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## A Jain Centre of Badami Region

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### Abstract

Badami region is one of the ancient Jain centres of ancient Karnataka. In this region, there are few Jain centres. Especially Badami, Pattadakallu, Anaval and Vadavatti are the remarkable heritage Jain centres in Badami region. Badami was a capital city of Chalukya's, dedicated to caves of Hindu Gods and Jain Tirthankaras were built by Chalukya rulers. There are four cave temples in the fort of Badami. The sculptures of Adinath, Parshwanath, Mahaveer, Bahubali, Goutham Swami and 24 tirthankara's were carved on the wall of forth Jain Cave, which was located on the hillocks opposite to the fort. Pattadakallu is a World Heritage Site, recognised by UNESCO. It had only one Jain Narayan Temple. Anaval is a small village having a dismantled Jain sculptures. Caves and Jain Basadi's were in the style of architecture of Chalukya's of Badami

**Key Words:** Pilaster – A rectangular column. Aisle – A passage between rows of seats in building. Mukamantap – Front open wall. Garbhagriha – Sanctum Knitting – Method by which yarn is manipulated to create a textile. Viman – Peak.

### Introduction

capital of one of the greatest and most enduring dynasties in Southern India and was also the city of Badami in Northern Karnataka, formerly known as Vatapi, was the most popular historical places in southern India. It was the regal capital of the Badami Chalukyas from AD 540 to 757. It is famous for its rock cut structural temples. It is located in a ravine at the foot of a rugged, red sandstone outcrop that surrounds Agastya lake. Badami has been selected as one of the heritage cities of Government of India and the historical study of Badami is an interesting concept. Badami was being archaeological site, ruled by Shatavahan, chalukya's of Badami. Rastrakuta's, Chalukya's of Kalyan, Devagiri of Shevan, Vijaynagar and Peshva's of Maratha chronologically.

### Badami IV Jain Cave:

The architectural structure constructed through the rock of stones is caves. The caves constructed by Badami Chalukyas became temples. The 4 caves in badami were carved on the north side of the southern hills. As a result of that all the caves are more or less situated on northwards.<sup>1</sup>

### Architecture of IV Jain Cave :

The forth cave belongs to Jain community. Probably it was constructed during the period of Mangalash. It is smaller as the first and second caves. The cave is 15 feet high; it is supported by 6 pillars, each measuring 2.5 square feet. Each column and pilaster is carved with wide, deep basis crowned with capitals that are partly hidden by bracket on three sides. The sculptures of Parshwanath and Gommateshwar on the walls of varanda were made during the rule of Chalukyas. The sculptures of tirthankar on the walls of mahamantap were of 12<sup>th</sup> century. The anatomy of these sculptures itself proves it<sup>2</sup>. A Corridor, a pillar of the aisle, and a Sanctum are there in first three caves temple. Pillar of aisle are not existed in Jain cave. However, there is a square Mantap without pillars. All the caves are of same shape. Pillars of mukamantap supposed to standing on back of the sleeping lion. The basement of the pillar is in square structure, Top is designed cover. It has been decorated half-structured medals<sup>3</sup>.

### The Sculptures of IV Cave of Badami:

#### Parshwanath Sculpture:

This sculpture faced towards southern with a height of 86 cm. and width of 31c.m. A five-headed snake halos on its top. Beside the statue, there are attractive sculptures of angles. There is a picture of kamtopsarga on the west walls in parshwanath sculpture. TheyakshaDharanendra stood under the five-headed snake in bare body. There incomplete sculptures in both the sides of the Parshwanath statue. On the right side of the parshwanath padmavathiyakshi, who had held a diamond umbrella just above the heads of snake<sup>4</sup>.

#### Mahaveera Sculpture:

The Mahaveera sculptures are designed on the East and West walls with about 2 mtrs height. Just below the Mahaveera sculpture, a carve of Mathanga, a yaksha, sitting on elephant and Siddayini a yakshini, sitting under a tree are shown<sup>12</sup>. A statue of tirthankara on the top of the simhapeeta with a height of 28cms and width of 73 cms is situated in garbhagrahaof caves<sup>5</sup>.

#### Bahubali Sculpture:



There is a Bahubali sculpture on the east walls of mukhamantap. It is imagined that this sculpture is an ancient sculpture in Karnataka. Bahubali stood barely in Kayotsarga mudra. His hair is knotted. The limbs of his body are surrounded by creepers of various flowers. It is shown that the king cobras coming out of anthills, which are grown under his legs<sup>6</sup>.

#### Sculptors:-

Very few of these sculptors will remind us the tradition of 3<sup>rd</sup> cave of Badami. There many names of sculptors in this cave atmosphere, of which KantimatjaKannu, Pelamatja, Singamatja, Harike, Bavaswami Arya, Udagra, Kesava, Pajjana, Vijamma, PrasannaBuddi, Arikke, Bhadukke, Sirigereya, Kolimajja, Kadreswami, Shrigerey, Margaj, Shrinidhi Dev, Anattamajja and so many.<sup>7</sup>

#### Pattadakallu:

Pattadakallu is a small village of badami taluk, Bagalkot district. In this place ten temples have built in 7<sup>th</sup> to 8<sup>th</sup> century. Talmi described it as Badami's Petirgal in this land description in AD 7<sup>th</sup> century. It is well known that, that petirgal is famously known as Pattadakallu. It was revealed from Singirjapurana that pattadakallu is the place for pattabhisheka of Chalukya emperors.<sup>8</sup> Chalukyaempirors make the Badami as their capital city. With the nobly of kings and artistry of sculptures they became world famous.<sup>9</sup>

#### Jain Narayana Temple (SooliGudi) :

A new Pattadakallu has situated far away from half kilometre of complex of Pattadakallu temples. There was an ancient temple near by a primary health centre called Sooligudi Temple. That was one and only Jeenalaya temple in Pattadakallu. It called as Jain Narayana temple<sup>10</sup>. It was rightly recognized as Jain temple on the basis of statue of Tirthankar who sat on padmaasan on north wall and on the basis of research conducted on Jain statues which were available near by the temple. There was a statue of two big elephants which were the part of the wall and these are as same as the statues of Indrasabha of Ellora. These two elephants were carved like the real elephants. Mahout sat on those elephants. Those elephants were decorated with ornaments. They have lotus on their trunk. The mukhamantapa of jeenalaya was very wide. The remaining parts of the temple were Sabhamantapa, antharala and garbhagraha which was covered by pradakshinapatha. There was a distal mountain on garbhagraha which was on dravidvimana genre. On that there was an eight arms stoophi which was as same as Badamimalagatti's shivalaya. There was a kakshasana in mukhamantapa. Poornakalasha, lion flute and many more sculptures were curved behind that. There was four pillars in mukhamantapa and their bodes were round in shape<sup>11</sup>.

#### Anavala :

It is a small village which belongs to Badami taluk. A scripture had available but it was dismantled. But with the help of some scripts, the content of inscription has revealed. This inscription reveals us that Senaabyas has donated 12 acre land to the Basadi<sup>12</sup>.

#### Vadavatti:

Vadavatti village of Badami taluka was the Jain centre during AD 12<sup>th</sup> century. Banka Jinalaya was the evidence for the same. These records of AD 12<sup>th</sup> Century reference to a ShravanaMasya grant of the village Baddavatti to Banka Jinalaya<sup>13</sup>.

#### Conclusion

Jain religion was named as an oldest religion in global religions and it has an ancient chronicler. We can say that, Jain religion was lives from several years with having good relation with other religions. Caves, Basadi's and sculptures of Badami and Pattadakallu were carved from red sand stone and peak of Jain Narayan Temple was in the Dravidian Chalukya's style. In this region, we can find lot of Parshwanath and Mahaveer Sculptures.

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