jya-sukhārtthaṁ dīksheyam Bāhubaḷi-taḷedan em manṇar ēn endō māṇbar ||  
manadiṁ nuḍiyiṁ tanuvina- |  
d enasuṁ mun negapid aghaman alaṇipen emb i |  
manadindam oseḍu Gommaṭa- |  
Jinanam stutiṇisidan intu Sujanōttamsam ||  
su-janar bbhavyare tanag ava- |  
r ajasram-uttamsam-appa puruḷiṁ Boppam |  
Sujanōttamsam enippam |  
su-janargg uttamsam emba puruḷind enisam ||  
i Jina-nuti-śāsanamaṁ |  
śrī-Jina-śāsanav idam vinirmisidaṁ vi- |  
dyā-jita-vrijinaṁ su-kavi- |  
samāja-nutam viśada-kīrtti Sujanōttamsam ||



vara-saiddhântika-chakrê-  
śvara Nayakirtti-vratîndra-śishyaṃ nija-chi-  
t-parinatan adhyâtma-kālâ-  
dharan ujvala-kirtti Bâlachandra-munîndram ||

tan-muni niyôgadim ||

poḍavige sanda Gommaṭa-Jinêndra-guṇa-stava-śâsanakke Ka-  
mnaḍa-gavi-bappan end enipa Boppaṇa-Paṇḍitan oldu pēḍ ivam |  
kaḍayisidaṃ balaṃ Kavaḍamayyana-dēvaṇan arttiyinde Bâ-  
gaḍegeya Rudran âdarade mâḍisidaṃ vilasat-pratishṭheyam ||

86

*On the west face of the same stone.*

Svasti śrî-Belugūḷa-tîrtthada Gommaṭa-dēvara suttālayadoḷu vaḍḍa-byavahâri Mosaleya Basavi-Setṭiyaru  
tāvu mâḍisida chaturvîṃsati-tîrtthakara ashta-vidhârchchanegē Mosaleya nakaraṅgaḷu varisa-nibandhi-  
yâgi koḍuva paḍi Nêmi-Setṭi Basavi-Setṭi pa 4 Gaṅgara-Mahadēva Chikka Mâdi pa 2 Dammi-Setṭi pa 4  
Betti-Setṭi Bîbi-Setṭi Elagi-Setṭi pa 3 Uyama-Setṭi Bidiyama-Setṭi pa 4 Mahadēva-Setṭi Raṭṭa-Setṭi pa 2  
Pârisa-Setṭi Basadi-Setṭi Râyi-Setṭi pa 4 Mârâgûli-Setṭi Hoysala-Setṭi pa 2 Nambidēva-Setṭi pa 5  
Bôki-Setṭi pa 5 Jinni-Setṭi pa 5 Bâhubali-Setṭi pa 5 paṭṭana-sâmi Anki-Setṭi Mâli-Setṭi pa 3 Mahadēva-  
Setṭi Gôvi-Setṭi pa 2 Bammi-Setṭi Mûki-Setṭi pa 2 Mârâṇḍi-Setṭi Mahadēva-Setṭi pa 2 Bairi-Setṭi  
Mâri-Setṭi pa 2 Sôvi-Setṭi Duḍḍi-Setṭi pa 2 Hârûva-Setṭi Haradi-Setṭi pa 2 Bammâṇḍi pa 2 Sântēya pa  
1 Kûtaiyya pa 2 Masani-Setṭi Kûti-Setṭi Basavi-Setṭi pa 3 Chaṭṭi-Setṭi Basavi-Setṭi pa 1 Malli-Setṭi pa 1  
Mahadēva-Bayira pa 2 Bammeya Masana pa 2 Kâleya-Gâleya pa 2 gavuḍu-sâmi Madavaniga-Setṭi pa  
2 Mâli-Setṭi Pârisa-Setṭi pa 2 Holli-Setṭi Bôki-Setṭi pa 2 Gaṅgi-Setṭi Âyta-Setṭi Dēvi-Setṭi pa 2 Mâli-  
Setṭi Dammi-Setṭi pa 2 Mâri-Setṭi Âytama-Setṭi pa 2 Mârâjja Hariyana Kâleya pa 2 Mârâgaṇḍana-  
halliya Gummajja Bayireya pa 1 Mâki-Setṭi Bûvi-Setṭi pa 1 Ebi-Setṭi pa 1 Akkavaya Mahadēva-Setṭi  
Pârisa-Setṭi pa 1 Niḍiya Malli-Setṭi pa 1.

87

*On the east face of the same stone.*

Śrî-Basavi-Setṭiyara tîrtthakara ashta-vidhârchchanegē Mosaleya nakara varisa-nibandhiyâgi Chavun-  
ḍeya Jakanna Kiriya-Chavunḍeya pa 2 Mahadēva-Setṭi Kambi-Setṭi pa 1 Uyama-Setṭi Pârisa-Setṭi pa 1  
Bôki-Setṭi Bôki-Setṭi pa 1 Mâchi-Setṭi Honni-Setṭi Surggi-Setṭi pa 1 Mûki-Setṭi pa 1 Râmi-Setṭi Hobi-  
Setṭi pa 1 Mambi-Setṭi Basavi-Setṭi pa 1 Malli-Setṭi Guḍḍi-Setṭi Chikka-Malli-Setṭi pa 2 Masani-Setṭi  
Mâbi-Setṭi Ammâṇḍi-Setṭi pa 2 Âliya-Mâri-Setṭi Muddi-Setṭi pa 2 Kariki-Setṭi Chikkamâdi pa 2 Kariya  
Bammi-Setṭi Mâri-Setṭi pa 1 Malli-Setṭi Ayibi-Setṭi Kâli-Setṭi pa 2 maṇigâra-Mâchi-Setṭi Setṭiyana pa 1  
Tariṇiya Chaundeya Peggade Basavanna Chandeya Râmeyahulleya Jakkana pa 2 Mâla-gaṇḍa Setṭi-  
yana Mâchaya Mâreya Chikkaṇa Goleya pa 1 Mâdi-gaṇḍa-gaṇḍeya Mâbeya Bammeya Honneya  
Jakka-gaṇḍa pa 1.

88

Naḷa-samvatsarada uttarâyana-saṅkrântiyalu śrîman-mahâ-pasâyi Vijeyannanavar-aliya-Chikka-Mudu-  
kanna śrî-Gommaṭa-dēvara nityârchchanegē 20 bāsiga-hûviṅge śrîman-mahâ-maṇḍalâchâryyaru Chandra-  
prabha-Dēvara kaiyalu mâru-gonḍu Gaṅgasamudradalu gadde sa 1 beddalu kam 200 nûṅanam  
konḍu kotta datti maṅgaḷam ahâ śrî.



Kālayukti-samvatsarada Kārttika śuddha 1llu śrī-Gommaṭa-dēvara yarchchanegē huvina paḍige śrīman-mahā-maṇḍalāchāryyaru hiriyā-Nayakīrtti-dēvara śishyaru Chandraprabha-dēvara kayalu Yagaḷiyada Kabi-Seṭṭiya Sōmeyanu gadde paḍavala-geṛeya gadde ko 10 Gaṅgasamudradalli komma tagali ko 10 ārbbadalu guḷeya keyamēge gadyana baduhauna beddalu akaluna sime.

*To the right of the Dvārapālaka doorway.*

S'rimat parama-gaṁbhira-syādvād-āmōgha-lāñchhanam |  
jīyāt trailōkya-nāthasya śāsanaṁ Jina-śāsanaṁ ||  
bhadram astu Jina-śāsanaṁ sampadyatām pratividhāna-hētavē |  
anyavādi-mada-hasti-mastaka-sphāṭanāya ghaṭanē paṭīyasē || namō 'stu ||  
jagat-tritaya-nāthāya namō janma-pramāthinē |  
naya-pramāṇa-vāg-rasmi-dhivasta-dhyāntāya S'āntayē || namō Jināya ||

Svasti samadhiyata-pañcha-mahā-śabda-mahā-maṇḍalēśvaraṁ | Dvārāvati-puravarādhiśvaraṁ | Yādava-kuḷāmbara-dyumaṇi | samyaktva-chūḍāmaṇi | Malaparoḷ gaṇḍādy anēka-nāmāvali-samālaṅkṛitar appa śrīman-mahā-maṇḍalēśvaraṁ | Tribhuvana-malla Talakāḍu-goṇḍa Bhujabala Vira-Gaṅga Vishṇu-Varddhana-Hoysala-Dēvara vijaya-rājyaṁ uttarōttarābhivṛiddhi-pravaraddhamānam āchandrārka-tāraṁ saluttam ire tat-pāda-padmaṇḍapīvi ||

vṛitta || janatādhāraṇ udāraṇ anyā-vanitā-dūraṇ Vachas-sundarī- |  
ghana-vṛitta-stana-hāraṇ ugra-raṇa-dhīraṇ Māraṇ ēn endapai |  
janakaṁ tāt ene Mākaṇabbe vibudha-prakhyāta-dharma-prayu- |  
kta nikāmaṭta-charitre tāy enal id ēn Ēchaṇ mahā-dhanyanō ||

kanda || vitasta-maḷaṇ budha-jana- |  
mitraṇ dvija-kuḷa-pavitraṇ Ēchaṇ jagadoḷ |  
pātraṇ ripu-kuḷa-kanda- |  
khanitraṇ Kaṇḍinya-gōtraṇ amaḷa-charitraṇ ||

Manu-charitaṇ Ēchigāṅkana |  
maneyoḷ muni-jina-samūhamuṇ budha-janamuṇ |  
Jina-pūjane Jina-vandane |  
Jina-mahimegaḷ āvakālamuṇ sōbhisuguṇ ||

uttama-guṇa-tati-vanitā- |  
vṛittiyān oḷakonḍud endu jagam ellāṇ ka- |  
y yettuvinam amaḷa-guṇa-sam- |  
pattige jagadoḷage Pōchikabbeye nōntaḷ ||

vachana || ant enisid Ēchi-Rājana Pōchikabbeya putraṇ akhila-tīrtthakara-parama-dēva-parama-charitā-karmanōdirṇa-vipula-puḷaka-parikaḷita-yāra-bānanuṇ asama-samara-rasa-rasika-ripu-nṛipa-kaḷāpāvalēpa-lōlupa-kṛipānanuṇ āhārābhaya-bhaishajya-śāstra-dāna-vinōdanuṇ sakala-lōka-sōkāpanōdanuṇ ||

vṛitta || vajraṇ Vajrabhṛitō haḷaṇ Haḷabhṛitaś chakraṇ tathā Chakriṇaś  
śaktiś S'aktidharasya Gaṇḍiva-dhanuṇ Ggaṇḍiva-kōḍaṇḍinaḷ |  
yas tadvad vitanōti Vishṇu-nṛipateḥ kāryaṇ kathāṇ mādrisair  
Ggaṅgō Gāṅga-taraṅga-raṇjita-yaśō-rāśiś savarṇyō bhavēt ||



**vachana** || ant enipa śrīman mahâ-pradhānam daṇḍanāyakam drôha-gharatta Gaṅga-Rāja Chôlana  
sāmantan Adiyaman ghattadin mēlâda Gaṅgavâdi-nâda gadiya Talakâda-bîdinoḷ paḍi yippantirddu  
Chôlam kotta nâdam koḍade kâdi kolḷim ene vijigishu-vṛittiyindam etti baḷam eraḍum sârchchidalli ||

**vṛitta** || ittana bhûmi-bhâgadol ad anyar ad êke bhavat-pratâpa-sam- |  
pattiya varṇanâ-vidhige Gaṅga-chamûpa jigishu-vṛittiyin- |  
d ettida ninna kayya nisitâsiya tau mone benna-bâran e- |  
ttuttire pōgi Kañchi-guṛi-yappinam ôḍida Dâman êydane ||  
kadanadol andu ninna taravâriya bârige meyyan oḍḍalâ- |  
rade naḷid innuv antadane jânisi jânisi Gaṅga tanna nam- |  
bida-sudati-kadambad-erde pauvane vōg ire pulle-vechchu ve- |  
chchidapan aharṇiṣam Tigula Dâman aranya-śaranya-vṛittiyim ||  
enitānum bavaraṅgaḷol palabaram beṅkonḍa gaṇḍindam ô- |  
v enisuttam Talakâḍol inne varam irdd iḡaḷ karam Gaṅga-Râ- |  
jana khaḷgâhatig aḷki yuddha-vidhiyoḷ benn ittu nây unṇad ô- |  
ḍinal unḍ irddapan atta S'aiva-śamivol sāmanta-Dâmôdaram ||

**vachana** || embinam onde meyyol avayavadin eydi mûdalisi dhṛiti-geḍisi beṅkonḍu mattam Narasiṅga-  
Varmmam modalâge ghattadin mēlâda Chôlana sāmantar ellarum beṅkonḍu nâḍ-âdud-ellaman êka-  
chchhatrad-unḍige sâdhyam mâḍi kuḍe kṛitajñam Viṣṇu-nṛipati mechchi mechchidem bēḍikolḷim ene ||

**kanda** || avanipan enag ittapan en- |  
d avar-ivara-vol ulida vastuvam bēḍade bhû- |  
bhuvanam bannise Gôvin- |  
davâḍiyam bēḍidam Jinârchchana-lubdham ||  
Gommaṭam ene muni-samudâ- |  
yam manadol mechchi mechchi bichchaḷisuttum |  
Gommaṭa-dēvara pūjag a- |  
dam mudadin biṭṭan alte dhîrôdâttam ||

**akkara** || âdiy âgirppud Ârhata-samayakke Mûla-saṅgham Koṇḍakundānvayam |  
bâdu-veḍadam baḷeyipud alliya Dēsiga-ḡanada Pustaka-gachchhada |  
hōdha-vibhavada Kukkuṭâṣana-Maladhâri-dēvara-śishyar enipa pempiṇ- |  
g âdam-esed irppa S'ubhachandra-siddhânta-dēvara guḍdam Gaṅga-chamûpati ||

Gaṅgavâḍiya basadigaḷ enit olav anitumam tân eyde posayisidam |  
Gaṅgavâḍiya Gommaṭa-dēvargge suttālayaman eyde mâḍisidam |  
Gaṅgavâḍiya Tigularam beṅkonḍu Vira-Gaṅgaṅge nimirchchi-kottam |  
Gaṅga-Râjan â munnina Gaṅgara râyaṅgam nûrmmaḍi-danyan alte ||

dharmasyaiva baḷâl lôkô jayaty akhila-vidvishah |  
ârôpayatu tatraiva sarvvô 'pi ḡnam uttamam ||

śrīmaj-Jaina-vachô 'bdhi-varddhana-vidhus sâhitya-vidyâ-nidhis  
sarppad-Darppaka-hasti-mastaka-luṭhat-prôṭkanṭha-kanṭhûravah |  
sa śrīman Guṇachandra-dēva-tanayas saujanya-janyâvanis  
sthēyât śrī-Nayakīrti-dēva-munipas siddhânta-chakrêśvarah ||



kṛita-dig-jaitrav ivaṃ barutte Narasiṃha-kshôṇipam kaṇḍu sa-  
 nmatiyim Gommaṭa-Pârisvanâtha-Jinaram matt i chaturvimsati-  
 pratimâ-gêhaman int ivarkke vinutam prôtsâhadim biṭṭan a-  
 prati-mallam Savaṇēra-Bekka-Kaggeṛeyamum kalpântaram salvinam ||  
 Narasiṃha-Himâdri-tad-udhrita-kaḷaśa-hrada-ka-hulla-kara-jihvikê-  
 y ânata-dhârâ-Gaṅgâmbuni-Nayakirtti-muniśa-pâda-sarasi-madhyê ||  
 lalanâ-lilege munnad entu Kusumâstram puṭṭidom Vishṇugam |  
 lalita-S'ri-vadhuvîṅgav ante Narasiṃha-kshôṇipâlaṅgav Ê-  
 chala-Dêvi-vadhugam parârṭtha-charitam punyâdhikam puṭṭidom |  
 balavad-vairi-kuḷântakam jaya-bhujam Ballâḷa-bhûpâlakam ||  
 chira-kâlam ripugal-asâdhyam enisird Uchchaṅgiyam mutti |  
 durddhara-têjô-nidhi dhûligôṭeyane koṇḍ â Kâma-Dêvâvanî-  
 śvaranam Sand-Oḍeya-kshitiśvaranam â bhaṇḍâramam strîyaram |  
 turaga-vrâtamumam samantu piḍidam Ballâḷa-bhûpâlakam ||

Svasti śrîman-Nayakirtti-siddhânta-chakravarttigala-guḍḍam śrîman-mahâ-pradhânam sarvvâdhikâri  
 hiriya-bhaṇḍâri Hullayyaṅgaḷu śrîmat-pratâpa-chakravartti Vira-Ballâḷa-Dêvara kayyalu Gommaṭa-dê-  
 vara Pârśva-dêvara chaturvimsati-tîrtthakarara ashta-vidhârchchanegam rishiyar-âhâra-dânakkam  
 bēdikonḍu Savaṇēra-Bekka-Kaggeṛeya biṭṭa datti ||

paramâgama-vâridhi-hima- |  
 kiranam râddhânta-chakri Nayakirtti-yamî- |  
 śvara śishyan amaḷa-nija-chit- |  
 pariṇatan Adhyâtmi-Bâlachandra-munîndram ||

Kantu-kuḷânta-Kâla-Yaman ûrjjita-śâsanamam niśidhikâ- |  
 santatiyam tatâka-sarasi-kuḷamam Nayakirtti-Dêva-sai- |  
 ddhântikaroḷ parôksha-vinayaṅgaḷan i teradinda mâlpar â- |  
 r int ire nōntar âr enisidam Nayakirttin ilâ-vibhâgadoḷ ||

91

Svasti samasta-guṇa-sampannar appa śrî-Belugula-tîrtthada samasta-mâṇikya-nakharāṅgaḷu śrî-Gom-  
 maṭa-dêvara Pârśva-dêvarige varsha-nibandiyâgi hūvina-paḍige jâti-havaḷakke tolege tâ | karidakke  
 viśa | yida âchandrârkka-târam baram salisuvaru || maṅgaḷam ahâ śrî śrî ||

92

Svasti śrî-Belugulada tîrtthada Gummi-Setṭi Yadasaiya Chikaivêya Kêtayya Koṇana Mari-Setṭiya maga  
 Lakkanna Lôkeya Sahaniya magalu Sômaṇṇe mēlamēlâda samasta nakharāṅgaḷu Gommaṭa-Dêvara  
 huvina paḍige Gaṅgasamudrada hinde gadde sa | â Gommaṭa-puraḍa bhūmiy oḷage ondu honna-  
 beddale gūḷa Yakeyya samudāyaṅgaḷa kayyalu mârugonḍu māmaloḡârage âchandrârkka-târam baram  
 saluvantâgi baradu koṭṭa śâsana ||

93

Svasti śrî-Bhâva-samvatsarada Bhâdrapada S'ukravâradandu śrî-Gommaṭa-Dêvarige chavviśa tîrttha-  
 karige huvvina paḍige Janni-Setṭiya maga Chandrakirtti-bhaṭṭâraka-dêvara guḍḍa Kallayyanu akshaya  
 bhaṇḍâravâgi koṭṭa ga | pa 2 | yi mariyâdiyalu kundade bāsiga-huvvan âkuvuru maṅgaḷam ahâ śrî śrî ||



Svasti śrī-Phāva-saṁvatsarada Pushya-suddha 5 Bri śrī-Gommaṭa-Dēvara nityābhishēkakke śrī-Prabhāchandra-bhaṭṭāraka-dēvara guḍḍa Chāra Kanūra Mēdāvi-Setṭige parōksha-vinayakke akshaya-bhaṇḍārakke koṭṭa gadyāṇa nālku ya honnege amṛita-paḍige āchandrārka-nitya-paḍi 3 ya māna hāla naḍisuvaru yī dharmmava māṇika nakaraṅgaḷuṁ yeḷḷeyēṅgaḷuṁ āraivaru maṅgaḷam ahā śrī śrī ||

Halasūra Sōyi-Setṭiya maga Kēti-Setṭiya Gommaṭa-Dēvarallige nitya-paḍi mūru māna hālannu abhisēkakke koṭṭa ga 3 i honna paḍige hāla naḍeyisuvaru māṇika-nakhara naḍeyisuvaru āchandrārka-tārakam maṅgaḷam ahā śrī ||

S'rīmat-parama-gaṁbhīra-syādvād-āmōgha-lāñchhanam |  
jīyāt-traiḷōkyā-nāthasya-sāsanaṁ Jina-sāsanaṁ ||

S'rīmat-pratāpa-chakravartti Hoysala-śrī-Vīra-Nārasimha-Dēvarasaru śrīmad-rājadhāni-Dōrasamudra-dalu sukha-saṅkathā-vinōdadim rājyaṁ geyvuttam ire S'aka varusha 1191 neya S'rīmukha-saṁvatsarada S'rāvaṇa-suddha 15 Ādivāradallu śrīman mahā-maṇḍalāchāryyaru Nayakirtti-dēvara śishyaru Chandraprabha-dēvara kayyalu Honnachagereya Mādayyana maga Sambu Dēvanu Saṅgi-Setṭiyara-maga Bommaṇṇa Aggapa-Setṭiyara makkaḷu Dōraya Chavudayyanavaru śrī-Gommaṭa-Dēvara amṛita-paḍige Mattiyakereya-naṭṭakalla-śīmā-mariyādeyoḷ agāda-gadde suttālayada chatur-vvimsati-tīrtthakara amṛita-paḍige koṭṭa modalēriya gadde salege vundu sahita sarvva-bādha-parihāravāgi dhārā-pūrvvakam māḍikonḍu āchandrārka-tāram baram salvantāgi koṭṭa datti maṅgaḷam ahā śrī śrī śrī ||

Svasti śrī-Bhāva-saṁvatsarada Bhādrapada-suddha 5 Ādivāradallu śrī-Gommaṭa-Dēvara nityābhishēkakke amṛita-paḍige śrī-Prabhāchandra-bhaṭṭāraka-dēvara-guḍḍa Gērasappeya Gōvinda-Setṭiya-mom-maga Ādiyanna akshaya-bhaṇḍāravāgi yirisida gadyāṇa nālku tiṅgaḷiṅge honṅe hāga baḍi ā baḍiyali nityābhishēkakke vabbaḷa hāla naḍasuvaru yī hāliṅge māṇikya-nakaraṅgaḷa eḷḷeye vaḍayaru āchandrārka-tāram baram salvantāgi naḍasuvaru || maṅgaḷam ahā || śrī śrī śrī ||

*On the east face of a pillar in Aṣṭadīpālaka maṇṭapa.*

*(First face.)*

Svasti śrī-vijayābhyudaya-S'ālīvāhana-śakha varusha 1748 neya sanda varttamānakke saluva Vyayanāma-saṁvatsarada-Phāḷguṇa ba 5 Bhānuvāradalu Kāsyapa-gōtrē Ahaniya-sūtrē Vṛishabha-pravarē prathamānuyōga-śākhāyām śrī-Chāvūṇḍa-Rāja-vaṁśasātharāda Bīlikere-Ananta-Rājai-arasinavara praputra Tōṭa-Dēvarājai-arasinavara putra Satyamaṅgalada Chaluvai-arasinavara putra śrīman Mahisūrapuravarādhīsa-śrī-Kṛishṇa-Rāja-Vaḍeyaravara sammukhadalli bārigātu-kandāchāra-savāra-kachēri-

*(Second face.)*

yilāke-bakshi Dēvarājai-arasinavaru śrī-Gommaṭēsvara-svāmiyavara mastakābhishēka-pūjōtsava-divasa svarggasthar āḍakke śrī-puradinda varshamprati-varshadallu śrī-Gommaṭēsvara-svāmiyavarige pāda-pūje muntāda sēvārttha naḍeyuvahāge yivara putrarāda Puṭṭa-Dēvarājai-arasinavaru 100 nūru varaha hākiruva puduvattina sēvege bhadram bhūyād varddhatām Jina-sāsanaṁ || śrī ||





*On the west face of a second pillar.*

S'rimat-parama-gambhīra-syādvād-āmôgha-lāñchhanam |  
jīyāt trailôkya-nāthasya śāsanam Jina-śāsanam ||

Sakha-varsha sāvira 1459 taneya Viḷambi-saṃvatsarada Māgha-śuddha 5 yalu Gerasoppeya Chavūḍi-Setṭaru Agani-Bommayyana maga Kambhayyanu. tanna kshētra aḍa-hāgiralāgi Chavūḍi-Setṭaru adanu biḍisi koṭṭudakke vondu taṇḍakke āhāra-dāna Tyāgaḍa Brahmana mundaṇa huvvina tōṭa vondu paḍi-akki-akshate-puñja ishtānu āchandrārka-sthāyiyāgi nāvu naḍasi baḥenu maṅgaḷam śrī śrī śrī śrī śrī ||

## 100

*On the south face.*

Tat-saṃvatsaradalu Gerasoppeya Chavūḍi-Setṭarige Doḍa-Dēvappagaḷa maga Chikkaṇanu koṭṭa dharmma-sādana namage anumatyā baralāgi nīvu namage pariḥarisi koṭṭudakke 1 taṇḍakke āhāra-dānavanu āchandrārka-sthāyiyāgi naḍasi baḥenu maṅgaḷam ahā śrī śrī śrī śrī śrī ||

## 101

*On the east face.*

Tat-saṃvatsaradalu Gerasoppeya Chavūḍi-Setṭarige Kavigaḷa maga Bommananu koṭṭa dharmma-śāsana namadi anupatyā baralāgi nīvu namage pariḥarisi koṭṭudakke varsha 1 kke āra tiṅgaḷu paryyantara 1 taṇḍakke āhāra-dānavanu āchandrārka-sthāyiyāgi naḍasi baḥenu maṅgaḷam ahā śrī śrī śrī ||

## 102

*On the east face.*

Tat-saṃvatsaradalu Gerasoppeya Chavūḍi-Setṭarige Huvvina Channayyanu koṭṭa dharmma-sādanada sambandha nanna kshētravu aḍa-hāgiralāgi nīvu ā kshētravanu biḍisi ko . . . . . ||

## 103

*On the east face of a third pillar.*

Sakha-varusha 1432 ḍaneya S'ukla-saṃvatsarada Vayisākha ba 10 kṛ māṇḍalēsvara-kulōttunga Chaigāḷa-Mahadēva-mahipālana pradhāna-sirōmaṇi Kēsavanātha-vara-putra kula-pavitram Jina-dharmma-sahāya-pratipālakar aha Bommyana-mantri-sahōdarar aha samyaktva-chūḍāmaṇi Channa-Bommarasana Nāñjarāyapaṭṭaṇada śrāvaka-bhavya-janaṅgaḷa gōshti-sahāya śrī-Gummaṭa-svāmiya baḷlivāḍava jīṇṇōddhārava māḍisidaru śrī ||

## 104

*On the pedestal of Kūshmāṇḍinī.*

S'ri-Nayakīrtti-siddhānta-chakravarttigāḷa śishyaru śrī-Bālachandra-dēvara guḍḍa Kēti-Setṭiya maga Bamma-Setṭi māḍisidam yakshi-dēvatiyam ||



*In Siddhara basti, to the north.*

(First face.)

Srīmat-parama-gambhīra-syādvād-āmōgha-lāñchhanam ।  
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ॥  
śrī-Nābhēyō jītas S'ambhava-Nami-Vimalās Sūvat-Ānanta-Dharmmās  
Chandrānkaś S'ānti-Kunthūs sa-Sumati-Suvidhīs S'ītalō Vāsupūjyā ।  
Mallīs S'rēyas Supārśvō Jalajaruchir Arō Nandanā Pārśva-Nēmī  
śrī-Viraś chēti dēva bhuvi dadatu chatur-vvīmśatir mmaṅgalāni ॥  
Virō viśiṣṭām vinatāya rāti iti tri-lōkair abhivarnnyatē yaḥ ।  
nirasta-karmmā nikhilārttha-vēdi pāyād asau paśchima-tīrtthanāthaḥ ॥  
tasyābhavan sadasi Vira-Jinasya siddhās saptarddhayō gaṇadharāḥ kila Rudra-saṅkhyāḥ ।  
yē dhārayanti śubha-darśana-bōdha-vṛttim mithyā-trayād api gaṇān vinivarttya viśvān ॥  
IndrĀgnibhūtir api Vāyubhūtir Akampanō Mauryya-Sudharma-Putrāḥ ।  
Maitrēya-Manḍyau punar Andhavēlaḥ Prabhāsakaś chēti tadīya-samjñāḥ ॥  
pūrvvajñān iha vādinō 'vadhi-jushaḥ dhī-paryyaya-jñāninaḥ  
sēvē vai kriyakāpś cha sikshaka-yatīn kaivalya-bhājō 'py amūn ।  
ity agny-amḥunidhi-trayōttara nīśānāthāstikā yaiś śataih  
Rudrōnaika-śatāchalair api mitān saptaiva nityam gaṇān ॥  
siddhim gatē Vira-Jinē 'nubaddha-kēvaly-abhikhyās traya ēva jātāḥ ।  
śrī-Gautamas tau cha Sudharma-Jambū yaiḥ kēvalī vai tad ihānubaddham ॥  
jānanti Viṣṇur Aparājita-Nandimitrau Gōvarddhanēna guruṇā saha Bhadrabāhuḥ ।  
yē pañcha kēvalivad apy akhilam śrutēna śuddhā tatō 'stu mama dhīs śrutakēvalibhyaḥ ॥  
vidyānuvāda-paṭhanē svayam āgatābhir vvidyābhir ātma-charitād amalād abhinnāḥ ।  
pūrvvāni yē dāsa-purūṇy api dhārayanti tān naumy abhinna-dāsapūrvvadharān samastān ॥  
tē Kshatriyāḥ Prōṣṭhīla-Gaṅgadēvau Jayas Sudharmma Vijayō Viśākhaḥ ।  
śrī-Buddhilō 'nyau Dhṛitishēṇa-Nāgau Siddhārtthaś chēty abhidhāna-bhājāḥ ॥  
Nakshatra-Pāṇḍū Jayapāla-Kapsāchāryyāv api śrī-Drumashēṇakaś cha ।  
ēkādaśāṅgī-dharanēna rūḍhā yē pañcha tē 'mī hṛidi mē vasantu ॥  
āchāra-samjñāṅga-bhritō 'bhavans tē Lōhas Subhadrō Jaya-pūrvvabhadraḥ ।  
tathā Yāsōbāhur amī hi mūla-stambhā Jinēndrāgama-ratna-harmmyē ॥  
śrīmān Kumbhō Vinītō Haladhara-Vasudēv-Āchalā Mērudhīras  
Sarvvajñas Sarvvaguptō Mahidhara-Dhanapālau Mahāvīra-Vīrau ।  
ity ādy ānēka-sūrishv atha supadam upētēshu divyat tapasyā-  
śāstrādhārēshu punyād ajani sajagatām Koṇḍakundō yatīndrah ॥  
rajōbhir asprishtatamatvam antar bhāhyē 'pi samvyañjayatū yatīśaḥ ।  
rajaḥ-padam bhūmitaḥ vihāya chachāra manyē chatur aṅgulam saḥ ॥  
śrīmān Umāsvātir ayam yatīśas Tatvārttha-sūtram prakatī-chakāra ।  
yau-mukti-mārggācharaṇōdyatānām pāthēyam arghyam bhavati prajānām ॥  
tasyaiva śishyō 'jani Grīddhrapiñchhaḥ dvitīya-samjñasya Balākapiñchhaḥ ।  
yat-sūkti-ratnāni bhavanti lōkē mukty-aṅganā-mōhana-maṇḍanāni ॥



Samantabhadras sa chirāya jiyād vādibha-vajrāṅkuśa-sūkti-jālah |  
 yasya prabhāvāt sakalāvanīyaṃ vadhyāsa durvvādaka-vārttayāpi ||  
 syāt-kāra-mudrita-samasta-padārttha-pūrṇaṃ  
 trailōkya-harmmyam akhilam sa khalu vyanakti |  
 durvvādakōkti-tamasā pihitāntarālam  
 Sāmantabhadra-vachana-sphuṭa-ratna-dīpaḥ ||  
 tasyaiva śishyaś Śivakōṭi-sūris tapō-latālabana-dēha-yashtih |  
 samsāra-vārākara-pōtam ētat Tatvārttha-sūtram tad alamchakāra ||  
 prāgalbhya dāyi-gurupā kila Dēvanandī budhyā punar vipulayā sa Jinēndra-buddhiḥ |  
 śrī-Pūjapāda iti chaisha budhaiḥ prachakhyē yat pūjitaḥ pada-yugē vana-dēvatābhiḥ ||  
 Bhaṭṭākālāṅkō kṛita Saugatādi-durvvākya-paṅkais sakalāṅka-bhūtam |  
 jagat sva nāmēva vidhātum uchchaiḥ sārtham samantād akālāṅkam ēva ||  
 jīyāj jagatyām Jinasēna-sūriḥ yasyōpadēśjvala-darppaṇēna |  
 vyaktikṛitam sarvvaṃ idam vinēyāḥ puṇyam purāṇam puruṣhā vidanti ||  
 vinaya-bharana-pātram bhavya-lōkaika-mitram  
 vibudha-nuta-charitram tad Gaṇēndrāgra-putram |  
 vihita-bhuvana-bhadram vīta-mōhōru-nidram  
 vinamata-Guṇabhadram tīrṇa-vidyā-samudram ||  
 sad-vyañjana-svara-nabhas-tanu-lakṣaṇāṅga-  
 chehinnāṅga-bhauma-śakunāṅga-nimittakair yyaḥ |  
 kāla-trayē 'pi sukha-duḥkha-jayājyādyam  
 tat sākshivat punar avaiti samastam ēva ||  
 yaḥ Pushpadantēna cha Bhūtabaly-ākhyēnāpi śishya-dvīṭayēna rējē |  
 phala-pradānāya jagaj-janānām prāptōṅkurābhyaṃ iva kalpa-bhūjaḥ ||  
 Arhadbalis-saṅgha-chatur-vīdham sā śrī-Koṇḍakundānvaya-Mūla-saṅgham |  
 kāla-svabhāvād iha jāyamānād vēdētārā kalpikarānāya chakrē ||  
 sitāmbarādaṃ viparīta-rūpē khilē viśaṅghē vitanōtu bōdham |  
 tat Sēna-Nandi-tridivēsa-Simhas-saṅghēshu yas tam manutē kudṛitsaḥ ||  
 saṅghēshu tatra gaṇa-gachchha-vali-trayēna lōkasya chakshushi bhīdhājushi Nandi-saṅghē |  
 Dēśi-gaṇē dhṛita-guṇānvita-Pustakāchchha-gachchhē 'ṅgulēśvara-valir jīyati prabhūtā ||  
 tatrāsan Nāgaḍēv-Ōdayaravi-Jina-Mēghaprabhā Bālachandrā  
 dēva-śrī-Bhānuchandra-S'ruta-Naya-Guṇadharmmadayaḥ kīrtti-dēvāḥ |  
 dēva-śrī-Chandradharmmēndra-kula-guṇa-tapō-bhūṣaṇās sūrayō 'nyē  
 Vidyādhāmēndra-Padmāmara-vasuguṇa-Mānikkanandy-āhrayās cha ||

(Second face.)

vihita-durita-bhaṅgā bhīṇa-vādibha-śrīṅgā vitata-vividha-maṅgāḥ viśva-vidyābja-bhṛīṅgāḥ |  
 vijita-jagad-Anaṅgāvēśa-dūrōjvalāṅgā viśada-charaṇa-tuṅgā viśritās tē 'sta-saṅgāḥ ||  
 jīyāch chlirī-Nēmichandraḥ kuvalaya-laya-kṛit kūṭa-kōttirddha-gātrō  
 nityōdyan-dṛishti-bādha-virachana-kūśalas tat-prabhākṛit-pratāpaḥ |  
 chandrasy ēva pradattāmrīta-vachana-ruchā niyatē yasya śāntim  
 dharmma-vyājasya-nētus svam abhimata-padam yaś cha nēmī-rathasya ||



śrī-Māghanandi-vibudhō jagatyām anvartham ēvātanutātma-nāma ।  
 samullasat samvara nirjitēna na yēna pāpāny abhinanditāni ॥  
 tuṅgē tadiyē dhṛita-vādi-simhē guru-pravāhōnnata-vapśa-gōtrē ।  
 athōditō 'bhūn nija-pāda-sēvā-pramōdi-lōkō 'bhayachandra-dēvaḥ ॥  
 jayati jita-tamō 'ris tyakta-dōshānushaṅgaḥ-padam akhila-kalānām pātram Am̐bhōruhāyāḥ ।  
 ahugata-jaya-pakśhaś chātta-mitrānukūlyas satatam Abhayachandras sat-sabhā-ratna-dīpaḥ ॥  
 tadiya-tanuś S'rutamunir ggaṇi-padēśas tapō-bhara-nīyantrita-tanus stuta-Jinēśaḥ ।  
 tatō 'jani Jinēndra-vachanāsta-vishayāśas tata sva-yāśasā bhṛita-samasta-vasudhāśaḥ ॥  
 bhava-vipina-kṛiśānuḥ-bhavya-pankēja-bhānus sa vitata-naina-sōnus saṃpadē kāmādhēnuḥ ।  
 bhuvi durita-tamō 'ri-prōttha-santāpa-vārī S'rutamuni-vara-sūrīś śuddha-sīlō 'sta-nārīḥ ॥  
 chaṇḍōddanda-tri-daṇḍam parama-sukha-padam pāpa-bijam parā gō-  
 vārāgārōru kāra-trividham adhikṛitā-gauravam gāravam cha ।  
 tulyam bhallōna śalya trayam atula-vapuś-sarmma-marmma-chchhidam hō  
 bhāshōnnēshī tri-dōsham S'rutamuni-munipō mirmumōchaika ēva ॥  
 prāśishya-bha-gaṇēnga-mahasā bhuvi tadiyē pravarddhayati pūrṇa-kala-indur iva yas sma ।  
 anādi-nidhanādi-paramāgama-payōdhim abhūd Abhinava-S'rutamunir ggaṇi-padē saḥ ॥  
 mārggē durggē nisarggāt pratibhāṭa-kaṭu-jalpēna vādēna vāpi  
 śrāvye kāvyē 'ti navyē mṛidu-madhura-padaḥ śarmmadair nnarmmadaiś cha ।  
 mantrē tantrē 'pi yantrē nuta-sakala-kalāyām cha śabdārṇnavē vā  
 kō vānyaḥ kōvidō 'sti S'rutamuni-munivād viśva-vidyā-vinōdah ॥  
 śabdē śrī-Pūjyapādaḥ sakala-vimata-chit-tarkka-tantrēshu Dēvaḥ  
 siddhāntē satya-rūpē Jina-vinigaditē Gautamaḥ Koṇḍakundaḥ ।  
 adhyātmē Varddhmānō Manasija-mathanē vārī-mug-duḥkha-vanhāv  
 ity ēvam kīrtti-pātram S'rutamunivād abhūd bhū-trayē kō 'tra kaśchit ॥  
 śraddhām śuddhām pravṛiddhām dadhatam adhikṛitām Jaina-mārggē susarggē  
 siddhim buddhim maharddhē budha-vara-nivahair adbhutām artyamānām ।  
 mitram chitram charitram bhava-bhaya-bhayadam bhavya-navyāmbujānām  
 apy ēnō nyūnam ēnam S'rutamuni-munipam chandram ārādhayadhvam ॥  
 śrīmān itō 'sy<sup>A</sup>Abhayachandra-sūrēs tasyānujātas S'rutakīrtti-dēvaḥ ।  
 abhūj Jinēndrōdita-lakṣhānām āpūrṇa-lakṣhikṛita-chāru-vṛittāḥ ॥  
 vidita-sakala-vēdē vīta-chētō-vishādē vijita-nikhila-vādē viśva-vidyā-vinōdē ।  
 vitata-charita-mōdē visphurach-chit-prasādē vinuta-Jinapa-pādē viśva-rakṣhām prapēdē ॥  
 sa śrīmāns tat tanūjas tadanu gaṇipadē sasyadhāch Chārukīrttiḥ  
 kīrttyākīrṇa-trilōkyā muhur ayati vidhuh kārīyam adyāpy atulyaḥ ।

(Third face.)

yasyōpanyāsa-vanya-dvipa-paṭu-ghaṭayōtpātītās chātuvāchaḥ  
 Padmā-sadmātta-mitrōjvalatara-ruchayō 'py utthitā vādi-padmaḥ ॥  
 chāru-śrīś Chārukīrttiḥ pada-nata-vasudhādhīśvarō 'dhīśvarō 'yam  
 garvvan kurvantam urvīśvara-sadasī mahā-vādinam vāda-vandyan ।  
 chakrē vikṛīdā agrēsara-sarasa-vachāḥ sādhitāśēsha-sādhyō  
 'vedyāvedyādyā-vidyā vyapagama-vīlasad-viśva-vidyā-vinōdah ॥



Ballāḷa-kshôṇipāḷam valita-Bali-balam vâjibhir vvêjitâjīm  
rôgâvêgād gatâsī sthitim api sahasôllâ-ghatâ mâninâya ।  
âturyai va svayam sô 'khilavid Abhayasûrês tathâ târayattam  
niśśimâśêsha-śâstrâmbunidhim Abhayasûrim param Simhanâryyam ॥

śiśhō dushâtāgha-pishti-karāṇa-nipūṇa-sūtrasya tasyōpadêshṭuś  
śiśhyah pīyūsha-nishyandana-paṭu-vachanaḥ Paṇḍitaḥ khaṇḍitāghaḥ ।  
sûris sūrō vinēyâmburuha-vikasanē sarvva-dig-vyâpi-dhāmâ  
śrīmân asthât kṛitâsthō Beḷuguḷa-nagarē tatra dharmmâbhivridhyai ॥

yasminś Châmuṇḍa-Râjō Bhujabalinam inam Guṇmatam karmmatbhājnam  
bhaktyâ śaktyâ cha muktyaijita-Sura-nagarē sthâpayad bhadram adrau ।  
tadvat kâlātrayôthhōjvala-tanu-Jina-bimbâni mânâni chânyah  
Kailâśê śīla-śālī tri-bhuvana-vilasat-kīrtti-chakrīva chakrē ॥

sthânē tat sthâna-mantrōjvalataram atulam Paṇḍitō 'laṅkarōtu  
śrīmân êshō 'rkkakīrttir nṛipa iva vilasat sâla sôpânakâdyaih ।  
chitram śīrshê 'bishicliya tri-bhuvana-tilakam tam punas sapta-vârân  
paṅkônmutam vidhâyâkhila-jagad-uru-punyais tathâlamchakâra ॥

kimvâ kshirâbhishêkâd uta nija-yâśasō nirmmalâch chhaṅkarâdrin  
gôtrâdrin spâtakim cha kshitim amara-gajân dig-gajân êsha dhīrah ।  
kshirôdân sapta-sindhūn upari-jara-dharân śārādân nâga-lôkam  
S'êshâkīrṇnam vidīrṇnâmrīta-kalâśam api svar-vvitênē na vidmah ॥

Mērau janmâbhishêḥam Sura-patir iva tat tathaivâtra śailē  
dēvasyâdarśayan nō param akhila-janasyaisha sūrir vvidhâya ।  
san-mârggam châdhunainam pihitam api chīram vâma-drig vâktamôbbhiḥ  
niśśêsham tâni pūrvvam Purur iva punar atrâkaṇkô 'paniya ॥

rê rê Kâṇâda kōṇam śaraṇam adhivaśa kshudra-nidrâ-nivâsam  
maimâṃsêchchhâm atuchchhâm tyaja nija-paṭu-vâdêshu kṛichchhrâśu gachchha ।  
Bauddhâbuddhê vimugdhô 'sy apasara sabasâ Sâṅkhyâ mâ raṅkha saṅkhyê  
śrīmân mathnâti vâindira-gajam Abhayasûriḥ param vâdi-simhaḥ ॥

aīsvaryyam vahataś cha śâśvata-mukhê dattaś cha sarvvajñatām  
bibhrâtē cha nīśatām śivatayâ śrī-Chârukīrttiśvarau ।  
tatrâyam Jina-bhâg asāv ajinabhâg dhīmân ayam mârgganē  
Hēmâdrim samadhata-mârgganam uru-sthêmâsa Hēmâchalē ॥

sphûrjjad-Dhûrjjaṭi-bhâḷa-lôchana-śikhi-jvâlâvalīdasya tē  
ham hō Manmatha-jīvanaushadhir abhūd êshâ purâ S'ailajâ ।  
sarvvajñôttama-Chârukīrtti-sumunēs samyak-tapô-vahninâ  
nirddagdhasya charitra-chaṇḍa-marutō-ddhûtasya kâ tē gatih ॥

pitāmaha-parishvaṅga-saṅgataināḥ-prasântayē ।  
Chârukīrtti-vachō Gaṅgālingitāṅgī Sarasvatī ॥

âsyam Vâṇi-nivâsyam hṛidayam uru-dayam svam charitram pavitram  
dēham śântyaika-gēham sakala-sujanatâ-ganyam udbhûta-punyam ।  
śrâvyâ bhavyâ guṇâlir nnikhila-budha-tatêr yyasya sô 'yam jagatyâm  
atyârûdha-prasâdō jayatu chiram ayam Chârukīrtti-vratindrah ॥



mûdham prauḍham daridram dhana-patim adhamam mânavam mânavantam  
dushtam śishtam cha duḥkhānvitam api sukhinam durmmadam dharma-śilam ।

(Fourth face.)

kurvvan sāmanta-bhadram charitam anusaran namra sāmantabhadram  
tanvan śrī-Chârukirttir j jagati vijayatê chandrikâ chârukirttiḥ ॥  
rê rê Chârvvâka-gârvvam parihara birudâlim puraiva pramuñcha  
Sâṅkhyâsâṅkhyêya-râjat-parikara-nikarâd âpta ghaṭṭo 'si Bhâtta ।  
pûrṇnam Kâṇḍa tûrṇam tyaja nijam anisam mânam âpan-nidânam  
himsan pumsô 'bhisamsyô vrajati yad aparân vâdinaḥ Simhaṇâryyah ॥  
tat-panḍitānghry-anuratau tad ilâdhnâthau samyaktva-bôdha-charaṇônnata-dâna-nishṭhan ।  
jâtâv ubhau Hariyaṇô hariṇâṅka-chârur Mmânikka-Dêva iti chÂrjjuna-dêva-kalpaḥ ॥  
dhanyâmanyêna sanyâsa-parama-vidhinâ nêtum êva svayam svam  
dharmaṇam karmmâri-marmma-chehhidam uru-sukhadam durllabham vallabham cha ।  
sântâs sântêr nisântikrita-sakala-janâḥ sûkti-pîyûsha-pûrais  
tê 'mî sarvvê 'sta-dêhâs sura-padam agaman dhyâta Jainendra-pâdâḥ ॥  
tatra trayô-daśa-śatais cha daśa-dvayêna S'âkê 'bdakê parimitê bhavad Îśvarâkhyê ।  
Mâghê chaturddaśa-tithau Sitabhâji-vârê Svâtau śanaish sura-padam Puru-panḍitasya ॥  
âsîd athÂbhinava-panḍita-dêva-sûrir âśananâchehham ukurî-krita-kirttir êshaḥ ।  
śishyê nidhâya nija-dharma-dhurîṇa-bhâvam yatrâtma-samskrîti-padê 'jani Panḍitâryyah ॥  
tathyam mithyâ-kadambam satatam api vidhitsû vṛithâ tâmyas  
îdam tatvam Tâthâgatatvam taraḷa-jana-śirô-ratna tâva pradhâva ।  
jîvan bhadraṇi pasyaty uru-jagad-uditât tyakta-vâdâbhlâshô  
yasmâd bhasmî-karôty agnir iva buvitarûn vâdinaḥ Panḍitâryyah ॥  
saṃsârâpâra-vârâkara-dara-laharî tulya-śalyôtha dêha-  
vyuhê muhyaj janânâṃ asukha-jala-charair ardditanâṃ amishâm ।  
pôtô nitô vinitô 'dbhuta-tati-gatavan-navya-bhavyârchchitāngbriḥ  
bhadronnidras sumudras satatam Abhinavô râjatê Panḍitâryyah ॥  
ayam atha guru-bhaktyâkârayat tan-nishadyâm  
apara-gaṇibhir uchchair ggêhibhis tais sahaiva ।  
śubha-dina-sumuhûrttê pûritôdbhûbilâsam  
yugapad akhila-vâdya-dhvâna-ratna-pradânaiḥ ॥  
ity âtma-śaktyâ nija-muktayê 'rhaddâsôditam śâsanam êtad urvyam ।  
śâstraugha-kartṛi-traya-saṃsanâṅgam âchandra-târam ravi-Mêru jiyât ॥

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S'rîmat Karnnâta-dêśê jayati pura-varam Gaṅgavaty-âkhyam êtat  
sadrik dânopavâsa-vrata-ruchir abhavat tatra Mânikya-dêvaḥ ।  
Bâbâyi dharma-patni guṇa-gaṇa-vasatis tasya sūnus tayôs cha  
śrîmân Mâyanna-nâmâjani guṇa-maṇi-bhâk Chandrakirttêś cha śishyah ॥  
samyaktva-chûḍamani-yenisida â bhavyôttamam svasti śrî S'aka-varusha 1331 neya Virôdhi-sam-  
vatsarada Chaitra ba 5 Gu śrî-Gummaṭa-nâthana madhyâlmada ashta-vidhârchchana-nimittavâgi



Beḷuḡuḷada Gaṅgasamudrada keṛeya keḷeḡe dāna-sāḷeya gadde kha 2 gavanū Beḷuḡuḷada māṇikya-nakharada Hāriya-Gauḍana maga Gummaṭa-Dēva Māṇikya-Dēvana maga Bommanṇan oḷagāda gauḍagaḷa samakshamadalli dēvarige pāda-pūjeyam māḍi kramavāgi koṇḍu koṭṭu asādhāraṇa vahanta kīrttiyanū puṇyavanū upārjjisi koṇḍanu maṅgaḷam ahā śrī śrī śrī ||

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S'iladi Chandramauḷi-vibhuv Āchala-Dēvi-nijōdgha-kāntey ā- |  
lōla-mṛigākshi Beḷuḡuḷada Gummaṭa-nāthana pādada a- |  
rchchālīge bēḍi Bekkana śimeyan ittan udāra-Vīra-Ba- |  
llāḷa-nṛipālakan urviyum abdhium uḷḷinam ayde salvinam ||

antu dhārāpūrvvakavam māḍikottanta grāma śime | mūḍa Honnēnahallī teṅka Bastihallī Dēvara-hallī paḍuva Chōḷēnahallī Hāḍunahallī

(Below the third face.)

baḍaga Mañchanahallīya biṭṭu tōṭa grāmavu āchandrārka-ssthāyiyāgi saluge maṅgaḷam ahā śrī śrī śrī ||

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South of the Siddara basti.

(First face.)

S'ri Jayaty ajēyya-māhātmyam viśāsita-kuśāsanam |  
śāsanam Jainam udbhāsi-mukti-lakshmyaika-śāsanam ||  
aparimita-sukham analpāvagamamayam prabala-bala-bhītātāṅkam |  
nikhilāvalōka-vibhavam prasaratu hṛidayē paramjyōtiḥ ||  
uddiptākḥila-ratnam uddhṛita-jadam nānā-nayāntargriham  
sa-syātkāra-sudhābhilīpti-janibhṛit kārūṇya-kūpōchchhritam |  
ārōpya śruta-yānapātram amṛita-dvīpam nayantaḥ parān  
ētē tīrttha-kritō mādiya-hṛidayē madhyē bhavābdhyā satām ||  
tatrābhavat tri-bhuvana-prabhur iddha-vṛiddhiḥ  
śrī-Varddhamāna-munir antima-tīrtthanāthaḥ |  
yad-dēha-dīptir api sannihitākḥilānām  
pūrvvōttarāśrita-bhavan viśadī-chakāra ||  
tasyābhavach charama-chij-jagad-śśvarasya yō yauvvarājya-pada-saṁśrayataḥ prabhūtaḥ |  
śrī-Gautamō gaṇapatir bbhagavān, varisthas śrēsthair anushṭhita-nutir mmunibhis sa jīyāt ||  
tad-anvayē śuddhimati pratitē samagra-śīlāmala-ratna-jālē |  
abhūd yatindrō bhuvi Bhadrabāhuḥ payah-payōdhāv iva pūrṇa-chandraḥ ||  
Bhadrabāhur agrimas samagra-buddhi-sampadā  
śuddha-siddha-śāsanam su-śabda-bandha-sundaram |  
iddha-vṛitta-siddhir atra baddha-karma-bhit tapō-  
vṛiddhi-varddhita-prakīrttir uddhadhē maharddhikah ||  
yō Bhadrabāhuḥ śruta-kēvalānām munīśvarāṇām iha paśchimō 'pi |  
apaśchimō 'bhūd vidushām vinētā sarvva-śrūtārththa-pratipādanēna ||



tadiya-śishyô 'jani Chandraguptaḥ samagra-silânata-dêva-vṛiddhaḥ ।  
vivêśa yat tîvra-tapaḥ-prabhâva-prabhûta-kîrttir bhuvanântarâṇi ॥  
tadiya-varṣâkarataḥ prasiddhâd abhûd adôśhâ yati-ratna-mâlâ ।  
babhau yad antar-mmanivan munîndras sa Kuṇḍakundôdita-chaṇḍa-daṇḍaḥ ॥  
abhûd Umâsvâti-muniḥ pavitrê varṣê tadyê sakalârttha-vêdi ।  
sûtrîkritaṃ yêna Jina-praṇitaṃ sâstrârttha-jâtaṃ muni-puṅgavêna ॥  
sa prâṇi-samrakshaṇa-sâvadhânô babhâra yôgi kila griddhra-pakshân ।  
tadâ prabhṛity êva budhâ yam âhur âchâryya-sâbdôttara-Griddhrapiñchchham ॥  
tasmâd abhûd yôgi-kula-pradîpô Balâkapiñchchhaḥ sa tapô maharâddhiḥ ।  
yad-aṅga-saṃsparsâna-mâtratô 'pi vâyur vvishâdin amṛitî-chakâra ॥  
Samantabhadrô 'jani bhadra-mûrttis tataḥ praṇêtâ Jina-śâsanasya ।  
yadiya-vâg-vajra-kâṭhâra-pâtaś chûṛṇi-chakâra prativâdi-sailân ॥  
śrî-Pûjyapâdôddhṛita-dharmma-râjyas tatô surâdhîśvara-pûjya-pâdaḥ ।  
yadiya-vaiddushya-guṇân idânim vadanti sâstrâṇi tad-uddhṛitâni ॥  
dhṛita-vîśva-buddhir ayam atra yôgibhiḥ kṛita-kṛitya-bhâvam anubibhrad uchchakaiḥ ।  
Jinavad babhûva yad-Anaṅga-châpahṛit sa Jinêndra-buddhir iti sâdhu-varṇnitaḥ ॥  
śrî-Pûjyapâda-munir apratimaushadharddhir jîyâd Vidêha-Jina-darśana-pûta-gâtraḥ ।  
yat-pâda-dhauta-jala-saṃsparsaḥ-prabhâvât kâlâyasaṃ kila tadâ kanakî-chakâra ॥  
tataḥ paraṃ sâstra-vidâṃ munînâm agrêsarô 'bhûd Akalaṅka-sûriḥ ।  
mithyândhakâra-sthagitâkhiḥlârtthâḥ prakâśitâ yasya vachô-mayûkbhaiḥ ॥  
tasmin gatê svargga-bhuvam maharshau divaḥ-patin narttum iva prakṛishṭân ।  
tad anvayôdbhûta-munîśvarâṇâm babhûvur itthaṃ bhuvi saṅgha-bhêdâḥ ॥  
sa yôgi-saṅghaś chaturâḥ prabhêdân âsâdya bhûyân aviruddha-vṛittân ।  
babhâv ayam śrî-bhagavân Jinêndras chatur-mmukhânîva mithas samâni ॥  
Dêva-Nandi-Simha-Sêna-saṅgha-bhêda-varttinâm  
dêśa-bhêdataḥ prabôdha-bhâji dêva-yôginâm ।  
vṛittatas samastatô 'viruddha-dharmma-sêvinâm  
madhyataḥ prasiddha êsha Nandi-saṅgha ity abhût ॥  
Nandi-saṅghê sa-Dêśiya-gaṇê gachchhê 'chchha-Pustakê ।  
Ingulêśa-balir jîyân maṅgaḷî-kṛita-bhûtalâḥ ॥  
tatra sarvva-śarîri-rakshâ-kṛita-matir vvijitêndriyas  
siddha-śâsana-varddhana-pratilabdha-kîrtti-kalâpakâḥ ।  
vîsruta-S'rutakîrtti-bhaṭṭâraka-yatis samajâyata  
prasphurad-vachanâṃṛitâṃsû-vinâśitâkhila-hṛittamâḥ ॥  
kṛitvâ vinêyân kṛita-kṛitya-vṛittin nidhâya têshu śruta-bhâram uchchhaiḥ ।  
sva-dêha-bhâram cha 'bhuvi prasântas samâdhi-bhêdêna divam sa bhêjê ॥

(Second face.)

gatê gagana-vâsasi tridivam atra yasyôchchhritâ  
na vṛitta-guṇa-saṃhatir vvasati kēvalam tad-yaśaḥ ।  
amanda-mada-Manmatha-praṇamad-ugra-châpôchchalat-  
pratâpa-hati-kṛit-tapaś-charaṇa-bhêda-labdham bhuvi ॥  
śrî-Chârûkîrtti-munir apratima-prabhâvas tasmâd abhûn nija-yaśô dhavaḷî-kṛitâśaḥ ।  
yasyâbhavat tapasi nishṭhuratôpasântis chittê guṇê cha gurutâ kṛisatâ śarîrê ॥  
yas tapô-vallibhir vvêllitâgha-drumô varttayâmâsa sâra-trayaṃ bhûtalê ।  
yukti-sâstrâdikam cha prakṛishṭâśayaś sâbda-vidyâmbudhêr vṛiddhi-kṛich-chandramâl ॥



yasya yôgîsinaḥ pādayôs sarvvadā saṅginim Indirām paśyatas S'ârûgîṇaḥ ।  
chintayêvābhavat kṛishṇatā varshmaṇaḥ sānyathā nilatā kim bhavêt tat tanôḥ ॥  
yêshām śarîrâsrayatô 'pi vâtô rujāḥ prasântim vitatâna têshām ।  
Ballâla-râjôttṛita-rôga-śântir âsît kilaitat kimu bhêshajêna ॥  
munir mmanishâ-balatô vichâritam samâdhi-bhêdam samavâpya sattamaḥ ।  
vihâya dêham vividhâpadām padam vivêsa divyam vapur iddha-vaibhavam ॥  
astamâyâti tasmin kṛitiniyaryamṇinâbhavishyat tadâ Paṇḍita-yatis ।  
sômaḥ vastu-mithyâ-tama-stôma-pihitam sarvvam uttamair ity ayam vakṛibhir upâghôshi ॥  
vibudha-jana-pâlakaḥ kubudha-mata-hâraḥ ।  
vijita-sakalêndriyam bhajata tam alam budhâḥ ॥  
Dhavalasarôvara-nagara-Jinâspadam asadṛiṣam âkṛita tad-uru-tapô-mahaḥ ॥  
yat-pâda-dvayam êva bhûpati-tatis chakrê śîrô-bhûshaṇam ।  
yad-vâkyâmṛitam êva kôvida-kulam pîtvâ jijîvânisam ।  
yat-kirttyâ vimalam babhûva bhuvanam ratnâkarêṇâvritam ।  
yad-vidyâ viśadi-chakâra bhuvanê śâstrârtha-jâtam mahat ॥  
kṛitvâ tapas tîvram analpa-mêdhâs sampâdya puṇyâny anupaplutâni ।  
têshām phalasyânubhavâya datta-chêtâ ivâpa tridivam sa yôgî ॥  
tasmin jâtô bhûmni Siddhânta-yôgî prôdyad-vâchâ varddhayan siddha-śâstram ।  
śuddhê vyômni Dvâdaśâtmâ karaughair yadvat padma-vyûham unnidrayan svam ॥  
durvvâdy-uktaḥ śâstra-jâtam vivêkî vâchânêkântârtha sambhûtayâ yah ।  
Indrô 'sanyâ mêgha-jalôttṛayâ bhû-vṛiddhâm bhûbṛit-samhatim vâ bibhêda ॥  
yadvat padâmbuja-natâvanipâla-mauli-  
ratnâṃsâvô 'nisam amuṇ vidadhus sarâgam ।  
tadvan na vastu na vadhûr nna cha vastra-jâtam ।  
nô yauvvanam na cha balaṇ na cha bhâgyam iddham ॥  
pravisya śâstrâmbudhim êsha dhîrô jagrâha pûrvvam sakalârtha-ratnam ।  
parê 'samarthâs tad anupravêśâd êkaikam êvâtra na sarvvam âpuḥ ॥  
sampâdya śishyân sa munir prasiddhân adhyâpayâmasa kuśâgra-buddhin ।  
jagat-pavitri-karaṇâya dharmma-pravarttanâyâkhila-samvidê cha ॥  
kṛitvâ bhaktim tê gurôs sarvva-śâstram nîtvâ vatsa kâmadhênum payô vâ ।  
vikṛityôchechais tat-pibantô 'ti-puṣṭâḥ śaktim svêshâm khyâpayâmasur iddhâm ॥  
tadiya-śishyêṣhu vidâm-varêṣhu guṇair anêkaîs S'rutamuny-abhikhyah ।  
rarâja śailêṣhu samunnatêṣhu sa ratna-kûṭair iva Mandarâdriḥ ॥  
kulêna śîlêna guṇêna matyâ śâstrêna rūpêna cha yôgya êshaḥ ।  
vichâryya tam sûri-padam sa nîtvâ kṛita-kriyam svam gaṇayâṃchakâra ॥  
athaikadâ chintayad ity anênâḥ sthitim samâlôkya nijâyushô 'lpam ।  
samarpya châsmin sva-gaṇam samarthê tapas charishyâmi samâdhi-yôgyam ॥  
vichâryya chaivam hṛidayê gaṇâgraṇir nnivêdayâmasa vinêya-bândhavaḥ ।  
munis samâhûya gaṇâgra-varṭtinam sva-putram ittham śruta-vṛitta-śâlinam ॥

(Third face.)

mad-anvayâd êsha samâgatô 'yam gaṇo guṇânām padam asya rakshâ ।  
tvayâṅga madvat kriyatām itîṣṭam samarpayâmasa gaṇi gaṇam svam ॥  
guru-viraha-samudyad-duḥkha-dûnam tadîyam mukham aguru-vachôbbhis sa prasannî-chakâra ।  
sapadi vimalitâbda-ślishta-pâmsu-pratânām kim adhivasati yôshin-manda-phûtkâra-vâtaiḥ ॥



kṛiti-tati-hita-vṛittas satva-guṇti-pravṛittô jita-kumata-viśeṣhaś śoṣhitâśeṣha-dôshaḥ ।  
jita-Ratipati-satvas tatva-vidyâ-prabhutvas sukṛita-phala-vidhēyam sô 'gamad divya-bhūyam ॥  
gatē 'tra tat-sūri-padâśrayô 'yam munîśvaras saṅgham avarddhayat tarām ।  
guṇaiś cha śâstraiś charitair aninditaiḥ prachintayan tad-guru-pâda-paṅkajam ॥  
prakṛitya-kṛityam kṛita-saṅgha-rakshô vihâya châkṛityam analpa-buddhiḥ ।  
pravarddhayan dharmmam aninditam tad-gurûpadêśân saphalî-chakâra ॥  
akhaṇḍayad ayam munir vvimala-vâgbhir aty-uddhatân  
amanda-mada-saṅcharat-kumata-vâdi-kôlâhaḥ ।  
bhramann-amara-bhūmi-bhṛid-bhramita-vâridhi-prôchchalat-  
taraṅga-tati-vibhrama-grahana-châturîbhir bbbhuvi ॥  
kâ tvam kâmini kathyatām Srutamunēḥ kirttiḥ kim âgamyatē  
Brahman mat-priya-sannibhō bhuvi budhas sammṛigyatē sarvvataḥ ।  
nēndrah kim sa cha gôtra-bhid Dhana-patiḥ kim nâsty asau kinnarah  
S'êshaḥ kutra gatas sa cha dvirasano Rudrah paśûnâṃ patiḥ ॥  
Vâg-dêvatâ-hṛidaya-rañjana-maṇḍanâni mandâra-pushpa-makaranda-rasôpamâni ।  
ânanditâkhila-janâny amṛitam vamanti karṇêśhu yasya vachanâni kavîśvarâṇâm ॥  
samanta-bhadrô 'py aSamantabhadrah śrî-pûjya-pâdô 'pi na Pûjyapâdah ।  
mayûra-piñchchhō 'py aMayûrapîñchchhas chitram viruddhō 'py aviruddha êshaḥ ॥  
ēvam Jinêndrôdita-dharmmam uchchaiḥ prabhâvayantam muni-vamśa-dîpinam ।  
adṛîśya-vṛityâ Kalinâ prayuktô vadhâya rôgas tam avâpa dûtavat ॥  
yathâ khalah prâpya mahânubhâvam tam ēva paśchât kabali-karôti ।  
tathâ śanais sô 'yam anupraviśya vapur bbabâdhê pratibaddha-vîryyah ॥  
aigāny abhūvan sakṛîśâni yasya na cha vratāny adbhuta-vṛitta-bhâjah ॥  
prakampam âpad vapur iddha-rôgân na chittam âvasyakam aty-apûrvvam ।  
sa mōksha-mârggê ruchim êsha dhîrō mudan cha dharmmê hṛidayê prasântim ॥  
samâdadê tad-viparîtakârin y asmin prasarpṇaty adhidêham uchchaiḥ ।  
aṅgêśhu tasmin pravijṛimbhamânê niśchitya yôgî tad-asâdhya-rûpatâm ॥  
tatas samâgatya nijâgrajasya prapamyâ pādâv avadat kṛitâñjaliḥ ॥  
Dêva paṇḍitêndra yôgi-râja dharmma-vatsala  
tvat-pada-prasâdatas samastam ârjṇitam mayâ ।  
sad yaśah śrutam vratam tapas cha puṇyam akshayam  
kim mamâtra varittita-kriyasya kalpa-kâṅkshinah ॥  
dêhatô vinâtra kashṭam asti kim jaga-trayê tasya rôga-piḍitasya vâchyatâ na śabdataḥ ।  
dhyêya ēva yôgatô vapur vvisarjjana-kramas sâdhu-varṅga sarvva-kṛitya-vêdinâm vidâm-vara ॥  
vṛjîâpya kâryyam munir îttam artthiyam muhur muhur vvârayatô gaṇêśât ।  
svîkṛitya sallêkhanam âtmaninam samâhitô bhâvayati sma bhâvyam ॥  
udyad-vipat-timi-timîṅgila-nakra-chakra-prôttuṅga-mṛityu-nṛiti-bhîma-taraṅga-bhâji ।  
tivrâjavamjava-payônidhi-madhya-bhâgê kliśnâty ahar-nniśam ayam patitas sa jantuh ॥  
idam khalu yad-aṅgakam gagana-vâsasâm kēvalam  
na hēyam asukhâspadam nikhila-dêhabhâjâm api ।  
atô 'sya munayah param vigamanâya baddhâśayâ  
yatanta iha santatam kaṭhina-kâya-tâpâdibhiḥ ॥  
ayam vishaya-sañchayô visham asêsha-dôshâspadam  
sprîśaj-jani-jushâm ahô bahu-bhavêśhu sammôhakṛit ।  
ataḥ khalu vivêkinas tam apahâya sarvvam-sahâ  
viśanti padam akshayam vividha-karmma-hāny utthitam ॥



(Fourth face.)

uddipta-duḥkha-śikhi-saṅgatim aṅga-yasṭim tivrājavamjava-tapātapa-tāpa-taptām ।  
 srak-chandanādi-vishayāmisha-taila-siktām kô vāvalambya bhuvi sañcharati prabuddhaḥ ॥  
 srashtuḥ strīṇām ēnasām srishtitāḥ kim cātrasyādhô bhūmi-srishtya cha kim syāt ।  
 putrādīnām śatru-kāryyam kim artthaṁ srishtêr itthaṁ vyartthatâ dhātur āsīt ॥  
 idaṁ hi bālyam bahu-duḥkha-bijam idaṁ vayah-śrīr ghana-rāga-dāhā ।  
 sa vṛiddhabhāvô 'py amarshāstra-sālâ dasēyam aṅgasya vipat-phalâ hi ॥  
 labdham mayâ prāktana-janma-puṇyât su-janma-sad-gātram apūrvva-buddhiḥ ।  
 sad-āśrayah śrī-Jina-dharmma-sēvâ tatô vinâ mâ cha parah kṛitī kah ॥  
 itthaṁ vibhāvya sakalam bhuvana-svarūpam yôgī vinaśvaram iti prasāmam dadhānah ।  
 arddhāvamilita-dṛig askhalitāntaraṅgaḥ paśyan svarūpam iti sô 'vahitas samādhau ॥  
 hṛidaya-kamala-madhyê saiddham ādāya rūpam  
 prasarad-amṛita-kalpair mmūla-mantraiḥ prasiñchan ।  
 muni-parishad-udīrṇa-stôtra-ghôshais sahaiva  
 S'rutamunir ayam aṅgam svaṁ vihāya prasāntaḥ ॥  
 agamad-amṛita-kalpam kalpam alpikṛitainâ  
 vīgālita-parimôhas tatra bhôgāṅgakêshu ।  
 vinamad amara-kāntānanda-bāshpāmbu-dhārâ  
 patana-hṛita-rajōntar-ddhāma-sôpāna-ramyam ॥  
 yatau yâtê tasmin jagad ajani sūnyam janibhritam  
 manô-môha-dhvāntam gata-balam apūry apratihataḥ ।  
 vyadīpyad-yach chhōkô nayana-jalam ushṇam virachayan  
 viyôgaḥ kim kuryyād iha na mahatām dussabatarah ॥  
 pādâ yasya mahâ-munêr api na kair bhūbhṛich-chhīrôbhīr dhṛitâ  
 vṛittam san na vidāṁvarasya hṛidayam jagrāha kasyāmalam ।  
 sô 'yam śrī-muni-bhānumân vidhi-vaśād astam prayâtô mahân  
 yūyam tad-vidhim ēva hanta tapasâ hantum yatadhvam budhāḥ ॥  
 yatra prayānti paralōkam anindya-vṛittâ sthānasya tasya paripūjanam ēva tēshām ।  
 ijjâ bhavêd iti kṛitākṛita-punya-râsêḥ stbēyād iyam S'rutamunês suchiram nishadyâ ।  
 ishu-sara-śikhi-vidhu-mita-S'aka-Paridhāvi-sarad-dvītyagĀshādhê ।  
 sita-navami-Vidhudinôdaya jushi sa-Viśākhê pratishṭhitēyam iha ॥  
 vilīna-sakala-kṛiyam vīgata-rôdham aty ūrjjitam  
 vilānghita-tamas tulâ-virahitam vimuktâ śayam ।  
 avān-manasa-gôcharam vijita-lōka-śakty agrimam  
 madiya-hṛidayê 'nisam vasatu dhāma-divyam mahat ॥  
 prabandha-dhvani-sambandhâ sad-râgôtpādana-kshamâ ।  
 Maṅga-Rāja-kavêr vvāṇi Vāṇi-vīṇāyatê tarām ॥

109

On the Tyāgada Brahma Dēva kambha.

(North face.)

Brahma-Kshatra-kuḷôdayāchala-śirô-bhūshāmanir bbhānumân  
 Brahma-Kshatra-kuḷābdhi-varddhana-yaśô-rôchih sudhâ-didhitih ।  
 Brahma-Kshatra-kuḷākārāchala-bhava-śrī-hāra-vallīmanih  
 Brahma-Kshatra-kuḷāgni-chāṇḍa-pavanaś Chāvūṇḍa-Rājô 'janī ॥



kalpānta-kshubhitābdi-bhishāṇa-baḷam Pātāla-Mallānujam  
jētum Vajra-Dēvam udyata-bhujasyēndra-kshitindrājūyā |  
patyus śrī-Jagadēkavira-nripatēr jjaitra-dvipasyāgratō  
dhāvad-dantini yatra bhagnam ahatānikam mṛigānikavat ||  
asmin dantini danta-vajra-dalita-dviṭ-kumbhi-kumbhōpalē  
virōttamsa-purō-nishādini ripu-vyālāṃkuṣē cha tvayi |  
syāt kō hāma na gōcharaḥ prati-nripō mad-bāṇa-kṛishṇōraga-  
grāsasyēti Nalamba-Rāja-samarē yaḥ ślāghitaḥ svāminā ||  
khyātāḥ kshāra-payōdhir astu paridhīs chāstu Trikūṭaḥ puri  
Lankāstu prati-nāyakō 'stu cha Surārātis tathāpi kshamē |  
tam jētum Jagadēkavira-nripatē tvat-tējasēti kshanān  
nirvvyūḍham Raṇasiṅga-pārthiva-ṛaṇē yēnōrjitaṃ garjjitaṃ ||  
virasyāsa ṛaṇēshu bhūrishu vyaṃ kaṇṭha-grahōtkanṭhayā  
taptās samprati labdha-nirvṛiti-rasās tvat-khaḷga-dhārāmbhasā |  
kalpāntam Raṇaraṅga-Siṅga-vijayī jivēti Nākāṅganā  
gīrvvānī-kṛita-Rāja-gandhakariṇē yasmai vitūṇnāśishah ||  
ākraśṭum bhuja-vikramād abhilashan Gaṅgādhirāja-śriyam  
yēnādaḥ Chaladāṅka-Gaṅga-nripatir vvyartthābhilāshi-kṛitaḥ |  
kṛitvā vira-kapāḷa-ratna-chashakē vira-dvishaś-sōṇitaṃ  
pātum kautukināś cha Kōṇapa-gaṇāḥ pūrṇābhilāshī-kṛitāḥ ||

110

(South face.)

S'rī-Gommaṭa-Jina-pādāgrada chhāgada kambakke yakshanam mādisidaṃ Digambara-guṇādhyam bhōga-  
Purandaran enippa herggaḍe Kaṇṇam ||

111

*On the rock east of Akhaṇḍa bāgīlu.*

S'rīmat-parama-gambhīra-syādvād-āmōgha-lāñchhanam |

jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

S'rī-Mūla-saṅgha-payah-payōdhi-varddhana-sudhākara vana-vāsē .. takīrtti-dēvās tach-chhishyā Jina-  
pati-śrīmad-Dēvēndra-Viśālakīrtti-dēvās tat-śishyāḥ bhāṭṭāraka-śrī-S'ubhakīrtti-dēvās tach-chhishyāḥ  
Kalikāla-Sarvajña-bhāṭṭāraka-Dharmabhūshana-dēvāḥ tach-chhishyā śrī-Amalakīrtty-āchāryyā tat-  
śishyāḥ .... tapita .... kuvalam ullāsaka .... Dēvaṅka .... chāryya-paṭṭa-vipula .... mahā-māyō-  
ddhāraka-samaya-Malli-dēvānām tatvārthā-vārdhi-varddhana-himāmsunā Varddhamāna-svāminā  
kārītā .... āchāryya S'aka-varsha 1295 Paridhāvi-samvatsara-Vaiśākha-śuddha 3 Budhavāra ||

112

*On the same.*

S'rī-S'ā .. kīrtti-dēvara śishyaru Hēmachandrakīrtti-dēvara nisidhi maṅgaḷam ahā śrī ||



*On the same.*

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanam ।

jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ॥

Svasti samadhighata-pañcha-mahâ-sabda-mahâ-maṇḍalâchâryyâdi praśyastaya-virâjita-chihṇâlankṛitarum visambôdâvabôdhitarum sakala-vimala-kêvala-jñâna-nêtra-trayarum ananta-jñâna-darśana-vîrya-sukhâtmakarum vidita . . . ddhâraakarum êkatva-bhâvanâ-bhâvitâtmarum ubha-naya-samartthi-sakharum tri-daṇḍa-rahitarum tri-śalya-nirâkṛitarum chatu-kashâ-vinâsakarum chatur-vvidhav-upasargga-girikandarâdi-daireya-samanvitarum pañcha-dasa-pramâda-vinâsa-karttugaḷum pañchâchâra-vîrya-sâra-praviṇarum samadarusanada bhêdâbhêdigalum saṭu-karma-sârarum sapta-naya-niratarum ashtânganimitta-kuśalarum ashta-vidha-jñânâchâra-sampannarum nava-vidha-brahmachariya-vinirmuktakarum daśa-dharmma-śarmma-sântarum êkâdaśa-śrâvakâchâra-upadêsa-bratâchâra-châritrarum dvâdaśa-tapaniratarum dvâdaśânga-sruta-pravidhâna-sudhâkararum trayôdaśâchâra-śila-guṇa-dhairyya . . . . . sampannarum embata-nâlku-laksha-jîva-bhêda-mârggaṇarum sarvva-jîvi-dayâ-pararum śrîmat-Koṇḍakundânvaya-gagana-mârttaṇḍarum viditôṭaṇḍa-kushamâṇḍaru . . . gaṇa-gajendra-simhâkramada dhârâvabhâsurarum śrîmad-Dêśi-gaṇa-Pustaka-gachchhâda Koṇḍakundânvaya śrîmat-tri-bhuvana-râja-guru-śrî-Bhânuchandra-siddhânta-chakravarttigalum śrî-Sômachandra-siddhânta-chakravarttigalum Chaturmmukha-bhaṭṭâraka-dêvarum śrî-Simhanandi-bhaṭṭâchâryyarum śrî-S'ânti-bhaṭṭârakâchâryyarum śrî- . . . kîrtti-dorage Bhaṭṭâraka-dêvarum Kanakachandra-Maladhâri-dêvarum śrî-Nêmichandra-Maladhâri-dêvarum chatur-vvidha-śrî-sakala-gaṇa-sâdhâraṇa- . . . . . ra-dêvadhâmarum Kali-yuga-gaṇadhara-pañchâsata-munîndrarum avara śishyaru Gauras'ri-kantiyarum Sômas'ri-kantiyarum . . . śrî-kantiyarum Dêvas'ri-kantiyarum Kanakas'ri-kantiyarum yippatt-eṇṭu-taṇḍa-śishyaru verasu Hêbanandi-samvatsarada Phâlguṇa-su 8 Bri śrî-Gommaṭa-dêvara tîrtha-subha-kalyâṇa- . . . ke maṇḍalam ahâ ॥

114

*On a stone erected against that rock.*

Svasti śrî-Mûla-saṅgha-Dêśi-gaṇa-Pustaka-gachchhâ-Koṇḍakundânvaya-śrî-Traividya-dêvara śishyar Padmanandi-dêvaru Naḷa-samvatsara-Chaitra-śu 1 Sôma-vârad andu Nâka-S'ri-manas-sarôjini-râjamarâḷar âdaru maṇḍalam ahâ śrî ॥

115

*On the rock at Akhaṇḍa bāgilu.*

Svasti śrîman-mahâ-pradhâna bhavya-jana-nidânam sêneyara kâra raṇa-raṅga-dhîra śrîman-Mariyâne-daṇḍanâthânujam dâna-bhânujan enisida Bharatamayya daṇḍanâyakan i Bharata-Bâhubali-kêvaligala pratimegalumam basadigalum â tîrttha-dvâra-paksha-sôbhârttham mâḍisidan i raṅgada happaḷigeyuman i mahâ-sôpâna-pantiyumam rachisidam śrî-Gommaṭa-dêvara suttalu raṅgama-happaḷigeyam bigiyisidan adum alladeyum i Gaṅgavâḍi-nâḍoḷ allig allig elli nôrppadam ॥

kanda ॥ prakāṭa-yaśô vibhuv eṇḇa- ।

ttu-kanne-vasadigalan osedu jîrṇôddhâra- ।

prakaraman innûṭan alau- ।

kika-dhriti mâḍisidan eseye Bharata-chamûpam ॥

Bharata-chamûpati-sute suśile S'ântala-dêvi Bûchi-Râjâṅgane tad-vara-taneyam Mari . . . . . nosadu barayisidan idam ॥



*On the rock west of Vodegal basti.*

S'rimatu S'alivâhana-śaka-varusha 1602 nê Siddhârthi-samvatsarada Mâgha-bahula 10 yallu Muni-gundada simeya dêśa-kulakaraniyara male-dalânka Honnappayyana anuja Venkappayyana putra Sidda-ppayyana anuja Nâgappayyana punya-striyar-âda Banadâmbikeyaru bandu darśanav âdaru bhadram bhûyât śrî || S'rutasâgara-varnigala samêta ||

Idê tithiyalli Mâdigûra Jâdagappa Nâgavvana putra Dânapa-Settara punya-stri-Nâgavvana mâiduna Bhisṭappanu darśanav âdaru ||

*On the rock south of Kañchi-gubbi bâgîlu.*

S'rî Saumya-samvatsaradoḷu vibhada Âsvayuja ba 7 miyoḷu tâṃ śrî-Sômanâthapurav-enisida Konga-nâḍing adam anâdiya grâmaṃ || â grâmadalu śrîmat paṇḍi . . . . .

*In the Chauvîsa Tîrthanîkara basti.*

*(Nâgarî characters.)\**

Om nama-Siddhêbhyah Gommaṭa-svâmîh Âdiśvaraḥ Muḷlanâikah Chôvvisa-tîrthanîkara ki paratîmâ Chârukîrtî-paṇḍitaḥ Dharamachandraḥ ballâta ka . . . . . padasa Sakê 1570 Sarvadhârî-nâma-samvatsarah Vaisâka-vadi 3 S'ukkuravâra dêharânkîpati syaha . . . . . lla gôvâlah yavare gôtraḥ śrî-Nâsâḥ śrî-Nâsikâ-putraḥ Sarâvanâsâḥ va âva mâmâsikâ-putraḥ Râmanâsâḥ Kamukapûra . . . . .

*On the rock west of the steps going up to Akhaṇḍa bâgîlu.*

*(Nâgarî characters.)*

Samvat 1119 varshê Vaisâkha-śudhî śrî-Kâshṭa-saṅghê mandita . . . . .

*On the rock east of the steps for ascending the hill.*

Arakeṭeya vîra-Vîra-Pallava-Râyana makam . . . du Singhara-Nâyakam Belagula . . . . . baḍigara beṭṭakke ||

*On the rock behind Brahma Dêva maṇṭapa.*

Siddhârthi-sam | Kârtika-suddha 2 ralu | śrî-Brahma-Dêvara-maṇṭapavannu Hirisâri Giri-gaudanâ tamma Raṅgaiyana sêve ||

\* The language seems to be Mahrattî or Gujarâtî.



122

*At the southern foot of the hill.*

Svasti prasiddha-saiddhântika-chakravarttigal trivishṭapâvêshṭita-kirttigal Koṇḍakundânvayada gagana-mârttandarum appa śrīman Nayakirtti-siddhânta-chakravarttigala guḍḍa Bamma-Dêva-heggaḍeya maga Nâga-Dêva-heggaḍe Nâgasamudram endu kereyaṁ kattisi tōṭavan ikkisidaḍ avara śishyaru Bhânukirtti-siddhânta-dêvaru Prabhâchandra-dêvaru Bhaṭṭâraka-dêvaru Nêmicandra-panḍita-dêvaru Bâlachandra-dêvara sannidhiyalu Nâga-Dêva-heggaḍege â tōṭa gadde avare-hola sarbba-bâdhâ-pari-haravâgi vaśakke gadyâṇa 4 teruvantâgi makkala makkalu paryyanta koṭṭa śâsanârthavâgi śrī-Gommaṭa-dêvara aṣṭa-vidhârchchanega biṭṭa datti ||

123

*On a rock in Channayya's tope.*

Putṭasâmi-Setṭara śrī-Dêvīrammana maga Chennanṇana maṇṭapa Âdi-tīrtada koḷa | vidu hâlu-goḷavo | vidu amurṭta-goḷavo | vidu Gaṅge nadiyo | vidu Tungabadriyo | vidu maṅgalâ Gâuriyo | vidu runda-vanavo | vidu sraṅgâra-tōṭavo ayi ayiyâ ayi ayiyâ vaḷe-tīrtta vaḷe-tīrtta jaya jaya jaya jaya ||

INSCRIPTIONS IN THE TOWN.

124

*At Akkana basti.*

S'rīmat-parama-gambhīra-syâdvâd-âmôgha-lâñchhanam |  
jīyât trailôkya-nâthasya śâsanañ Jina-śâsanam ||  
bhadam bhūyâj Jinêdrâṇam śâsanâyâgha-nâsinê |  
kutīrttha-dhvânta-saṅghâta-prabhêda-ghana-bhânavê ||  
svasti śrī-janma-gêham nibhṛita-nirupamaurvânâḷôddâma-têjam  
vistârântaḥ-kṛitôrvvî-taḷam amaḷa-yaśas-chandra-sambhūti-dhâmam |  
vastu-brâtôdbhava-sthânakam atisaya-satvâḷambam gabhīram  
prastutyam nityam ambhônidhi-nibham esaguṁ Hoysaḷôrvvîśa-vaṁśam ||  
adaṇḍu kaustubhad ond anargghya-guṇamam dēvēbhad uddâma-sa- |  
tvada gurbbam himaraśmiy ujvaḷa-kaḷâ-sampattiyam pârijâ- |  
tad udâratvada pempan orbban enitâṁ tan tâḷdi tân alte pu- |  
ṭṭidan udvējita-vīra-vairi-Vinayâdityâvanîpâḷakam ||

kanda || vinayam budharam rañjise |  
ghana-têjam vairi-balaman alarise negaḷdam |  
Vinayâditya-nripâḷakan |  
anugata-nâmârtthan amaḷa-kīrtti-samarttham ||  
â-Vinayâdityana vadhu |  
bhâvôdbhava-mantra-dêvatâ-sannibhe sad- |  
bhâva-guṇa-bhavanam akhila-ka- |  
lâ-ṇilasite Keḷayab-arasi yembaḷu pesarim ||



â-danpatige tanûbhavan |  
âdam S'achigam Surâdhipatigam mun ent |  
âdam Jayantan ante vi- |  
shâda-vidûrântaraṅgan Eṛeyaṅga-nṛipam ||

âtam Châlukya-bhûpâlana balada bhujâ-daṇḍam uddaṇḍa-bhûpa- |  
brâta-prôttuṅga-bhûbhrîd-vidaḷana-kuḷisam vandi-sasyaughâ-mêgham |  
śvêtâmbhōjâta-dêva-dviradana-śarad-abhrêndu-kundâvadâta- |  
khyâta-prôdyad-yaśas-śrî-dhavaḷita-bhuvanam dhîran êkāṅga-vîram ||

eṛeyan eḷeg enisi negaḷd irdd |  
Eṛeyaṅga-nṛipâla-tiḷakan aṅane chalviṅg- |  
eṛevattu śîla-guṇadim |  
nerad Êchala-dêviy antu nōntarum oḷarê ||

ene negaḷd avar ibbarggam |  
tanûbhavar nnegalḍar alte Ballâḷam Vi- |  
shnu-nṛipâḷakan Udayâdi- |  
tyan emba pesarindam akhiḷa-vasudhâ-taḷadoḷ ||

avarol madhyaman âgiyum bhuvanadoḷ pûrvvâparâmbhōdhiy e- |  
yduvinam kûḍe nimirchchu vondu-nîja-bâhâ-vikrama-kriḍey u- |  
dbhavadind uttaman âdan uttama-guṇa-brâtaika-dhâmam dharâ- |  
dhava-chûḍâmaṇi Yâdavâbja-dinapam śrî-Vishṇu-bhûpâḷakam ||

eḷag esevâ Kôyatûr ttat |  
Taḷavana-puram ante Râyarâyapuram ba- |  
ḷpaḷa baḷeda Vishṇu-têjô- |  
jvaḷanade bendavu baḷishṭha-ripu-durggaṅgaḷ ||

initam durggama-vairi-durgga-chayamam koṇḍam nijâkshêpadind |  
inibar bbbhûparan âjyole tavisidam tann-astra-saṅghâtadind |  
inibargg ânatargg ittan udgha-padamam kârūnyadind endu tân |  
anitam lekkade pêlvoḷ Abjabhavanum vibhrântan appam balaṃ ||

kanda || Lakshmî-dêvi-khagâdhipa- |  
lakshaṅg.esedirda Vishṇug-ent antevalam |  
Lakshmâ-dêvi lasan-mṛiga- |  
lakshmânane Vishṇug agra-satiyene negaḷdal ||

avargge Manôjan ante sudatî-jana-chittaman iḷkoḷalke sâlv- |  
avayava-śôbheyind Atanuv emb-abhidhânaman ânad aṅganâ- |  
nivahaman echchu muyvan aṇam ânade bîraran echchu yuddhadol |  
tavisuvan âḍaṇ âtmabhayan apratimam Narasiṃha-bhûbhujam ||

paḍe mât êṃ bandu kaṇḍaṅg-amṛita-jaladhi tam garbbadiṃ gaṇḍavâtam |  
nuḍiv âtaṅg ênan embai pralaya-samayadoḷu mêreyaṃ mîri barppâ- |  
kaḷalanam Kâḷanannam muḷidu kuḷikanannam yugântâgṇiyannam |  
siḍilannam siṃhadannam Puraharan-urigaṇṇannau â Nârasimham ||



tad-arddhāṅga-lakṣmī ||

mṛidu-padey Ēchala-dēvi |  
sudatiye Narasiṁha-nṛipatiḡ anupama-saukhyā- |  
prade paṭṭa-mahā-dēvi- |  
padavige sale yōgyey āgi dhareyoḷ negaḷdaḷ ||

vṛitta || lalanā-lilege munnav entu Kusumāstram puṭṭidom Viṣṇugam |  
lalita-sṛi-vadhuviṅgav ante Narasiṁha-kṣhōṇipālāṅgav Ē- |  
chaladēvi-vadhugam parārttha-charitam puṇyādhikam puṭṭidom |  
balavad-vairi-kuḷāntakam jaya-bhujam Ballāḷa-bhūpālakam ||  
ripu-bhūpālēbha-siṁham ripu-nṛipa-nalinānika-rākā-śaśāṅkam |  
ripu-rājanyaugha-mēgha-prakara-nirasanōdhvānta-vāta-prapātam |  
ripu-dhātṛisādri-vajram ripu-nṛipati-tama-stōma-vidhvamsanāṅkam |  
ripu-prithvipāḷa-kālāṇalan udayisidam Vīra-Ballāḷa-Dēvam ||

gata-līlam Lālan ālambita-bahāḷa-bhayōgra-jvaram Gūrjjaram san- |  
dhṛita-sūḷam Gauḷan uchchaiḡ kara-dhṛita-vīlasat-pallavam Pallava prō- |  
jjhita-chēlam Chōlan ādam kadana-vadanadoḷu bhēriyam poyse vīrā- |  
hita-bhūbhṛij-jāḷa-kālāṇalan atula-bālam Vīra-Ballāḷa-Dēvam ||  
bharadindam tanna dōr-ggarbbadin Oḍey-arasam kāydu kādalk aṇam pūṇ- |  
d ire Ballāḷa-kṣhitīsam naḍēdu baḷasiyūṇ mutte sēnā-gajēndrō- |  
tkara-dantāghāta-samchūrṇita-śikharadoḷ Uchchaṅgiyoḷ silkidam bhā- |  
sura-kāntādēśa-kōśa-vraja-janaka-hayaughānvitam Pāṇḍya-bhūpam ||  
chira-kālam ripugaḷg asādhyam enisirdḍ Uchchaṅgiyam mutti dur- |  
ddhara-tējō-nidhi dūḷigōṭeyane koṇḍ ā Kāma-Dēvāvanī- |  
śvaranam sand-Oḍeya-kṣhitīśvaranam ā bhaṇḍāramam striyaram |  
turaga-vrātamumam samantu piḍidam Ballāḷa-bhūpālakam ||

svastī samadhigata-paūcha-mahā-śabḍa mahā-maṇḍalēśvaram Dvārāvati-pura-varādhiśvaram | Tuḷuva-  
baḷa-jaladhi-baḍavāṇalam dāyāda-dāvāṇalam Pāṇḍya-kuḷa-kamaḷa-vēdaṇḍa gaṇḍa-bhēruṇḍa maṇḍalika-  
bēṇṭekāra Chōla-kaṭaka-sūrekāra | saṅgrāma-bhīma | kali-kāla-Kāma | sakala-vandi-brinda-santarppana  
samagra-vitarana-vinōda | Vāsantikā-Dēvi-labḍha-vara-prasāda | Yādava-kuḷāmbara-dyumaṇi | maṇḍali-  
ka-makuta-chūḍāmaṇi kadana-prachanḍa Malaparōḷ-gaṇḍa S'anivāra-siddhi giri-durgga-malla | nāmādi  
prasasti-sahitam śrīmat Tribhuvana-malla Talakāḍu-Koṅgu-Nāṅali-Nolambavāḍi-Banavase-Hānuṅgal-  
gaṇḍa bhuja-baḷa Vīra-Gaṅga pratāpa Hoysaḷa Vīra-Ballāḷa-Dēvar ddakṣhiṇa-maṇḍalamam duṣṭa-  
nigraha-śiṣṭa-pratipālana-pūrvvakam sukha-saṅkathā-vinōdadim rājyam geyyuttire

āt-pāda-padmōpajīvi ||

tanag ārādhyam Haram vikrama-bhuja-parigham Vīra-Ballāḷa-Dēvā- |  
vanīpālām svāmi vibhrājita-vimaḷa-charitrōtkaram S'ambhu-dēvam |  
janakam śiṣṭēṣṭa-chintāmaṇi janani jagat-khyātey Akkavve yend and |  
inisam śrī-Chandramauḷi-prabhuge samame kâlēya-mantriśa-varggam ||  
pati-bhaktam vara-mantraśakti-yutan Indraṅg entu bhāsvad-Braha- |  
spati-mantriśvaran ādan ante vīlasad-Ballāḷa-dēvāvanī- |  
patig ī-viśruta-Chandramauḷi-vibudhēsam mantriḡ ādam samu- |  
nnata-tējō-nīlayam virōdhi-sachivōnmattēbha-paūchāṇanam ||



vara-tarkkâmbuja-bhâskaram Bharata-śâstrâmbhōdhi-chandram samu- |  
ddhuta-sâhitya-latâlavâlan esedam nânâ-kaḷâ-kôvidam |  
sthira-mantram dvija-vamśa-śōbhitan asēsha-stutyan udyad-yaśam |  
dhareyoḷ viśruta-Chandramauḷi-sachivam saujanya-janmâlayam ||

tad-arddhânga-lakshmî ||

ghana-bâhâ-bahalōrmmi-bhâsite mukha-vyâkōśa-paṅkēja-man- |  
dane dṛiṇ-mîna-valâse nâbhi-vitatâvarttânke lâvanya-pâ- |  
vana-vâk-sambhṛite Chandramauḷi-vadhuv î śriy-Âchhiyakkaṃ jagaj- |  
jana-samstutye kaḷaṅka-dûre nute Gaṅgâ-dēvi tân allalê ||

svasty anavarata-vinamad-amara-mauḷi-mâlâ-miḷita-chalâṇa-naḷina-yuḡala-bhagavad-Arhat-paramê-  
śvara-snâta-gandhōdaka-pavitrikṛitōttamâṅgeyum chaturvīdhânûna-dâna-samuttuṅgeyum appa śrîmatu  
hriya-herggaditīy Âchala-dēviy anvayav ent endode ||

vara-kirtti-dhavalitâśâ- |  
dviradaugham Mâsavâdi-nâḍa vinûtam |  
parama-śrâvakan amaḷam |  
dharaniyoḷ î Śiveya-Nâyakam vibhuv esedam ||  
âtana satige sitâmbuja- |  
śitâṃsu-śarat-payōda-viśada-yaśas-śrî- |  
dhauta-dharâtaḷeg akhîḷa-vi- |  
nîtege Chandavveg abaleyar ddorey untê ||

tat-putra ||

Jinapati-pada-sarasiruha- |  
vinamad-bhruṅgam samasta-lalanânaṅgam |  
vinaya-nidhi-viśva-dhâtriyōḷ |  
anupaman î Bamma-Dēva-heggaḷe negaḷdam ||

tat-sahôdaram ||

gata-duritan amaḷa-charitam |  
vitarâṇa-santarppitâkhilârtthi-prakaram |  
kshitiyoḷ Bâveya-Nâyakan |  
ati-dhīram kalpa-vṛikshamam gelev andam ||

tat-sahôdari ||

sarasiruha-vaḍane ghana-kuche |  
harinâkshi madôṭka-kôkîḷa-svane madavat- |  
kari-pati-gamane tanûdari |  
dhareyoḷ Kâḷavve rūpin âgaram âḍaḷ ||

tat-sahôdari ||

dhareyoḷ rūḍhiya Mâsavâdiy-arasam Hemmâdi-Dēvam guṇâ- |  
karan â-bhûpana chitta-vallabhe lasat-saubhâgye Gaṅgâ niśâ- |  
kara-târâchala-târa-hâra śarad-ambhōda sphurat-kirtti-bhâ- |  
surey app Âchala-Dēvi viśva-bhuvana-prakhyâtiyam tâḷdidaḷ ||



tat-sahôdaram ॥

vara-vidvaj-jana-kalpa-bhûjan amalâmbhôrâsi-gambhîran u- ।  
ddhura-darppa-pratinâyaka-prakara-tivra-dhvânta-saughâta-sam- ।  
harañârkkam śarad-abhra-śubhra-viḷasat-kîrtty-aṅganâ-vallabham ।  
dhareyo! Sôvaṇa-nâyakam negaḷdan udyad-dhairyya-śauryyâkaram ॥

kanda ॥ Giri-sutege Jahnu-kannege ।

Dharañi-suteg Attimabbeḡ anupama-guṇadoḷ ।

ore yenal int i sakaḷôr- ।

vvareyo! Bâchavve śilavati sati negaḷdaḷ ॥

tat-putram ॥

para-sainyâhi-vihaṅgan ūrjita-yaśas-saṅgam Jinêdrâṅghri-pa- ।  
dmarajô-bhriṅgan udâra-tuṅgan esedaṃ taṇṇ oppuv i sad-guṇô- ।  
tkaradiṃ dēsiya-daṇḍa-nâyakan iḷâbhîṣṭâtṛtha-sandâyakam ।  
dhareyo! Bammeya-nâyakam nikhiḷa-dinânâtha-santrâyakam ॥

tad-vanite ॥

śatapatrêkshaṇe Malli-Setṭi-vibhugam niśśêsha-châritra-bhâ- ।  
siteḡ i Mâchave-Setṭikavvegav anûnâtmîya-saundaryya-nir- ।  
jjita-chittôdbhava-kântey udbhavisidaḷ Dôchavve sat-kânte tâ- ।  
ra-tushârâṃśu-lasad-yaśô-dhavalitâśâ-chakrey i dhâtriyôḷ ॥

Bammeya-nâyakan-anujam ॥

Mâram maḍanâkâram ।

hâra-kshirâbdhi-viśada-kîrttyâdhâram ।

dhîram dhareyo! negaḷdam ।

dûrikṛita-sakaḷa-durita-vimalâchâram ॥

tad-anuje ॥

harañi-lôchane pañkajânane ghana-śrôṇi stanâbhôga-bhâ- ।  
sure bimbâdhare kôkiḷa-svane sugandha-śvâse chañchat-tanû- ।  
dari bhriṅgâvaḷi-niḷa-kêṣe kaḷa-haṃsi-yâney i kambu-kan- ।  
dharey app Âchala-Dêvi kantu-satiyam saundaryyadind êḷipaḷ ॥

tad-anuje ॥

indu-mukhi mṛiga-vilôchane ।

Mandara-giri-dhairyye tuṅga-kucha-yuge bhriṅgi- ।

brinda-śita-kêṣa-viḷasite ।

Chendavve vinûtey âdaḷ akhiḷôrvvareyoḷ ॥

tad-anujam ॥

hâra-Harahâsa-himaruchi ।

târagiri-sphaṭika-śaṅkha-śubhrâmburuba- ।

kshira-sura-Sindhu Śârada- ।

nîrada-bhâsura-yaśôbhîrâmam Kâmam ॥



Sirigam Vishṇugav entu munna visamāstram puttīdom S'ambhugam |  
Girisañjātegev entu Shadvadanam ādom putranant īgaḷ ī- |  
dharanī-vīsruta-Chandramauḷi-vibhugam śrīy Āchīyakkaṅgav u- |  
ddhura-tējaṅ guṇi Sōman udbhavisidam nissīma-puṇyodayam ||  
vara-Lakshmi-priya-vallabham vijaya-kāntā-karṇapûram vibhā- |  
sura-Vāṇi-hṛdayādhipam tuhina-tāra-kshīra-vārāsi-pāṇ- |  
ḍura-kīrttīśan udagra-durddhara-turaṅgârûḍha-dēvan tanu- |  
ddhura-kāntā-kamaniya-kāman esedam śrī-Sōman ī dhātriyoḷ ||  
paramārādhyān ananta-saukhyā-nīlayam śrīmaj-Jinādhisvaram |  
guru-saiddhāntika-chakravartti Nayakīrtti-khyāta-yōgīśvaram |  
dharanī-vīsruta-Chandramauḷi-sachivam hṛit-kāntan end andaḷ ār |  
ddorey īy Āchala-dēvig indu visadōdyat-kīrttig ī dhātriyoḷ ||  
bharadīm Beluḡoḷa-tīrtthadoḷ Jinapati-śrī-Pārśva-dēvōdgha-man- |  
diramam māḍisidaḷ vinūta-Nayakīrtti-khyāta-yōgīndra-bhā- |  
sura-śishyōttama-Bālachandra-muni-pādāmbhōjanī-bhakte su- |  
sthirey app Āchala-dēvi kīrtti-visadāsā-chakre sad-bhaktiyim ||  
tad-guru-kuḷa śrī-Māla-saṅgha Dēśiya-gaṇa Pustaka-gachehha Koṇḍakundānvayadoḷ ||

kanda || vidita-Guṇachandra-siddhān- |  
ta-dēva-sutan ātma-vēdi-paramata bhūbhṛid- |  
bhidura Nayakīrtti-siddhān- |  
ta-dēvan esedam munīndran apagata-tandram ||  
vara-saiddhānta-payōdhi-vārdhana śarat-tārādhipam tāra-hā- |  
ra-ruchi-bhrājita-kīrtti-dhauta-nikhilōrvvī-maṇḍalam durddhara- |  
smara-bāṇāvāḷi-mēgha-jāḷa-pavanam bhavyāmbuja-vrāta-bhā- |  
suran ī śrī-Nayakīrtti-dēva-munipam vikhyātiyam tāḷdidom ||

tach-chhishyar ||

vara-saiddhāntika-Bhānukīrtti-munipa śrīmat-Prabhāchandra-dē- |  
vara śishya stuta-Māghanandi-muni-rājar Ppadmanandi-vratī- |  
śvarar urvvī-nuta-Nēmichandra-muni-nātha khyātār ādar nnira- |  
ntarav ī śrī-Nayakīrtti-dēva-muni-pādāmbhōruhārādharakar ||  
Smara-mātaṅga-mṛigēndran udgha-Nayakīrtti-khyāta-yōgīndra-bhā- |  
sura-pādāmburūhānaman-madhukaram chañchat-tapō-lakshmig ī- |  
śvaran ādom narapāḷa-mauḷi-maṇi-ruṇmālārchchitāṅghri-dvayam |  
sthiran Ādhīyātmika-Bālachandra-munipam chāritra-chakrēsvaram ||  
Gauri tapaṅgaḷam negaḷdu tām neredaḷ gaḍa Chandramauḷiyōḷ |  
nāriyargg inn ade sobagu pēḷ valavum bhavadoḷ nirantaram |  
sāra-tapaṅgaḷam paḍedu tām neredaḷ gaḍa Chandramauḷi gaṇ- |  
bhīrey enippa taṇnan enip Āchalevōḷ sobagiṅge nōntar ār ||

S'aka-varshada sāyirada nūra nālkeneya Plava-samvatsarada Paushya-bahula-tadige Sukravārad uttarā-  
yana-saṅkrāntiy endu ||

vṛitta || śiladi Chandramauḷi-vibhuv Āchala-dēvi nijōdgha-kāntey ā- |  
ḷa-mṛigākshi māḍisida Beluḡoḷa-tīrtthada Pārśva-dēvar a- |  
rchchālīge bēḍe Bammeyanahallīyan ittan udāri-Vīra-Ba- |  
ḷāḷa-nripālakan dhareyum abdhīyum ullīnam eyde salvinam ||



tad avanipan itta dattiya- |  
 n adan Âchale Bâlachandra-muni-râja sri- |  
 pada-yugamam pûjisi chatu- |  
 r-udadhi-varam nimire kirtti-Jinapatig itta ||

antu dhârâ-pûrvvakam mâdi kotta tad-grâma-sîme | mûda Kembareya hallam | allim tenka Mettare |  
 allim tenka hiriya-heddâri | allim tenka âlada-mara | allim tenka Meliyajjan obbe | allim tenkalam  
 Kâdahâ|| obbe | allim tenka Nâgaragattakke hôda heddâri | allim paduva Kentattiya hallam | allim  
 paduva mara-nelliya gunḍu | allim paduva Mettare | allim paduva piriy areya kallatti | allim paduval  
 Kaḍavada koḷa | allim paduva kallatti | allim paduva baṇḍi-dâriy-obbe | allim baḍagal ôṇiya dâri |  
 allim baḍaga Dêvanana-kereya tây-vaḷla | allim baḍaga huṇiseya gunḍu | allim baḍagal âlada gunḍu |  
 allim mûḍal obbe | allim mûda natṭa-gunḍu | allim mûḍal atṭey aḷiyana guḍḍe | allim mûḍal âlada-  
 mara | allim mûḍal Kembareya hallamam sîme gûḍittu || sthala vṛitti ||

S'rikarapada Kêsiyanṇana tamma Bâchana kaiyim mârâṇ konḍu Bekkana kilkereya Châmagattamam  
 biṭṭar adara sîme || mûda Sâgara | tenka Sâgara | paduva Hullagatta | baḍaga natṭa kal || hiriya Jakkiya-  
 bbeya kereya tôṭa | Kêtangere | Gaṅgasamudrada kilêriya tôṭa | basadiya mundana aṅgaḍi ippattu ||

nânâ-dêsiyam nâḍum nagaramum dēvar-ashṭavidhârchchanegē biṭṭ, âya-davasada hêriṅge balla 1  
 aḍakeya hêriṅge hâga 1 melasina hêriṅge hâga 1 arisinada hêriṅge hâga 1 hattiya molavege hâga 1  
 sîreya molavege haṅge visa 1 eleya hêriṅge aṅu-nûru ||

dânam vâ pâlanam vâtra dânach chhrêyônupâlanam |  
 dânat svarggam avâpnôti pâlanâd achyutam padam ||  
 bahubhir vvasudhâ dattâ râjabhis Sagarâdibhiḥ |  
 yasya yasya yadâ bhûmis tasya tasya tadâ phalam ||  
 sva-dattâm para-dattâm vâ yô harêti vasundharâm |  
 shashtir-vvarsha-sahasrâṇi vishtâyâm jâyatê krimih ||

maṅgaḷam ahâ sri sri sri ||

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*On the south wall facing the main entrance to Akkanâ basti.*

Kshayâhvaya-ku-vatsarê dvitaya-yukta-Vaiśâkhakê  
 Mahî-tanaya-vârakê yuta-balaksha-pakshêtarê |  
 pratâpa-nidhi-Dêva-Râṭ pralayam âpa hantâsamô  
 chatur-daśa-dinê katham Pitripatê 'nivârâ gatiḥ ||

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*At the east angle.*

Târâṇa-samvatsarada Bhâdrapada-bahula-daśamiyû Sôma-vâradalu Harihara-Râyanu svasthan âdanu ||

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Kshayâhvaya-ku-vatsarê-dvitaya-yukta-Vaiśâkhake Mahî-tanaya-vârakê yu . . . . .



*At Nagara Jinālaya, outside.*

S'rimat-parama-gambhīra-syādvād-āmōgha-lāñchhanam ।  
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ॥  
bhaya-lōbha-dvaya-dūranam Madana-ghōra-dhvānta-tivrāmsūvam ।  
daya-nikshēpa-yuta-pramāṇa-parinirṇātārtha-sandōhanam ।  
nayanānandana-śānta-kānta-tanuvam siddhānta-chakrēsanam ।  
Nayakīrtti-vrati-rājanam nenedoḍam pāpōtkaram piṅgugum ॥

avara tach-chhishyaru ॥

śrī-Ddāmanandi-traividya-dēvaru śrī-Bhānukīrtti-siddhānta-dēvaru Bālachandra-dēvaru Prabhāchandra-  
dēvaru Māghanandi-bhaṭṭāraka-dēvaru mantravādi-Padmanandi-dēvaru Nēmichandra-panḍita-dē-  
varu int ivara śishyaru Nayakīrtti-dēvaru ॥

dhareyol khaṇḍali-Mūla-bhadra-vīlasad-vamśōdbhavar satya-śau- ।  
charatar siṃha-parākramānvitar anēkāmbhōdhi-vēlā-purām- ।  
tara-nānā-vyavahāra-jāla-kuśalar vikhyāta-ratna-trayā- ।  
bharanar Belguḷa-tīrttha-vāsi-nagaraṅgaḷu rūḍhiyam tālḍidaru ॥

śrī-Gommaṭa-purada samasta-nagaraṅgaḷe śrīmatu-pratāpa-chakravartti-Vīra-Ballāḷa-dēvara kumāra  
Sômēsvara-dēvana pradhānam hiriya-māṇikyā-bhaṇḍāri-Rāma-Dēva-nāyakara sannidhiyalu śrīman-  
Nayakīrtti-dēvaru koṭṭa-śāsanad artthaḷeya-kramav ent endade ॥

Gommaṭa-purada mane-dere Akshaya-samvatsara modalāgi āchandrārka-tāram baram saluvant  
āgi haṇa-vondara modalīnge eṇṭu-haṇavam tettu sukhav ipparu Tēligara gāṇa voḷagāgi aramaneya  
nyāyav-anyāyam oḷa-braya eṇum bandaḍam ā sthaḷad āchāryyaru tāvē tettu nirṇayisuvaru okkala  
kāraṇa kathey illa ।

ī-śāsana-maryyādeyam mīṇidavaru dharmma-sthaḷava keḍisidavaru । ī-tīrtthada nakharaṅgaḷoḷage  
vabbar-ibbaru grāmaṇiḷagāgi āchāryyarige kauṭilya-buddhiyam kalisi vondak onda nenadu toḷas-āṭavam  
māḍi hāga beḷeyan ālihi bēḍikolliṇy endu āchāryyarige manam gottade avaru samaya-drōharu rāja-  
drōharu Baṇanjiga-pageyaru netta-gayaru kole-kavartteg oḍeyaru । idan aṇidu nakharaṅgaḷu upēkshisi-  
ḍar āḍade ī-dharmmava nakharaṅgaḷe keḍisidavar allade āchāryyaruṇ durjjanaruṇ keḍisidavar alla ।  
nakharaṅgaḷa anumataṇ illade obbar ibbaru grāmaṇiḷagāgi āchāryyara maney anakke aramaney anakke  
hokkade samaya-drōharu । mānya-mannaṇeya pūrvva-maryyāde naḍasuvaru ।

ī-maryyādeyam keḍisidavaru Gaṅgēya taḍiya kapileyam Brāhmaṇam konda pāpade hōharu ।

sva-dattām para-dattām vā yō harēti vasundharām ।  
shashtir-vvarsha-sahasrāṇi viśṭāyām jāyatē krimiḥ ॥

*Inside Nagara Jinālaya, to the south.*

S'rimat-parama-gambhīra-syādvād-āmōgha-lāñchhanam ।  
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ॥  
namaḥ kumuda-chandrāya vidyā-vīsada-mūrttayē ।  
yasya vāk-chandrikā bhavya-kumudānanda-nandinī ॥  
namō namra-janānanda-syandinē Māghanandinē ।  
jagat-prasiddha-siddhānta-vēdinē chit-pramōdinē ॥



svasti śrī-janma-gēhaṃ nibhṛita-nirupamaurvānaḷōddāma-tējaṃ |  
vistārāntaḥ-kṛitōrvī-taḥaṃ amāla-yaśaś-chandra-sambhūti-dhāmaṃ |  
vastu-brātōdbhava-sthānakam atisāya-satvāvalambam gabhīraṃ |  
prastutyam nityam ambhōnidhi-nibham esegum Hoysaḷōrvvīsa-vamśam ||

svasti śrī-jayābhūdayaṃ Saka-varshaṃ 1205 neya Chitrabhānu-saṃvatsara S'rāvaṇa-su 10 Bṛi dandu  
svasti samasta-prasasti-sahitaṃ śrīman-mahā-maṇḍalāchāryyaṃ āchāryya-varyyaṃ śrī-Mūla-saṇ-  
ghada Ingaḷēsvara-Dēsiya-gaṇāgra-ganyarum rāja-gurugaḷum appa Nēmichandra-paṇḍita-dēvara  
śishyaru Bālachandra-dēvaru śrīman-mahā-maṇḍalāchāryyaṃ āchāryya-varyyaṃ Hoysaḷa-Rāya-rāja-  
gurugaḷum appa śrī-Māghanandi-siddhānta-chakravarttigāḷa priya-guḍḍagaḷum appa śrī-Belugūḷa-tīrttha-  
da Balātkāra-gaṇāgra-ganyarum aganya-punyarum appa samasta-māṇikya-nagaraṅgaḷu Nakhara-Jinā-  
layada Ādi-dēvara amṛita-paḍige Rāchēyanahallīya hola-vereg oḷagāda eḍa vaḷḷa geṛeya keḷage pūrvvad  
etti modalēriya tōṭamam amṛita-paḍiya gardde .. āṇara bhūmiya seruvege ā-Bālachandra-dēvara  
kayyalu samasta māṇikya-nagaraṅgaḷu biḍsikonḍa vaḷḷaya śāsanada kramav ent endade Rācheyana-  
hallīya Mallikārjjuna-dēvara dēva-dānada gadde horagāgi ā-gaddeyīm mūḍalu naṭṭa-kallu | allīm teṅka  
hāsare-gallu | allīm teṅka Giḍiganālada guṇḍugaḷīm mūḍana kiṇu-kattada gadde | nīrott oḷagāda chatus-  
sīme | ā-kiṇu-kattada paḍuvana kōḍiyalu huṭṭu-guṇḍinalli barada mukkoḍe hasube neṭṭe allīm teṅka  
hiriya-beṭṭada tappala hāsare-gallu | allīm mūḍa .. ya dēvara geṛeya teṅkaṇa ... ya mundinalli barada  
mukkoḍe hasubege neṭṭa ... mēle keṛeya baḍagaṇa kōḍiya guṇḍinalli barada mukkoḍe hasube  
neṭṭa i keṛeyu kiṇu-katte voḷagāda chatus-simeya gadde ..

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*Inside Nagara Jinālaya, north side.*

S'rīmat-parama-gaṃbhīra-syādvād-āmōgha-lāñchhanam |  
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||  
svasti śrī-janma-gēhaṃ nibhṛita-nirupamaurvānaḷōddāma-tējaṃ |  
vistārāntaḥ-kṛitōrvī-taḥaṃ amāla-yaśaś-chandra-sambhūti-dhāmaṃ |  
vastu-brātōdbhava-sthānakam atisāya-satvāvalambam gabhīraṃ |  
prastutyam nityam ambhōnidhi-nibham esegum Hoysaḷōrvvīsa-vamśam ||  
adaṇḍol kaustubhad ond anargghya-guṇamam dēvēbhāḍ uddāma-sa- |  
tvada gurvvaṃ himaraśmiy ujvaḷa-kālā-sampattiyam pārijā- |  
tad udāratvada pempan orvvan enitāntam tāḷḍi tān alte pu- |  
tṭidan udvējita-vīra-vairi-Vinayādityāvanipālakam ||

kanda || Vinayāditya-nṛipālana |  
tanu-bhavan Eṛeyaṅga-bhūbhujam tat-tanayam |  
vinutam Vishṇu-nṛipālana |  
jana-pati tad-apatyan esedan i Narasiṃham ||

tat-putram ||

gata-līḷam Lālan ālambita-bahāḷa-bhayōgra-jvaram Gūrjjaram saṃ- |  
dhṛita-sūḷam Gauḷan uchchaiḥ kara-dhṛita-vīḷasat-pallavam prō- |  
jjhita-chēḷam Chōḷan āḍam kadana-vadanadoḷ bhēriyam poyse vīrā- |  
hita-bhūbhrij-jāḷa-kālāḷan atuḷa-baḷam Vira-Ballāḷa-Dēvam ||  
chira-kāḷam ripugaḷ asādhyam enisīrdḍ Uchchaṅgiyam mutti dur- |  
ddhara-tējōnidhi dhūḷigōṭeyane koṇḍ ā Kāma-Dēvāvani- |  
śvaraṇam sand-Oḍeya-kshitiśvaranan ā bhaṇḍāramam strīyaram |  
turaga-vrātāmumam samantu piḍidam Ballāḷa-bhūpālakam ||



svasti samadhi-gata-pañcha-mahâ-sabda-mahâ-maṇḍalêśvara Dvârâvatî-pura-varâdhîśvara | Tuḷava-bala-jaladhi-baḍavânaḷa | dâya-da-dâvânaḷa | Pâṇḍya-kuḷa-kamaḷa-vêdaṇḍa | gaṇḍa-bhêruṇḍa | maṇḍa-ḷika-bêṭekâra | Chôḷa-kâṭaka-sûrekâra | saṅgrâma-bhîma | Kali-kâla-Kâma | sakala-vandi-brinda-san-tarppaṇa-samagra-vitarâṇa-vinôḍa | Vâsantikâ-Dêvi-labḍha-vara-prasâda | Yâdava-kuḷâmbara-dyumaṇi | maṇḍalika-makuṭa-chûḍamaṇi kadana-prachanḍa Malaparoḷ gaṇḍa nâmâdi-prasasti-sahitaṃ śrîmat-Tribhuvana-malla Talakâḍu Koṅgu Naṅgali Nalambavâḍi Banavase Hânunḡal Lôkiguṇḍi Kummaṭa Erambaragey olaḡâda samasta dêsada nânâ-durggaṅgaḷaṃ lîlâ-mâtradiṃ sâdhyam mâḍikoṇḍa bhuja-bala-Vira-Gaṅga pratâpa-chakravartti Hoysala Vira-Ballâla-Dêvar samasta-mahî-maṇḍalamam dushṭa-nigraha-sisṭa-pratipâlana-pûrvvakam sukha-saṅkathâ-vinôḍadiṃ râjyam geyyuttire

tadiya-karataḷa-kalîta-karâḷa-karavâḷa-dhârâ-daḷana-nissapatnikṛita-chatur-payôdhi-parikhâ-parita-pri-thuḷa-prithvî-talântarvarttiyum śrîmad-dakṣiṇa-Kukkuṭêśvara-Jinâdhinâtha pada-kuśêśayâḷaṅkṛita-mum śrîmat-Kamaṭha-Pârśva-Dêvâdi-nânâ-Jinavarâḡâra-maṇḍitamum appa śrîmad-Belgoḷa-tirthada śrîman-mahâ-maṇḍalâchâryyar ent appar endade ||

bhaya-lôbha-dvaya-dûranam Madana-ghôra-dhvânta-tîbrâmśuvam |  
naya-nikshêpa-yuta-pramâṇa-pari-mirnitârṭtha-sandôhanam |  
nayan-ânandana-sânta-kânta-tanuvam siddhânta-chakrêśanam |  
Nayakirtti-brati-râjanam nenedoḍam pâpôtkaram piṅgugum ||

tach-chhishyar śrî-Dâmanandi-traividya-dêvarum | śrî-Bhânukîrtti-siddhânta-dêvarum | śrî-Bâlachan-dra-dêvarum | śrî-Prabhâchandra-dêvarum | śrî-Mâghanandi-bhaṭṭâraka-dêvarum | śrî-Mantravâdi-pa-dmanandi-dêvarum | śrî-Nêmichandra-panḍita-dêvarum |

śrî-Mûla-saṅghada Dêsiya-gaṇada Pustaka-gachchhada śrî-Koṇḍakundânvaya-bhûṣaṇar appa śrîman-mahâ-maṇḍalâchâryyar śrîman-Nayakîrtti-siddhânta-chakravarttigala guḍḍam ||

kshiti-taḷadoḷ râjisidam |  
dhṛita-satyam negaḷda Nâga-Dêvâmâtyam |  
pratipâlita-Jina-chaitya- |  
kṛita-kṛityam Bamma-Dêva-sachivâpatyam ||

tad-vanite ||

mudadiṃ paṭṭaṇa-sâmiy emba pesaram tâlḍirda lakshmî-samâ- |  
spadan appa Guṇamalli-Setṭi-vibhugam lôkôttamâchâra-sam- |  
padeḡ i Mâcheve-Setṭikavvegam anûnôtsâhamam tâlḍi pu- |  
ṭṭida Chandavve ramâgra-gaṇye bhuvana-prakhyâtiyam tâlḍidaḷ ||

tat-putra ||

paramânandadin entu Nâkapatigam Paulômigam puṭṭidom |  
vara-saundaryya-Jayantan ante tuhina-kshîrôḍa-kallôḷa-bhâ- |  
sura-kîrtti-priya-Nâga-Dêva-vibhugam Chandavvegam puṭṭidom |  
sthiran i paṭṭaṇa-sâmi-vîśva-vinutam śrî-Malli-Dêvâhvayam ||

kshitiyoḷ viśruta-Bamma-Dêva-vibhugam Jôgavvegam prôḍbhavat- |  
sutan i paṭṭaṇa-sâmiḡ ârjita-yaśaṅ i Malli-Dêvaṅgam û- |  
rjiteḡ i Kâmaḷa-dêvigam janakan ambhôjâsyeg urvvîṭaḷa- |  
stuteg i Chandale-nârîḡ iśan esedaṃ śrî-Nâga-Dêvôttamam ||



kāritē Vira-Ballāla-pattana-svāmi-nāmunā |  
Nāgēna Pārśva-dēvāgrē nṛitya-raṅgāśma-kuṭṭimē ||

śrīman-Nayakīrtti-siddhānta-chakravartīgalge parōksha-vinayārthavāgiy uḍijamumam nishidhiyumam  
śrīmat-Kamaṭha-Pārśva-dēvara ḥasadiya mundana kallu-katṭumam nṛitya-raṅgamumam māḍisida tad-  
anantaram ||

śrī-Nagara-Jinālayamam |  
śrī-nīlayaman amala-guṇa-gaṇam māḍisidam |  
śrī-Nāga-Dēva-sachivam |  
śrī-Nayakīrtti-vratīśa-pada-yuga-bhaktam ||

taj-Jinālaya-pratipālakar appa nagaraṅgaḥ ||

dhareyoḥ khaṇḍaḷi-Mūla-bhadra-vīlasad-vamśōdbhavar satya-sau- |  
charatar siṃha-parākramānvitar anēkām̐bhōdhi-vēḷā-purān- |  
tara-nānā-vyavahāra-jāla-kuśaḷar vikhyāta-ratna-trayā- |  
bharanar Belguḷa-tīrttha-vāsi-nagaraṅgaḥ rūḍhiyam tāḷḍidar ||

Saka-varsha 1118 neya Rākshasa-samvatsarada Jēshṭha su 1 Brīhavāradandu Nagara-Jinālayakke  
yaḍa vaḷagereya modalēriya tōtamum yāru-salage-gaddeyum Uḍukara-maneya mundana kereya keḷagaṇa  
beddal koḷaga 10 Nagara-Jinālayada baḍagaṇa Kēti-Setṭiya kēri ā teṅkaṇa eraḍu mane ā aṅgaḍi-sede  
yakki gāṇa eraḍu manege haṇa ayḍu ūriṅge maḷachiya haṇa mūru

### 131

*North of the inner door of Nagara Jinālaya.*

S'rīmatu-S'aka-varsha 1203 neya Pramādi-samvatsara Mārggaśira-su 10 Bri dandu śrī-Belugūḷada-tī-  
rtthada samasta-nakharāṅgaḷige Nakhara-Jinālayada pūjākārigaḷu oḍambattū barasida śāsanada kramav  
ent endade | Nakhara-Jinālayada Ādi-Dēvara dēva-dānada gadde beddalu chalsi ulladanu belada-  
kāladaḷu dēvara-aṣṭa-vidhārchchane amṛita-paḍi-sahita śrīkāryyavanu nakaraṅgaḷu niyāmisi koṭṭa  
paḍiyanu kundade naḍasuvevu ā dēvara dānada gadde beddalanu ādi-kṛaya-hālote-gutege emma vamśav  
āḍiyāgi makkaḷu makkaḷu tappade ātu-māḍipadam rāja-dōhi samaya-dōhigalendu oḍambattū bara-  
sida śāsana int appudakke avara voppa śrī-Gommaṭanātha || śrī-Belugūḷa-tīrtthada Nagara-Jinā-  
layada Ādi-Dēvara nityābisēkake śrī-Huligereya Sōvaṇṇa aksha-bhaṇḍāravāgi koṭṭa gadyāṇam ayidu  
ī honniṅge hālu ba 1 ¼

Sarvvadhārī-samvatsarada dvitīyā-Bhādrapada-su 5 Bri śrī-Belugūḷa-tīrtthada Jinanāthapurada sa-  
masta-māṇikya-nagaraṅgaḷu tammol oḍambattū barisida śāsanada kramav ent andode | Nagara-  
Jinālayada śrī-Ādi-Dēvara jirṇnōddhārav upakarana-śrīkāryyakkevū dhārā-pūrvvaka-māḍi āchandrā-  
rkka-tāram baram saluvant āgi ā yeraḍu-paṭṭanada samasta-nakharāṅgaḷu sva-dēsi-para-dēsiyindam  
bandantaha-davaṇa-gadyāṇa-nūrakke gadyāṇam vondaṛōpādiya-davaṇa Ādi-Dēvarige saluvante koṭṭa  
śāsana yidarole virahita-guptavan ārum āḍidaḍam avana santāna-nissantāna ava dēva-drōhi rāja-drōhi  
samaya-drōhigalendu vōḍambattū barasida samasta nakaraṅgaḷ oppa śrī-Gommaṭa ||

### 132

*South of the entrance to Maṅgāyī basti.*

(First face.)

Svasti śrī-Mūla-saṅgha Dēsiya-gaṇa Pustaka-gachchha Koṇḍakundānvayada śrīmad-Abhinava-Chāru-  
kīrtti-paṇḍitāchāryyara śishyaḷu samyaktvādy-anēka-guṇa-gaṇābharana-bhūshite rāya-pātra-chūḍamaṇi  
Belugūḷada Maṅgāyī māḍisida Tribhuvana-chūḍamaṇiy emba chaityālayakke maṅgaḷam ahā śrī śrī śrī ||







nattu pâlisuyaru chandrârkka-sthâyiyâgi Vaishṇava-samayavu Jaina-darśanava rakshisikonḍu bahevu  
Vaishṇavarû Jainarû vondu-bhêdavâgi kâṇal âgaḍu śrî-Tirumaleya-tâtayyaṅgaḷu samasta-râjyada bha-  
vya-janaṅgaḷa anumataḍinda Beḷuḡaḷa-tîrtthadalli dēvara aṅga-rakshaṇegôsuka samasta-râjyadoḷag  
uḷḷantaha Jainaru bâḡilu-daṭṭaṇeyâgi mane-maneye varshakke 1 haṇa koṭṭu â yettida honniṅge dēvara  
aṅga-rakshege yippatt âḷa mâsantav itṭu mikka honniṅge jirṇa-Jinâlayaṅgaḷige sotheyan ikkûdu yi mari-  
yâḍeyalu chandrârkkar uḷḷannaṁ tappaliyadē varsha-varshakke koṭṭu kîrttiyannu puṇyavannu upârjjisi-  
kombudu yi mâḍida kaṭṭaḷeyanu âvan obbanu miṇḍavanu râja-drôhi saṅgha-samudâyakke-drôhi  
tapasviy âgali grâmaniy âgali yi dharmava keḍsidar âḍaḍe Gaṅgeya taḍiyalli kapileyanû Brâhmaṇa-  
nanû konda pâpadalli hôharu ||

ślôka || sva-dattaṁ para-dattaṁ vâ yô harēti vasundharâṁ |  
shashti-varsha-sahasrâṇi vishṭâyâṁ jâyatē krimiḥ ||

*Subsequently added above.*

śrî-Kallehada .. dvi-Setṭi .... Busuvi-Setṭi Bukka-Râyarige binnaṁ māḍi Tirumaleya-tâtayyaṅgaḷu  
bijayaṁ gaisi tara .. jirṇoddâraṁ māḍisidaru ubhaya samavû kûḍi Busuvi-Setṭiyarige Singha-nâyka  
paṭṭava kaṭṭidaru ||

137

*In the same place.*

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanam |  
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ||

bhadram astu Jina-śâsanâya ||

svasti śrî-janma-gēḥaṁ nibhṛita-nirupamaurvânâlôddâma-tējaṁ |  
vistârântaḷ-kṛitôrṇvî-taḷam amaḷa-yaśas-chandra-sambhûti-dhâmaṁ |  
vastu-brâtôdbhava-sthânakam atisaya-satvâvalambam gabhîram |  
prastutyam nityam ambhônidhi-nibham esegum Hoysaḷôrṇviśa-vaṁśam ||  
adarolu kaustubhad ond anargghya-guṇamaṁ dēvêbhad-uddâma-sa- |  
tvada gurvvaṁ hima-raśmiy ujvaḷa-kalâ-sampattiyam pârijâ- |  
tad udâratvada pempan ôrvvan enitântam tâḷḍi tân alto pu- |  
ṭṭidan udvêjita-vîra-vairi-Vinayâdityâvanî-pâḷakam ||

kanda || vinayaṁ budharam rañjise |  
ghana-tējaṁ vairi-balaman aḷarise negaḷdam |  
Vinayâditya-nṛipâḷakan |  
anugata-nâmârtthan amaḷa-kîrtti-samarttham ||  
â Vinayâdityana vadhu |  
bhâvôdbhava-mantra-dēvatâ-sannibhe sad- |  
bhâva-guṇa-bhavanam akhîḷa-ka- |  
lâ-viḷasite Keḷeyab-arasiy embaḷ pesarim ||  
â dampatige tanûbhavan |  
âdam S'achigaṁ Surâdhipatigaṁ munnant |  
âdam Jayantan ante vi- |  
shâda-vidûrântaraṅgan Eṇeyāṅga-nṛipaṁ ||  
âtam Châlukya-bhûpâlana balada bhujâ-daṇḍam uddanḍa-bhûpa- |  
brâta-prôttuṅga-bhûbbhrid-vidalana-kulîsam vandi-sasyaṅgha-mêgham |  
śvêtâmbhōjâta-dēva-dviradana-sarad-abhrêndu-kundâvadâta- |  
khyâta-prôdyad-yaśas-śrî-dhavalîta-bhuvanam dhîran êkāṅga-vîram ||



Eṛeyan eḷeg enisi negaḷdirdḍa !  
Eṛeyāṅga-nṛipāḷa-tiḷakan aṅgane chalviṁ- !  
geṛe vaṭṭu śīla-guṇaḍiṁ !  
nered Êchala-dêviy antu nōntaru mōlarê ||  
ene negaḷdavar iruvarggaṁ !  
tanūbhavar nnegalḍar alte Ballāḷam Vi- !  
shṇu-nṛipālakan Udayādi- !  
tyan emba pesarindam akhīḷa-vasudhā-taḷadoḷ ||

vṛitta || avaroḷ madhyaman āgiyūṁ bhuvanadoḷu pūrvvāparāmbhōdhiy e- !  
yduvinam kūḍe nimirchchuv ondu nija-bāhā-vikrama-kṛīḍey u- !  
dbhavadind uttaman ādan uttama-guṇa-vrātaika-dhāmaṁ dharā- !  
dhava-chūdāmaṇi-Yādavābja-dinapaṁ śrī-Vishṇu-bhūpālakaṁ ||

kanda || eḷeg eseḷa Kōyatūr ttat !  
Taḷavana-puram ante Rāyarāya-puram ba- !  
ḷvaḷa baḷeda Vishṇu-têjō- !  
jvaḷanade savedaḷu baḷishṭha-ripu-durggaṅgaḷ ||

vṛitta || anitaṁ durggama-vairi-durgga-chayamaṁ koṇḍam nijākshēpadind !  
inibar bbhūparan ājiyōḷ tavisidaṁ tann astra-saṅghātadind !  
inibargg ānatargg ittan udgha-padamaṁ kārūnyadind endu tān !  
anitaṁ lekkade pēḷvoḷ abjabhavanum vibhrāntan appam balaṁ ||

kanda || Lakshmî-dêvi Khagādhipa- !  
lakshmaṅg esedirdḍa Vishṇug ent antevalaṁ !  
Lakshmâ-dêvi lasan-mṛiga- !  
lakshmānane Vishṇug agra-satiy ene negaḷdaḷ ||  
avargge manōjanante sudatî-jana-chittaman irkkoḷalke sâlva- !  
avayava-sôbhēyind atanuv emb abhidhānaman ānad-aṅganâ- !  
nivahaman echchu mūyvanāṇam ānade bīraran echchu yuddhadoḷ !  
tavisuvan ādan ātma-bhavan apratimaṁ Narasiṁha-bhūbhujam ||  
paḍe mât êṁ bandu kaṇḍaṅg amṛita-jaladhi tām garbbadiṁ gaṇḍavātaṁ !  
nuḍiv ātaṅg ênan embai praḷaya-samayadoḷ mēreyam mūri barppâ- !  
kaḍalannaṁ Kālanannaṁ mūḷida-kūḷikanannaṁ yugāntāgniyanṇam !  
siḍilannaṁ siṁhadannaṁ Pura-haran-urigaṇṇannan î Nārasimham ||  
ripu-sarppa-darppad-dāvānaḷa baḷaḷa-sikhâ-jāḷa-kālāmbuvāham !  
ripu-bhūpōdyat-pradīpa-prakara-paṭutara-sphāra-jaṅghâ-samīram !  
ripu-nāgānika-tārksyaṁ ripu-nṛipa-naḷinî-shaṇḍa-vēdaṇḍa-rūpaṁ !  
ripu-bhūbhṛid-bhūri-vajraṁ ripu-nṛipa-mada-mâtāṅga-siṁham Nṛisimham ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷēśvara ! Dvârāvati-pura-varâdhîśvara ! Tuḷuva-ba-  
ḷa-jaladhi-baḍavānaḷa ! dāyāda-dāvānaḷa ! Pāṇḍya-kūḷa-kamaḷa-vēdaṇḍa ! gaṇḍa-bhēruṇḍa ! maṇḍaḷika-  
bēṇṭekāra Chōḷa-kāṭakâ-sūrekāra ! saṅgrāma-Bhīma ! Kali-kāla-Kāma ! sakala-vandi-brinda-santarppana  
samagra-vitarāṇa-vinōda Vāsantikâ-dêvi-labḍha-vara-prasāda ! Yādava-kulāmbara-dyumaṇi ! maṇḍaḷika-  
makuta-chūdāmaṇi kadana-prachanda ! Malaparōḷ-gaṇḍa ! nāmādi-prasasti-sahitaṁ śrīmat Tribhuva-  
na-malla Taḷakāḍu Koṅgu Naṅgali Nōḷambavādi Banavase Hānuṅgal goṇḍa bhuja-baḷa Vira-Gaṅga-pra-  
tāpa-Hoysala Nārasimha-Dēvar dakshina-mahî-maṇḍalaṁ dushṭa-nigraha-śisṭha-pratipālana-pūrvva-  
kaṁ sukha-saṅkalhâ-vinōdadiṁ rājyaṁ geyyuttam ire tadīya-pitri-Vishṇu-bhūpāḷa-pāda-padmōpajivi ||



â negaḷda Nārasimha-dha- |  
rānāthaṅg Amara-patige Vāchaspati vōl |  
tān esedan uchita-kāryya-vi- |  
dhāna-param mānya-mantri Huḷḷa-chamūpam ||

vṛitta || akaḷaṅkam pitri-Vāchi-vamśa-tīlakam śrī-Yaksha-rājam nijām- |  
bike lōkāmbike lōka-vandite suśilāchāre daiva-divi- |  
śa-kadamba-stuta-pāda-padman Aruhan nātham Yadu-kshōṇipā- |  
ḷaka-chūḍāmaṇi Nārasimhan enal ēṁ pempuḷḷanō Huḷḷapam ||  
dhareyam geldirdḍa tīṇṇuḷḷanan udadhiy en ēṁ emba guṇṇuḷḷanam Man- |  
daramam mārkkoḷvad ī ṇṇuḷḷanan amara-mahājātamaṁ miḷḷu lōkō- |  
ttaram app ā ṇṇuḷḷanam ṇṇuḷḷanan eseṇa Jinēndrāṅghri-pankēja-pūjō- |  
tkaradoḷ talpo poyd alaṇṇuḷḷanan anukarisaḷ marttayan āṇṇ samarttham ||  
sumanas-santati-sēvitam guru-vachō-nirddishṭa-nītikramam |  
samadārāti-baḷa-prabōdhana-karam śrī-Jaina-pūjā-samā- |  
ja-mahōtsāha-param dhurandharana pempam tāḷdi bhaṇḍāri-Hu- |  
ḷḷama-daṇḍādhipan irddapam mahiyōḷ udyad-vaibhava-bhrājitaṁ ||  
satatam prāṇi-vadham vinōdam anṛitāḷpam vachah-prauḍhi san- |  
tatam anyārtthaman iḷḍu koḷvude valam tējam para-striyaroḷ |  
rati saubhāgyam anūna-kāṅkshe matiy āyt ellarggam āṇṇ ppōltapar |  
bbrata-ratna-prakarake śīḷa-bhaṭaroḷg ā ḷḷuḷḷanam Huḷḷanam ||  
sthira-Jina-sāsanōddharanaṇṇ ādiyoḷ āṇṇ ene Rācha-Malla-bhū- |  
vara-vara-mantri-Rāyane baḷikke budha-stutan appa Viṣṇu-bhū- |  
vara-vara-mantri-Gaṇṇaṇe matte baḷikke Nṛisimha-dēva-bhū- |  
vara-vara-mantri-Huḷḷane peṇaṅg init uḷḷode pēḷal āgaḍē ||  
Jina-gaditāgamārttha-vidar asta-samasta-bahiḷ-prapañchar aty- |  
anupama-suddha-bhāva-niratar ggata-mōhar enippa Kukṇṭā- |  
sana-Maladhāri-dēvare jagad-gurugaḷ gurugaḷ nija-vrata- |  
kk ene guṇa-gauravakke tōṇe yāro chamūpati-Huḷḷa-Rājanā ||  
Jina-gēhōddharanaṅgaḷiṇ Jina-mahā-pūjā-samājaṅgaḷiṇ |  
Jina-yōgi-braja-dānadim Jina-pada-stōtra-kriyā-nishṭheyim |  
Jina-sat-puṇya-purāṇa-samśravaṇadim santōshamaṁ tāḷdi bha- |  
vya-nutam nichchalum inte poḷtu gaḷevam śrī-Huḷḷa-daṇḍādhipam ||

kanda || nippaṭamē jīṇṇam āduda- |  
n uppattaytana mahā-Jinēndrālayamaṁ |  
nīp posatu māḍidaṁ karam |  
oppire Huḷḷam manasvi Baṅkāpuradoḷ ||

mattam alliyē ||

vṛitta || kalitanamūṇ viṭatvamuman uḷḷaman ādiyoḷ orppey urvviyoḷ |  
Kaliviṭan emban ātana Jinālayamaṁ nere jīṇṇam ādudaṁ |  
kalisade dānadoḷ parama-saukhyā ramā-ratiyoḷ viṭam vini- |  
śchalav enisirdḍa Huḷḷan adan eṭṭisidaṁ Rajatādri-tuṅamaṁ ||



priyadindam Hullā-sēnāpati Kopana-mahā-tīrtthadoḷ dhātriyum vā- |  
 rddhiyum ullannam chatur-vvimsāti-Jina-muni-saṅghakke nischintamāg a- |  
 kshaya-dānam salva pāṅgiṃ bahu-kanakaman ā kshētrajargg ittu sadvri- |  
 ttiyin int ī lōkam ellam pogale biḍisidam puṇya-puñjaika-dhāmam ||  
 ā Kellaṅgerēy ādi-tīrttham adu munnam Gaṅgarim nirmmitam |  
 lōka-prastutam āytu kāla-vaśadim nāmāvasēsham baḷikk |  
 ākalpa-sthiram āge māḍisidan ī-bhāsvaj-Jināgāramam |  
 śrīkāntam taladindam eyde kaḷasam śrī-Huḷḷa-daṇḍādhipam ||

kanda || pañcha-mahā-vasatigalam |  
 pañcha-su-kalyāṇa-vāñchheyim Huḷḷa-chamū- |  
 pam chaturam māḍisidam |  
 kāñchana-naga-dhairyyan enisi Kellaṅgerēyoḷ ||

kanda || Huḷḷa-chamūpana guṇa-gaṇa- |  
 m ull anituman āro nēreye pogalal nērevar |  
 baḷḷadoḷ aḷed udadhiya jala- |  
 m ull anituman āro pavanisal nēre vannar ||  
 saṃs'rita-sad-guṇam sakala-bhavya-nutam Jina-bhāshitārttha-nis- |  
 saṃsāya-buddhi-Huḷḷa-pritanā-pati kairava-kunda-hamsa-śu- |  
 bhrāṃsu-yaśam jagan-nutadoḷ ī vara-Belguḷa-tīrtthadoḷ chatur- |  
 vvimsāti-tīrtthakṛin-nīḷeyamum nēre māḍisidan dal int idam ||

kanda || Gommaṭa-pura-bhūshanam idu |  
 Gommaṭam āyt ene samasta-parikara-sahitam |  
 sammadadim Huḷḷa-chāmū- |  
 pam māḍisidam Jinōttamālayaman idam ||

vṛitta || parisūtram nṛitya-gēham pravipula-vīlasat-paksha-dēsastha-śaila- |  
 sthira-Jaināvāsa-yugmam vividha-suvīdha-patrōllasad-bhāva-rūpō- |  
 tkara-rājadvāra-harmmyam beras atula-chatur-vvimsā-tīrtthēsa-gēham |  
 paripūrṇnam puṇya-puñja-pratimam esedud īy andadim Huḷḷanindam ||

svasti śrī-Mūla-saṅghada Dēsiya-gaṇada Pustaka-gachchhada Koṇḍakundānvaya-bhūshanar appa śrī-  
 Guṇachandra-siddhānta-dēvara śishyar appa śrī-Nayakīrtti-siddhānta-dēvar ent appar endode ||

vṛitta || bhaya-mōha-dvaya-dūranam madana-ghōra-dhvānta-tīvrāṃśuvam |  
 naya-nikshēpa-yuta-pramāṇa-parinirṇitārttha-sandōhanam |  
 nayanānandana-śānta-kānta-tanuvam siddhānta-chakrēśanam |  
 Nayakīrtti-brāti-rājanam nenedoḍam pāpōtkaram piṅgugum ||  
 kṛita-dig-jaitrav idam barutte Narasimha-kshōṇipam kaṇḍu san- |  
 matiyim Gommaṭa-Pārśvanātha-Jinaram matt ī chatur-vvimsāti- |  
 pratimā-gēhaman int ivakke vinatam prōtsāhadim biṭṭan a- |  
 pratimallam Savanēṇan ūran abhayam kalpāntaram salvinam ||

adakke Nayakīrtti-siddhānta-chakravarttigalam mahā-maṇḍalāchāryyaran āchāryyar mmāḍi ||

vṛitta || tavad-auchityade Nārasimha-nṛipanim tāṃ pettuvam sad-guṇā- |  
 rṇavan ī Jaina-grihakke māḍidan achanam Huḷḷa-daṇḍādhipam |  
 bhuvana-prastutan opputirppa Savanēṇ emb ūran ambhōdhiyum |  
 raviyum chandranum urvvarāvalayamum nīlvannegam salvinam ||



grāma-sūney ent endade | mūdāna-deseyol Savaṇēra-Bekkan-eḍeya sīme karaḍi yaṛe allim teṅka hiri-  
obbeyim pōḡalu Bimbi-Seṭṭiya kereya kōḍiya kiḷ-bayalu allim teṅka Barahāḷa-kerey-achchugattu mēreyāgi  
hiri-obbeya basuriya teṅkaṇa kemb-areya huṇise teṅkaṇa deseyolu Bīlattiya Savaṇēra yaḍeya ēreya  
diṇneya huṇiseya koḷa hiri-āla allim haḍuvalu hiri-obbeya chaḷḷe-morāḍiya haḍuvaṇa Baḷḷeya kereya  
teṅkaṇa kōḍiya baḷariya bāna allind attā tārīhaṛiya kaliya manakattada tāt-vaḷḷa Jannavura hiriya  
kereya tāt-vaḷḷa sīme | haḍuvaṇa deseyol Jannavurakkam Savaṇēringam sāgara-maryyāde Jannavura  
Savaṇēra kere yēriya naḍuvaṇa hiriya huṇise sīme baḍagaṇa deseyol kakkina kōhu adara mūdāna  
Bīrajjana kere ā kerey oḷage Savaṇēra Beḍuganahalliya naḍuve basuriya gōṇi allim mūdāḷ Ālajjana-  
kummari allim mūdā Chilladare sīme ||

ī-sthalaḍind āda dravyaman illiy āchāryyar ī-sthānada basadigala khaṇḍa-sphuṭita-jirṇnōddhārakkam  
dēvatā-pūjegaṇa raṅga-bhōgakkam basadige besa-geyva prajegaṇa rishi-samudāyad āhāra-dānakkam  
salisuvudu ||

idan āvaṇ nija-kāladol su-vidhiyind ālipa lōkōttamam |  
viditam nirmala-puṇya-kīrttiyum avam tām tāḷugum mattam in- |  
t idan āvaṇ kiḍivonu keṭṭa-bageyam tand ātan āḷdum gabhi- |  
ra durane . . . . . ||

(Second face.)

śrīmat-Supārśva-dēvam |  
bhū-mahitam mantri-Huḷḷa-Rājāṅgam tad- |  
bhāmini-Padmāvatigam |  
kshēmāyur-vvibhava-vṛiddhiyam māḷke bhavam ||  
kamanīyāna-hēma-tāmarasadim nētrāsītāmbhōjadin- |  
d amaḷāṅga-dyuti-kāntiyim kucha-rathāṅga-dvandvadim śrī-nivā- |  
sam enalu Padmala-dēvi rājisutam irppaḷ Huḷḷa-Rājāntaram- |  
ga-marāḷam ramiyippa padminiavolu nitya-prasādāspadam ||  
chala-bhāvam nayanakke kāśyam udarakk atyanta-rāgam padau- |  
shṭha-lasat-pāṇi-talakke karkkaṣate vakshōjakke kārsṇyam kacha- |  
kk alasatvam gatiḡ allad illa hṛidayakk endendu Padmāvatī- |  
lalanā-ratnada rūpa-śīla-guṇanam pōlvannar ār kkānteyar ||  
Uragēndra-kshīra-nirākara-Rajātagiri śrī-sita-chehhatra-Gaṅgā- |  
Hara-hās Airāvatēbha-sphaṭika-vṛishabha-subhrābhra-nihāra-hārā- |  
maravāji śvēta-paṇkēruha Haḷadhara-Vāk-chhaṅkha hamsēndu kundō- |  
tkara-chaṇchat-kīrtti-kāntam budha-jana-vinutam Bhānukīrtti-vratindram ||  
śrī-Nayakīrtti-muniśvara- |  
sūnu-śrī-Bhānukīrtti-yatipatiḡ ittam |  
bhū-nutan . . appa Huḷḷapa- |  
sēnāpati dhārey eḇedu Savaṇē-ūram ||

(Third face.)

Svasti śrī-vijayābhayudaya-S'ālivāhana-śaka-varṣam 1200 neya Bahudhānya-samvatsarada Chaitra-  
śuddha 1 S'ukravāra Bhaṇḍāriyayana basadiya śrī-dēvara Vallabha-dēvarige nityābhishēkakke  
akshaya-bhaṇḍāravāgi śrīmanu-mahā-maṇḍalāchāryyaru Udayachandra-dēvara śishyaru Munichandra-  
dēvaru ga 2 pa 5 kkaṇ hālu-mānā 2 śrīmatu Chandraprabha-dēvara śishyaru Padumanandi-dēvaru



kotta pa 9 ta 1 śrīman-mahā-maṇḍalāchāryyaru Nēmichandra-dēvara tamma Sātannanavara maga Padumananavaru kotta ga 2 pa 2 Munichandra-dēvara āliya Ādiyaṇṇa ga 1 pa 2½ Bamma-Setṭiyara tamma Pārisa-dēva ga 1 pa 2½ Jannavurada sēnabhōva Mādayya ga 1 pa 2½ ātana tamma Pārisa-dēvayya Siṅgaṇa pa 6½ sēnubhōva Padumanṇana maga Chikkaṇṇa ga 1¼ Bhāratīyakkana Nemmadiyakka pa 8 kappage.

S'rīman-mahā-maṇḍalāchāryyaruṃ rāja-gurugaḷum appa śrī-Mūla-saṅgha-samudāyaṅgaḷ Durmmukhi-samvatsarada Āshādha-su 5 .. Gommaṭa-dēvar śrī-Kamaṭha-Pārisva-dēvaru Bhaṇḍāryyayana basadiya śrī-dēvara Vallabha-dēvaru mukhyavāda basadigaḷa dēva-dānada gadde beddalu salita bāṇa abhyāgati kataka-sese-basadi-manakshateyavu muntāgi yēnu vaṇaṃ koḷḷiv endu biṭṭu śrī-Belugula-tirtthada samasta-māṇikyā-nagaraṅgaḷu Kabbāhu-nātha aṇuvanaḷa gauda-prajegaḷu muntāgi śrī-dēvara Vallabha-dēvara Hāḍuvarahallige Sambhu-dēva anyāyavāgi maḷa-brayavāgi komba gadyāṇa aydanu ā-dēvara Vallabha-dēvara raṅga-bhōgake saluvudu ā-haḷḷiya ashta-bhōga-tēja-sāmya kirukula yēn ādodaṃ ā-dēvara Vallabha-dēvara raṅga-bhōgake salu ||

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*At Bhaṇḍāri basti, west side.*

S'rīmat-parama-gambhīra-syādvād-āmōgha-lāñchanam |  
jīyat trailōkyā-nāthasya śāsanam Jina-śāsanam ||  
bhadraṃ bhūyāj Jinēndrāṇaṃ śāsanāyāgha-nāśinē |  
ku-tirttha-dhivānta-saṅghāta-prabhēda-ghana-bhānavē ||  
svasti Hoysala-vaṃśāya Yadu-mūlāya yad-bhavaḥ |  
kshatra-mauktika-santānar prithvī-nāyaka-maṇḍanam ||  
śrī-dharmmābhuyudayābja-shaṇḍa-taraṇiḥ samyaktva-chūḍāmaṇiḥ  
nīti-śrī-saraṇiḥ pratāpa-dharaṇiḥ dānārthi-chintāmaṇiḥ |  
vaṃśē Yādava-nāmnī mauktika-maṇiḥ jātō jagan-maṇḍanaḥ  
kshīrābdhāv iva kaustubhō 'tra Vinayādityāvanīpālakaḥ ||

apicha || śrī-kāntā-kamaṇīya-kēli-kamalōllāsāt su-nityōdayād  
darppānta-kshitipāṇḍhakāra-haraṇād bhūyaḥ pratāpānvayāt |  
dik-chakrākramaṇād viśat-kuḷaya-pradhvaṃsanād bhūtaḷē  
khyātō 'navarttha-nijōkhyaiśha Vinayādityāvanīpālakaḥ ||  
Dhātrā tri-lōkōdara-sāra-bhūtair aṃśair mmudāsvasya vinirmmitēva |  
tasya priyā Kēliya-nāma-dēvī Manōja-rājya-prakṛitir bbabhūva ||  
tayōr abhūd bhū-nuta-bhūri-kīrttir parākramākrānta-diganta-bhūmiḥ |  
tanūbhavaḥ kshatra-kula-pradīpaḥ pratāpa-tuṅgōnv Eṇyaṅga-bhūpaḥ ||  
vitarāṇa-latā-vasantaḥ pramadā-rati-vārdhhi-tārakā-kāntaḥ |  
sākshāt samara-Kṛitāntō jayati chiraṃ bhūpa-makuta-maṇiḥ Eṇyaṅgaḥ ||  
apicha || śarad-amṛita-dyuti-kīrttir Mmanasija-mūrttir vvirōdhi-Kuru-Kapikētuh |  
Kali-kāla-jaladhi-śētuh jayati chiraṃ kshatra-maṇi-maṇiḥ Eṇyaṅgaḥ ||  
apicha || Jaya-lakshmi-kṛita-saṅgaḥ kṛita-ripu-bhaṅgaḥ prapūta-guṇa-tuṅgaḥ |  
bhūri-pratāpa-raṅgō jayati chiraṃ nṛipa-kirīṭa-maṇiḥ Eṇyaṅgaḥ ||



- apicha || Lakshmi-prêma-nidhir vvidagdha-janatâ-châturyya-charchchâ-vidhir  
vvîra-śrî-naîinî-vikâsa-mihirô gâmbhîryya-ratnâkaraḥ |  
kîrtti-śrî-latikâ-vasanta-samayas saundaryya-lakshmîmayas  
sa śrîmân Eṇyaṅga-tuṅga-nṛipatiḥ kaiḥ kair na saṁvarṇnyatê ||
- apicha || kaś śaknôty Eṇyaṅga-maṇḍalapatêr ddôr-vvikrama-kṛīḍanam  
stôṭum Mâlava-maṇḍalêśvara-puim Dhârâm adhâkshîṭ kshanât |  
dôḥ-kaṇḍûla-karâḷa-Chôḷa-katakam drâk kândîsikam vyadhân  
nirddhâmâkṛita ( hakragoṭṭam akarôd bhaṅgam Kaḷiṅgasya cha ||  
kântâ tasya Latântabâna-lalanâ lâvanya-puṇyôdayaiḥ  
saubhâgyasya cha viśva-vismayakṛitaḥ pâtrî Dharitri-bhṛitaḥ |  
putrîvad vilasat-kalâsu sakalâsv Ambhōjayônêr vvdhûr  
âsid Êchala-nâma-punya-vanitâ rājñî yaśas-śrî-sakhî ||
- apicha || kunṭala-kadaḷi-kântâ prithu-kucha-kumbhâ madâlasâ bhâti sadâ |  
Smara-samara-sajja-vijaya-Mataṅgôdbhava-châru-mûrttir Êchala-Dêvi ||
- apicha || S'achîva S'akram Janakâtmajêva Râmam Girîndrasya sutêva S'ambhum |  
Padmêva Vishṇum madayaty ajasram sânaṅga-lakshmir Eṇyaṅga-bhûpam ||  
Kausalyayâ Daśarathô bluvi Râmachandram śrî-Dêvakî-vanitayâ Vasudêva-bhûpam |  
Kṛishṇam S'achî-pramadayêva Jayantam Indrô Vishṇum tayâ sa nṛipatir jjanayâm babbhûva ||  
udayati Vishṇau tasminn anêśad ari-chakra-kuḷam ilâdhipa-chandrê |  
adhikâtara-śriyam abhajat kuḷaya-kulam âśvad amaḷa-dharmmâmbhōdhiḥ ||
- apicha || nirddalita-Kôyatârô bhasmikṛita-Koṅga-Râyarâyapurah |  
ghaṭṭita-Ghaṭṭa-kavâṭaḥ kampita-Kâñchîpurah sa Vishṇu-nṛipalaḥ ||
- apicha || atula-nija-bala-padâhati-dhûlikṛita-tad-Virâṭa-narapati-durgah |  
vana-vâsita-Vanavâsô Vishṇu-nṛipas taraḷitôru-Vallûrah ||
- apicha || nija-sênâ-pada-dhûli-karddamita-Malaprahârîni-vâriḥ |  
kalapâla-sônîtambu-nisâtikṛita-nija-karâsir avanipa-Vishṇuḥ ||
- apicha || Narasiṃha-Varmma-bhûbhujâ-Sahasrabhujâ-bhûjâ-Paraśurâmô 'pi |  
chitram Vishṇu-nṛipalâś śatakṛitvô 'py âjani jîta-śatru-kshatraḥ ||  
Adiyama-prithu-śauryyâryama-Râhur Vveṅgi-girîndra-hati-pavi-daṇḍaḥ |  
Taḷavana-pura-lakshmîm punar aharaḥ jayam iva ripôś sa Vishṇu-nṛipaḥ ||
- apicha || chakri-prêshita-Mâlavêśvara-Jagaddêvâdi-sainyârṇavam  
ghûrṇantam sahasâ pibat karatalênâhatya mṛityu-prabhuh |  
prâk paśchâd asinâgrahîd iha mahim tat Kṛishṇavēnyâvadhi  
śrî-Vishṇur bbhujâ-daṇḍa-chûrṇita-nitântôttunga-Tuṅgâchalah ||
- apicha || Iruṅgôla-kshônîpati-mṛiga-mṛigârâtir atulaḥ  
Kadamba-kshônîśa-kshîtiruha-kuḷa-chchhêda-paraśuh |  
nija-vyâpâraika-prakṛita-lasach-chhauryya-mahimâ  
sa Vishṇuḥ prithviśô na bhavati vachô-gôchara-guṇaḥ ||  
sâkshâl Lakshmîr vipad-apagamê viśva-lôkasya nâmnâ  
Lakshmî-Dêvi viśada-yaśasâ digdha-dik-chakra-bhittêḥ |  
dripyad-vairi-kshîtipa-Ditija-vrâta-vidhvamsa-Vishṇôḥ  
Vishṇôś tasya prapaya-vasudhâśit sudhâ-nirmmitâṅgî ||



brahmāṇḍa-bhāṇḍa-bharitāmāla-kirtti-lakshmī-  
kāntas tayōr ajani sūnūr Ajātaśatruḥ |  
prithvīsa-Pāṇḍu-Prithayōr iva Pushpachāpō  
Daityadvishat-Kamalayōr iva Nārasimhaḥ ||

apīcha || garbbam Barbbara muñcha kāñchana-chayam Chōlāśu rāsikuru  
kshēmam bhikshaya Chēra chivara-mukham durēṇa vijñāpaya |  
svam Gaudēti Nrisimha-bhūri nripatēr mmadhyē-sadas sarvādā  
durvvāras sarati dhvaniḥ parijanān nirghāta-nirghōsha-jit ||

apīcha || sauryyam naisha Harēḥ paratra-taranīr anyatra tējasvitām  
dānitvam kariṇaḥ paratra rathinām anyatra kirttim radāt |  
rājyam chandramasar paratra vishamāstratvam cha pushpāyudhād  
anyatrānya-janē manāk cha sahatē śrī-Nārasimhō nripaḥ ||

apīcha || sa bhuja-bāla-Vīra-Gaṅga-pratāpa-Hoysalāpara-nāmā |  
pālayati chatus-samayam maryādām ambunidhir ivāti-prityā ||  
Chāgala-Dēvi-ramaṇō Yādava-kula-kamāla-vimala-mārttaṇḍa-śrīḥ ||  
chhitvā dṛipta-virōdhi-vamśa-gahanam dig-jaitra-yātrā-vidhāv  
āruhyōdaya-bhūdharam ravir ivādrim dīpa-vartti-śrīyā |  
natvā dakshīṇa-Kukkuṭēsvara-Jina-śrī-pāda-yugmam nidhim  
rājyasyābhyudayāya kalpitam idam svasyātma bhaṇḍārīṇā ||  
sarvādhikārīṇā kāryyavidhau Yōgandha-Rāyaṇād |  
api dakshēṇa nītijña-gurūṇā cha Gurōr api ||  
Lōkāmbikā-tanūjēna Jakki-Rājasya sūnūnā |  
jyāyāsā lōka-rakshayka-lakshmanāmara yōr api ||  
Maladhāri-svāmi-pada prathita-mudā Vāji-vamśa-gaṇanāmsumatā |  
hima-ruchinā Gaṅga-mahī-nikhila-Jināgāra-dāna-tōyadhi-vibhavaḥ ||  
dūrikṛita-Kaḷi-syūta-nrī-kaḷāṅkēna bhūyasā |  
charitra-payasā kirtti-dhavalikṛita-diśālīnā ||  
tri-śakti-śakti-nirbbhinna-madavad-bhūri-vairīṇā |  
Hullapēna jagan-nūta-mantri-māṇikyā-maulīnā ||  
chatur-vimśati-Jinēndra-śrī-nīlayam Muḷayāchalum |  
sad-dharmma-chandanōdbhūtām dṛishtvā nirmmāpitam tataḥ ||  
dvitīyam yasya samyaktva-chūḍāmaṇi-guṇākhyayā |  
Bhavya-chūḍāmanir nnāma tasmai prityā dadāt tataḥ ||  
dānārttham Bhavya-chūḍāmaṇi-Jina-vasatau vāsinām san-munīnām  
bhōgārttham chānu-jīrṇōddharanam iha Jinēndrāśṭavidhy-archchānārttham ||  
śrī-Pārśva-svāminām cha tri-jagad-adhipatēḥ Kukkuṭēsasya patyuh  
punya-śrī-kanyakāyā vivahana-vidhayē mudrikām arpayan vā ||

ēkāsīty-uttara-sahasra-S'aka-varshēshu gatēshu Pramādi-saṁvatsarasya Pushya-māsa-suddha S'ukravāra-  
chaturdāsyām uttarāyaṇa-saṅkrāntau śrī-Mūla-saṅgha Dēśiya-gaṇa Pustaka-gachchha-sambandhinam  
vidhāya ||

Narasimha-Himādri tad-udhrita-kāśa-brada-ka-Hulla-kara-jihvikē |  
yānata-dhārā Gaṅgāmbuni sa chatur-vimśati-Jinēsa-pāda-saras-madhyē ||  
Savanēṇam adād bhūpatir agapita-Bali-Karṇa-nripati-Sibi-Khachara-patīḥ |  
pragunīta-kuchēra-vibhavas tri-guṇikṛita-simha-vikramō Narasimhaḥ ||



atas tad-grāma-simābhidhāsyatē || tatā pūrvvasyām diśi Savaṇēra-Bekkana yaḍeya sime karaḍiy-are  
allim teṅka hiriy-obbeyum pōgalu Bimbi-Setṭiya kereya kōḍiya kibbayalu || allim teṅka Barabāla-  
kereya achchugattu mēreyāgi hiriy-obbeya basuriya teṅka kemb-areya hunise || dakṣiṇasyām diśi  
Bilattiya Savaṇēra yaḍeya ereya diṇneya huniseya koḷa hiriy-āla | allim haḍuvalu hiriy-obbeya selḷe  
morāḍiya haḍuvaṇa baḷḷēya kereya teṅka-kōḍiya baḷariya bana || allind atta Tarīhaliya Kaliya-  
mana kaṭṭada tāy-vaḷḷa Jannavurada hiriy kereya tāy-vaḷḷa sime || paśchimāyām diśi Jannavurakkam  
Savaṇēringam sāgara-mariyāde Jannavura Savaṇēra kere-yēriya naḍuvaṇa hiriy-hunise sime || uttara-  
syām diśi kakkina kōlu adara mūḍaṇa Bīrajjana-kerey ā kerey oḷage Savaṇēra Beḍuganahalliya naḍuve  
basuriya doṇe | allim mūḍal ālajjana kummari allim mūḍa billadara sime ||

sāmānyō 'yam dharmma-sētur nripānām kālē kālē pālaniyō bhavadbhiḥ |  
sarvvān ētān bhāvināḥ pārtthivēndrān bhūyō bhūyō yāchatē Rāmachandraḥ ||  
sva-dattām para-dattām vā yō harēta vasundharām |  
shashtim varsha-sahasrāṇi viśvāyām jāyatē krimiḥ ||  
na viśam viśam ity āhur dēvasvām viśam uchyatē |  
viśam ēkākinam hanti dēvasvām putra-pautrakam ||  
śaraj-jiyōsnā Lakshmī-vapushi bahalās chandana-rasō  
diśādhiśa-strīnām sphurad uru-dukūlaika-vaśanam |  
tri-lōkā-prāsāda-prakāṭita-sudhā-dhāma-viśadam  
yaśō yasya śrīmān sa jayati chiram Huḷḷapa-vibhuḥ ||  
astu svasti chirāya Huḷḷa bhavatē śrī-Jaina-chūdāmanē  
bhavya-vyūha-sarōja-shaṇḍa-taraṇē gāmbhīrya-vārānnidhē |  
bhāsvad-viśva-kālānidhē Jina-nuta-kshīrābdhi-vṛiddhīndavē  
svōdyat-kīrtti-sitāmbujōdara-lasad-vārāsi-vār-bbīndavē ||

śrī-Gommaṭa-purada tippe-suṅkadalli adakeya hēriṅge 200 hasumbege ayvattu uppu ..... ge  
bisige 1 hasumbe gōshala 5 mēlasu hēriṅge baḷḷa 1 hasumbege māna 1 maṇipannāyadalli eleya .....  
..... rega hāga 1 mēl-ele 200 gāṇa-dere initumam tamma suṅka-pathikāradandu chatur-vvimpāti-  
tīrtthaṅkara pū ..... pradhāna sarvvādhikāri hiriy-bhaṇḍāri Huḷḷayyaṅgaḷu heggade-Lakka-  
yyaṅgaḷum heggade-A ..... Hoysala Nārasimha-dēvaṇa kayya bēḍikonḍu biṭṭaru ippatta-nālvāra  
mane-dere pa ..... tāṁ nuḍidudē sad-vāṇi tanua pēḷd andadoḷ āṇ nnaḍadoḷ ade mārggam  
endaḍe naḍedu .....

S'āsiyind ambaram abjadim tiligolaṁ nētraṅgaḷind ānanam |  
posa-māvim banam Indranim Tridivam āsē ..... |  
..... kīrtti-dēva-muniyim saiddhānta-chakrēśanind |  
esegum śrī-Jina-dharmmam endaḍe baḷikkē vaṇnipam vaṇnipam ||

..... tau labdhau chamū-nāyakah | śrī-Huḷḷas Savaṇēru mēva madadā dāba .....  
tṭyā mudā dhārāpūrvvakam urvvarāstuti bhri ..... śrī śrī

bhavyāmbhōruha-bhāskaras Surasariṁ nīhāra ..... parārttha-ratnākaraḥ |  
siddhāntāmbudhi-varddhanāṇṇitakaraḥ Kandarppa-sailāśanis so ..... bhūtaḷē ||



svasti śrī-Varddhamānasya varddhamānasya śāsanē ।  
śrī-Koṇḍakunda-nāmābhūch chatur-aṅguḷa-chāraṇaḥ ॥  
tasyānvayē 'jani khyâtē vikhyâtē Dêśikê-gaṇē ।  
guṇi Dêvendra-siddhānta-dêvô Dêvendra-vanditaḥ ॥

avara santānadoḷ ॥

vṛitta ॥ para-vâdī-kshitibhṛin-nisāta-kulīsaṃ śrī-Mūla-saṅghābja-shaṭ- ।  
charaṇaṃ Pustaka-gachchha Dêśiga-gaṇa prakhyâta-yôgīśvarâ- ।  
bharaṇaṃ Manmatha-bhañjanaṃ jagadoḷ âdam khyâtan âdam Divâ- ।  
karanandi-bratipaṃ Jinâgama-sudhâmbhôrâśi-târâdhipaṃ ॥  
ant enal int enalk ariyen eyde jagat-traya-vandiyar appa pem- ।  
paṃ taḷed irppar embud ane ballen adallade samyamaṃ chari- ।  
traṃ tapam emb iv attalaḡam intû Divâkaranandi-dêva-sai- ।  
ddhântigargg endoḷ ondu rasanôktiyoḷ ân adan entu baṇṇipem ॥

tat-śiṣhyar appa ॥

nereye tanutram ikkidavol ida malan tine meyyan ormmeyum ।  
turisuvad illa nidde vare maggulan ikkumad illa bâgilam ।  
kiru tereyambud ill uguludud illa malaṅgumad ill Ahindranum ।  
nerevane baṇṇisal guṇa-gaṇâvaliyam Maḷadhâri-dêvarâ ॥

avara śiṣhyar ॥

vṛitta ॥ Kantu-madâpahar ssakaḷa-jîva-dayâpara-Jaina-mârgga-râ- ।  
ddhânta-payôdhigaḷu vishaya-vairigaḷ uddhata-karmma-bhañjanar ।  
ssantata-bhavya-padma-dinakṛit-prabharam S'ubhachandra-dêva-si- ।  
ddhânta-munindraram pogalvud ambudhi-vêṣṭita-bhûri-bhûtaḷam ॥

int ivara gurugaḷ appa śrîmad-Divâkaraṇandi-siddhânta-dêvaru ॥

vṛitta ॥ â-muni-diksheyam kude samagra-tapô-midhiy âgi dâna-chim- ।  
tâmaniy âgi sad-guṇa-gaṇâgraniy âgi dayâ-dama-kshamâ- ।  
śrî-mukha-lakshmiy âgi vinayârṇava-chandrikey âgi santatam ।  
śrîmati Gantiyar nneḡalḡdar urvviyoḷ urvvere kûrttu kîrttisal ॥  
śrîmati Gantiyar jjita-kashâyigaḷ ugra-tapaṅgaḷindam int ।  
î mahiyoḷ pogarttege negarttege nōntu samâdhiyim jagat- ।  
svâmiy enippa pempina Jinêndrana pâda-payôja-yugmamam ।  
prêmedi chittadoḷ nilisi dêva-nivâsa-vibhûtig eydidaḷ ॥

Saka-varshaṃ 1041 neya Viḷambi-samvatsarada Phâlguna-śuddha-pañchamî-Budhavâradandu sannyasa-vidhiyim śrîmati Gantiyar mmuḍipi dêva-lôkakke sandar ॥

agaṇitam ene chârû-tapaṃ ।  
pragunita-guṇa-gaṇa-vibhûṣaṇâḷaṅkṛitey int ।  
agaṇita-nija-guruvige nisi- ।  
dhigeyam Mâṅkabbe Gantiyar mmâḡdisidar ॥  
karuṇam prâṇi-gaṇaḡgaḷoḷ chaturatâ-sampatti-siddhântadoḷ ।  
paritôshaṃ guṇa-sêvyâ-bhavya-janadoḷ nirmmatsaratvam munî- ।  
śvararoḷ dhîrate ghôra-vîra-tapadoḷ kayg aṇṇi poṇṇal Divâ- ।  
karaṇandi-vrati pempan êṃ taḷedanô yôgîndra-brindaḡgaḷoḷ ॥



*Copper plate inscription in possession of the Maṭha.*

S'ri-svasti śrī-S'ālivāhana-śaka-varusha 1556 neya Bhāva-samvatsarada Āshāḍa-suddha 13 Stiravāra  
Brahma-yōgadalū śrīman-mahā-rājādhirāja-rāja-paramēśvara ari-rāya-mastaka-śūla śaraṇāgata-vajra-  
pañjara para-nārī-sahōdara satu-tyāga-parākrama-mudrā-mudrita bhuvana-vallabha suvarṇa-kalaśa-  
sthāpanāchāryya shaḍ-darṇma-chakrēśvarar āda Mahīśūra-pattāṇa-puravarādhiśvarar āda Chāma-Rāja-  
Voḍeyar-Ayyanavarū dēvara Beluḡuḷada Gummaṭa-nātha-svāmiyavara archanā-vṛittiya svāstīyanu  
sthānadavarū tamma tamma anupatyadind ā-varttaka-gurastarige aḍahu-bhōgyādiy āgi koṭṭu aḍahu-  
gārarū bahu-kālā anubhaviṣi baruttā yiralāgi Chāma-Rāja-Voḍeyar-Ayyanavarū vichārisi aḍahu bhōgyā-  
diya anubhaviṣi baruttā yiddanta varttaka-gurastaranu kareyisi | sthānadavarige nīvu koṭṭantha  
sālavanṇu tūisi koḍisēvu yendu hēlalāgi varttaka-gurastaru ādida mātu tāvu sthānadavarige koṭṭantha  
sālavu tamma tande-tāyigalige puṇyav āgaliy endu dhārā-dattavāgi dhāreyanu yeredu koṭṭevu yendu  
samastaru āḍalāgi | sthānadavarige varttaka-gurastara kaiyallu | Gummaṭa-nātha-svāmiya sannidhiyalli  
dēvarū-guru-sākshiy āgi dhāreyanu yerisi || āchandrārkkā-sthāyiyāgi dēvatā-sēveyanu māḍikonḍu  
sukhadalli yīharu endu biḍisi koṭṭa dharma-śāsana || munde Beluḡuḷada sthānadavarū svāstīyanu  
āvānān obbanu aḍahu-hiḍidantavarū aḍava-koṭṭantavarū daruśana-dharmakke horagu sthāna-mānyake  
kāruṇav illa | yisṭakkū mīri aḍava-koṭṭantavarū aḍahu-hiḍidantavarū i-rājyakke adhipatiy āgiddan-  
tha doregaḷu i-dēvara dharmavanṇu pūrva-mērege naḍesal ullāvarū || i-mērege naḍesal ariyade  
upēkshēya doregaḷige Vāraṇāsiyalli sahasra-kapileyanu Brāhmaṇarannu konda pāpakke hōharu yendu  
baresī koṭṭa dharma-śāsana maṅgaḷam ahā śrī || śrī śrī ||

*In the Maṭha.\**

S'rimat-parama-gambhira-syādvād-āmōgha-lānchhanam |  
jīyāt trailōkya-nāthasya śāsanaṃ Jina-śāsanaṃ ||  
nānā-dēsa-nṛipāla-mauli-vilasan-māṇikyā-ratna-prabhā-  
bhāsvat-pāda-sarōjī-yugma-ruchirah śrī-Kṛishṇa-Rāja-prabhuh |  
śrī-Karṇāṭaka-dēsa-bhāsura-Mahīśūrastha-simhāsanaḥ  
śrī-Chāma-kshīpāla-sūnur avanau jīyāt sahasraṃ samāh ||  
svasti śrī-Vardhamānākhyē Jinē muktim gatē sati |  
vahni-randhrābdhi-nētrais cha vatsarēshu mitēshu vai ||  
Vikramāṅka-samāsv indu-gaja-sāmaja-hastibhiḥ |  
satishu gaṇanīyāsu gaṇita-jūair bbudhais tadā ||  
S'ālivāhana-varshēshu nētra-bāṇa-nagēndubhiḥ |  
pramitēshu Vikṛityābdē S'rāvaṇē māsi maṅgalē ||  
kṛishṇa-pakshē cha pañchamyām tithau chandrasya vāsarē |  
dōrddanda-khanditārātīḥ sva-kīrtti-vyāpta-dik-tataḥ ||  
saḥ śrīman Kṛishṇa-Rājendrasyāyuh-śrī-sukha-labdhayē |  
ētasmin dakshinē Kāśau nagarē Beluḡuḷahvayē ||  
Vindhyādrau bhāsamānasya śrīmatō Gommatēśinah |  
śrī-pāda-padma-pūjāyai śēshānām Jina-vēśmanām ||

\* Sanskrit version, by the guru of that period, of the sannad then granted, which was in Kannaḍa.



sârdham Hêmâdri-Pârsvēśa-châru-śrī-chaitya-vêśmanâ |  
 dvâ-ttrimśat-pramitânâṃ śrī-saparyyôtsava-hêtavê ||  
 Jinêndra-pañcha-kalyâṇa-śrī-rathôtsava-sampadê |  
 śrī-Chârükirtti-yôgîndra-maṭha-rakṣhaṇa-kâraṇât ||  
 âhârâbhaya-bhaishajya-śâstra-dânâdi-sampadê |  
 Belgulâkhyâ-mahâ-grâmaṃ Vindhya-Chandrâdri-bhâsuram ||  
 Bhû-dêvi-maṅgalâdarśa-kalyâṇy-âkhyâ-sarô-învitam |  
 Jinâlayais tu lalitair mmaṇḍitam gôpurânvitaiḥ ||  
 sa-taṭâkaṃ sa-châmpêyaṃ Hosahalli-samâhvaṃ |  
 îśâna-dik-stlîtam grâmaṃ śâlyâdy-utpatti-bhâsuram ||  
 Uttanhalîti vikhyâtam pratichyâṃ kakubhis sthitam |  
 grâmaṃ Kabbîlu-nâmânâṃ grâmaṃ gô-pâla-saṅkulam ||  
 pûrvvaṃ Pûrṇnâryya-sandattam kumârê nripatau sati |  
 iti grâmân chatus-saṅkhyân dadau bhaktyâ svayaṃ mudâ ||  
 svasti śrī-Dillî-Hêmâdri-Sudhâ-Saṅgita-nâmasu |  
 tathâ Svêtapura-Kshêma-vêṇu-Belguḷa-rûḍhishu ||  
 samsthânêshu lasat-siddha-simha-piṭha-vibhâsinâṃ |  
 śrîmatâṃ Chârükirttînâṃ paṇḍitânâṃ satâṃ vasê ||  
 śâsanî-kṛitya tân grâmân arpayâṃśa sâdaram |  
 êśhaḥ śrī-Kṛiṣṇa-bhûpâlaḥ pâlitâkhila-maṇḍalâḥ ||

142

*On the rock north of Tâvare kere.*

S'ri-S'aka-varusha 1565 neya

śrîmach-Châru-sukîrti-paṇḍita-yatiḥ Sôbhânu-samvatsarê  
 mâsê Pushya-chaturdâśî-tîthi-varê kṛiṣṇê supakshê mahân |  
 madhyâhnê vara-Mûla-bhê cha karaṇê Bhârggavya-vârê Dhṛivê  
 yôgê Svargga-puram jagâma matimân traividya-chakrêśvaraḥ || śrî ||

143

*On a stone in Bânâvara Basavayya's field east of the town.*

Svasti śrîmat-Talâkâḍu-gaṇḍa-Bhuja-bâla-Vîra-Gaṅga-Poysala-Dêvaruṃ hiriya-daṇḍanâyakarum râjye  
 uttarôttarav âge śrî-Gomattêśvara-Dêvara Baladadaseyaballiva kaṇḍu challadi Chaladaṅka-Râva  
 Hede-jaya Gavare-Setṭiya magam Beṭṭi-Setṭiya Râvabeya magam Mâchi-Setṭi . . . . . v-Setṭi-makkaḷu  
 Mari-Setṭi . . . . . yivaru tale hoṛa uktyaki . . . . .

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*East of the Aregal basti in Jinanâthapura.*

Śrîmat-parama-gaṃbhîra-syâdvâd-âmôgha-lâñchhanam |  
 jîyât trailôkya-nâthasy âśanam Jina-âśanam ||  
 bhadam astu Jina-âśanâya sampadyatâṃ pravividhâna-hêtavê |  
 anya-vâdi-mada-hasti-mastaka-sphâṭanâya ghaṭanê paṭiyasê ||



Svasti samasta-bhuvanâsrayam śrī-prithvī-vallabha-mahā-rājādhirājam paramēśvara-parama-bhaṭṭāra-  
kam Satyâsraya-kula-tilakam Châlukyâbharanam śrīmat Tribhuvana-Malla-Dēvara rājya-rājyam utta-  
rōttarābhivṛddhi-pravarddhamānam āchandrārka-tāram baram salluttam ire ||

Vinayāditya-nripālam |  
jana-vinutam Poysalāmbarānvaya-dinapam |  
Manu-mārggan enisi negaldam |  
vana-nidhi-parivrita-samasta-dhātṛī-taḷadol ||

tat-putra ||

Ereyaṅga-Poysalam ta- |  
It arey attī virōdhi-bhūparam dhurad-eḍeyole |  
tarī-sandu geldu vīrakk- |  
erevaṭṭagirda sukhade rājyam geydam ||  
ā negald-Eraga-nripālana |  
sūnu-brīhadvairi-marddanam sakala-dhari- |  
trī-nāthan artthi-janatā- |  
Kāninam dharage negalda Ballāla-nripam ||

ātana tamma ||

Kōṅ-elum Male yoluma- |  
n aṅgayg alavaḍisi tākiguṇḍ ivaram dē- |  
śaṅgaḷan ilkuḷi-gōṇḍa-Nṛi- |  
siṅga-śrī-Vishṇuvarddhanōrvvipālam ||

svasti samadhigata-pañcha-mahā-śabda-mahā-maṇḍalēśvaram Dvārāvati-pura-varādhisvaram Yādava-  
kuḷāmbara-dyumaṇi samyaktva-chūḍamaṇi Malaparol-gaṇḍa rāja-mārttaṇḍa Talakāḍu-Kōṅgu-Naṅgali-  
Koyatūr-Ttereyūr-Uchchaṅgi-Taleyūr-Ppombuchcham end ivu-modalāge palavu-durggagaḷam koṇḍu  
Gaṅgavāḍi-tombatt-aṅu-sāsiramam pratipālisi sukhadiṁ rājyam geyuttam ire tat-pāda-padmōpajīvigal ||

vṛitta || Jina-dharmmāgrani-Nāga-Varimmana sutam śrī-Māramayyam jaga- |  
d-vinutam tat-sutan Ēchi-Rājan amaḷam Kaṇḍinya-sad-gōṭran ā- |  
tana chittōtsave Pōchikabbe avarg aty-utsāhadim puṭṭidar |  
... Bamma-chamūpan ... adhaṭam śrī-Gaṅga-dandādhīpam ||

antu ||

adaṭarpp unnati satyam āṇbu chalam āyuh saucham audāryyam a- |  
ṇmu diṭam tannate ninduv emba guṇa-samghātaṅgaḷam tāldi lō- |  
kada vandi-prakara-gatam taṇ-nidhi kaḷ kēnārtthiy-end ittu chā- |  
gada pempindame Gaṅga-Rājan esedam viśvambharā-bhāgadoḷ ||  
Talekāḍam seḷad ante Kōṅgan olaḱoṇḍ ... yam tūldi dō- |  
r-bbaḷadiṁ Vēṅgiyam kaḷalchi Narasiṅgaṅ antakāvāsamam |  
niḷayam mādi nimirehchi Vishṇu-nripānā .. mārggadim Gaṅga-man- |  
ḷalamam koṇḍan arāti-yūḍha-mṛiga-siṅgam Gaṅga-dandādhīpam ||

ātana piri-anna ||

vyāpita-dig-valaya-yāsa- |  
śrī-pati vitarāṇa-vinōḍa-pati dhana-pati vi- |  
dyā-patiy enippa Bamma-cha- |  
mūpati Jina-pati-padāhja-brīṅgan anindyam ||



âtana sati ||

parama-śrī-Jinan āptaṃ |  
gurugaḥ śrī-Bhānukirtti-dēvare lakṣmī- |  
karan enippa Bamma-Dēvane |  
puraṣhan enalu Bāgaṇabbe paḍedaḥ jaṣamaṃ ||

kanda || ā satige puṇyavatige vi- |  
lāsada kaṇi saḥaḥa-bhavya-sēvyam garbbhā- |  
vāsadin udayisidaṃ sasi- |  
bhāsuratara-kīrttiy Ēcha-daṇḍādhiṣaṃ ||

vṛitta || mādisidaṃ Jinēndra-bhavanagaḥan ā Kopanādi-tīrtthadal |  
rūḍiyan ēḷge-vett esava Beḷgoḷadal bahu-chitra-vittiyim |  
nōḍidaraṃ manaṅḷipuv embinaṃ Ēcha-chamūpan artthi-kai- |  
gūḍe daritri koṇḍu konedāḍe jaṣaṃ nalidāḍe lileyim ||

antu dāna-vinōdanuṃ Jina-dharmamābhyudaya-pramōdanuṃ āgi pala-kālaṃ sukhadal irmme baḷika  
sanyāsana-vidhiyim śarīramaṃ biṭṭu Sura-lōka-nivāsiy ādan itta ||

vṛitta || malav-aty-udhṛita-dēsa-kaṇṭakaraṇ āṇḍāṭta beṇkoṇḍu dō- |  
r-bbaladiṃ Koṅgaraṇ otti vairi-nṛiparaṃ bennaṭṭi tūḷḍ anya-maṃ- |  
ḍalamaṃ tat-patig eyde māḍi jagadoḷ bīrade tān int agum- |  
daley ādaṃ Kali-Gaṅgaṇ agra-tanayam śrī-Boppa-daṇḍādhipaṃ ||

svasti samadhiḡata-paṇḥa-mahā-śabda mahā-sāmantādhipati mahā-prachanḍa-daṇḍanāyaka vairi-  
bhaya-dāya drōha-gharaṭṭa saṅgrāma-jattalaṭṭa | Haya-vatsa-Rājaṃ | kāntā-manuja | gōtra-pavitra | budha-  
jana-mitraṃ | śrīmatu Boppa-Dēva-daṇḍanāyakaṃ | tamm aṇṇan appa Ēchi-Rāja-daṇḍanāyakaṅge  
parōksha-vinayam nisidhiḡeyam nilisi ātana mādisida basadiḡe | khaṇḍa-sphuṭitakkam vāhāra-dānakkam |  
Gaṅgasamudradalu 10 khaṇḍu gaddeyumu hūvina-tōṭamuṃ basadiya mūḍana kīru-geḡeyumu | Bekkana-  
keḡeyumu berddaleyumu tamna gurugaḥ appa śrī-Mūla-saṅghada Dēṣiga-gaṇada Pustaka-gachchha śrī-  
matu Subhachandra-siddhānta-dēvara śiṣhyar appa Mādha[va]chandra-dēvargge dhārā-pūrvvakam māḍi-  
koṭṭa datti ||

ślōka || sva-dattām para-dattām vā yō harēta vasundharām |  
shasṭtir-vvarsha-sahasrāṇi viṣṭāyām jāyatē krimiḥ ||

..... kāntig .. urmmaṇi- |  
g ātata-yaṣan Ēchi-Rājan arddhāṅganey ē |  
māt ādudo peṣarisal ā |  
bhūṭalaḍoḷag Ēchikabbe ra .... rūpim ||  
dānadoḷ abhimānadoḷ ā |  
mānini ..... |  
..... yendu kuḍuvalē |  
dānam ent Ēchikabbe..... ||

antu parama- .. rāja-daṇḍanāyana-daṇḍanāyakiti śrīmatu-S'ubhachandra-siddhānta-dēvara guḍḍi  
Ēchikabbeyum tamn atte Bāgaṇabheyum śāsanamaṃ nilisi mahā-pūḷe māḍi mahā-dānam geḡdaḥ  
andina ..... m āḍaḷu || śrī ||



श्री११

श्रीगणेशाय नमः  
॥ ॐ नमो भगवते वासुदेवाय ॥  
आनन्दो जगदन्तर्यामिणः  
महाशक्तिः ॥ साक्षात्परा  
शक्तिः ॥ ॐ नमः ॥

श्री॥

श्रीगणेशाय नमः  
ॐ नमो भगवते वासुदेवाय ॥  
आनन्दो जगदन्तर्यामिणः  
महाशक्तिः ॥ साक्षात्परा  
शक्तिः ॥ ॐ नमः ॥



# TRANSLATIONS.

## Inscriptions on Chandra-giri.

1<sup>1</sup>

Size 15' 3" x 4' 7".

Be it well.

Two Vases<sup>2</sup> decorated with leaves.

Success through the adorable Varddhamāna, the fortunate establisher of the science of merit ; an embodiment of the nectar of the peace of acquired *siddhi* (the fruit of penance). Support of both the upper and lower worlds, being himself all things moveable and immoveable ; by his own power of discerning both spirit and mind, pervading all. Having obtained inconceivable greatness and supreme honour throughout the world ; having acquired the great *arhantya* in the group of worthies who have become *tīrthavikaras*. Moreover, whose indisputable doctrine, overcoming those of the other disputing sects, is supreme in śrī Viśālā,<sup>3</sup> and a security to the world.

After the great sun Mahāvira had gone down,—an abode of glorious qualities which illuminated all worlds ; a great orb of a thousand brilliant rays which, dispersing the darkness, caused to unfold the lotus of the blessed people<sup>4</sup> multiplying in the lake of the supreme Jaina faith :—(there arose) the adorable great Rishi *Gautama-gaṇadhara*, his personal disciple *Lōhārya*, *Jambu*, *Vishṇu-dēva*, *Aparājita*, *Gōvārdhana*, *Bhadrabāhu*, *Viśākha*, *Prōshhila*, *Kshatrikārya*, *Jayanāma*, *Siddhārtha*, *Dhṛitishēna*, *Buddhila*, and other gurus.

*Bhadrabāhu*-svāmin, of the illustrious line of this regular order of great men, who by virtue of his severe penance had acquired the essence of knowledge, having, by his power of discovering the past, present and future, foretold in Ujjayinī a period of twelve years of dire calamity (or famine),—the whole of the *saṅgha*, leaving the northern regions, took their way to the south. And the rishi company arrived at a country counting many hundreds of villages, completely filled with the increase of people, money, gold, grain, cows, buffaloes and goats.

Whereupon, at a mountain with lofty peaks, whose name was *Katavapra*,<sup>5</sup>—an ornament to the earth ; the ground around which was variegated with the brilliant hues of the clustres of gay flowers fallen from the beautiful trees ; the rocks on which were dark as the great rain-clouds filled with water ; abounding with wild boars, panthers, tigers, bears, hyænas, serpents and deer ; filled with caves, caverns, large ravines and forests ;—the *āchāri*, with *Prabhāchandra*<sup>6</sup> also<sup>7</sup>, perceiving that but little time remained for him to live, and fearing on account of the road (or journey), announced his desire to do the penance before death, and having dismissed the entire *saṅgha*, he, with one single

<sup>1</sup> Originally published by me in 1874 (*Ind. Ant.* III, 153.)

<sup>2</sup> It is not clear whether these belong to the inscription, but they seem to. At either end above the inscription are two lamp-stands, which appear to be later additions. Between the vase to the right and the lamp-stand on that side is a large circle with figures of leaves, which is certainly more modern.

<sup>3</sup> An ancient name of Ujjayinī.

<sup>4</sup> *Bhavya jana*, a term appropriated by the Jains to express their own sect.

<sup>5</sup> ? "having matted sides."—In the Kannaḍa inscriptions it appears as *Kaḷvappu* and *Kaḷbippu*.

<sup>6</sup> Explained as the clerical name assumed by Chandra Gupta.

<sup>7</sup> The construction is stated to be *Prabhāchandraṇa+amā+aravilala* &c. [*amā saha-samipē cha*—*Amara Kōś'a*.]



disciple, worshipping on cold stones covered with grass, quitted his body and in this manner attained to the state (or, gained the adoration) of the seven hundred *rishis*.

May it prosper, the Jina *s'āsana*.

2<sup>8</sup>

*Nāgamati-ganti*,<sup>9</sup> the (female) disciple of the excellent Silent *guru*<sup>10</sup> of Chittūr in Ādeyare nād,<sup>1</sup> having kept the vow three months, expired.<sup>2</sup>

3

The dense smoke of iniquity spreading wide and filling all space like the huge mountain of ignorance, the fool who is entangled in the great and delusive troubles of family, falling under the power of kings, goes to ruin. The friend of heavenly wisdom named *Charita S'rī*, in (the mountain) called Kalbappi praised by the munis of svarga, performing the vows of a muni, attained to the condition of a happy man.

4

..... keeping the vows, expired.

5

Be it well. The fortunate (lady) *Jambū Nāygi*, having kept the vow a month, expired.

6

The fortunate Silent *bhaffāra* of Nêdubomre, having kept the vow, expired.

7

*Bala Dêva* guru, disciple of ..... Dharmma Sêna guru of Kittûru, having kept the vow of a *sannyāsi*, expired.

8

*Ugra Sêna* guru, disciple of Paddini guru of Mâlenûru, having kept the vow of a *sannyāsi* one month, expired.

<sup>8</sup> Originally published by me, with Nos. 5 to 11, 13, 14 and 16, in 1873 (*Ind. Ant.* II, 323.)

<sup>9</sup> *Kanti*, or, by euphony in a compound, *ganti*, was the designation of a Jaina nun or female devotee.

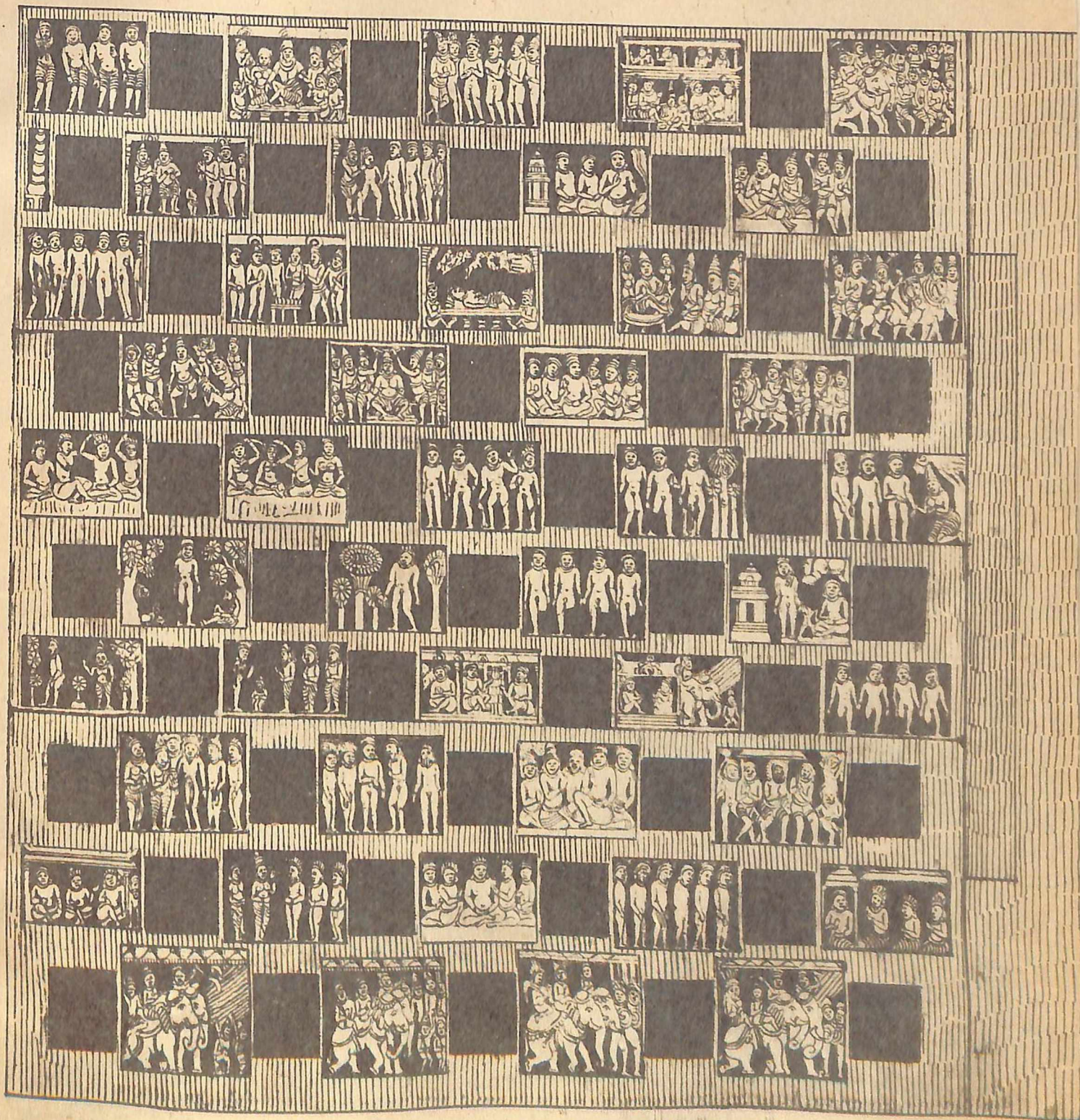
<sup>10</sup> *Guravadiḡal*, literally the 'guru feet': a similar use of *adi*, foot, is seen in *Dimmadigal*, No. 16, *Permmānadiḡal* and *Permmadiḡal*, or their singulars, as titles of the Gaṅga kings (see Nos. 2, 3 and 4, *Coorg Inscriptions*) and of the Chālukya kings (see Nos. 45 and 59 in this volume). This use is not now retained in Kannaḡa, but appears to be known in Tamil and Malayāḡam. The idea of 'worshipful' seems associated with *adi*, as it is with *pāda* in Sanskrit, in the expression *tāta-pāda*, also used of gurus. Though this sense of the word is not found in the dictionaries, there is a rule quoted by Mādhyā Brahmins as follows:—*Uttamānām svarāpan tu pāda-s'abdēna bhanyatē*.

<sup>1</sup> This name occurs as *Adeyāra-rāṣṭra* in a grant of the Pallava king Nandi-Varmma, and, with reference to its being on the Pālār, as *ās'raya-nadi-vāṣhaya* in a grant of Nandi-Varmma Pallava-Malla. Chittur is also Sanskritized as Anupura. These coincidences were

pointed out by Mr. Foulkes, who published the grants in 1879. (*Ind. Ant.* VIII, 167, 273: see also *Salem Manual*, II, 364.)

<sup>2</sup> *Mudippidar*, a term peculiar to the Jains, with which most of this class of inscriptions terminate. *Muḡi* is given among the Kannaḡa verbal roots in Kēs'i Rāja's *S'abdamani-darpaṇa*, and is explained by *kēs'a-bandhanē nirvaḡaṇē cha*, to bind the hair, and to end. On the analogy of *maḡi*, *marāṇē* (to die), and *maḡipu*, *marāṇa-karaṇē* (to kill or cause death) in the same list, *mudipu* would be the causal form of *muḡi* and equivalent to *nirvaḡaṇa-karaṇē*, to procure *nirvaḡaṇa* or one's end. The latter word is derived from *nirvaḡ*, to which Benfey gives the meanings 'to extricate oneself, to pass away'—the first on the authority of Lassen. *Mudippidar* appears in these inscriptions to include, all three ideas of ceasing (to live), liberating oneself and passing away. I have translated it by "expired" proceeding on the evident analogy between *nirvaḡaṇa* and the Buddhist term *nirvāṇa*, derived from *nirvā*, to be extinguished. The Amara Kōśa explains the latter thus:—*nirvāṇō muni-vahny-āduu*, which means 'blown out or gone out'—applied either to a sage or to fire; extinct.





CHANDRAGUPTA BASTI



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9

*Guṇa Sēna* guru of Kottāra, disciple of the Silent guru of Agare, having kept the vow, expired.

10

*Ēchi* guravi of Kuttāra, the chief (female) disciple of Perumāḷa guru, . . . . . expired.

11

The Uṭlakkaḷ guru, having kept the vow, expired.

12

The guru of the holy tīrtha. . . . .

13

The guru of Talekāḍu, with the great mass of matted hair and a bunch of peacocks' feathers<sup>3</sup> bound with a bowstring, disciple of Kālōchi guru, having kept the vow of a *sannyāsi* twenty one days, expired.

14

Size 3' 8" × 1' 6".

*Nāga Sēna* guru, disciple of Rishabha Sēna guru, thus expired, in the manner of a *sannyāsi* :—

To Nāga Sēna, the sinless, possessor of the highest good qualities,  
To Nāga Nāyaka, by whom the world of enemies hath been conquered,  
The worshipped of kings, in rank of unblemished fortune,  
The giver of one's wishes, the destroyer of pride, do I bow myself in reverence.

15

Size 6' 8" × 2' 9".

With groves, adorned with red waterlilies and filled with the hum of bees, surpassing Nandana (Indra's grove) ; shining on every side with fields standing with rice, was it beyond the hill. Instructing all in the praise of Bhagavat, the ocean of goodness to all creatures ; worshipping on the summit of the mountain ; born to the virtuous Kanaka Sēna, was a chief of virtue. Behold, (this) *Bala Dēva* muni the honourable, having forsaken beyond the hill, giving himself up to devotion, departed to the siddha lōka, did he not ?

16

The fortunate Great One, having kept the vow, ended his time (or life.)

17<sup>4</sup>

Size 4' 7" × 2' 10".

Saying 'to be in accord with the pair Śrī Bhadrabāhu together with the great muni Chandra Gupta is the true faith'—after coming (here) and being gratified, the . . . . . of her race, the coral-lipped wife of S'ānti-sēna muniśa, *Ēchel go[ravi]* on the top of the mountain, forsaking all food, attained to the state of not being born again.

<sup>3</sup> One of the signs of a Jain yati : it is used to keep away insects, lest they should be killed by entering the mouth or nostrils, or by being trodden on.

<sup>4</sup> By a mistake No. 17 was divided into two numbers 17 and 18 in the Kannaḷa text.



*Singa-nandi*, ?son of the mountain guru, having performed the vow, ended his life (or time.)

..... I, having come down from this throne..... she, the daughter *Nachchikavve*,  
..... attained to the wealth of the world of gods.

Be it well. Adorned with good qualities, from a lofty site he rose to be a siddha ; descendant of  
a virtuous guru, a son of the ? Sadviga gana, dweller on the top of the mountain, not going down below  
the space on the slope, virtuous .....

On *Kottayya*, the lay disciple of Abhayanandi paṇḍita, coming (here), he ..... a thousand.

Be it well..... the guru of Ingalūru..... on the Kalbappu mountain ended  
his life (or time.)

(Date about A. D. 670.—Size 14' × 7'.)

While *Navalōka S'ri Kambaiyan*, son of the lord of great feudatories, entitled to the five big  
drums, *S'ri Ballabha* (para)mēsvara mahārāja, was ruling the earth :—a grant of land at the request  
of... gānā Arasi, with details of the boundaries (*much illegible*.)

The disciple of ....., *Ariṭṭō-Nēmi*, caused the sidda to be made.

Size 7' 7" × 2' 11".

Rapidly vanishing like the rainbow, like clustering flashes of lightning, or like a dewy cloud, to  
whom are the treasures of beauty, pleasure, wealth and power secure ? Thus saying, having assumed  
the state of a *saṃnyāsi*, the great mighty one, *Nandi Sēna*, best and most excellent of munis, reached  
the world of gods (*dēva lōka*.)

The fortunate ..... of the Navilūru<sup>7</sup> saṅgha, ..... in this mountain named [Kaṭava]pra  
..... in the Kāripura village, of the Mayūra<sup>7</sup> saṅgha, lord of this world, in the middle of  
the Kaṭapra<sup>8</sup> mountain, gained the tomb.

..... the great *Anantamati-ganti*, of the Navilūr saṅgha, on the broad Kaṭavapra  
mountain performed the vow, and settled in the good path, gained the supreme happiness of the world  
of gods. Obeisance.

..... *Sauṇḍaryya Aryya* by name, of the Mayūra grāma saṅgha, on the Kaṭavapra  
mountain gained the tomb.

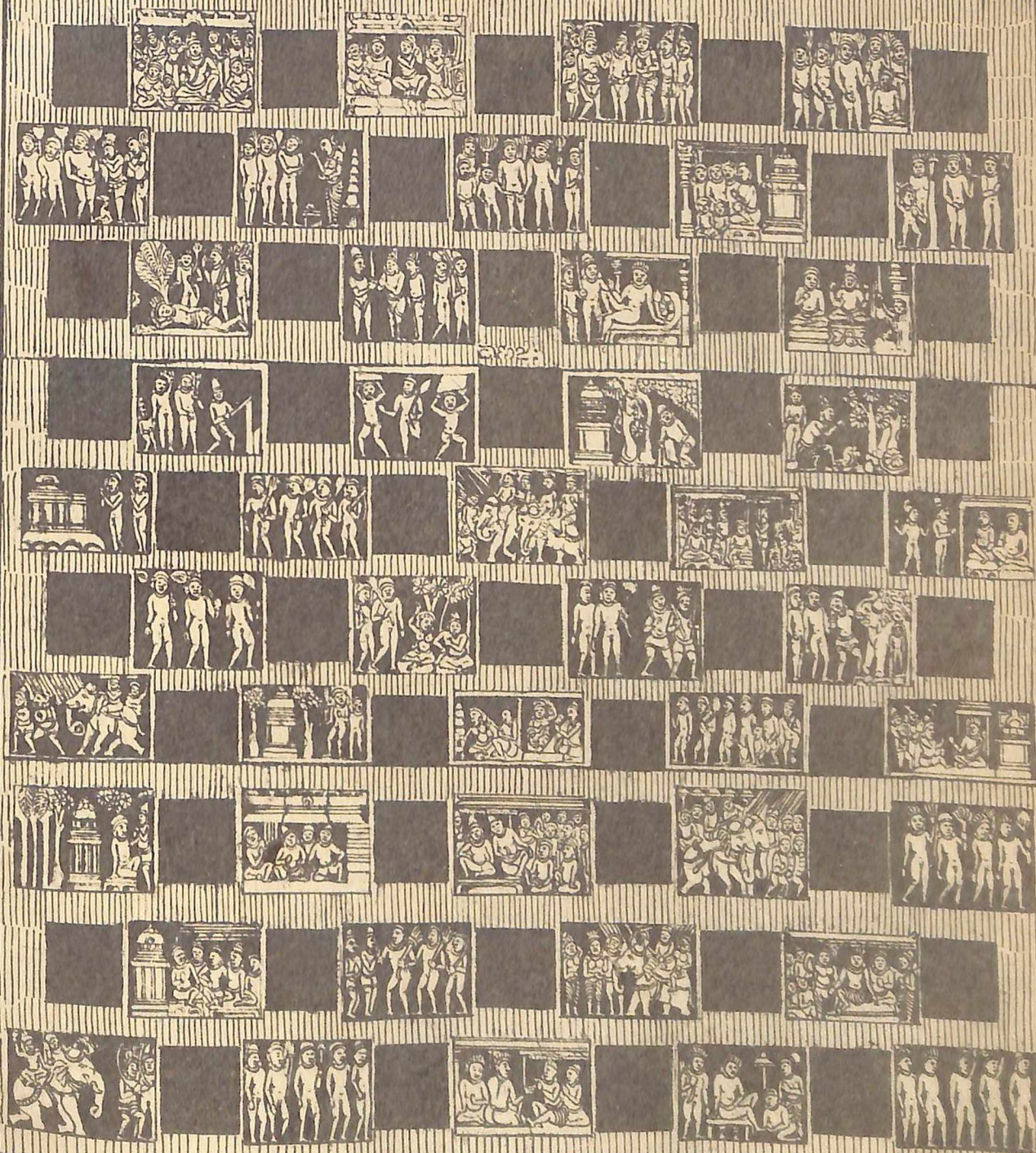
<sup>5</sup> To the south of the deserted image.

<sup>6</sup> The first of these inscriptions published by me in 1873 (*Ind. Ant.* II, 265.)

<sup>7</sup> Navilu and Mayūra mean the same, the former being Kannaḍa, and the latter Sanskrit, for peacock.

<sup>8</sup> The name has been shortened to this form evidently to suit the metre.





CHANDRAGUPTA BASTI



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30

*Āṅgaḷi* by name, famed for many good qualities, while standing in penance in unmeasured devotion, ..... on the mountain .....

31

In the Navilār saṅgha Gurava-nandi was the chief in religious observance : his disciple, of unblemished qualities, was Vṛishabha-nandi munīśa. Be it well. His grandmother gained the world of svarga.

32

Knowing that death was approaching, and desiring happiness ; having acquired many virtuous qualities ..... the worshipful great muni named *Dēva-sēna*, performing the vow, ..... ascended to svarga.

33

Having selected a good place for penance, *Adaridinne Nāgēndu*, of the Kelatūr saṅgha, ruling the Naḍekere 200, ..... rites without number.

34

Be it well. Free from fault, of a fame pure (white) as Ahindra or milk, ..... obedient, highly revered for the greatness of his penance. In the famous Kalvappu, ascending the ṛishi giri, the free from fault, ..... having gained the blessed land of svarga, the highly revered for penance .....

35

..... of lofty virtue, of firm qualities, possessed of great learning, ..... the theme of praise, *Sasirmmati ganti* ..... rising up and coming to Kalbappira, in worship and praise on the holy mountain, ascended to the immortal svarga.

36

The auspicious *Eṛeyagave* in Kavattā (or Kalvappu) .....

37

May he firmly prevail—the auspicious *Garuḍa Kēsari Rājā*.

38

(Date A.D. 973.—Size 3' x 1' 10".)<sup>9</sup>

(South face.)

Be it well ..... having acquired ..... the earth, ..... by the power of the sword in his hand having acquired all fortune ..... king of the Gaṅga line.....

He who was as moonlight in unfolding the water-lilies the *Gaṅga kula*, renowned in all the world ; *Satya-Vākya Koṅṅuni-Varmma Dharmma-Mahārājādhirāja* ; who from Kṛishṇa Rājā's victorious expedition to the north was known as the Gūrjjara Adhirāja ; famous for his prowess in smiting down the pride of Dalla, whose power was like that of a great wild elephant ; a sun among heroes ; maintaining by valour his throne and all the royal insignia ; destroyer of the groups of Kīrātas ..... dwelling in the skirts of the Vindhya forests ; having by his power ..... driven out the

<sup>9</sup> As this inscription belongs to the same king who is stated in the

Mēlāḡāni inscription to have died in Saka 898, the above, taken in connection with the statement at the end, is the evident date.



army of the emperor of (or ? from) Mānyakhêṭa<sup>10</sup>; holding festival at the coronation of Indra Rāja; . . . . . rejoicing those ready for war; . . . . . revered through fear by the king of the Vanavāsi country; celebrated in songs for . . . . ., having captured his jewels, lusty elephants, and all his stores; having destroyed the fighting power of the king of all the Nōḷambas, who, receiving obeisance from the son of . . . . . of the Mātūra family, came forth swollen with pride like a troop of elephants; having uprooted the petty kings; having reduced Uchchaṅgi-durga<sup>1</sup> to powder; having slain the S'abara minister named Naraga; on account of his power revered by Chēra, Chōḷa, Pāṇḍya and Pallava; having promoted the Jina śāsana; having the flag of . . . . .; having acquired great wealth through seizing the spoil of powerful kings; having supported all the earth by his virtue; the king who was a Yama to the Nōḷamba kula:—the record of his valour and the record of his merit, which have travelled to the ends of the earth, may they continue to the end of the ages, as long as moon and stars endure.

(West face.)

(The following names appear in the upper portion, which is greatly defaced)—Gaṅga-chūḍāmaṇi. . . king Guttiya Gaṅga, . . . . . Yama to the Nōḷambas, . . . . . Pallava . . . . . śrī-Mārasimha . . . . . renowned in the war of heroes as the monarch enthroned; born to be a wild-fire to the lion (*hari*) Rājāditya, the head-jewel of the Chāḷukyas,—was this head-jewel of the Gaṅgas; as if saying 'Daityēndra, Madhu, Kaiṭabha and others have been destroyed, with Mura; what other tormentors of the earth shall I subdue?' he overcame Naragāsura, and freed the world from his trouble; causing universal joy—he who was a Yama to the Nōḷambas.

(North face.)

[Entirely defaced: the name Gaṅga-chūḍāmaṇi occurs.]

(East face.)

Shall I celebrate the prowess with which he brought low the mighty Dalla, who was saying to himself 'pluck out your fear', and subdued him; shall I celebrate the . . . . . praised in all the earth; shall I celebrate the valour with which he slaughtered the . . . . . of the Pallava king:—how to celebrate so many deeds I know not, of Chalad-uttaraṅga.

All the skulls of the Pallavas, spoils from their defeat, instead of casting away he collected together, presenting the appearance of a Kāpālīka; as if warning foreign chiefs 'if you wish to save your heads and not fall into this my flame, make friendship, have audience and escape in a group together':—thus famously was tribute levied by the maṇḍalīka-Trinētra.

His inborn valour having for a long time prevailed—the fort of Uchchaṅgi, which had formerly been celebrated for being surrounded and besieged but abandoned through inability to take it, he captured, terrifying the world: on which he became the theme of praise to the three worlds—the king Guttiya Gaṅga.

Naraga, who had acquired such fame that he was reckoned to be Yama, or Rāvaṇa, or S'isupāla, became his servant; and without effort . . . . . came into the possession of Gaṅga-chūḍāmaṇi.

. . . . . in his spoken word he will not fail—Gaṅga-chūḍāmaṇi.

Thus, having fought and conquered the regions within the skirts of the Vindhya forests, the chief city of Mānyakhêṭa, Gônūru, Uchchaṅgi, the Banavāsi country, the Pārise fort and many other places;

<sup>10</sup> Mākhêḍ in the Nizam's Dominions, about 90 miles south-east of Sholapur: it was the capital of the Rājā or Rāshtrakūṭa kings.

<sup>1</sup> In the Bellary district, just over the borders of Mysore, near Dāvāṅḡeri and Haribara.





145

CSL

having won great fame in many lands ; having made great gifts ; the renowned Gaṅga Vidyādhara ; the champion among the Gaṅgas ; the lion of the Gaṅgas ; the head-jewel of the Gaṅgas ; the Gaṅga Cupid ; the Gaṅga diamond ; Chalad-uttaraṅga ; Guttīya Gaṅga ; incarnation of merit ; the sole hero of the world ; the true to his word ; a sun to (consume) his enemies ; a destroying sword ; to maṇḍalīkas Triṇētra ; the king who was a Yama to the Nolaṃba kula,—caused basadis and māna-stambhas to be erected in numerous places. Fortune.

(The following is apparently a subsequent addition) Having among us also promoted works of merit, for one year more he carried on the kingdom, and then, in the presence of the feet of Ajitasēna-bhaṭṭāraka of Baṅkāpura<sup>2</sup>, in the manner of a faithful worshipper ..... entered the tomb. (Verse). O Chōla king, your master has gone, without conquering your treasures or yourself—keep quiet : Pāṇḍya, grin and run not away in haste from your kingdom through fear ..... the Gaṅga chief has departed to the dwelling of the gods.

## 39

(Date A.D. 1163.—Size 4' 5" × 1' 8".)

(East face.)

(Abstract) :—Praise of the mahā-maṇḍalāchāryya *Dēvakīrtti* paṇḍita dēva.

In the S'aka year 1085, the year Subhānu, on the 9th of the bright fortnight of Āshāḍha, Wednesday, at sunrise, 'the most beloved *Dēvakīrtti* vrati was wedded to the women of svarga' (i. e. died.)

Sarasvatī and the Lakshmi of liberality lament through all the world.

## 40

(Date A.D. 1163.)

(South face.)

(Abstract) :—Praise of *Nābhē*, a nātha and the other tīrthaṅkaras ending with *Mahāvīra*. Praise of *Gautama*, in whose line arose the śruta-kēvali *Bhadrabāhu*. His disciple was *Chandra-Gupta*, whose glory was such that his gaṇa of munis was worshipped by the forest deities. In whose line arose *Paḍmanandī*, which was his first name, but called *Koṇḍakunda* the first famous muniśvara. Then there was *Umāsvātī*, who had the name *āchāryya* following after the word *Griddhira-piṇchchha* : in his line there was none equal to him in his time in discerning the *padārthas*.<sup>3</sup> His disciple was *Baḷāka-piṇchchha*, in whose line arose *Sapanta-bhadra*, a lion among disputants.

After him was *Dēvanandī*, which was his first name, who on account of his great learning was called *Jinēndra-buddhi*, and from his two feet being worshipped by the deities, named *Pūjyapāda*. His own incomparable grammar the *Jainēndra* ; his *Sarvārtha-siddhi* ; his skill in siddhānta ; his superior poetry ; his crowning of the Jaina faith ; the *Samādhi-sataka* of this critic in prosody : these proclaim aloud the fame of *Pūjyapāda* munipa, worshipped by the gaṇas of munis.

(West face.)

After him arose *Akaḷaṅka*. And in the line of this and other great munis, in the śrī-Mūla-saṅgha, and the Nandi-gaṇa division of the Dēśi gaṇa, was the celebrated muni *Gollāchāryya*, ruler of the Golla country, who for some reason (*kēna hētunā*) formerly took dīkṣhe.

<sup>2</sup> About 40 miles south of Dharwar.

<sup>3</sup> Categories or predicaments in logic.



His disciple was *Traikālyā* yōgi, whose disciple was *Aviddha-karṇa*<sup>4</sup> *Padmanandī* saiddhāntika, famous in the world as *Kaumāra-dēva*. His disciple was called *Kuḷabhūṣaṇa* yati; whose colleague was *Prabhāchandra* muni-rāja paṇḍita, a celebrated author on logic.

The disciple of *Kuḷabhūṣaṇa* muni was *Kuḷachandra* dēva munipa. His disciple was *Māghanandī* munipa, who made a tīrth in *Kollāpura*, and caused the *Koṇḍakundānvaya* to be greatly celebrated.

Of whose disciple the sāmanta *Nimba Dēva* and the sāmanta *Kāma Dēva* were lay-disciples.

(North face.)

'The saiddhāntika *Māghanandī* munipa being his guru, the general *Bharatam* his student, the learned *Bhānukīrtti* and *Dēvakīrtti* his disciples, who was superior to *Gaṇḍavimukta dēva* ?

His colleague was *S'rutakīrtti* traividya vrati : who wrote with great skill the *Rāghava-Pāṇḍaviyam*<sup>5</sup>, reading forwards or backwards : his elder brothers, *Kanakanandī* yōgi and *Dēvachandra* muni. Their colleagues, *Māghanandī* traividya dēva, *Dēvakīrtti* paṇḍita dēva's disciple *S'ubhachandra* traividya dēva, and *Gaṇḍavimukta Vādi-chaturmmukha Rāmachandra* traividya dēva.

Also *Akaṣaṇka* traividya dēva, whose lay-disciples were the treasurer *Maṇiyāne* daṇḍanāyaka, the great minister *Bharatimayya*, the heggade *Būchinayya*, and the heggade *Kōrayya*.

His father being *Yaksha Rāja* of the *Vāji* vaṃśa, his mother *Lōkāmbike*, his god *Aruhan*, his lord the head-jewel of the *Yadu* kings, *Nārasiṅga*—how fortunate was *Huḷḷapa* ?

The great minister, sarvvādhikāri, senior treasurer, a new *Gaṅga-daṇḍanāyaka*, śrī *Huḷḷa Rāja*, having rebuilt the town of *Kellaṅgere*, which belonged to the basadi of his guru śrī-*Rūpa-Nārāyaṇa* of *Kollāpura*, of the *Koṇḍakundānvaya*, śrī *Mūla-saṅgha*, *Dēśi-gaṇa* and *Pustaka-gachchha*;—erected a stone hall for gifts (*dānaśāle*) in *Jinanātha-pura*,<sup>6</sup> and set up a tomb in memory of the mahā-maṇḍalāchāryya *Dēvakīrtti* paṇḍita dēva : whose disciples *Lekhkhānandī*, *Mādhava* and *Tribhuvana-dēva* anointed it with great ceremony and consecrated it.

#### 41

(Date A.D. 1313.—Size 2' 7" × 1' 4".)

(Abstract):—The line of gurus in the śrī-*Mūla-saṅgha*, the *Dēśi-gaṇa*, the *Pustaka-gachchha*, and the *Koṇḍakundānvaya*, how can they be here briefly described ?

*Mēghachandra* traividya dēva praised ; whose disciple was the sage *Vīraṇandī*. His disciple, whose mind was fixed on the *Gurupañchaka-smṛiti* (? the name of a work), was *Maladhāri Rāmachandra* yati.

The disciple of his disciple's disciple, (praised in several verses), in the S'aka year 1235, the year *Pramādi*,<sup>7</sup> the month *S'rāvapa*, on Tuesday, the 14th of the dark fortnight, left the body—the great yati *S'ubhachandra*. From a desire to see the city of the immortals, the dwelling-place of the gods, the Jina temples and temple groves, he departed, freed from the trammels of the last state.

His disciple was *Padmanandī* paṇḍita dēva.

The disciple of guru *Rāmachandra* yati, *Rāya-rājaguru-Gummaṭa*, ruler of *Beḷukare*, had the tomb of *S'ubhēndu* muni erected. Worshipper of the feet of *Vijayapārśva* Jina was *Bōgāra Rāja*, whose name was changed to *S'ubhachandra*.

<sup>4</sup> Having unboiled ears.

<sup>5</sup> This work is mentioned by *Nāgachandra* in the opening verses of the *Pampa Rāmāyaṇa* or *Rāmachandra Charita Purāṇa*.

<sup>6</sup> A suburb of *S'rāvapa* *Belgoja*.

<sup>7</sup> S'aka 1235 was *Pramādicha*.



*Kulabhūṣaṇa's* disciple was *Māghanandi* brati, whose disciple was *S'ubhachandra*. His disciple was *Chārukīrti* paṇḍita, whose disciple was *Māghanandi* brati, whose disciple was *Abhayasāsi*, whose disciple was the great *Bālendu* paṇḍita, whose feet were praised by *Rāmachandra*.

By *S'ubhachandra* dēva's own house-disciple *Padmanandi* paṇḍita dēva (praised in several verses), and by *Mādhavachandra* dēva was the tomb raised to his memory.

42

(Date A.D. 1177.—Size 4' 7" × 1' 9".)

(East face.)<sup>8</sup>

(Abstract):—Praise of *Nābhēya-nātha* and the other tīrthaṅkaras ending with *Mahāvira*. Praise of *Gautama*, in whose line, in the Nandi gaṇa, arose *Padmanandi*, who had for his second name the word *āchāryya* following after *Koṇḍakunda*. (Then) there was *Umāsvāti* munīśvara, who had the name *āchāryya* following after the word *Grīdhra-piṇchha*: in that line no other was equal to him in his time in understanding the *padārththa*.<sup>9</sup> His disciple was *Bālāka-piṇchha*; whose disciple was *Guṇanandi* paṇḍita yati, skilled in logic and grammar, lord of the learning of poetry.

His disciples were three hundred mines of intelligence, having reached the shore of the ocean of science: among them the chief were seventy-two in number, understanding the meaning of the *siddhānta* science, skilled in commentating: of whom the most proficient was *Dēvendra* saiddhāntika. His disciple was *Kaṣadhautā-nandi* munipa; whose disciple, proficient in solar and lunar astronomy, was *Sampūrṇa-chandra* siddhānta-muni. His disciple was *Dāmanandi* munipati; whose eldest son was *S'rīdhara* dēva.

Among his disciples shone *Maladhāri* dēva and *S'rīdhara* dēva. The disciple of the latter was *Māghanandi* munipa, whose disciple was *Guṇachandra* dēva munipa. His colleague was *Mēghachandra*, promoter of the *bharata-śāstra*; whose colleague was *Chandrakīrti*; whose colleague was *Udayachandra* paṇḍita.

*Guṇachandra* vrati's disciple was *Nayakīrti* munindra, of the *Koṇḍakundānvaya*, the *Dēsi* gaṇa and the *Pustaka gachcha* (praised at length). His colleague was *Māṇikyā-nandi* munipa, the son of *Guṇachandra* dēva.

In the *S'aka* year reckoned as holes, nine, sky and moon (1099), the year *Durmukhi*, on the 14th of the bright fortnight of *Vaiśākha*, Saturday, when one and a half watch of the forenoon had passed, *Nayakīrti* dēva munipa went to *svarga*.

(West face.)

Praise of *Nayakīrti*, here called the son of *Guṇachandra*: he was guru to *Iruṅgōla*.

His disciple was *Mēghachandra* vrati; whose colleague was *Maladhāri* svāmi, resident of *Anṇi-taṭāka*; whose colleague was *S'rīdhara* dēva, skilled in mantras and medicine; whose colleague was *Dāmanandi* traividya muni; whose colleague was *Bhānukīrti* munipa, friend of the feet of *Nayakīrti*; whose colleague was *Bālachandra* munipa.

(North face.)

Praise of *Mēghachandra*; of *Māghanandi* munipa; and *Prabhāchandra* muni; whose colleague was *Padmanandi* muni; whose colleague was *Nēmichandra* munipa.

The head of the treasury, chief of all the ministers, famed through the world was *śrī Iṭulla*, friend of the two lotus feet of *Nayakīrti* dēva. The head of the accountants, a chief minister, a treasury of all learning, bestowing gifts on the four castes, was *Nīla*.<sup>10</sup>

<sup>8</sup> Corresponds, as far as *S'rīdhara*, with the first part of No. 43, which is 54 years older.

<sup>9</sup> See No. 40, n. 3.

<sup>10</sup> So in the original, but this would seem to be a mistake for *Nāga*.



His deity Jinapa, his guru *Nayakīrtti yōgi*, his mother *Jōgāmbā*, his father *Bamma-Dēva*, his son *Mallinātha* the chief of *Kāmalatā-sutā-pura*, was *Nāga-Dēva*, whose wife was *Chāṇḍāmbikā*.

The excellent minister *Nāga-Dēva* erected in memory of the famous yōgi *Nayakīrtti*, whose two lotus feet he served, a tomb to endure as long as sun, moon and stars continue.

43

(Date A.D. 1123.—Size 6' 6" × 1' 5".)

(East face.)<sup>1</sup>

(Abstract) :—Praise of *Nābhēya-nātha* and the other tirthaṅkaras ending with *Mahāvīra*. Praise of *Gautama*; in whose line, in the Nandi gaṇa, arose *Padmānandi*, who had for his second name the word *āchāryya* following after *Koṇḍakunda*. (Then) there was *Umāsvāti* munīśvara, who had the name *āchāryya* following after the word *Griddhra-piṇchchha*: in that line no other was equal to him in his time in understanding the *pādārththa*.<sup>2</sup> His disciple was *Balāka-piṇchchha*, whose disciple was *Guṇanandi* paṇḍita yati, skilled in logic and grammar, lord of the learning of poetry.

His disciples were three hundred mines of intelligence, having reached the shore of the ocean of science: among them the chief were seventy-two in number, understanding the meaning of the siddhānta science, skilled in commentating: of whom the most proficient was *Dēvēndra* saiddhāntika.

(South face.)

His disciple was *Kalāhṇuta-nandi* munipa, whose disciple, proficient in solar and lunar astronomy, was *Sampūrṇa-chandra* siddhānta-muni. His disciple was *Dāmananli* munipati, whose eldest son was *S'rīdhara* dēva.

By *Maladhāri* dēva was the Jinēndra śāsana formerly promoted; and now by *Chandrakīrtti* bhāṭṭāraka. His disciple was *Divākara-nandi* (praised through several verses).

(West face.)

His disciple was *Gaṇḍarvimukta* dēva *Maladhāri* munīndra (his praises); whose disciple was *S'ubhachandra* dēva (his praises).

(North face.)

The chief disciple of the famous *Maladhāri* dēva, alas! alas! the great yati *S'ubhachandra* dēva went to svarga.

In the S'aka year reckoned as arrows, oceans, sky and moon (1045), the year S'ōbhakṛit, in the second S'rāvāṇa<sup>3</sup> month, on the 10th of the bright fortnight, Friday, *S'ubhachandra* dēva went to heaven.

His lay disciple, lifter up of the kingdom of the *Poysaḷa* Mahārāja *Vishṇu-varddhana*, the great minister and daṇḍanāyaka *Gaṅga Rāja*, in memory of his guru *S'ubhachandra* siddhānta dēva, of the śrī-Mūla-saṅgha, the Dēśi-gaṇa, and *Pustaka-gachchha*, erected his tomb and consecrated it with great ceremony and the bestowal of gifts.

His sister-in-law (*attige*) was (also) a lay disciple of *S'ubhachandra* siddhānta dēva; and she, *Jakhaṇḍbe* (by name), daily engaged in the worship of Jina, had no equal.

*Prabhāchandra* siddhānta dēva's lay disciple Heggade *Marddimayya* wrote this; and *Varddhamānā-chāri* engraved it.

<sup>1</sup> The first part of No. 42 corresponds with this, as far as S'rīdhara.

<sup>2</sup> See No. 40, n. 3.

<sup>3</sup> māse punas' S'rāvāṇe.





(Date A.D. 1121.—Size 6' 6" × 1' 7".)

(Abstract) :—His father being *Māra*, his mother *Mākaṇabbe*, how fortunate was *Ēchaṃ*, a Brahman, of the Kaundinya gôtra.

His god being Jinêśvara, his guru *Kanakanandi* muni, his protector the king (? Kāma) *Poysaḷa*, (or *Poysaḷa*, the desire of kings) who can undertake his praise ?

His wife was *Pôchikabbe*, the mother of *Gaṅga Rāja*.

This celebrated *Pôchāmbike*, having erected many chaityālayas in *Beḷuguḷa* and many other tīrthas, and presented large gifts to them; forsaking household and the life of a woman, thinking on the verse "*Namô Vīta-rāgāya*," she by means of the *sallēkhana* triumphed over the troubles of this present time, and with ease took hold on the seat of the gods.

In the S'aka year 1043, the year S'ârvari, the 5th of the bright fortnight of Āshāḍha, Monday, taking the vow of a sannyāsi, lying only on one side, repeating the five words (or phrases) <sup>4</sup>, she attained to the world of gods.

The son of that mother of the world; entitled to the five great drums; lord over the great feudatories; victor over the fear of his enemies; purifier of his gôtra; friend of the wise; a moon in raising the waters of the ocean of the good Jaina dharma; a jewel mine of good qualities; delighting in gifts of food, shelter, medicine and learning; rejoicing the hearts of the blessed; the full vessel for the coronation-anointing of the *Poysaḷa* rāja *Vishṇu-varḍdhana*; a foundation-pillar for the palace of merit; punisher of those who break their word; driver out of the enemy; a mill stone to traitors; possessed of these and many other titles :—the auspicious great minister and daṇḍanāyaka *Gaṅga Rāja*, on his mother *Pôchala Dēvi* ascending to the skies, raised a tomb to her memory, and caused it to be set up and consecrated with great gifts and sacred ceremonies.

Perggaḍe *Bāva Rāja*, a lay disciple of Prabhāchandra siddhānta dēva, wrote this, and Varḍdhamaṇāchāri, son of Hoysaḷāchāri, engraved it.

(Date A.D. 1117.<sup>5</sup> —Size 6' × 2' 2".)

(After praise of the Jina śāsana, proceeds)—While, entitled to the five great drums, the mahā-maṇḍalêśvara, lord of the city of Dvārāvati, sun in the sky of the Yādava kula, a perfect head-jewel, champion over the Malapas, adorned with these and many other titles, the mahā-maṇḍalêśvara, Tribhuvana-malla, the capturer of Talakāḍu, the strong-armed *Vīra-Gaṅga Vishṇu-varḍdhana Hoysaḷa Dēva*'s victorious kingdom was increasing, to continue as long as sun, moon and stars :—

The dweller at his lotus feet,—*Ēchaṃ* (with genealogy as given in 44) and his wife *Pôchikabbe* had a son. As the thunderbolt to the thunderer (Indra), as the plough to the plough-bearer (Bala Rāma), as the discus to the discus-bearer (Vishṇu), as the śakti to the śakti-bearer (Rudra), as the bow Gāṇḍīva to the owner of Gāṇḍīva (Arjuna), even so, devoted to the affairs of king *Vishṇu*, was he—*Gaṅga*, whose rising fame was like the waves of the Ganges: how by such as us can he be praised.

This auspicious great minister and daṇḍanāyaka, a mill-stone to traitors, *Gaṅga Rāja*, when the army of the *Chāḷukya* emperor *Tribhuvana-Malla Permmāḍi-Dēva*, including twelve tributary chiefs, was left in camp at *Kaṇṇegāla*; (saying) Let go! and springing on to his horse, caring not for its being a fight by night, went with speed and with the sword in his arm carried terror into the panic-stricken army.

<sup>4</sup> These are—*Namô Arahanānaṃ : namô siddhānaṃ : namô ārya-  
mānaṃ : namô ovajjhānaṃ : namô lōe sabba sāhānaṃ.*

<sup>5</sup> This date is determined by No. 59.



Thus, as if it were a sport, having defeated all the feudatories, he brought the whole collection of their stores and vehicles and presented them to his own lord; who, saying 'I am delighted, delighted, with the prowess of your own arm; Ask (what you will)'—

Having gained supreme favour, he asked not at all for kingdom or wealth, but, his mind fixed on the worship of Arhad, he asked for *Parama*.<sup>6</sup>

And having so asked—

He presented it for the worship of the Jinâlaya which his mother Pôchala-dêvi had made and the Jinâlaya which his wife Lakshmi-dêvi had made.

Of the Ârhata samaya, which was from the beginning, the Mûla-saṅgha, and the Koṇḍakundân-vaya, of the Dêśiga gaṇa and Pustaka-gachchha, was *Kukkutâsana Maladhâri* dêva; whose famous disciple was *S'ubhachandra* siddhânta dêva; whose lay disciple was *Gaṅga* chamûpati.

The basadis of Gaṅgavâḍi, however many there were, he restored; for the Gommaṭa dêva of Gaṅgavâḍi he had the cloisters round made; driving out the *Tigulas*<sup>7</sup> from Gaṅgavâḍi, he caused *Vîra-Gaṅga* to stand upright:—*Gaṅga Râja*, a hundred times more fortunate than that former Râja of the Gaṅgas.

#### 46

(Date A.D. 1113.—Size 5' 4" × 1' 4".)

Fortune to the Jina śāsana.

May he prevail, far from sin, his fame celebrated as that of the milk ocean or the pearl garland, śrî *S'ubhêndu* bratiśa; an ocean to the jewels of good qualities, the friend only of the good, a blossom for the bees the wise, the remover of the trouble of Manmatha.

As from the birth of Lakshmi, moonlight and the tree of plenty, the woman the sea-shore acquired greatness; so, blameless, skilful, of good character, beauty and grace—the danḍanâyakiti *Lakkala dēviti*, on the birth of this lord called *Bûchi Râja*, obtained greatness and acquired fame.

To describe the son of that lady:—

Be it well.—Of a countenance which brought happiness like the sun to the lotuses the faces of the fair ones in the most illustrious abodes in all worlds; of a body like that of the lord of love himself; delighting in bestowal of gifts of food, shelter, medicine and learning; a balm for the sorrows of all the world; adorned with the jewels of all good qualities; his refuge the feet of Jina: such was Bûchana.

As of modesty the country, of virtue the birth-place, of purity the native land, thus do people ever praise him: a moon in unfolding the waterlilies the wise, the famous Bûchi in generosity to others was a new Dadhîchi, in valour which carried terror into the stoutest warriors an Arjuna.

That elder brother (or friend), in the S'aka year 1035, the year Vijaya, the 10th of the bright fortnight of Vaisâkha, Sunday, having severed all associations, expired.

Liberality to be the worthiest of all; courage to be its younger brother; and fortitude its friend; excess of pride to be an enemy; intelligence to be the ornament of the wise; such and all other qualities to be the sole abode of merit; virtue to be the best beloved: thus did Bûchana cause them to be esteemed: what can not the skilful accomplish?

<sup>6</sup> A village to the north-east of S'rîvina Belgola.

<sup>7</sup> A name for Tamil people.



He who in courage had attained to lionhood, in great liberality to the state of a tree of plenty in the earth, in profundity to oceanhood, in grandeur to the state of Mèru : that Bûchana, at his end, with a peaceful mind so much desired by the wise, attained to godhead.

In order to perpetuate the fame of the qualities of Bûcha, as being Manmatha embodied, as the most renowned, as possessed of highest fortune, as having acquired the state of the power of Indra, as the exceeding wise;—the dearly beloved (wife) of the general *Gaiga*, equal to Lakshmî, caused a stone-pillar to be erected.

The earth lost weight, the assembly of the great and the good was without a protector, the lady speech of the present world became distasteful to all ; while thus the minds of the blessed were filled with grief, the unrivalled and renowned Bûchiya reached the world of gods.

The monument of *Bûchana*, lay disciple of S'ubhachandra siddhânta dēva, of the śrī-Mûla-saṅgha, Dêsi-gaṇa and Pustaka-gachcha.

47

(Date A.D. 1115.—Size 5' 4" × 1' 2".)

(South face.)

[The first part is the same as in No. 42, down to *Kaladhanta-nandi* munipa. Then proceeds—]  
(Abstract):—His son was *Madana-saṅkara*. His disciple *Viranandi*, uniting the eloquence of poets and great speakers. Like him was born a munipa, *Gollâchârya* by name.

Written by Perggaḍe *Bhâva Râja*.

(West face.)

The celebrated king *Golla Dêva*, ornament of the race of king *Nâtna-chandira*, from some reason (*kim api kâraṇēna*) became of the line of *Viranandi*. The disciple of *Gollâchârya* was *Traikâlyâ yôgi*, among whose disciples the first was *Abhayanandi*, who overcame *Parî Shah* and others the whole of his enemies.

His disciple, śrî *Sôma Dêva* prabhu, was named *Sakalēndu* munipa, or *Sakalachandra* ; whose disciple was *Mêghachandra* ; whose disciple was *Prabhâchandra*.

(North face.)

Praises of *Mêghachandra*, of the śrī-Mûla-saṅgha and Pustaka-gachcha ; the head of the Dêsi-gaṇa. In siddhânta he was the equal of *Jinavirasēna* ; in the six systems of logic he was *Akalaṅka* ; in all grammar *Pûjyapâda*.

Written by *Bhâva Râja* : engraved by *Gaigâchâri*, lay disciple of S'ubhachandra siddhânta dēva.

(East face.)

Praises of *Mêghachandra*, ending with describing him as a moon to the constellation the *Vṛishabha-gaṇa*.

In the S'aka year 1037, the year Manmatha, the 14th of the bright fortnight of Mârgasîra, under the sign Sagittarius, 6 *ghaṭiges* of the forenoon having passed, śrî-*Mêghachandra* traividya dēva, knowing it was the time of his death, being in the *palyaṅkâsana*, meditating on spirit, attained to the world of gods.



To describe that meditation :—fixing the mind on eternal truth and the essence of spirit was the cause of his leaving (the body): the traividya muni Mēghachandra, a mine of instruction, went to the superior paradise.

His chief disciple, *Prubhāchandra* siddhānta dēva's lay disciple, in memory of the passing away of his guru, in the Kabbappu tīrtha—*Lakshmīmati* daṇḍanāyakiti,

—wife of the supporter of king *Vishṇu-varḍdhana* the Hoysala mahārāja's kingdom, the great minister and daṇḍanāyaka *Gaṅga Rāja*, having caused a monument to be erected by wealthy people with great splendour and consecrated at the time of a fortunate conjunction :

the glory of the penance of that great muni at this monument was as follows :—(praise of *Prabhāchandra*).

Written by *Bhāva Rāja*.

Praise of *Gaṅga* daṇḍanātha, through whose repairing of the ruined Jina temples the *Gaṅgarāḍi* Ninety-six Thousand became a ? Kopana. Praise of *Lakshmīmati*, for her gifts of food, shelter, medicine and instruction.

48

(Date A.D. 1122.—Size 6' 3" × 1' 3".)

(Abstract):—Praise of *S'ubhēndu* vratiśa ; whose lay disciple was *Lakshmale*. No wives in the world were equal to *Lakshmyambike*, the wife of *Gaṅga Rāja*. Her praises.

In the S'aka year 1044, the year Plava, the 11th of the bright fortnight of . . . . ., on Friday, the daṇḍanāyakiti *Lakkavve*, lay disciple of *S'ubhachandra* siddhānta dēva of the śrī-Mūla-saṅgha, Dēśi-gaṇa and Pustaka-gachcha, took the vow of *sannyasana*, and expiring in the tomb, attained to the world of gods.

In her memory the daṇḍanāyaka *Gaṅga Rāja* erected a monument, and consecrated it with great gifts and ceremonies.

49

(Date A.D. 1120.—Size 5' 6" × 1' 2".)

(Abstract):—Praise of *S'ubhēndu* vratiśa : praise of *Lakkala dēviti*, who acquired great fame from the birth of *Būchi Rāja*. Her daughter was *Dēmīyakka*, the wife of *Chāmūṇḍa Setṭi*, who protected the merchants from the rākshasa the Kali age.

By bestowal of gifts of food, shelter, medicine and learning, with her mind fixed on Arhad Dēva, she became a heavenly woman. She was the chief wife among the wives of the merchant *Chāmūṇḍa*, who was beloved by many kings. Only to promote chaityālayas and chaityālaya worship in the world had she descended from svarga ; and having made gifts of food, shelter, medicine and learning, she returned by penance to her own place again.

For her victory over the king of the Kali age, the enemy of merit, a stone pillar (for her) as if a pillar of victory, did *Lakshmī* erect.

The lay disciple of *S'ubhachandra* siddhānta dēva, of the śrī-Mūla-saṅgha, the Dēśiga-gaṇa and Pustaka-gachcha ; in the S'aka year 1042, the year Vikārī, the 11th of the bright fortnight of Phālguna, on Thursday ;—*Dēmīyakka* expired in the manner of a sannyāsi.





(Date A.D. 1146.—Size 6' 8" × 1' 3".)

(East, south and west faces.)

(This part consists of praises of *Mêghachandra*, and is the same as No. 47 down to verse 7 of the west face, except that two extra verses are introduced after verse 7 of the south face, and one verse after verse 1 of the west face. Also, instead of the author mentioned at the bottom of each face in No. 47, at the end of the east face is the statement "written by *Gaṅgaṇṇa*"; and at the end of the south face "written by *Gaṅgaṇṇa*, skilled in writing, a brother to the wives of others".)

(Abstract):—After praises of *Mêghachandra* vrati (as above): his colleague, the son of *Bāla-chandra* muni, was *S'ubhakīrtti* dēva; his praises.

*Gaṅgaṇṇa*'s writing. *Dāsōja*, son of *Vādi Rāmōja*, engraved it.

(North face.)

*Mêghachandra* yōgi's disciple was *Prabhāchandra*; whose colleague was *Viranandi* muni, the son of *Mêghachandra*.

*Prabhāchandra* siddhānta dēva's lay disciple was *Vishṇu-varddhana Vira-Gaṅga Bīṭṭi Dēva*'s senior queen, the crowned queen, *S'āntala Dēvī*. Her mother was *Māchakabbe*, who having bestowed all manner of gifts, expired praising Jina in her heart.

In the S'aka year 1068, the year *Krôdhana*, on the 10th of the bright fortnight of *Āsvīja*, Thursday, under the sign *Sagittarius*, at the 6th ghaṭige of the forenoon, the senior disciple of *Mêghachandra* traividya dēva, of the śrī-Mūla-saṅgha, *Koṇḍakundānvaya*, *Dēsiga-gaṇa* and *Pustaka-gachcha*—*Prabhāchandra* siddhānta dēva went to svarga.

(Date A.D. 1139.—Size 5' 4" × 1' 1".)

(Abstract):—Praises of *Prabhāchandra* dēva. His lay disciple was *Bala-Dēva* daṇḍanāyaka; whose wife was *Bāchikabbe*.

Their sons were *Nāga Dēva* and *Siṅgana*; of whom *Nāga Dēva* was the most distinguished: his wife was *Nāgiyakka*. They had a son *Balla*; whose sister was *Ēchiyakka*.

This *Bala Dēva*, repeating the five words (or phrases)<sup>8</sup>, without pain, keeping a fast until death, in the presence of the royal guru attained to the state of the immortals. In the S'aka year 1061, the year *Siddhārthi*, the 1st of the bright fortnight of *Mārgasīra*, on Monday, he expired in the manner of a sannyāsi at the *Mōringere tīrtha*.

His mother *Nāgiyakka* and (his sister) *Ēchiyakka*, erected a *padāi-sāle* in his memory in *Māligeyahala* in *Kabbappu-nāḍ*; and washing the feet of their guru *Prabhāchandra dēva*, presented with pouring of water the *Āre* tank and a field of one *khaṇḍuga* to the east of it.

<sup>8</sup> See No. 44, n. 4.