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Emmanuel Francis

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Summary

A rough transcript and paraphrase of the subjoined inscription was published as early as 1836 in the *Asiatic Researches*.[1] The original is engraved on a lamp-pillar in front of a **Jaina** temple at the ruined city of **Vijayanagara**. The temple is now-a-days styled **Gāṇigitti** Temple,[2] *i.e.*, "the temple of the oil-woman."[3]

The inscription consists of 28 Sanskrit verses and commences with an invocation of **Jina** (verse 1) and of his religion (*Jina-śāsana*, v. 2). Then follows a pedigree of the spiritual ancestors and pupils of the head of a **Jaina** school, who was called **Siṁhanandin:**—

[[genealogical table]] The *Mūla-saṁgha*. The *Nandi-saṁgha*. The *Balātkāra-gaṇa*. The *Sārasvata-gachchha*. Padmanandin. Dharmabhūshaṇa I., *Bhaṭṭāraka*. Amarakīrti. **Siṁhanandin**, *Gaṇabhṛit*. Dharmabhūsha, *Bhaṭṭāraka*. Vardhamāna. Dharmabhūshaṇa II., *alias* Bhaṭṭārakamuni.

[1] Vol. XX, p. 36 and pp. 20 f.

[2] No. 68 on the *Madras Survey Map*.

[3] A similar fanciful name is **Mālegitti-Śivālaya**, "the Śiva temple of the female garland-maker," at **Bādāmi**; *Ind. Ant*. Vol. X, p. 63.

The various epithets, which these teachers receive in the inscription, are:—*āchārya, ārya, guru, deśika, muni* and *yogīndra*. Other **Jaina** terms, which occur in the inscription, are:—*syādvāda* (v. 2.) or *anekānta-mata* (v. 22), *paṭṭa* (vv. 11 and 12) and *chaityālaya* (v. 28).

The pedigree of Jaina teachers is followed by a short account (vv. 15 to 18) of two kings of the first **Vijayanagara** dynasty, *viz.*, **Bukka**, who was descended from the race of the **Yādava** kings, and his son **Harihara** (II). Harihara's hereditary minister was the general (*daṇḍādhināyaka*, vv. 19 and 21; *daṇḍanātha*, v. 20) **Chaicha** or **Chaichapa**. Chaicha's son, the general (*daṇḍeśa*, vv. 21, 22 and 28) or prince (*kshitīśa* v. 23; *dharaṇīśa*, v. 24) **Iruga** or **Irugapa**, adhered to the doctrine of the above-mentioned Jaina teacher **Siṁhanandin** (v. 24). In Śaka 1307 [expired],[4] the cyclic year *Krodhana* (lines 36 f.), **Iruga** built a stone-temple of **Kunthu-Jinanātha** (v. 28) at **Vijayanagara** (v. 26). This city belonged to **Kuntala**, a district of the **Karṇāṭa** country (v. 25).

Through my assistant I received a copy,—printed with a Telugu commentary in the *Rudhirodgāri-saṁvatsara* (*i.e.*, 1863-64 A.D.),—of a Sanskrit *kośa*, entitled *Nānārtharatnamālā* and composed by **Irugapa-daṇḍādhinātha** or, as he calls himself in the opening verses, **Iruga-daṇḍeśa**. Dr. Oppert[5] mentions a large number of MSS. of the same work. Dr. Aufrecht[6] describes three inferior MSS. of it and states that, according to one of these, its composer lived under a king **Harihara**. This notice enables us to identify the author of the *Nānārtharatnamālā* with the general **Iruga** or **Irugapa** of the subjoined inscription.

Edition

〈1〉 yatpādapaṁkajarajo rajo harati mānasaṁ | sa jinaḥ śreyase〈2〉 bhūyādbhūyase karuṇālayaḥ || 〈1〉 śrīmatparamagaṁbhīra〈3〉syādvādāmoghalāṁcchanaṁ | jīyāttrailokyanātha〈4〉sya śāsanaṁ jinaśāsanaṁ || 〈2〉 śrīmūlasaṁghejani naṁdisaṁgha〈5〉(sta)smin balātkāragaṇotiraṁmyaḥ | tatrāpi sārasvatanāmni gacche svacchāśayobhūdi〈6〉ha padmanaṁdī || 〈3〉 Ācāryyaḥ kuṁḍa(kuṁddā)khyo vakragrīvo mahāmatiḥ | ¿ye?〈E〉lācā〈7〉ryyo gṛ¿ddha?〈dhra〉piṁccha Iti tannāma paṁcadhā || 〈4〉 kecittadanvaye cārumunayaḥ khana〈8〉yo girāṁ [|] jaladhāviva ratnāni babhū¿U?〈vu〉rddivyatejasaḥ || 〈5〉 tatrāsīccārucāritrara〈9〉tnaratnākaro guruḥ | dharmmabhūṣaṇayogīṁdro bhaṭṭārakapadāṁcitaḥ || 〈6〉〈10〉 bhāti bhaṭṭārako dhar-

[4] Two other inscriptions of **Harihara** II. are dated in Śaka 1301 [expired] and 1321 [expired]; see page 80, note 6.

[5] See the Indices of Vols. I and II of his *Lists of Sanskrit Manuscripts*.

[6] *Catalogus Bibliothecae Bodleianae*, p. 193.

mmabhūṣaṇo guṇabhūṣaṇaḥ | yadyaśaḥkusumāmo〈11〉de gaganaṁ bhramarāyate || 〈7〉 ¿s?〈ś〉iṣyastasya munerāsīdanarggalataponidhiḥ | śrīmāna〈12〉marakīrttyāryyo deśikāgresaraḥ śamī || 〈8〉 nijapakṣmapuṭakavāṭaṁ ghaṭa¿I?〈yi〉tvānilanirodha〈13〉(to) hṛdaye | Avicalitabodhadīpaṁ tamamarakīrtti bhaje tamohara〈ṇa〉ṁ || 〈9〉 kepi〈14〉 svodarapūraṇe pariṇatā vidyāvihīnāṁtarā yogīśā bhuvi saṁbhavaṁtu baha〈15〉vaḥ kiṁ tairanaṁtairiha | dhīraḥ sphūrjjati durjjayātanumadadhvaṁsī guṇairūrjji〈16〉tairācāryyomarakīrttiśiṣyagaṇabhṛcchrīsiṁhanaṁdī vratī || 〈10〉 śrīdharmmabhūṣojani ta〈17〉sya paṭṭe śrīsiṁhanaṁdyāryyagurossadharmmā | bhaṭṭārakaḥ śrījinadharmmaharmmyastaṁbhā〈18〉yamānaḥ kumudeṁdukīrttiḥ || 〈11〉 paṭṭe tasya munerāsīdvarddhamānamunīśvaraḥ | śrīsiṁ〈19〉hanaṁdiyogīṁdracaraṇāṁbhojaṣaṭ·padaḥ || 〈12〉 ¿s?〈ś〉iṣyastasya gurorāsīddharmmabhūṣaṇa〈20〉deśikaḥ | bhaṭṭārakamuniḥ śrīmān śalyatrayavivarjjitaḥ || 〈13〉 bhaṭṭārakamuneḥ pādāvapū〈21〉rvvakamale stumaḥ | yadagre mukulībhāvaṁ yāṁti rājakarāḥ paraṁ || 〈14〉 Evaṁ gurupa〈22〉raṁparāyāmavicchedena varttamānāyāṁ || Āsīdasīmamahimā vaṁśe yādava〈23〉bhūbhṛtāṁ [|] Akhaṁḍitaguṇodāraḥ śrīmānbukkamahīpatiḥ || 〈15〉 Udabhūdbhūbhṛtastasmā〈24〉drājā harihareśvaraḥ | kalākalāpanilayo vidhuḥ kṣīrodadheriva || 〈16〉 yasmin· bharttari bhū〈25〉pāle vikramākrāṁtaviṣṭape | cirādrājanvatī haṁta bhava(tyeṣā) vasuṁdharā || 〈17〉 tasmin· śā〈26〉sati rājeṁdre caturaṁbudhimekhalāṁ | dharāmadharitāśeṣapurātanamahīpatau || 〈18〉 Āsītta〈27〉sya mahījāneḥ śaktitrayasamanvitaḥ | kulakramāgato maṁtrī caicadaṁḍādhināyakaḥ || 〈19〉 dvi〈28〉tīyamaṁtaḥkaraṇaṁ rahasye bāhustṛtīyassamarāṁgaṇeṣu | śrīmānmahācaica(pa)〈29〉daṁḍanātho jāgartti kāryye haribhūmibharttuḥ || 〈20〉 tasya śrīcaicadaṁḍādhināyakasyo〈30〉(rjji)taśriyaḥ | Āsīdirugadaṁḍeśo naṁdano lokanaṁdanaḥ || 〈21〉 na mūrttā nābhūrttā nikhilabhu〈31〉vanābhogikatayā śaradrājadrākāviṭaniṭilanetradyutitayā | prabhūtā kīrtissā cira〈32〉mirugadaṁḍeśa kathayatyanekāṁtātkāṁtātparamiha na kiṁcinmatamiti || 〈22〉 sadvaṁśajopi guṇa〈33〉vānapi mārggaṇānāmādhāratāmupagatopi ca yasya cāpaḥ | namraḥ parānvinamayanni〈34〉rugakṣitīśasyoccairjjanāya khalu ¿s?〈ś〉ikṣayatīva nītiṁ || 〈23〉 hariharadharaṇīśaprājyasāmrā〈35〉jyalakṣmīkuvalayahimadhāmā śauryyagāṁbhīryyasīmā | Irugapadharaṇīśassiṁha〈36〉naṁdyāryyavaryyaprapadana(li)nabhṛṁgassa pratāpaikabhūmiḥ || 〈24〉 svasti śakavarṣe 1307〈37〉 pravarttamāne krodhanavatsare phālgunamāse kṛṣṇapakṣe dvitīyāyāṁ tithau śukravāre || Asti vi〈38〉stīrṇṇakarṇāṭadharāmaṁḍalamadhyagaḥ | viṣayaḥ kuṁtalo nāmnā bhūkāṁtākuṁtalopa〈39〉maḥ || 〈25〉 vicitraratnaruciraṁ tatrāsti vijayābhidhaṁ | nagaraṁ saudhasaṁdohadarśitākāṁḍacaṁdrikaṁ [|| 26*]〈40〉 maṇikuṭṭimavīthīṣu muktāsaikatasetubhiḥ | dā(n)āṁbūni niruṁdhānā yatra krīḍaṁti bālikāḥ 〈|| 27〉〈41〉 tasminnirugadaṁḍeśaḥ pure cāruśilāmayaṁ | śrīkuṁthujinanāthasya caityālayamacīkarat· || 〈28〉〈42〉 bhadramastu jinaśāsanāya ||

Apparatus

〈13〉 tamohara〈ṇa〉ṁ • Instead of *tamoharaṁ*, the metre requires *tamoharaṇaṁ*, which is the reading of the transcript in the *Asiatic Researches*.

Translation by Hultzsch 1890

(*Verse* 1.) May that **Jina**, the dust of whose lotus-feet removes mental impurity, and who is an abode of compassion, produce abundant happiness !

(*Verse* 2.) May the religion of the lord of the three worlds, the religion of **Jina**, the unfailing characteristic of which is the glorious and extremely mysterious scepticism,[7] be victorious!

(*Verse* 3.) In the glorious **Mūla-saṁgha**, there arose the **Nandi-saṁgha**; in this, the lovely **Balātkāra-gaṇa**; and in the *gachchha* called **Sārasvata**, (*which belonged*) to this, the pure-minded **Padmanandin**.[8]

(*Verse* 4.) The *āchārya* called **Kuṇḍa[kunda], Vakragrīva, Mahāmati, Elāchārya** and **Gṛidhrapiñchha:**—these (*were*) his five (sur)names.

(*Verse* 5.) Just as pearls in the ocean, there appeared in his (*spiritual*) race (*anvaya*) certain beautiful sages, who were mines of speeches and endowed with divine splendour.

(*Verse* 6.) Among these, there was a teacher, who was an ocean of beautiful deeds, which resembled pearls, the chief of ascetics (*called*) **Dharmabhūshaṇa**, who was distinguished by the title of *Bhaṭṭāraka*.

(*Verse* 7.) Resplendent is the *Bhaṭṭāraka* **Dharmabhūshaṇa**, whose (*only*) ornament are virtues; even as a bee, the (*whole*) sky (*enjoys*) the perfume of the flower of his fame.

(*Verse* 8.) The pupil of this sage was the glorious saint **Amarakīrti**, a treasury of austerities of unrestrained (*power*), the foremost of teachers, and full of tranquillity.

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[7] On *syādvāda* see *Ind. Ant*. Vol. XIV, p. 21, note 14.

[8] According to Dr. Aufrecht's *Catalogus Bibliothecae Bodleianae*, p. 180, a Jaina MS. of A.D. 1518 contains the following slightly different pedigree of **Padmanandin:** *Śri-Mūla-saṁghe Sarasvati-gachchhe Balātkāra-gaṇe Śrī-Kundakundāchāryānvaye Bhaṭṭāraka-Śrī-Padmanandi-devāḥ*. Here Padmanandin is said to belong to the spiritual race of **Kundakundāchārya**, while our inscription (verse 4) gives Kuṇḍakundāchārya as one of the names of Padmanandin himself. According to Mr. Pāṭhak (*Ind. Ant*. Vol. XIV, p. 15) the correct spelling of **Kuṇḍakunda**, as the present inscription seems to read, is **Kuṇḍakuṇḍa**. The Tērdāḷ inscription (*l. c*. p. 25) has **Koṇḍakuṇḍāchārya**; Professor Wilson (*Essays*, Vol. I, p. 341),—**Kundakuṇḍāchārya**; and an unpublished inscription at Śravaṇa-Beḷagoḷa,—**Kauṇḍakunda**.

(*Verse* 9.) I worship that **Amarakīrti**, who removes darkness, and in whose heart the lamp of knowledge never flickers in consequence of his shutting the door of his eye-lids and suppressing his breath.

(*Verse* 10.) Let many chiefs of ascetics arise on earth, who are bent (*only*) on filling their bellies, and whose minds are devoid of knowledge; what is their use in this world, (*though they be*) endless (*in number*) ? (*For*) there appears the pupil of **Amarakīrti**, the glorious, wise, and dutiful teacher **Siṁhanandin**, the head of a school (*gaṇabhṛit*), who scatters (*their*) invincible and great pride by his mighty virtues.

(*Verse* 11.) His (*successor*) in office[9] was the glorious *Bhaṭṭāraka* **Dharmabhūsha**, who equalled (*his*) glorious teacher, the saint **Siṁhanandin**, who resembled a pillar of the palace of the holy religion of **Jina**, and whose fame (*possessed the splendour of*) the lotus and the moon.

(*Verse* 12.) (*The successor*) in office of this sage was a lord of sages, (*called*) **Vardhamāna**, who was a bee at the lotus-feet of the glorious **Siṁhanandin**, the chief of ascetics.

(*Verse* 13.) The pupil of this teacher was the teacher **Dharmabhūshaṇa**, (*also called*) the glorious **Bhaṭṭārakamuni**,[10] who was free from the three thorns.[11]

(*Verse* 14.) We praise the feet of **Bhaṭṭārakamuni**, those unheard-of lotuses, before which the hands of kings (*rāja-karāḥ*) are devoutly folded, (*while the day-lotus closes under the influence of the rays of the moon:*—rāja-karāḥ).

(*Line* 21.) While thus the succession of teachers continued without interruption:—

(*Verse* 15.) There was in the race of the **Yādava** princes the illustrious king **Bukka**, whose might was boundless, and who was exalted by perfect virtues.

(*Verse* 16.) From this prince there sprang the lord **Harihara**, a king who knew all arts (*kalā*),—just as the (*full*) moon, who possesses all digits (*kalā*), was produced from the milk-ocean.

(*Verse* 17.) While this prince, who has conquered the world by his valour, is (*her*) lord, this earth possesses—ah!—at last a *king* who deserves this title.

[9] *Paṭṭa*, "a tiara worn as an emblem of dignity," is here used for the dignity itself. It has the same meaning in *Paṭṭāvali*, the title of two lists of Jaina teachers, extracts from which were published by Dr. Klatt in *Ind. Ant.* Vol. XI, pp. 245 ff.

[10] An earlier *Bhaṭṭāraka* **Dharmabhūshaṇa** was mentioned in verses 6 and 7, and a *Bhaṭṭāraka* **Dharmabhūsha** in verse 11.

[11] Paṇḍit Lakshmaṇāchārya of Bangalore informs me that, according to the *Vedāntachūḍāmaṇi*, "the three thorns" (*śalya-traya*) are the same as "the three kinds of pain" (*tāpa-traya*), viz., that produced by oneself (*ādhyātmika*), by other beings (*ādhibhautika*) and by the gods (*ādhidaivika*).

(*Verse* 18.) While this lord of kings, who surpassed all former princes, ruled the earth, whose girdle are the four oceans,—

(*Verse* 19.) The hereditary minister of him, whose wife was the earth, was the general **Chaicha**, who was endowed with the three (*regal*) powers.[12]

(*Verse* 20.) (*His*) second soul in (*state*) secrets (*and his*) third arm on battle-fields,—the illustrious and great general **Chaichapa** is (*ever*) vigilant in the service of king **Hari**.

(*Verse* 21.) The son of this illustrious and brilliant general **Chaicha** was the general **Iruga**, who delighted the world.

(*Verse* 22.) Oh general **Iruga !** This great fame (*of thine*),—which is not corporeal, because it pervades the whole world, (*but which is at the same time*) corporeal, because it resembles in splendour Śiva and the full-moon,[13] as it shines in autumn,—says for a long time:—"In this world there is no higher doctrine than the lovely scepticism."[14]

(*Verse* 23.) The bow of this prince **Iruga** loudly teaches, as it were, right conduct to the people, as it is of good bamboo (*or of good family*), endowed with a string (*or with virtues*) and a receptacle of arrows (*or a refuge of beggars*), but is bent (*or humble*) and causes the enemies (*or the best*) to bow.

(*Verse* 24.) Prince **Irugapa**, that moon (*who causes to unfold*) the lotus of the goddess of prosperity of the great empire of king **Harihara**, he who has reached the highest point of prowess and profundity, the only abode of valour, (*was*) a bee at the lotus-feet of **Siṁhanandin**,[15] the best of saints.

(*Line* 36.) Hail! In the Śaka year 1307, while the *Krodhana* year was current, on Friday, the second lunar day of the dark half of the month of *Phālguna*;—[16]

(*Verse* 25.) There is a district (*vishaya*), **Kuntala** by name, which is situated in the midst of the vast country (*dharā-maṇḍala*) of **Karṇāṭa**, and which resembles the hair (*kuntala*) of the goddess of the earth.

(*Verse* 26.) In this (*country*) there is a city (*nagara*), named **Vijaya**, which is resplendent with wonderful jewels, and which exhibits the spectacle of an unexpected moonshine by the multitude of its whitewashed palaces.

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[12] See page 35, note 1.

[13] With *rākā-viṭa* compare *rākā-śaśāṅka* in verse 8 of No. 153, below.

[14] The *anekānta-mata* is the same as the *syādvāda*; see page 158, note 1. What the composer of the inscription wants to express by verse 22, is, that Iruga's fame furnishes a proof of the correctness of the Jaina doctrine of scepticism, as arguments can be adduced for its being not corporeal, as well as for its being corporeal.

[15] See verse 10. above.

[16] This passage is again taken up in verse 28.

(*Verse* 27.) There the girls play on roads paved with precious stones, stopping by embankments of pearl-sand the water (*poured out*) at donations.

(*Verse* 28.) In this city the general **Iruga** caused to be built of fine stones a temple (*chaityālaya*) of the blessed **Kunthu**,[17] the lord of **Jinas**.

(*Line* 42.) Let there be prosperity to the religion of **Jina!**

Bibliography

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Primary

[SII] Hultzsch, Eugen Julius Theodor. 1890. *South-Indian inscriptions, Tamil and Sanskrit, from stone and copper-plate edicts at Mamallapuram, Kanchipuram, in the North Arcot district, and other parts of the Madras Presidency, chiefly collected in 1886-87. Volume I*. South Indian Inscriptions 1. Madras: Government Press. Pages 155–160, item 152.

[17] Kunthu is the name of the seventeenth Tīrthakara; see Professor Jacobi's *Jaina Sūtras*, Part I, Index, *s.v.*