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## CONDITIONS OF JAINISM UNDER THE KADAMBAS OF GOA

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### Abstract:

*The Kadambas of Goa as a feudatory rulers of the Chalukyas of Kalyan. The Kadambas ruled Goa from 10th to the 14 century A.D. They took over the territories of the Silaharas and ruled them at first from Chandor, (modern name of Chandavuru or Chandrapur) later making Gopak or Gopakapattana their modern Capital. Goa was part of southern Konkan. Jainism was the faith of a considerable proportion of the population throughout the dominion and period of the Kadambas of Goa. The first reference to the Jain faith in the period of the Kadambas of Goa is found in the Mugad inscription of Chattayya II (A.D 1045). This family of Narggavunda chavunda was a devotee of Jain family. The next Jain epigraph, found in the Alnavar inscription of Guvaladeva III (A.D 1081). It mentioned names of the Jain teachers. Bammisetti constructed a Jain temple in this village and made grants to it. Santiviradeva was received the Grant. Jaykesi II. the famous king of this Dynasty. His first inscription is from Tambur, a village in the Kalghatgi Taluka. So many beautiful sculptures found related to Jainism during the period of Kadambas of Goa.*

### KEYWORDS:

Kadambas Of Goa, Fedutory Family, Jainism, Incriptions, Monuments,.

### INTRODUCTION

Goa was part of southern Konkan while in possession of the silahara rulers, the appointed governors of the Rashtrakutas of malkhed, perhaps it is the help that shashtadev rendered to the kalyani Chalukya ruler made him to possess the throne of Goa domain, in 980 A.D, his son Guhalladeva I (980-1005 A.D.) ascended the throne as a successor. It is during shashtadev II(1005-1050 A.D. ) rule. Goa saw territorial expansion by pushing southern branch of Silaharas. During his successor Jayakeshi-I (1050-1080 A.D.) ruler, Gopak or Gopakapattanam was made the new capital. As a feudatory to the Kalyani Chalukyas, Jayakeshi helped the army of Someshwara Chalukya in expelling the Cholas from the Chalukyan territory. With this Chalukyan king Vikramaditya VI formed a marriage alliance between Kadamba dynasty. Next ruler Guhavamalladev (1080-1100 A.D) and Vijayaditya (1100 to 1104 A.D), but during Jayakeshi II (1104-1148 A.D), the Kadamba Dynasty flourished the zenith of his power controlling even Belgaum and Dharwad districts.

The throne soon was shared by two sons of Jayakeshi II name Sivachitta, 1147 A.D. and Vishnuchitta 1148-1188 A.D. There two brothers subsequently and they proclaimed independence. At the expense of the wecaker Chalukyas. When Kalachuries rebelled against the Chalukyas and Kadambas of Goa paid alliance with kalachuries and Hoysala Dynasty. Later they appointed as feudatory of Hoysalas. Change of political power went next in favour of sevunas. Finally Tribhuvanamalla lost his dynasty by yadavas of Devagiri. later Shashthadeva IIIrd and Kamadev managed to steer the Kadamba domain and soon had to loose the territory to the Muslim invader Malik Kafur. The Bahamanis expanded their territory

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up to Goa and become the powerfull dynasty with Goa as a part of their domain.

### JAINISM UNDER THE KADAMBAS OF GOA :

Jainism was the faith of a considerable proportion of the population throughout the dominion and period of the Kadambas of Goa, Two of the sangha, namely, the Yapaniya sangha and the Mula Sangha, are met with in the area in question. In the yapaniya-samgh, the sub-divisions that are found are the Kareya ghana at Malkankop, kalbhavi and Alanavar, the Kandura ghana at Bammigatti and the Kumudi ghana at Mugad and Garag. The yapaniya sangha is also met with at Managundi. The sub division of surastha ghana in the Mula sangh is met with at Tambur and siddhanahalli, the Balagra ghana at Gollhalli and the Sena ghana at Mavalli are popular.

The first reference to the Jain faith in the period of the Kadambas of Goa is found in the Mugad inscription of Chattayya II (A.D 1045). It also refers to the yapaniya sangha, Kumudi gana It gives a long line of teachers, starting from Kirtigorava and ending with Traividya Govardhanadeva. The purpose of the inscription is to record grants by Narggavunda chavunda for the maintenance and repairs of the Jain temple called samyaktvaratnakara Chaityalaya, built by chavunda and for feeding the members of the four varnas who visited the place. The grant was received by the preceptor Govardhanadeva.

This family of Narggavunda chavunda was a devotee of Jain family. Three generations are mentioned in the present epigraph, viz., Chavunda, this son Nagadeva and his grandson Marttanda. Marttanda continued the good services rendered by the family in the cause of the religion by repairing the chaityalaya constructed by his grand father and by further adding a nataka shale to it.

The next Jain epigraph, found in the Alnavar inscription of Guvaladeva III (A.D 1081). It mentioned names of the Jain teachers. It appears that one Narasimhasetti constructed a Jinalaya in the capital town of Anilapura (Early name of Alnavar) and made grants of lands. Anilapura was one of the capitals of the Goa Kadambas and it is significant that Jinalayas were constructed in it, as in the case of palasika, one the capitals of the Early Kadambas. were patrons of Jainism.

To the same period (A.D. 1080) a broken piece of epigraph found in the Bailhongal Taluka of the Belgaum District. It mentioned Yapaniya sangha. One perggade Bhivanayya seems to have constructed a basadi and made grants to it. The name of the acharya is preserved as shubhachandra Siddhantadeva.

The next epigraph again belonging to the same Yapaniya sangh at Malakankop (A.D. 1103), a village in Dharwar District. The line of teachers starts from Jayakirtideva, described as Jain siddhanta shasana. His disciple was Nagachandra. His co- teacher, has been called ssiddhanta ratnakara. Nagachandra's disciple was Kanakashanti, who is called a saiddhansta shiromani and Kamahara. Mahendrakirti, Mahavira and shantiviradeva were the disciples of Kanakashati. At the time of the grant, the last named three divines were living . of them santiviradeva was the religious teacher of sagala Bammisetti. Some other teachers of the above refered to sangha, anvaya and ghana are mentioned. They are Sridhara, Ekavira and Munichandra. they were all great scholars of Malakankop.

Bammisetti constructed a Jain temple in this village and made grants to it. Santiviradeva was received the Grant.

We come to a secular grant (A. D. 1125) by a Jain family of divisional officers of Mugad in Dharwar. It is a grant for the upkeep of a tank. The family, which has appeared above is that of Narggavunda Chavunda. Marttanda, who had erected a natak-shale, had also made a land grant for a tank at Mugad. In this epigraph, Bammarasa a nephew of Marttanda specifies the boundaries of the land granted. The epigraph is remarkable for the mention of numerous charitable deeds performed by this eminent family of Jain nadagaudas, for the religious fevor of the family and for the cultural influence the family spread over the society in the locality by the exemplary character of its members.

Jaykesi II. the famous king of this Dynasty. His first inscription is from Tambur, a village in the Kalghatgi Taluka. It is dated in A. D. 1125. The teachers mentioned in it are Visupujya-munindra. Described as siddhanta-chakravarti. His Disciple Ayyapandita. Described as Jina-samaya-varddhi-chandrama. And his Co-teacher Meghachandra-vratipati. Meghachandra was a scholar in Jainism. These teachers belonged to the Mula-sangha and Surastha-ghana.

Padmavati was the sister of Jayakesi II and she was married to Hakiballa, a prince of the Hangal Kadamba family. He was then the ruler of Banavasi Twelve thousand. One Barmmachayya was the minister of Padmavati and Hakiballa.

His brother rachamalla is called 'Jaina-paada-saroj-anata-bhrimga'. These two brothers constructed a charming Jaina temple at Tambur and made grants for its maintenance and for the food of the ascetics living in the temple. A second grant was made in the year A. D. 1159-60 when the temple was called Rachamallana basdi. A third grant was made in the year A.D. 1169 by which time the temple came to be called as 'Padumala-deviya Jaina-geha', which constructed by Padmavati.

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The next epigraph of the period of Jayakesi II is that found at Mavalli near Tambur (A.D.1125). The grant was made by Barmmachayya for the daily worship and supply of food to the monks residing in the temple of Santinatha of Mavalli and entrusted to the acharyya of the temple, viz., Varishena pandita. Mavalli had several Jain temples. Verishenapandita belonged to the Mula-sangha, Sena-ghana and Pogarigachchha.

A second grant was made to this basadi, now called Barmma-chayya-nayakana basadi, by a merchant prince of Panugalla (Hangal), by name Bandhuvarmmayya in the year a. D. 1137, and also by the officers of taxes Naranayya-nayaka and timmanayya-nayaka.

During the same period, we get a reference to a basadi of Manikyadeva in the agrahara Kodanapurvadavalli at Mugut-khana Hubli in Belgaum Dist and to a boundary stone of the land granted for the manifold worship of Parsvanathadeva, of the basadi by mahamandalesvara Marasimgadeva.

Another broken piece (A.D. 1140) found at Kulavalli, taluka Bailhongal, discloses a grant made by Permadideva, son of Jayakesi II to a basadi got constructed by himself in the village. At this time Permadideva was a prince and heir-apparent.

There is another fragmentary inscription in Tambur belonging to the Jain faith (A. D. 1140). It mentions that grants were made by oil-men and dealers in betel-leaves to the Nakara Jinalaya. Cash grants were also made for the Chaitra and Jogina punnive festivals. An interesting part of the epigraph is a grant made by a highly cultured courtesan, Padmavati. Her guru was Nagachandra-munipa. Grants by non-Jain officers were also made to this basadi.

We now come to the period of Permadideva, son of Jayakesi II, The first inscription of Permadideva, as a king, is a Jain one (A.D. 1147-48). It is a mutilated epigraph found in the village Bammigatti, Dharwad Dist From the information available that one singhana a minister of maha samanta Suriyamayya of Bharanipura (Bammigatti) constructed Jain temple and made grants of land house sites for its maintenance. The preceptors mentioned are shubhachandra, Chandrakirti, Anantavira and others. They belonged to the Yapaniya sangha and Kandura ghana.

The next broken piece of Jain epigraph during the period of permadideva is from siddhanahalli near Tambur (A.D.1159). The Jain Monastic order found is surastha ghana and Chitrakut anvaya. These details would make them a sub division of the Mula sangha Maha samanta Rudrayya officer of Tambur, constructed a Jain temple in the village Biranahalli and made grants for the food of the acharya Gunanandi. His guru Bhodhichandra as vishva siddhanta pravidita. The grant was further entrusted to Nemichandra, a truthful disciple of Gunanandi.

The next Jain inscription during the reign of Permadideva is that of Golihalli in the Belgaum District (A. D. 1176). It refers to the construction of a Jain temple by Ganghishetti in Kiru-Sampagadi (Golihalli). The guru-kula of these settis was in the Mula-sangha, of the Nandi-sanghad-anvaya, Valagara-ghana. The guru-parampara starts from muni Vardhamana. His disciples were Vidyandiswami, Ashtopavasideva, Parvopavasideva, Gunachandra bhartaraka and Kukkutasanadeva. These were followed by Sridhara-munindra. Sridhara-munindra is described as Balagaraghana sarovara-nalinakarar. Sridhara was succeeded by Chandrakirti and the later by Meghachandra and Srutakirti-deva, who is called Bharatipati. Shrutakirti's disciple was Nemichandra-bhattaraka. Nemichandra had a distinguished disciple in Vasupujya-traividya-deva. His co-teachers were Maleyala-Panditadeva and Kumudachandra-panditadeva. Kumudachandra was a great debator. His disciple was Vasupujya-bhattarakadeva. He spread Jainism by his attractive character. His disciple was Padmaprabha, Padmaprabha's disciple was Tribhuvana, well-versed in the two agamas, naya, vichara and sahitya-kala. The family of Gangisetti was a lay disciple of this Tribhuvunadeva. The epigraph then proceeds to state that while Mailalamahadevi and her son Vira Permadideva were ruling from their capital at Gove, their Minister and general chattayya and Mailala-mahadevi made grants to the Jain temple constructed in the village by Gangisetti, under orders of the king. The recipient of the grant was Vasupujya, the disciple of Nemichandra.

In the reign of Jayakesi III. An inscription at Managundi, Dharwar Dist quoting various dates in the years A. D. 1203, 1215 and 1217 during the reign of Jayakesi III, refers to the Yapaniya Sanmgha and Kareya-gana. The preceptor during the period of the grants was Bahubali-vratipati. Grants were made by the village prabhu Tippagavunda, Ketisetti and others for the eight-fold worship of the god in the Nagara-Jinalaya, for the maintenance of the temple and for the food of the ascetics. Two more grants were made to the same temple during the joint reign of Vajradeva, elder Son of Jayakesi III, along with him, in the year A. D. 1221. One of them is an alienation of the rights in the village. The grant by Brahmins to a Jain temple is noteworthy and would indicate the way in which followers of different religions were living in full amity and adored gods of each other.

So many beautiful sculptures found related to Jainism during the period of Kadambas of Goa. In Chabbi, Dharwad Dist. there is a nishidhi stone dated on Sunday, 23rd April, 1080. It records the death of the teacher Kanakanandi, a disciple of Bahubali, of the Sena-ghana by sallekhana. The stone was got

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erected by the kanti Bhagiyabbe. The reference to a kanti, a Jain female recluse, is illuminative of the way in which females took part in the propagation of the Jain faith. There is a very fine image of the twenty four tirthankaras in the Jain basadi at Amminbhavi near Dharwad.

Image of Parsvanatha found in Alnavar This image is established in a Jain temple at Havagi, in the Halyal Taluka of the North Canara District. There is an inscription on the pedestal of the image which, not dated. The inscription states that one Kotara Kallagavunda, a lay disciple of Gunavatiyavve, who was a disciple of the preceptor Maghanandi of the Kareya-ghana and Mailap-anvaya in the illustrious Yapaniya-sangha, got the idol of Parsvanatha prepared for the Nakara Jinalaya of Anilapura (Alnavar). The interesting point is the mention of the gudda (lay disciple), to a sishshiti. It discloses that there were ladies amongst the regular religious disciples of teachers and these nuns had in turn their own lay followers. It is in the fitness of things that Gunavatiyavve be in the Yapaniya-sangha as this sangha in particular advocated liberation to ladies. A nishidhi stone set up on a tank-bund at Garag near Dharwar, records the death by Samadhi of the preceptore Shantiviradeva of Kummadi-ghana of the Yapaniya-sangha. Dated in A. D. 1230. during the reign of the Kadamba king Tribhuvanamalla deva.

In mugged image of Parsvanatha thirthankara about four feet tall, it is found in the ground within the compound of the local Jain temple. At Narendra, Taluka Dharwar, a damaged nishidhi stone has been discovered dated 12th century In another inscription in the village, which is Bettada-bashdi.

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