CHAPTER V

JAIHISI
CHAPTER - V

JAINISM

The Jaina Digambara monks, who advocated perfect purity and complete adherence to the canonical rules, came to stabilize their position in Karnataka by the beginning of the Christian era. They gradually became the most important sect and maintained their dominance in the field of religion and philosophy, literature, art, architecture from the 5th to the middle of the end of 13th century.

One important change which affected the Jains in Karnataka related to the way of their living. These teachers induced the people to erect monasteries and temples and endow them with rich gifts for proper maintenance. These teachers not only tendered advice on spiritual matters but also on worldly affairs. Free intercourse between the monks and the Jaina householders, and the excessive dependence of the former upon the latter for their livelihood gave prominence to the Jaina laity in the new monastic life.

The rapid growth of Jaina establishments, several sects and monastic orders arose among the Digambara monks. The Jaina Church was divided into various units such as Sangha, gana, gachcha and āvaya. The Yāpanīyas advocated
salvation for women. Besides that they also supported the occult methods in Karnataka.

The absence of the merchant followers of Jainism in Karnataka in the period prior to that of the Hoysalas can possibly be explained by the decline of trade and commerce not only in Karnataka but in the whole of southern India and subsequent decrease in the social and economic status of the merchants. Only when commerce revived from the latter half of the 10th century the commercial class came into prominence in Karnataka. It was easy for them to join Jainism because by this time Jains became more lax in the observance of their monastic conduct and practices. At any rate the number of merchant donors was small in comparison with that of the Kings and Princes.

The Jaina monasteries were donated by the donations of villages by the royal authorities. These villages were transferred into corn-fields and gardens. Besides that the donation of oil mills, houses and custom duties formed another important source of income for the Jaina monasteries in Karnataka.
The Jaina practice of Sallekhana or religious sacrifice through fasting became popular among the Jains. It was not a substitute for sati, as has been supposed by some, but an independent Jaina ritual.

The foregoing pages in this chapter speak of the geographical and chronological distributional pattern of the Jaina basadies, the royal patronage extended, the various rituals, ceremonies, festivals conducted, the different Jaina sangha, gana, gachcha ānvayas prevalent and the various Jaina preceptors and many other aspects of Jainism.
### The Geographical and Chronological Distribution of the Jaina Basadis

<table>
<thead>
<tr>
<th>Place</th>
<th>District</th>
<th>Deity</th>
<th>Period</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Humcha</td>
<td>Shimoga</td>
<td>Pārśvanātha Paśupatī Pacchakūta Basadi</td>
<td>Early Hoysala</td>
</tr>
<tr>
<td>2. Angadī</td>
<td>Chikkanagalur</td>
<td>Vasantaśa</td>
<td>10th C.A.D.</td>
</tr>
<tr>
<td>3. Hatna</td>
<td>&quot;</td>
<td>Makara Jinaśa</td>
<td>Vinayāditya</td>
</tr>
<tr>
<td>4. Assudinād</td>
<td>&quot;</td>
<td>Śaṅkinātha Makara Jinaśa</td>
<td>1078 A.D.</td>
</tr>
<tr>
<td>5. Mattāvara</td>
<td>&quot;</td>
<td>Pārśvanātha</td>
<td>Vinayāditya</td>
</tr>
<tr>
<td>6. Tolalu</td>
<td>Hūrana</td>
<td>Basadi</td>
<td>Ballāla II</td>
</tr>
<tr>
<td>7. Chikka Hanasoge</td>
<td>Mysore</td>
<td>Śaṁtinātha Chandranātha Nēminātha</td>
<td>11th A.D.</td>
</tr>
<tr>
<td>Place</td>
<td>District</td>
<td>Deity</td>
<td>Period</td>
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<td>------------</td>
</tr>
<tr>
<td>8. Sravana Belgola</td>
<td>Hassan</td>
<td>Terina Basadi</td>
<td>1123 A.D.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Aregal Basadi</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Eradukatte Basadi</td>
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<td></td>
<td></td>
<td>Kattale Basadi</td>
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<td></td>
<td>Sasa Basadi</td>
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<td></td>
<td>Savatigandhavarma Basadi</td>
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<td></td>
<td></td>
<td>Parsvanatha Basadi</td>
<td>1175 A.D.</td>
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<tr>
<td></td>
<td></td>
<td>Bhadera Basadi</td>
<td>1175 A.D.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Akkana Basadi</td>
<td></td>
</tr>
<tr>
<td>9. Grama</td>
<td></td>
<td>Sahtinatha</td>
<td>Santaledeva</td>
</tr>
<tr>
<td>10. Halebidu</td>
<td>Hassan</td>
<td>Parsvanatha</td>
<td>1123 A.D.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Santinatha</td>
<td>1196 A.D.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Adinatha</td>
<td>1196 A.D.</td>
</tr>
<tr>
<td>11. Kambadalhalli</td>
<td>Mandya</td>
<td>Penchakuta Basadi</td>
<td>1130 A.D.</td>
</tr>
<tr>
<td>12. Talavanapura</td>
<td>Mysore</td>
<td>Basadi</td>
<td>Vishnuvardhana</td>
</tr>
<tr>
<td>13. Chalya</td>
<td>Hassan</td>
<td>Hoysala Jinalaya</td>
<td></td>
</tr>
<tr>
<td>14. Hosaholalu</td>
<td></td>
<td>Parsvanatha</td>
<td></td>
</tr>
<tr>
<td>15. Runacuru</td>
<td>Mysore</td>
<td>Basadi</td>
<td></td>
</tr>
<tr>
<td>16. Kumarabidu</td>
<td></td>
<td>Virakongalva Jinalaya</td>
<td></td>
</tr>
<tr>
<td>17. Sravananghalli</td>
<td></td>
<td>Basadi</td>
<td></td>
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<tr>
<td>Place</td>
<td>District</td>
<td>Deity</td>
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<td>Araluguppe</td>
<td>Tumkur</td>
<td>Basadi</td>
<td>Vishnuvardhana</td>
</tr>
<tr>
<td>Bastihalli</td>
<td>Hassan</td>
<td>Minathaka, Parsvanatha, Santinatha</td>
<td></td>
</tr>
<tr>
<td>Sindagere</td>
<td>Chikkamagalur</td>
<td>Basadi</td>
<td></td>
</tr>
<tr>
<td>Nantiyuru</td>
<td></td>
<td>Chityalaya</td>
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<td>Kastarajapura</td>
<td>Hassan</td>
<td>Padmanabha</td>
<td></td>
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<tr>
<td>Bekka</td>
<td></td>
<td>Parsvanatha</td>
<td></td>
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<tr>
<td>Heggere</td>
<td>Chitradurga</td>
<td>Parsvanatha</td>
<td>Narasimha-I</td>
</tr>
<tr>
<td>Hkeleyur</td>
<td>Chikkamagalur</td>
<td>Basadi</td>
<td></td>
</tr>
<tr>
<td>Santigrama</td>
<td>Mysore</td>
<td>Adinatha</td>
<td>Narasimha</td>
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<tr>
<td>Markuli</td>
<td>Hassan</td>
<td>Parsvanatha</td>
<td>1173 A.D.</td>
</tr>
<tr>
<td>Nagamangaola</td>
<td>Mandya</td>
<td>Parsvanatha</td>
<td>Narasimha I</td>
</tr>
<tr>
<td>Chikkamagadi</td>
<td>Shimoga</td>
<td>Basadi</td>
<td>Ballala II</td>
</tr>
<tr>
<td>Holalkere</td>
<td>Chitradurga</td>
<td>Santinatha</td>
<td></td>
</tr>
<tr>
<td>Place</td>
<td>District</td>
<td>Deity</td>
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<td>---------------</td>
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<tr>
<td>Arasikere</td>
<td>Hassan</td>
<td>Sahasrakūta</td>
<td>Ballāla II</td>
</tr>
<tr>
<td>Kulagāna</td>
<td>Mysore</td>
<td>Basadi</td>
<td></td>
</tr>
<tr>
<td>Tuppūru</td>
<td></td>
<td>Bitti Jinalaya</td>
<td></td>
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<tr>
<td>Sittūru</td>
<td>Chitradurga</td>
<td>Pārāvanātha</td>
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<tr>
<td>Bandur</td>
<td>Hassan</td>
<td>Pārāvanātha</td>
<td></td>
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<tr>
<td>Kumbenahalli</td>
<td></td>
<td>Moll Jinalaya</td>
<td></td>
</tr>
<tr>
<td>Bandanike</td>
<td>Shimogga</td>
<td>Basadi</td>
<td></td>
</tr>
<tr>
<td>Honakere</td>
<td>Mandya</td>
<td>Śrīkoranada</td>
<td></td>
</tr>
<tr>
<td>Zalasāpura</td>
<td>Chikkamagalur</td>
<td>Vīra-ballāla Jinalaya</td>
<td></td>
</tr>
<tr>
<td>Salasūr</td>
<td>Mysore</td>
<td>Basadi</td>
<td>Sarasārha II</td>
</tr>
<tr>
<td>Kogali</td>
<td>Bellary</td>
<td>Chennas Pārāvanātha</td>
<td>Nanamāṭhspura</td>
</tr>
<tr>
<td>Place</td>
<td>District</td>
<td>Deity</td>
<td>Period</td>
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<tr>
<td>hole-ālūr</td>
<td>Mysore</td>
<td>Chandranātha</td>
<td>Nārasimha III</td>
</tr>
<tr>
<td>chāmaraja-nagar</td>
<td></td>
<td>Pārvanātha</td>
<td></td>
</tr>
<tr>
<td>honkunda</td>
<td>Hassan</td>
<td>Basadi</td>
<td></td>
</tr>
<tr>
<td>kondali</td>
<td></td>
<td>Basadi</td>
<td></td>
</tr>
<tr>
<td>kolūkama</td>
<td></td>
<td>Basadi</td>
<td></td>
</tr>
<tr>
<td>kittūru</td>
<td>Manga</td>
<td>Śāntiśvara</td>
<td></td>
</tr>
</tbody>
</table>
The geographical and the chronological list of the Jaina basadies in the area and period under consideration varies from place to place and time to time. The early rulers as they were the feudatories of the Chalukyas of Kalyana had no authority to make grants on their own to the Basadies. Thus we see a lesser number of grants made to them. It is only during the reign of Siddidwya or Vishnuvardhana then well known, Jaina centre Sravana Belgola attains greater importance and a good number of the Jaina basadies were constructed by Santaladevi the chief queen of Vishnuvardhana and Gangaraja the general under Vishnuvardhana. Santaladevi also built the Santinatha basadi at Grana. She remained Jaina till the end of her life. Her mother Machikkabbe Jaina and father Marasinga heegade a Shaiva Vishnuvardhana her husband was first a Jaina and later on become Vaishnava. Thus her life is an example for the protector of the four creeds and she is entitled as Chatur samaya samadharana". Hariyabbarasi or Hariyale built the Chaityalaya at Hanti.

The Parsvanatha basadi was constructed by general Boppadeva the son of Gougaraja in the memory of his father and king Vishnuvardhana named the god as Vijaya Parsvanatha. The other basadies that belong to the reign of Vishnuvardhana are at Kambada halli, Panchakuta basadi, Chalys; (Hoysala Jinalaya) Hosaholalu, (Parsvanatha) Sravanaahalli, (Virakongalva, Jinalaya) Bastihalli, (Adinatha), Parsvanatha and Santinatha.
The reign of Narasimha I saw a few Jainabasadies and many Vaishnava temples. The Pārvānātha Basadi at Heggere, Ādinātha at Sāligrama, and Pārvānātha at Kāramangala belong to his period.

The reign of Ballāla II was again a epoch making one in the construction activities. His patronage to the Jain is clearly seen in the construction of good number of Jaina basadies. The basadies that belong to his period are santinatha at Holalkere, Shagrakuta Jinaēya at Arasikere, Bitti Jinaēya at Tuppūru, Pārvānātha at Kittūru and Bandur, Mallijinaēya at Kumbeshalli, Śantiēvara at Bandanike, Śrīkarnada Diva Ballaḷa II. The Kālāmukhas rose to a high status by the royal patronage and later on the Kūṭāmukha sīva mathas were merged into the Vīraśaiva mathas. The grants were made to the basadies at Honkunda kondali, Kolumā and Kittūru.

The Royal Patronage Received by Jainism:

The very foundation of the Hoysala dynasty is assigned to a Jaina teacher, who according to an inscription was Suddatta\(^1\), while another name for him was Varāhamāna Munindra\(^2\). All the Hoysala records call Saṅga as their Progenitor and a devout Jaina. As earlier stated, on certain occasions he went to worship at the temple of
Vasentika dévi who is none other than Padmāvati yakshi, his family deity, at Sosevūr. After worship he was listening to the instructions given by his guru; then a fierce tiger jumped out of forest and flared at them with rage. Then the guru ordered Sala to kill the tiger with his rod and so Sala did. Then Sala adopted the name Poysala to the dynasty which he found by the blessings of his guru. It is probable that the Hoysalas and matrimonial alliances with the Ganges who were devout Jains and Jainism attained its golden age under them, must have prompted the Hoysalas to extend their active patronage to the religion of Mahāvira.

That Vinayāditya II was also a great patron of Jainism is inferred from an inscription of later date which says "he made a number of tanks, temples, Jaina basadis, number of nadus and villages, and villages, and further continues, the pits dug for bricks became tanks, the great mountains eauared for stone became level with the ground, the roads by which the mortar carts passed became ravines thus he erected the Jaina temples". Another epigraph says he built the basadi at Mēttavara for the convenience of the people and richly endowed it.

Ereyanga, the next successor was also a devout Jaina. He made a grant to Rachanhalla for the celebrated Gōpanandi Pandita Deva of the Kondakundānvaya of the
Primula sanigha and Devangana for the repairs of the basadis of the Kabappu tirtha of Belgola for the divine worship and for gifts of food, and for vessels and clothes.

Ballāla I's period was very short. He married the three daughters of Mariyāna - Dandamāyaka, a devout Jain. Mariyāna associated with the merchants of Belagol-pattana set up the Jain image in the basadi at Hatma.

The reign of Bittidēva or Vishnuvardhana holds a special place in the religious history of the Hoysalas. His chief queen Sāntalādevī is described as a "crescent jewels of perfect faith of Jainism", and a rampart to the Jain faith. Her father Mārasinga and mother Bāchikabbe were devout Saiva and Jain by faith respectively. Her preceptor was Prabhāchandra Siddhānta-deva, the disciple of Mēghachandra Trividya-deva who belonged to the Pustakagachha of Deśiya gana of the Mulīla-megha. According to a record of 1123 A.D. she granted free from all taxes the village Kottenaavile to her preceptor. She also built a tank Vilasamakatta and granted it to Savatigandhavārana basti at Belgola. Again by obtaining Kolugas of wet land from the king granted it to the Savatigandhavārana Basadi. She also erected the Sāntiśēva Gāndhavārana basadi at Belgola. She, richly endowed it and presented it to her preceptor.
Vishnuvardhana also extended the royal patronage to Jainism. There were seven hundred temples in his capital dedicated to Jainism. According to tradition, Rāmānuja, in the course of his visit to Vaishnavaite shrines in the north and south India, visited Mysore, met Bīḍḍidaṇa at Tonnur and converted him to Śrīvaishnavism. After his conversion he assumed the name of Vishnuvardhana. At Tonnur, Rāmānuja defeated the Jains in a great controversy and confiscated their grants and destroyed their temples and with their materials built the Mōtitalāb or the lake of pearls. He also mutilated the statue of Gommatā so as to ruin it as an object of worship. It is very difficult to believe that such things happened in an age of toleration. As regards the mutilation story there remains no injury on the fore-finger of Gommatā's left hand. These stories are told to highlight the change of king's religion (i.e. from Jainism to Śrīvaishnavism) was in some degree brought about by the refusal of his Jaina guru to take food from him by reason of the mutilation in the shape of the loss of one of his fingers.

On the contrary, there is no evidence to show that he prosecuted the Jains after his conversion. For, his beloved queen, Sāntala dēvi, continued to make grants to
Jains with his permission. Most of his prominent generals were Jains in whom he reposed full confidence and they continued to make grants generously to Jainism. Gangarāja achieved victory for his master against Chālukya Vikramādiṭya VI. Gangarāja obtained a village Barana as a gift from the king and granted the same to the Jaina temple named after his mother and his wife, Pāchala-Dēvi and Laksāmi respectively. Gangarāja obtained a village Pāchala as a gift from the king and granted the same to the Jaina temple named after his mother and his wife, Pāchala-Dēvi and Laksāmi respectively. After conquering Talakad and other Chōla countries, Gangarāja received Gōwindavādī as a gift from the king and granted it for the worship of Gommatadevā. He further constructed the enclosure around the statue of Gommatadevā. It can be gleaned from the inscriptions that the Ganga country was filled with Jaina shrines all over. They were destroyed by the Chōlas during their stay here. After conquering the Ganga country, Gangarāja restored all the Jaina temples. He also built the Indra Kūlā gṛihā also called Sāsana Basāḍī at Belgola and the Kattale basāḍī for his mother Pāchavve. He also set up the epītaphs for his mother, his wife, Laksāmiṇati, who died by Sallekhana and for his teacher Subhacandra. Mariyāne, Bharata, Punina, Boppa, Viṃśu or Bittiyanna were the other Jaina generals of Viṃśuvardhana. Bharata erected the two images of Bharata and Bāhubalī at Sravāna Belgola. He also put up the happalīge or railing of the hall near those images as also the hall around the
statue of Gomateśvara and the grand flight of steps. He also built eighty new basadis and renovated two hundred of them at Gangavadi. General Bittiyanna built Vishnuvardhana Jainālāya after his successful expeditions to Kongu and the King made grants for it.

That Vishnuvardhana was not enemical to Jaina faith becomes further evident from the facts of his devotion to Śrīpāda Trividyaśāvēva and his building of a Jaina abode at Chalya and making appropriate grants for the repair of Jaina temples as well as Jaina saints. General Boppa built the Pārvavānāthā basadi at Dōrasamudra in memory of Gaṅgarāja and named it Drūhagharatā Jainālāya "After the consecration of this Drūhagharatā Jainālāya, when the priests took the consecrated food to Vishnuvardhanadēva at Bankāpura, at that time king having defeated and slain Maśena, and seized the whole of his empire, and to Lakṣhmi-mahādevī, a son having been born, with the qualities of Basāratha and Mānuṣa. Vishnuvardhana thus having filled with joy an account of both this victory and the birth of a son, seeing the priests had brought the sandal water and consecrated food after the consecration of the God Pārśva, he ordered them to approach and raising to meet them with joined hands to his fore-head, and took the sandal water and consecrated food saying, "By merit of the consecration of this God, I have obtained both
victory and the birth of a son, and have been filled with joy. He therefore gave the God the name of Vijaya Pārēva and to his son the name of Vijaya Narasimha deva.

For the prosperity of his son and for promotion of Universal peace he made a grant of Jīvagal in Āsandinād and various other grants to provide for the ceremonies and anointing at the three seasons of the God Vijaya Pārēva and the twenty-four Tīrthāṃkaras for the repair of their basadi and the food of the ascetics.

Hayavadana Rao says in the Mysore Gazetteer his change of faith did not mean any want of patronage in favour of the Jains, with whose teachers he seems to have kept close contact. He was not merely tolerant; he was active in helping them to flourish.

Narasimha I was also tolerant towards Jainism. General Bulla, was a promoter of Jainism, gladly caused to be constructed the Jaina temple as in Gommatapura. The temple which he built looked like a charming ornament. He also built two large Jaina dwellings at the sides, and a mansion with door ways resplendent with various elegant ornaments of foliage and figure, the matchless temple of Chaturvimsati, Tīrthāṃkaras which resembled a mass of
religious merit. Hulla is also praised in the inscription as delighted in the restorations of Jaina temples, in assemblies for Jaina worships in gifts to groups of Jaina ascetics, in devotion to the praise of Jaina's feet and in hearing holy puranas of Jina. King Narasimha visited the Jaina Gomnata and Narévanatha, as also the shrine of Chaturvimsati villages and granted for them Savanêru, Bekka and Keggere.

Sámantha Guli Báchidéva in Marugére Nág, in Kaidala built many temples, Basadis and Vishnu grihas and tanks during the reign of Narasimha. Máchiyakka built a Jaina mandira and a tank called Padmavatigere. Govidéva built Channaparéva basadi at Heggere in memory of his wife Mahādevi Bayakiti.

The Jaina teachers Vādïbhasimba Tārkika-Chekravarti Supula Traividya Deva, Kérissetti, Kamisetttî and Bhārati Setti, all of them together with the merchants from all countries and cities caused to be erected a fine Jaina temple of God Abhinave Santinâtha Deva called the Nāgara Jainalaya at Dōrasamudra, during the reign of Ballalâ II, after seeing the eight fold worship and the free distribution of food to the ascetics in the temple of God Sántinâtha. He made the gift of villages Muchandi and Kâdahalli in Gummaha vritti in Mayasenâdu to Vijranandi Siddhâarti Deva for the service of offering eight fold worship of God and for repairs of the temple and free gifts of food to ascetics.
Narasimha III gave grant of Kakanigere and other villages like Napleranag, Karakurnge, Behiyarinage, Devadilige, Patrapavulakke, Devara Srikaryaakke, Tuppa, Dhupa, Gandha, Kappura and Paanchaparvakke of the god Santinatha.

Sambhudeva and others made a gift of land situated in the Mattiyakere, after purchase from Chandrprabhadeva the disciple of Nayakirti and gave it for the worship and offerings to Kommatadeva and the 24 Tirthankaras when Narasimha III was ruling from Dorasamudra.

Nalprabhu Devisetti, Echapdiv and others gave 1 gadyana as akshaya bhandara for the God Koglliya tirthada Chennapareva deva's mitya abhisheka when Ramaatha was ruling.

A memorial was erected by Mahajanara at Malebid for the Jaina gurus Vardhamana Maladharidева of Dravila and Mandi Sangha of that place when Hoysala Ballala III was ruling.

Thus Jainism had it strong hold in this region during the Hoysala period and was patronised by the members of the royal family and laymen.

The Various Samskaras, Duties, Festivals and other Religious Observations of the Jains as Listed in the Literary works and the Inscriptions:

The Samskaras performed according to the Jains during the life time of a Jina or an individual of a Jina or an individual are as follows:
Garbhāvantaraṇa:

It was to be performed by Indra the Lord of Airāvata. Āchārya in his Vardhamāna Purāṇa says that Devaraṇa came to the earth with his consort Indrāṇi and made oblations to king and queen and made pradakṣihāna 3 times. He performed the Garbhāvatarana first amongst the Kalyāna-ypuṭa. It was done for the Jina who was in the womb of his mother.

Jananābhiṣeka:

This Sannākara was to be performed after the birth of a child. Again Devaraṇa came with his consort Śaṅchi. He ordered Śachi to bring the Jina child out of the Prasūtika grha. She likewise brought him out by replacing a maya child there and making pradakṣihāna three times. Devaraṇa looked at the child with his thousand eyes and placed him on his lap. Śeññendra held the Umbrella in his hands. Sanatkumāra and Devaraṇas of Mahendrakalpa flew the fans with all the parivāra the procession reached the Mandara mountain. They placed the Jinaśeu on Pāṇḍukāśila and performed the Jananābhiṣeka ceremony for the child.
Pariníṣkramana:

It is performed when a Jaina takes up the Sanyāsa. Achanna described it as follows. When Mahāvīra attained his youth he wanted to take to panam. Devendra came down with his Parivāra to perform this Saṃskāra. A palanquin was created by the gods for the travel of Mahāvīra. All the kings followed him up to seven feet and gandharvas further up to seven feet, and all the gods followed further up to seven steps. Then the devas took up the Palanquin through the sky to the garden Mathandisa. There was a boulder of Spatika. On Margasira Suddha Ṛṣāmi Uttarā Nekhatra afternoon he took up the oath, by meditating 'Siddhatnamah'. He also took out all his hairs. Devendra took all the hairs in a golden pan and disposed of them in the Keirasāgara. Devendra then performed the Parinīṣkramana Kalyāṇa with his Parivāra.

Kevala Jñānodaya (Chaturtha Kalyāṇa):

It was performed by Devendra when Mahāvīra attained the Kevala Jhāna at Trā-nilāhakapura under the Sālmala tree. He attained Kevala Jhāna on Vaiśākha Suddha Ṛṣāmi hasta Nekhatra. Devendra came down with Indrāmi to perform Chaturtha Kalyāṇa.
Moksa Kalyana or Parinirvana:

Mahavira came to know that his life span was only for three years, eight months and fifteen days. He came to Pavapura. There was the garden, where he stood up in the pratimayoga and attained Jina-pada on Kartika Suddha Chaturdaei. On this day Devendra again came down to perform this ceremony. This day is celebrated by burning lamps.

The Duties of the Jains:

The Jaina Sangha includes the muni, ariyika, aavaka and Sravika. The first two of them denotes the male and female ascetics. The last two male and female householders. Sravakas and Sravikas later on take up the life of the munis. It is very difficult for the muni and ariyika to lead their life without the support of the householders. In the following pages a brief account of the life and duties of the householders is provided.

There are three types of Sravakas (1) Pakshika is the Sravaka who strictly abandones tyaga (2) Naishthi is the one who follows strictly the rules away from atichara (3) Sadhaka is the one who is always engaged in his atmasadhana by completing all his worldly duties.
I. The duties of पक्षीक श्रवका:

The पक्षीक श्रवका strictly follow ahimsa, satya, शैल्य, brahmacharya, aparigraha, and not tasting of the madya, mamsa and madhu. He should not harm any of the living beings, always speak the truth, not steal the things which belonged to others and devote it to others, not take up any intercourse with a lady who is not his own wife, not touch a lady, son, money precious things which is not his own. By strictly following all these deeds a पक्षीक साधका can attain happiness here and also in the next world.

II. The duties of a नैष्ठिक श्रवका:

There are eleven types of नैष्ठिक श्रवकास. They are as follows:

1. दर्शनिका:

He also strictly follows the duties of पक्षीक श्रवका. He earns money by the right means to lead his life. He never touches the madya, mamsa and sells them to others. He never takes his food after the sunset and sunrise. He begets the children in order to continue the family trends.
2. **Vratika:**

The Srañvaka does not think of more enjoyments in his life and maintains equilibrium of mind by performing certain vratas. He never crosses the limits in the earning of his livelihood. He never strictly adhere himself to travel in his own country. He never troubles any of the living beings without any reason. He goes to a lonely place both in the morning and evening and spends at least a part of his day in meditation. He takes up fasting on the asthami and Chaturdasi of every month in order to balance his body from the food. He imposes limits in the use of luxuries such as flowers, clothes, etc. He offers food to the ascetics.

3. **Samavikli:**

He is a Srañvaka who at least meditates thrice a day in the lonely places in order to have a control over the tongue and mind.

4. **Prakashopavasi:**

He is a Srañvaka who takes up fasts on the asthami and Chaturdasi days.

5. **Samachitavrata:**

He has control over the living beings and his own pañcchendriyas.

6. **Dvayaathaunavrata:**

He is a Srañvaka who never thinks of intercourse in the day time even with his own wife.
7. **Bramachāri**

He is a Śrāvaka who never has intercourse with a lady. He is almost compared to an ascetic.

8. **Aramatavirata**

Is a Śrāvaka who has passed all the above said stages in his life and gives suggestions to his sons wherever necessary.

9. **Parigravirata**

He is the owner of his earned property. He is not yet free from his household duties. He slowly transforms his responsibilities to his sons and gives suggestions only if it is required and necessary.

10. **Anumatiavirata**

In this stage a Śrāvaka never bothers about the household affairs and spends most of his time in the basadie and takes food just to maintain his body. He studies the religious works there and prepares his mind to still further spiritual levels.

11. **Uddhishtavirata**

His life is almost similar to that of Sanyāsi. He begs his food from house to house, spends most of his time with his guru by reading and meditating the religious works.
12. **Sadhaka Sravaka**

Sadhaka sravaka is one who does not keep any affection over his body and by rejecting food concentrates his mind on Jina. His acts are termed Samāchimaranā vrata or Sallēkhana.

Thus a Jaina Sravaka ends his life according to the rules laid down and enters death peacefully.

**The Life of the Ascetic**

There are twenty-eight basic duties to be performed by a Jaina ascetic. They are given below. The five mahāvrataś; the five samitis; control over the panchendriyas; performing the six basic duties which are most essential; not to take bath, brush teeth, not to lie down on the floor, take food only once in a standing position; be naked and lastly shave his head. Each Jaina ascetic follows them strictly. He blesses the one who bows to him. He goes once in a day to the house of the Sravakas to beg his food. He keeps a fan made of the feathers of peacock. He always sweeps the floor on which he stands or sits with the fan. He should be always away from the ladies. He should wake up early in morning. After that he finishes his morning ablutions and starts studying the Jaina works. Then he meditates on Jina and enters Kayotsarga position. In this stage of dhyana...
he concentrates his mind on pranavayu of his body and ultimately on Jina. Then he worships Jina, gurus, and Acharyas. Again he sits for study. Then when it is time to have food he goes to the houses of the Sravakas. After his food is over, he again starts meditating on the works he has done from early morning till that hour. Again starts studying and ends his day when it is nearing the sunset. He again repents on the bad work he has done and reports it to his teacher. Again by worshipping the Jina he studies till it is midnight. Such in brief is the daily routine of a Jaina ascetic.

Jaina Parvas:

Parva means festival. A festival is celebrated in order to purify one's own mind, body, dwellings and the like from the arishadvargas and raise it to the higher spiritual level. Festivals are usually celebrated only on the specified days of the year. Such days are called 'Parva-dinas' in the Jaina dharma, or other religions like Vaishnavism and Saivism.

Achārya Gunabhadračārya in his 'Atmanusāsana' compares the human body to sugarcane. The knots in the sugarcane are termed 'Parva'. If the knot in the sugarcane is not destroyed by the insects, that sugar cane is able to
give birth to a new one. Likewise, the life of a man is filled with rage, dvesha which are compared to the insects. So the festive days are not to be wasted by a man. The Parva days purify a man's body etc., and leads him to a higher level of life. Jains usually perform Achťuhiika and Dasalakshana Parvas.

1. Sravana Festivals:

According to the Jains, their year starts with the month of Sravana. Sravana Krishna Pratipada is compared to the Yugadi of the Hindu Calender. The sramaners or Jaina ascetics preach dharma to all the people. On the same night Bhagavan Mahavira preached his first sermon. Therefore this day is considered most auspicious among the Jains. The full-moon day or pournima of this month is also called the day of "Bakshābandhana" by the Jains or "Mula parva" by the Hindus. On this day a sister ties a scared thread to her brother. This thread is tied in order to tighten the bondage of love and affection between the two and other religions in general. There is a story in the Jaina purānas to stress this point. The story runs thus: Śrī Dharmaṛaja was the King of Ujjaini. He had four ministers. The ministers' minds were always suspicious and they used to mistake anybody for the silly faults. Once there came a Jaina
acharya Akampanacharya with his seven hundred disciples.
The four ministers did not allow the Jaina ascetics to enter their kingdom. The king Sri Dharmaraja got enmaged by the act of his ministers and banished them from his kingdom. He himself went to welcome the ascetics. The four ministers took shelter with the king Padaaraie of Hastinapura. They once again troubled the ascetics who came to Hastinapura. Here came a Jaina ascetic named Vishnukurnara from Mithila and with the help of Padmaraja solved the troubles caused to the ascetics. That day was morning of Sravana Paurnima. From that day onwards it was popularised and celebrated as the 'oath taking day'. The 'Rakshabandha' tied by a Sroeka or an ascetic on that day symbolises the protection for the Jaina darshana and Jaina bondhus.

2. Bhadrapada Festivals:

This month is considered most auspicious to the Jaina Sadhakas. The Sodasha bhavans viz., (1) Darśana Viśuddhi (2) Vināyacasampattate (3) Ṣilāvṛataśvanati vichāra (4) Abhikshana Jhanopayoga (5) Sanvega (6) Saktitastyāga (7) Tapa (8) Sādhu Samadhi (9) Vaiyavrata (10) Arhadbhakti (11) Acharyabhakti (12) Bahusutabhatti (13) Pravachanabhakti (14) Avasyakaperitani (15) Meṣa Prabhavana (16) Pravachanavatsalaya are taught in the Jaina basadis. These sixteen
bhavas are also called 'Karaṇabhavanaś' for they try to lift a Jaina Sadhaka to the Jina padavi.

3. Dasalakshana Parva:

It is also performed by a Jaina Sadhaka in this month. Every Sadhaka during the course of his study of the above said karmas starts meditating on the higher aspects of life such as who I am? from where I came? Where I go? and such other things. This Dasalakshana parva is also termed 'Paryushanasparva' by the Jains. It starts from the bhandrapada Suddha Panchami to Chaturdasa for ten days. All these ten days are exclusively spent for the religious discourses, meditation and practice of dharma. Kshama, Mordeva, Arjava, Soucha, Stayas, Soniyama, tapa, tyaga and brahmacharya are practiced on all these ten days. The pujas performed in the Jaina basadis will be mainly preaching the santi and expand every sadhaka's mind to the higher level. The Jains celebrate it thrice a year. The atmosphere created by the its celebration lasts for a longer time in the minds of the Jaina Sadhakas and ultimately elevate him to Jinapadavi.

4. Kartika:

Mahāviraśaka starts from the month of Kartika. Mahāvira attained the atmasvatantra on this day. It is
usually performed with the burning of the lights. He gets siddhi on the morning of the amavasya of Kartika. Bhagavān Ganaḍhara attained the Kēvala Jñāna. Therefore Jains worship 'Kēvala Jñānalakṣmi' on that evening.

5. Asthaṅhikaparvās:

The last days of the months of Kārtika, Pūrva and Ashādha are termed asthaṅhikaparvās. On these days there would be special worship in the Jainas. Bāvishṇapāchārya in his 'Padminpurāṇa' says king Daśaratha spent most happily his days, in the month of Ashādha by celebrating the asthaṅhika Parvā. Sripālachāritra says Mainasundari by celebrating the asthaṅhika Parvā in the month of Kārtika cured Kustha or leprosy of her husband. Tarkika Chūḍāmāni says Akalanka by performing Śādhana in the Asthaṅhikaparvā days got victory over the Bauddhas dasānīkas.

6. Aksayātritīya:

Veṣākha Suddha tritiya of every year is called aksayātritīya. On this day king Sreyanasa of Hastinapura gave food to Aditīrthānikāra. Aditīrthānikāra was under
the asanavrata for six months. On this day he enjoyed a lot by the food offered from the king. This day is celebrated in order to acquire punya by offering food to the Jaina ascetics.

Srutasadhrami:

This is celebrated on the Jyeshta Sudha Panchami on this day Saraswati is worshipped in the Jaina basadai. All the religious works are taken in a procession on this day. The Jaina acharyas Pushpadanta, Bhuta etc. completed the work 'Shanthandagama' and made it available for everybody to read on this day. Indranandi in his 'Srutavatareana' says Jinaavani is compared to goddess Saraswati and Sangraha of the Samyak Jhana is sastra and everybody has to perform it knowing its meaning.

Balachandramuni belonged to Sri Mula Samgha, Desiya gana and Vakragachcha. The senior merchants Kavadamayya and Devisetti caused Balamagatta of Madhyahalli to be made for the basadi of God Santinath of Baetihalli. The laymen of the place gave certain land grants for the God's festivals there. They also include Sruta Panchami.
**Jīvadāyaśtami**:

This festival is performed to ward off Ajñāna and Pāpa. It is undertaken by the householders. This vrata was performed on the Durgāśtami day. Yasodhara Charita of Janna explains it in greater detail.

**Nandīśvara Parva or Ashtami**:

This festival elaborates the fruits of meritorious deeds. This vrata, Symbolise the Samyak Jhāna, Samyak Charitra, Samyukdārāma, and by performing these one will attain the status of a siddha. This Vrata also gives the story of Chandanavarni performing this Vrata. Nāmichandra's Lilavati a literary work of the day also explains it.

**Nūmpior Parva** denotes a vrata or festival. A slightly later work Samyukta Kausudi of Mangarasa explains it thus: There are eight parvatas named Rātikara in the Nandīśvara island. The performer of this vrata has to perform fast on 8 days in the alternate way and perform puja for the 8 Jina bimbas. Then 4 days fast for the 4 Jina bimbas of the Parvata named Dadhisukha. Then another day’s fast for the Jina bimba on the Anjana parvata. The performer of this vrata obtains the supermental divine power. An inscription says Manika Poysalacher the chief over the Uli or Balli or the sculptors gave grants to
Sri Gunasena Pandita on Tirunandisvara day. It starts from the 8th of bright fortnight till the full moon day of the months of Asadh and Kartika, Phalgun of every year. On these days Bandivar Parva is celebrated.

Anant Nompi:
Narasimha III gave grants for the Trikuta ratna santinatha on the consecration of the God for performing the 'Anantanompi Udayapana'. He gave kallangere Vritti by washing the feet of Mahaganandi for Amrita padi, Malegars, Harekaraas (those who play on the musical instruments), sohabovas, Panchaparva etc.

Anatya Nompi:
Bamavve was the wife of Saubudova. They were the disciples of Mahaganandi in the Adinatha basadi at Saligramas. Bamavve gave the presentation of the Chaturvimsati Tirthankara images at the conclusion of Anatyanompi when Narasimha I was ruling.

Dipotsava:
The above mentioned record also gives land grants for dipotsava.
Jakkanabbeyayala Parva:

The same record also gives grants for the celebration of the Jakkanabbeyayala parva.

Krama Samproksana:

This ceremony is connected with the erection of Hero stones. On jaya Samvatsara, Kartika Suddha, Panchami Vaddavara Borayya and Kaleyya fell in the Halavagil war Kaleyya’s son Borayya by performing the Krama Samproksena raised this stone.

Chandrikamahotsava:

It was performed during the raising of the moon on the fullmoon days. The people living in big cities celebrated it. Nemichandra’s Lilavati explains it as follows: "Eyde Kamana Kayapodeyanettuvante bannada basiganigalam, minaketana manettuvante biliya basigalani, Smara chapamanettuvante kisugani gileya pasura beraka Vaisiganigalani, Nanevila nettuvante naneya nidiya dandegalani, alaramba nambim sudigeyanettuvante posayadogeya pugalani, Kageyva manasijange muttina saramanettuvante nanavidha bandha bandhuran galappa pasapumalegala nettuva malegariyara kataka kusuma malegalan saunderya dhanadin marugolutara bareware puvina santeyin porage". 
This utsava was performed to please Madana or Kama, the Lord of love. The various types of flowers, garlands and garland makers take part in this festival associated with the beloveds.

16. Chandraprabha Jina Worship

Lilavati by Neminanda has reference to it.

17. Maastakabhishka

It is performed for every 12 years to the image of Gomatesvara for the well being and peace in the world. The references to this festival occur from the date of its consecration by Chamanadaraja. Bhubali-sataka of 1550 A.D. written by Piriya pattamada Doddaya is as follows: later work explains it.

Govinda Pai says the date given above is equivalent to 981 A.D. March 13 Sunday. Anantakavi in his 'Belagola Gomatesvara Charitre' also describes this festival.

Inscriptions at Sravanabelgola describe this puja. We find the continuation of this festival up to the present day. This year is remarkable for 1000 years have been passed after the consecration of this image and
government of Karnataka has celebrated it in a large scale.

18. Paṇche Kalyanotsava

This is performed as a part of mahamastakabhiseka. Lord Indra comes and performs it as for a tirthankara to cross the five important stages of his life. By performing it the tirthankaras loose their manhood and attain divinity. They are (1) Garbha vatara (2) Jamābhiseka (3) Parinichkarama (4) Kevala jñāna (5) Nirvāna we find inscriptional as well as literary evidences to support this festival during the Hoyala period. An inscription praises Hullarāja a minister of Parasīrāhā-1.

"Mahapanchavastigalami: Panchasukalyaṇa
Vanchheyim: Hullachampami chaturam nidinidam
Kanchananaga dhaitya naseva kallangereyol".

In a similar way Śrī Bhānukirti siddhantadeva associated other preceptors and disciples, performed "Paṇche Kalyāṇa".

Other Festivals:

19. Rātnatraya nōmpī

Nandīswara nōmpī, Śrī Panchamūrata, Jñānachandra charite gives the details of Nandīswara nōmpī. A few later
20. **Padmavati Yakshi**

By the end of 1 C.A.D. the Tamilnad saw the worship of Padmavati Yakshi. Inscriptional evidences are prevalent only from the 8th C.A.D. Chola vandi Puram of South Arcot district has the image of Padmavati on the Anamalai hills. Anumakonda near Varangal has a sculpture of Padmavati Yakshi resembles more of Padmavati Yakshi in Andhra Pradesh. Simhanandi established the Ganga dynasty in Karnataka with the grace of Padmavati Yakshi. She was the family goddess of the Santaras. Jinadatta established a kingdom at Rombuchapura by the grace of Padmavati Yakshi. She dwells in the Lokki plant. She is also called by name Lokkiyabbe. The Ratta's of Silaharas, Silaharas of Banavur call themselves as 'Padmavati devi Varaprasada'. Thus Padmavati worship was more popular in Karnataka, during and prior to the Hoyasala period. Vasantikadevi to whom the Hoyasalas were devoted was none other than Padmavati.
Nemichandra's Līlavatī gives the description of the worship of Pādmapatī Yākṣī during the birth of Lilāvatī. Lilāvatī also worships Pādmapatī in order to get her beloved husband. It was due to the psychological and sociological necessity, the people worshipped Pādmapatī and Jvalāmālinī.

Kūshmāndinī:

| Akalanka invoked Kūshmāndinī to work a miracle against the Buddhist goddess Tārā and by her influence won a victory over his rivals. | Flācharya dravc out the devil by means of the Jvalāmālinī stotra. Jains of South India have belief in demons and ghosts. Thus we see the influence of mantra and tantra on the practices prevalent of the Jainas. Yakeshi form of worship must have been introduced in order to attract the common men towards Jainism by appealing to the popular forms of worship. These tendencies have been absorbed and assimilated in the struggle for existence and survival of the religion. |

Of the 24 Tīrthānakaras, we find Śaṅtinātha, Pārvanātha were popularly worshipped along with the Yakeshi's Vāsantika or Pādmapatī, Jvalāmālinī and Kūshmāndinī. Minister Hulla of Narasimha I
constructed the Chaturvimsati basadi and made provisions for their worship. Padmaprabha was also worshipped. His worship becomes more popular in the post-Hoysala period by the merchants. The worship of Padmaprabha leads a man to the worldly happiness and acquisition of wealth.

The Jaina Sangha, generally known as the Mulasangha, is believed to have been organised by Mahavira himself. He had 9 disciples known as Umas Bharaas. One of them Indrabhuti Gautama classified the Jaina canon into 12 Angas. Besides, there was the Angavahya Jaina divided into 14 Parikuranas (Pinnas) or scattered bits. All this canonical knowledge was intact till the time of Bhadrabahu, the 8th pontiff in succession after Mahavira; with Bhadrabahu, started a period of troubles in the Jaina Sangha. He was the pontiff of the Mayursad emperor Chandragupta and on his abdication, accompanied him to Sravana Belgola. After the Sallekhana of Chandragupta, Bhadrabahu returned to Magadha. But the disgusted with the laxity of morals among the Magadhan monks he retired and performed Sallekhana. Soon after Sthulabhadra summoned a council at Pataliputra C. 300 B.C. and got the canon compiled into 10 Angas that came to be known as the Siddhanta. But the monks who returned from the South did not recognise the Siddhanta as authentic. The major point of difference was regarding the practice
of the use of the white robes. About 150 A.D. Digambaras of South India made efforts to compile their canon. Achārya Arhabdali, the greatest Sanghadārya of the time played a leading role in these efforts. At Girnar under the heads of Pushpadatta and Bhūtabali a council was held, and they began to write the canon which they had learnt from Bhārasina. Their work was famous by the name Mahakarmapraki council that the Mulasangha was allowed to break up into several subdivisions viz., the Kāndī, Sēna, Dēva, Shadra, Pogari, etc. The reduction of the canon and the break up of the Mula Sangha made impossible the reconciliation of the Svētāmbara and Digambara sects.

The Yapaniyas:

Regarding the origin of the Yapaniyas some say it was founded by the Śrī Kalasa Āchārya at Kalyāṇa in the Bidar district of south India. Bhadrabahu Charita says king Bhūpāla of Karahad at the request of his queen Nṛkuladevi invited and Svētāmbara monks of Valabhi to his own city. But beholding them dressed in white garments, he turned away in disguise and did not receive them till they yielded to the queen’s entreaties to cast off their clothes. Since then they had the appearance of the Digambaras but had the observance of the Svētāmbaras and came to be known as the Yapaniyas.
They were considered as one of the unorthodox sects among the Jains. They never covered their body. They taught some divergent tenets, relative to prescribed fasts and prohibited periods of journeying. They moved with the masses. They were not rigid in matters of religious practices. They took both Svetambara and Digambara principles and followed them. They said even the followers of other religious women and householders can attain salvation.

They introduced the cult of Yakshi and gradually adopted tantrism. Sri Mandiradavamuni of Yakpaniya Sangha and of Nandigachacha is said to have possessed the 'Pratiharya Mahima'. It means the power of working miracles. They are also called Gopyas as they practised occult powers.

The Yakpaniya were an important sect of the Jains. The word Yakpaniya is derived from the Prakrit root jive meaning Yapa or Yavani meaning Yakpaniya also equates with the meaning of that which is passed. There are references to this Yakpaniya Samgha of the Jains at Arasikere. The inscription here referred belongs to Karasiha I of 1168 A.D. It belongs to Maduwagana of the Yakpaniya Sangha. There are other epigraphs from Saligramam,
Siddhakėdāra of Mysore, North Kanara, Dharwad, Bijapur, Bellary and Anantapur districts. The reference to the Maduvaṇegana comes from Sedaṅ. Malipondi inscription of Chālukya Vikramāditya VI also refer to this. The above inscription of Narasiṁha-I belongs to Pongēga Vriksa Mūlagana a part of the Yaṉiṇiya Sangha.

This Yaṉiṇiya Sangha is treated as the lowest branch amongst the Jains. It can be compared to Lakula-Kalasūkha Śaivas. The Jaina āchāryas listed here do not correspond to the usage of the āchāryas of South Mysore region. Narasiṁha I made grant to Pārśva Pandita, the disciple of Kumārakīrti, Siddhārta dēva for the food offerings, renovations of the God Chennā-Pārśva dēva of the Nakara Jimālaya. Another inscription on the back side of it says Chandrasauli the Minister under Narasiṁha III made renovations of the Nakara Jimālaya and Somayya the Paṭṭaṇaswāmi gave coins for it. The import of this inscription can be given thus, the Yaṉiṇiya sangha flourished in Narasiṁhas period and the Nakara Jimālaya which favoured it went into ruins in his period, a lapse of 100 years, also shows the decline of this Sangha in this region.

The different Sanghas, Gamas, Gachchas, Ṛnvayas of the Jains prevalent during the period under consideration are as follows:
Dramila Samgha

The Jaina Guru Vardhamāna-deva attained swarga by Sanyasana Vidhi. He was prominent in Hoysala Karyaśāla. He was the disciple of Vedicāja-deva. He belonged to Dramila-Sangha. Arungalānvaya and nandi gana, Kamalādevī was his disciple. She erected the nīśadī in favour of her guru during the reign of Vīryaśitya.

Gunasena Pandita belonged to Dravila Gana, Varanandisangha, Arungala Ānyaya. He was the preceptor of Echala-devi, the queen the Vīryaśitya. General Chāṭharaṇa ānd his brother Chāvaṇa created two basadi as parokṣhavinayavāgī to their mother Kāmavve at Herijadi in Tore nēd. They were the disciples of Ajita Kunindra or Ajitaśena bhattaraka of Dravila Sangha and Arungalānvaya. Vishnuvardhanā granted the village Salya of Hoysala Jinaśāla to Śripalatraśīvidyadēva of Dramila-Sangha Mandi Gana Arungalānvaya. Vāsupūjya Siddhārtha-deva was the disciple of Śripalatraśīvidyadēva of Arungalānvaya in Mandi gana of Dramila Sangha. Bāchimaya made Trikuta Jinaśāla in Narikali in Sigenaḍ and by washing the feet of his guru Vāsupūjya made land grants.
The same Vāsupūjya Yati received grants from Mādava and Sankarasetti to the Nāyesala Jinaḷaya built by Bellisettri of Dāracemudra at Bandavara. Śripalatravidya Ṛeva made the Nāyaka Jinaḷaya for the God Sāntiśrīthaka. He belonged to the Drāmila Saṇgha, of the Nandi gana and Arungalāṇvaya. He received land grants from Ballala II for the eight fold worship of the God. Kanakandhi Pandita was the son of Nāgapandita, the disciple of Vajranandī Siddhārta Ṛeva of Drāmila Saṇgha of Nandi gana and Arungalāṇvaya. Prabhuṣavudas of Kudugu nād 300, for the Bittī Jinaḷaya at Tuppur, gave the grant of village Madahalli to Kanakandhi Pandita. The earlier mentioned Vāsupūjya's disciple was Perumāle Ṛeva. Perumāle dandaṃayaka made a lofty basadi and setting up the God therein, to provide for the eight kinds of ceremonies for the God, food to the priests, repairs of the temple granted loan to Vāsupūjya of Drāmila Saṇgha. The mahājanas of the Sālebida erected a memorial to the Jaina gurū Vardhamāna Maladhērī Ṛeva of Drāmila saṇgha and Nandi gana.

The above referred Dravila Saṇgha or Drāmila Saṇgha was the congregation of the Dravilas or Dravidas with its branch Nandi gana or the congregation of Bull. This is a sect or branch of the Jains. Arungalāṇvaya is the main sub division or family belonging to the above section of the Jains.
The different subsections of the Mulasangha during the period under study are as given below:

Muntchandra Siddhanta deva was the disciple of the Ananta Kirti deva of Chitrakutamaya aevali of Balakaragana. Hegade Kesa deva in Balipura made land grants to him. Another important branch of the Mula Sangha or Srimula Sangha at Balipura was the Senagama and Pogarigachcha. Meghachandrayeti of Javalige was the disciple of Muni Bhadra Siddhanta deva of Sri Mulasangha Konakundanvaya, Konagarana and tintrinigachcha. He received Sahubalikuta of Dadiganakereya Paicha basadi by Dandanayakas Maroja and Bharata. They also gave grants to basedis of the Desiyagana. Hemma made Jaina temple belonging to the Sri Mulasangha, Kranuranga when Vishnuvardhana was ruling. The priests belonging to the Sri Mulasangha, Desiya gana, Pustaka - gochcha, Konakundanvaya, Ronasoge-bali consecrated the food of Dricha gharattra Jinalaya at Halobid, Nagha Mandi the disciple of Kusudachandra belonged to Mulasangha, Balakaragana received the grant of village Chikkamalekanahalli from Narasimha III for Dharma Karya of Sri Santinatha basadi at Dorasamudra. Meghanandi Bhattarakad deva belonged to Sri Mula Sangha, Desiya gana, Pustaka gochcha, Konakundanvaya, Ingleesvara bali, Sri Samudaya. His
disciple Abhayachandra Siddhānta Chakravarti entered the tomb and all the bhavyas of Dōramadra built the niśadhi for him.

The major branch of the Digambara Jains was Mulasangha Desiya, ganas and postaka or puatsa gachcha and Konda Kundānvyā Inguleśvera vali or Induleśvara balī and Kanurgana Vakragachcha Tintrim gachcha.

Jaina Preceptors:

1. Sudatta:

Sala was the progenitor of the Hoysalas. He was able to establish a mighty empire by the grace of muni Sudatta. Sudatta muni was also named Vardhamāneyati. His favourite deity was Vāsantika or Padmāvatī of Śaśakapura or modern Angadi on the Chikkamagalur district. One day when he was in discussion with his students and disciples there came a tiger or bārdula. Sudatta at once ordered Sala by giving him a salaka, kumchada sale, but various objects are mentioned in different epigraphs and said Poy-Sala. Sala immediately pierced the tiger and killed it. Sudatta blessed Sala with his grace. Sala became powerful and founded the Hoysala empire.
2. **Sāntidēva**

Vināyāditya II was the next powerful ruler of the dynasty. Sāntidēva was his rajaguru and preceptor. Vināyāditya was blessed by his preceptor. Sāntidēva obtained sanyasana in 1062 A.D., and obtained nirvāṇa. A nisadhi was erected in his memory at Sosevūr. Thus it is probable that Sāntidēva was a native of Sosevūr and he succeeded Sata's guru Sudattamuni.

3. **Gōpanandē** (1065 A.D.)

Gōpanandi was the preceptor of Breyanga the son and successor of Vināyāditya II. He belonged to 'Vakragachha'. Chaturmukhadēva Yogīvēra Vinālagūra had 84 disciples praised as amalakirti Kāntāpati and 'Kavigamakēivādīvāgūpravāvanuta'. Gōpanandi was best amongst all the 84 disciples. He is praised as Brahma in Kāvya, Vasīṣṭha or Śrēṣṭha in logic, famous in the Vakragachha and so on. His titles are Tūneśa-Yāsūbhīrāma, Abhimāna suvarna dharādhara, Tapōmangala Lakṣmī-vallabha, Ilatalavandita. The same epigraph praises his personality, character, various vratas he used to undergo, charity, self respect, and many other qualities. Breyanga made grant of Bāchayahalla for the "Belgolada Kabbappu ārthada bāsaḍigala Jirnoddharakkāmah āpūje gōhārahā dānakkā patrapāvulekka by washing the holy feet of his guru Gōpanandi". Muahtitrayamūnindra was his disciple.
Charukirtimuni (1100 A.D.)

Charukirti was the son and successor of Srutakirti. He demolished ajahana or ignorance by becoming Viswavidyā vinūdi. His valour covered all the three worlds and even made the moon lose his brightness. He depressed the other scholars in the court of kings and made them desert the place. All the kings bowed at his feet. His fame and valour spread all over the country. He even helped king Ballāla I who was an expert in horse-riding and in the art of war. He cured the disease of Ballāla I, at his death bed and obtained the title of "Ballalajiva rakṣapālaṅka". This lord further praised as "Charukirti of charming glory, accomplisher of everything that had to be accomplished, delighter of universal learning rendered bright by the removal of knowledge, unknowable and other kinds of ignorance, who was bowed to at that feet by kings and whose charming and excellent discourse spread to the regions, made the great disputant showing pride at the court of the King barren of speech".

Charvakas and Sāṅkhyaas faced defeat at his hands. He was also firm in penance, stable minded, impeccable in the character, pure in body and mind, moon to the sea of vyākaraṇa. He obtained samadhi by purifying the body with many vratas. Abhinavapandita was his disciple.
5. Prabhachandra (1145 A.D.)

He was the disciple of Meghachandra. He is praised in the inscriptions as a ocean to the vratas, vidhis, a lion to the elephant of kama, a sea to the bhavyajana or sujana or good people who are compared to lotus flower a ship to cross the life or samisra. He trembled the tridandas and salyas. He understood all the meanings included in the words, and proficient in all the sastras. He is praised as "Gurukula samudbarana". He overcome krshna and lobha. He acted as a vajra which even cracked the big boulder named material happiness. He was a well versed scholar in Jainagama, a yogin and destroyer of ignorance.

He had a "beautiful body. He used always to make the scholars enjoy his company. He shined well in all the three worlds. He never used to commit mistakes easily. He increased glory of the Siddhantagani, a munisreshta, lord of the ratnasthitas and praised by one and all, a trinsetra in scholarship and panditya, a poet, a dancer, even exceeded saraswati in dancing, a Sakalagunagamendra" and so on. He is likewise praised in the Kadur inscription also.
Santaladevi, the piriyarasi and crowned queen of Vishnuvardhana was his favourite devotee and disciple. She erected Savatigandhavarana basti at 'Sranabelgola', and gave Mottenavile in Kalkoni nad to Prabhachandra Siddharta deva a disciple of Sri Man-Mega Chandra Trividya deva for the worship of the god and supply of food for the rishis on Sakavarsa Sasiira Nalvattaneya Gobhakrit Sainvatsarada Chaitra Suddha Padya Brihaspativara. She also made Elasara katta into a tank and gave it to Savatigandhavarana basti basadi and Jinalaya.

She gave by begging Vishnuvardhana the rice fields of garden 50 kolagas below the Gangasamudra tank to Prabhachandra Siddhanta deva. Again with the permission of the king Vishnuvardhana for the maintenance of the savatigandhavarana basti gave 40 gadyanas, 50 kolagas of garden below the tank Gangasamudra above referred to.

She died in the Sakavarsa 1050 Virodhi Kritu-Samvartsara Chaitra Suddha Panchami Somavara i.e. in 1128 A.D. at Sivagange by accepting sanyasanavidhi.

Machikabbe the mother of Santaladevi was also a devotee of Prabhachandra. Soon after she heard the news of the death of her daughter, she also took up
sanyasana and died by performing strong penance for a mouth. Then with the consent of the preceptors Siddhāntadēva, Prabhāchandra, Vardhamāna-dēva and Rāvichandra.

Nāgavarma a Jaina was dandāchīpa and father of Nāchikabbe. His wife was Chandra-bala-ādēva was their son. He is praised as "a celestial jewel and a celestial cow in making gifts of desired things so that his fame filled with the whole world. Howsoever tested, he is virtuous valiant pure compassionate truthful, there can be no mistake, thus do the learned un wearily praise Hallana on earth." His titles are Jinasmatārpakavīchākṣana and Jinasvatāna chandrika chakāra. Nāchikabbe was his wife and son was Singemosya and Śriyādēvi was his daughter-in-law.

When Śrīmāyya died by Sanyasama vidhi Nāgiyakka Siriyavva a devotee and disciple of Śrimanmandalačārīya Prabhāchandra Śiddhāntadēva performed mahāpuja in saka varuṣa 1041 siddharta samvatsara kārtīka sudha dvādeśa sōmavāra and erected a nīṣadhi.

Kankanandi:

Kankanandi was the preceptor of Echirāja, father of Gangarāja, a minister to Viṣṇuvardhana. Kanakanandi even blessed Nrapakama Poylama.
Subhachandra Siddhāntadeva:

He belonged to Kondakundānīvaya, déśiyagane pustaka gachha. He was the desciple of Kukkutāsaṇa Hala-
dhārīdeva. Ganganāja by washing the holy feet of his
guru Subhachandra siddhānta dēva gave grants for the
worship of Gods Śripāravādeva and Kukkutāsava on saka
1101 Vilāmbi samvatsara phālguna sūddhādēvam. He also
erected nīsādhī in memory of his guru Subhachandra.109
Lakshmīmati the wife of Ganganāja, and guru Prabhachandra
and Ganganāja jointly erected nīsādhī for Meghachandra.
Bōma chaṇūpa the brother of Ganganāja built Cāntinati-
jañēlaya at chikkabotta. He was the disciple of Subha
chandra siddhāntadeva.

Devakirti Pandita Deva:

He is praised as Kaṇivadī-vagni, Mahāmandalācārya,
a terror to the chārvaka, Bauddha, Niayāyika, Kapila,
Vaśiṣṭikas. Goddess Saraswati was also frightened to come
out from the mouth of Brahma but she came out through his
mouth and danced.

He built the Bupanārāyaṇajīna basadi at Sollāpura,
Pratēpapura which belonged to Kallāngere and a dānaśāle in
the Jinaṇāathapura.109 He is praised as "Vidya chakravarti."
He belonged to the Sri Konda Kundānīvaya Śri-Mūla sangha.
desiyangana Pustaka gachche. Minister Hulla of Narasimha I built a nisadi for him. His disciple Lakkamandi Madhava tribhuvanadeva performed mahādāna pūja abhisheka and consecrated the nisadi.

Bhāmukirti:

He is praised as Munipavitra, a sun to the 10th Jainagama, beloved of Saraswati, well behaved, conqueror of kama, his feet are worshipped with the precious kiritte of the kings, a bee at the lotus moon, a moon to the sea of Jainadharma, a völour equivalent to the sea of milk. His guru was Bālachandramuni and his bya Bālō-chandradēva.

On the sākṣャvarga 1095 vijayesāmvataara pushya bahula chauti mangalavāra uttarāyang samkrānti Bellalā II made Bhāmukirtisiddhantadeva as head of the temple and gave a grant of village Bekka for the worship Śri Pārswadēva and chaturvedasatītirtha śkaras in the basadi built by minister Hulla. Later on Hulla gave the village Bekka to Dhūmukirtiśvara and Nāyakirti for the worship and distribution and charity to the Gomatatītṛtha by requesting king Bellalā II.

Bālachandra:

He was the disciple of Nāyakirti, a moon to the sea Pariśāgama, an emperor of philosophy, eminent amongst the monks, a perfect and acquirer of all knowledge.
He was perfect in all the arts, destroyer of Kāma, a lion who breaks the head of Kāma, a sun who blooming the lotus named Sujanas and so on in an inscription of Śrāvāna Belgolā.

Poet Boppaṇa Pandita wrote the inscription praising Gommaṭa Jina at his commands. He is also praised as a bee at the lotus feet of Nayakārīti emperor of all good qualities, worshipped by the garland of gems from the Kirīta of the Kings, stable minded, Tāpōlakṣhmīgūḍrāya and so on. In an other context he is praised as the brother of Śasanandī.

Padumāsetti son Gommaṭa setti a disciple of Bālachandra deva gave grant in 1231 A.D. when Narasimha II was ruling.

He has written Jinaśṭuti, prabhātatrāya to Tatvārthasūtra, Kannada commentary Tavārthasūtra prākāśīke.

Tatvaratna Pradīpika is a commentary written on Tavārthasūtra; he wrote it to advice Kumudachandra bhattaraka. He was also called Śadhyātmi Bālachandra. His other works are Samayaśāra, Pañchānaya-prabhasūtra a commentary, pravachendgāśāra and others.
Nayakirtisiddhānta Chakravarti

He was the disciple of Guncchandrasiddhānta chakravarti. He is praised as a mirror to face of woman literature, a sāhityanidhi, charitra chudāmani, a moon to flowing of the ocean of Jaināgama. In another context he is praised as "ātmajhānaparipūrṇa, vajrayudha to the mountain of bad works, a perfect moon to the ocean of siddhānta". In some inscriptions he is praised as "Sun to the darkness of kama, handsome, just by his remembrance, all the sins would be purified" and a Nāgasmanga inscription enlogises him.

His disciples were Dāmananditraividya ṛeva, Bhānukirti siddhānta ṛeva and Adhyātmi Bālachandradeva, Nāgadeva a minister of Ballāla was the disciple of Śrīman Nayakirti Siddhānta chakravarti.

Nāgisetī erected nisādi for his devoted guru drawingsiddhānta chakravarti Śrīmat Kanamathā Pāravadevāra basadiya mundana, Kulu Kattumam nṛtyasangamam, mādisida tadantara Śrī Nagerajnalayamani Śrī Nilayamala guna ganamani mādisidaṁ" and gave land grant and erected a Nisādi to his guru Nayakirtideva.

Nāgadevahagga built the tank Nāgasmudra and erected a garden and gave the same along with 4 gadyāṇas to
the worship of god Gommatadēva by washing the feet of his
guru Nayakirti siddhāntadēva124.

Generals of Ballāla II viz., Mēhōpradhāna Hiriya
bhandāri Rāmadeva nayaka, Mahāvaḍa vyavahārikavadya
tēyya, atisetti in presence of Nayakirtideva125 and Bhāmalkirtidēva
built the Singāresamudra127.

Māghanandī(1260 A.D.)

His titles were “Chaturānuyōga kusala,
siddhāntabhivardhansudhākara128). He was the disciple
of Kumudachandra, the author of “Sastrasāra”. He was to
please all the people, and the rājaguru of Hoysala
Narasimha III.

Kumudēndu nārāyaṇa and rommate avaracharita
praise him.123

He wrote Siddhāntasāra, Śravakachārasa,
Pādāṛthasāra, Sastrasāra asuchaya and received grant
from Hoysala Narasimha III124 in 1266 A.D.

Siddhāntasāra which deals with the Jaina
doctrines is not available now. Śravakachāra deals
with religious life to be lead by the Śravakas and the
main tenents of Jaina dharmā and the fruit to be obtained as a result. The same work also deals with the eleven types of different Sravakas. Pādārthasaśāra contains navapadārtha, saptatattva, siddatrayya Panchāshikāyā and many other subjects. Śāstrasārasamuchchaya is a commentary on the sanskrit sutras. It has 4 āyāgas. The first āyāga deals with the history of triśasthi-salāka mārapurusha, Karanānuyōga which deals with the worldly things and charanānuyōga with Samyukta and lastly dravyānuyōga with the Jainatatva and its nature. He belonged to Malasamgha and Baleyara gena received grant from Manikyalabhanderi his disciple for Adinatha at Nagarjinalaya in 1267 A.D.

Chandraprabhādeva:

Chandraprabhādeva was the disciple of Mayakīrtideva. Śambhu dēva one of his disciples was the son of Hādayya; gave Mattikere for the amrīta padi of god, Gomantadeva when Hōysala Narasimha III was ruling Dārasamudrā.125
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