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THE JAIN BASADIS OF HUNAGUND REGION

*Dr. M N. Bennur

ABSTRACT

Hunagund region was an ancient Jain Centre in Bagalkot District, Karnataka. Aihole was called as cradle of Indian architecture. Ravi Keerti who was the great Jain poet of Pulakeshi-II, was constructed the Meguti Jeenalay in Aihole. The Aihole Prashasti Inscription found at Meguti Jeenalay which tells about achievements of Pulakeshi-II and Meguti Jeenalay. This jinalaya was built in the Dravidian style of architecture. The great bravery queen Atti Mabbe also constructed many Jain Basadi in this region. These Jain Basadi's were in the style of Chalukya. Apart from these Basadi's, some others were found in Arasibidi, Hunagund, Karadi, Chinnapur, Kandagal, Hiresinganagutti and Marol.

Key Words: Adishtana - Plinth, Sanctum- Bethel, Kostaka - Carved on Wall, Upana, Jagati, Tripattakumuda, Kantha and Kapota - Pictures Carved beneath the plinth. Soolegidi - Name of the temple. Sapta matruka's - 7 Gods and Goddess.

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Introduction

Jain religion is one of the ancient religions of Karnataka. Because of the arrival of the Bhadrabahu Muni who was existed under the empire of Chandra Gupta Mourya, the Jain religion had spread over the Karnataka. the Chalukya of Badami, Rashtrakuta, Chalukya of Kalyan, Kalachuri of Kalyan, Sevana of Devagiri and Vijaynagar kingdoms were given the Shelter to the Jain Muni's. In the effect of this, the Jain Basadi, Jain sculptures and Jain Donated inscriptions were grown and carved. This Article is prepared on the basis of survey, inscription and literature related to Hunagund region. In this article, the discussion is made regarding the Jain centre of Hunagund region namely- Aihole, Arasibidi, Hunagund, Karadi, Chinnapur, Kandagal, Hiresinganagutti and Marol.

JAIN BASADIS OF HUNAUND REGION

Aihole:

Meguti Jinalaya (Jain Temple):

Meguta (Megundi-) temple was built on the top of the hill. It is the only temple found recorded its year of construction. It is built by the poet Ravi Keerti, who was the courtier of Pulakeshi II, in 634 AD. It is one of the Basadi, which is constructed in an ancient Dravidian style. It is so wide that includes sanctum, pradakshane path, sukhaasi, arthamantap, that seems like touching the pillars. The whole building stood on the tall adishtana. The windows and kostakas carved in rocks with

simple designs. But the statues or kostakas disappeared. One more sanctum is located on this sanctum; others are added after a decade. The interior design is destroyed. The terrace of this Basadi is started first in Karnataka. We can find many basadi's of this style after the end of the rule of Badami Chalukyas¹.

It has wide pradakshina path which have small mantapas with its fundamental design on its peak. Later mukhachatuski was added at the rule of Chalukyas & open wide mantap was composed with Mukhachatuski. In the main adhistana of its peak upana, jagati, tripattakumuda, kantha and kapota are there. On the base of it one more sanctum was built. This kind of feature is found in Jain temples. The Supper part of the temple is destroyed. There was an upstairs in front of sanctum mantap to climb up².

Aihole Jain Caves:

There are two caves carved in rock hill named as Rawanpadi, a vaidic cave and the other is Jain cave. The Jain cave has basically outstretched mukhmantap, square middle-mantap, and the other mantapas on adishtana on both sides and a sanctum on its back. Later on it was closed by huge rocks. On the walls of mukhamantap there is a parshwanaath, Bahubali and Kamatopasarga sculptures. It has a brief description of his enlightenment of Parshwanath in one side of small mantap in middle mantap. The Jina inscription proclaims that the statue in the sanctum is the position of dhyana mudra. It reminds the



design of ceilings of the cave. If mukhamantapa is ignored, the structure of jinalaya resembles shaiva caves of Rawalghat. **Sculptors:**

From the environment of this inscription it is clear that Pallaswamy Mahadivya Utan is one of the stapati sculptors of this cave. Just near to this cave it is found that Narasobba and pupil of Bizidiovajan carved certain lines on the rock to construct a cave. A separate Jain cave was carved in Aihole which is constructed in a single rock only⁴.

Arasibeedi.

Shri Goonadabedagi Jinalaya (Soolegudi)

The two jinalayas were dilapidated buildings. Out of two, one was built in the genre of kalyan chalukya and it was in the style of trikutachal. There was a navaranga in centre which consist of three separate sanctums. There was an entrance door which consist of reticulate of both sides. There were four attractive pillars in front side of porch and in the centre of roof there was a curved lotus. The sculpture revealed that shri Goonadabedagi jeenalaya also called as soolegudi. We can find there was ancient panipith in sanctum and a meditative sitting statue of jina. The decorated was situated behind that statue. Akkadevi had knighthood as gunadabedangiyar. That's why this jinalaya may be having the name of gonadabedangi⁵. The inscription of A.D 1047 mentioned that Akkadevi has donated land to the moolasanga, varasena Ghana, hogericacchada

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sculpture was located in that panipeetha. There was a jeenabimba in brow of sanctum's main door. We can find a sculpture which has the features of 12th century and it was unclear even though it reveals the name of Harisena¹⁰.

Chinnapura:

Chinnapur is a small village which was located nearby Ilakal and it comes under Hunagund taluk. This village was the main center of Kalyani chalukya's. According to the inscriptions Muliga Basadi has located in this place. And many sculptures were found in this place¹¹.

Kandagal:

This village was the main Jain centre during the period of Yadavas of Devagiri in 13th century. This is dated Simhanadeva year 21 vikrama jyeshta, Ba, Amavasye, Adivara, Suryagrana, and Sankranti corresponding to AD 1220 June 2. It is in the reason of the Yadav King; Simhanadeva camping at the Nelevidu of Devagiri, A certain Chakrapani, and Dandanayak was roofing Kandagale near Karadikallu 300, by tribhagabhyantrara Siddi. Registers the grant of exemptions from tags and land for the service of the god at Parshwanath Basadi built by Nagasiriyavve the display of Sakalachandra Bhatara of MoolSangha by an assemble in a market place house at Malagiyamane Kandagale in Kannada 4000.

The assemble community of Ayyavole 500 Swamis, Mahaprabhus, Mummarandas, Gatrigas, Nannadesi's and others

Harisena of vikramapur as godabedangi jinalaya⁶. Another inscription of A.D 1085 of the same Basadi mentioned that at the time Barnadevarasas ruling, mantara barmansanu who was the tax officer of bhogavatipur has given tax exemptions to the muni ashrama of gonadabedangi⁷. The Kalachuries Bijjal inscription of A.D 1017 was incomplete but it was mentioned that Sinda Holaras has given the donations to the gonadabedangi jinalaya⁸.

Hunagund

Hunagund village is located far away i.e 45 km from baglakot. It was referred as ponnagund in inscriptions. Because of the mountains which were located behind the village. According to scientific opinion that the wells of hunagund were made up of sulphar mixed hydrogen. The mountains of this village are consists of golden shadow yellow colored adductor, so it was called as hunagunda. Meguti temple, Jain sculptures and inscriptions of Chaluky as of Kalyan were found in Hunagund.⁹

Karadi

Jain Basadi

A Jain basadi was found in pastoral street of the village. Which belongs to kalyana chalukya kingdom. It was located in underground of the earth so it is an innermost basadi. This Jain basadi has wide navaranga, half kiosk and had a garbha graha. In garbha graha it has empty panipeetha and its roofs had been collapsed. So it was difficult to recognize which tirthankara's

gave a grant for the services like Anga, Rangbhoga of the god and repairing of the temple¹².

Hiresinganagutti:

Hiresinganagutti was a small village in Hunagund taluk. On the basis of the inscriptions written on the stone near to the Ishwar temple, it was understood that this village was the Jain centre. The inscriptions refers that it was under the rule of Tribhuvaamalladeva who was the king of Chalukyas of kalyan and was popular as Shri Pruthwi-Vallabh maharajadhuraj, Parameshwar, Paramabhatarak. It also describes about the donations given to Balachandra of Deshigana Pushpagachha. This village belongs to Karavidi-30 province. From the inscriptions it was clear that there was a Jinalaya in the village¹³.

Marol:

Marola was the ancient Jain centre in Hunagund Taluk on the basis of the inscriptions. This is dated saka 946, Raktakshi, Uttarayana, corresponding to AD.1024 December 24, Thursday. This Jain record, in the beginning describes the characters of certain. Kamaldev Bhattaraka is followed reference to its successors A Anniya Bhattaraka, Prabhachandramuni, Anantavirya munipa. Anantavirya munipa is described here as someone who is a profound master in this world in subjects like grammar, dictionary, mathematics, vatsayana's kamasutra, Astrology, Omen, prosody, Drama, Economic, etc on this earth. Describes the valour certain Mahadevi, Nolemba Queen,

Daughter of Sattiga. Records a grant of this Moragola Basadi by Gatiyankakara, a subordinate of Jagadekmalla, roofing from Nolambavadi and Karividi-30. The grant was handed over to a certain Devendra Kirti, A discipline of Gunkirti, Siddanath, and Bhattaraka¹⁴.

Conclusion

Local history got its importance due to the study of research work. The Jain Basadi's of Hunagund region also got its importance due to the study orientation. Aihole Jecnalay's were constructed in Dravian and Chalukya style by using red sand stones and some of the sculptures were also constructed by using red sand stone and black stone. Jain Basadi's and Jain sculptures were found in Arasibidi, Karadi, Chinnapur, Kandagal, Hiresinganagutti and Marol.

Foot Notes

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6. Dr. Devarkonda Reddy: Kannada University Epigraphical Series-IX, K.U.Hampi.2006, P-425
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8. Dr. R Muniswami- Bijapur district Gazetteer-1999 P -1035
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