



## Shravanabelagola Akka's Basadi: A review

Dr. HN Kalaswamy

UGC-Post Doctoral Fellow, D.O.S. in Ancient History and Archaeology, Manasagangotri, Mysuru, Karnataka, India

### Abstract

*Jaina's religion* is one of the greatest contributions in the world. *Thirthankara's* is a spectral gurus or *prospect* of the religion. In this religion *evaluated* in North part of the *Indian State*. The founder of *Mauryan* dynasty king *Chandra Gupta Maurya* and *Jaina's* Muni *Bhadrabahu* came into *South India* around *3<sup>rd</sup> century B.C.* and some few years stayed in one of the famous *cultural city* and *patronage site* of the *Jain's* religion *Shravanabelagola*.

**Keywords:** *Jaina's, Gangas, Kesava, Akka's Basadi, Architecture, Garbhagriha, Sukhanasi, Navaranga, Sculptures*

### Introduction

Jaina's religion is one of the greatest contributions in the world. Thirthankara's is a spectral gurus or prospect of the religion. In this religion evaluated in North part of the Indian State. But this did not specified decade of berth religion. But after Mahaveer is identified across the nation. The founder of Mauryan dynasty king Chandra Gupta Maurya and Jaina's Muni Bhadrabahu came into South India around 3<sup>rd</sup> century B.C. and some few years stayed in one of the famous cultural city and patronage site of the Jain's religion Shravanabelagola. After Chandra Gupta he leaves the body into self death. (Salekha Vrutha) were famous on this place. According to the famous author and historian Salethus said that South Indian History is called as Jainism. Jain's history because Karnatakan dynasty King they were follower of Jainism and Muni they were contributed and number of monuments (Basadi) located in this area. Similarly I identified the monuments of Akka's Basadi in Shravanabelagola were shown.

During the year in 1181 A.D. the king of Immadi Ballala, of Hoysala dynasty his minister Chandra Mouli his wife Aachakka to built the beautiful temple in Srvanabelagola. In this temple in front of the gate of beautiful inscription tells that Chandra Mouli as a Shaiva bramin and also Sandivigrah of Ballala. Aachakka to built beautiful hoysala style sculpture of Akka Basadi. In this Basadi using light blue colour of lime stone.

This Basadi cite in a type of 'Ekhakoota Jeenalaya' a pure hoysala culture and facing to east part of the temple. Towers the structure of the Basadi originally is not basic structure of Hoysala. But Similar the begging style of the temple. In this premises Sanctum, Shukanasa, Navaranga as involved. Around the temple covered with compound. The main gate is on the south face.

Temple of Akka's Basadi one of the fully and safely remaining as it. Aadhistana Dravid and Hoysala pattern having clear carving poles. The main portion is closed. Hall, Kamada, Kapotha, Dhanthapankti these are all Adhistana pole. I cleanly cut with skillfull carvings. Outside and inside of the temple jerks. The purely Hoysala structured the style of

culture Navaranga and idol Jina posture of Jina is very well. Navaranga worked as 'late' mission for these poles. Surroundings of the Navaranga this main mantapa having Kakshashana. The Mantapa have is like a star shaped two poles is major but these are several branches of poles in the temple inside. Inside the Navaranga is a view of the meditation posture style sitting Jina idol. On the top of the tower having continuously seven standing towers or shikaras. Below the main door there are no dwarapalakas structure is called empty dwarapalakas. On the upper of the Navaranga there were nine rooms are available. Like wise sanctum, sukanasi, front gate is specially having carving structure. In the centre of the Navaranga has large space in this middle navaranga under this part meditation of Jina have nice look at both side of yaksha and yakshini having 32 petals, separate lotus was there in the centre place. Meanwhile Mantapa having star shaped design that in style of Hoysala.

This temple is having some beautiful carvings idol. Inner side of the temple Parshwanatha is a very special and taller wonderful idol. Besides this, the idol both side is beautiful yaksha and yakshini carvings. Right side the Dharanendra yaksha and south side walls Padmavathi Yaksha they were damaged.

Padmavathi yaksha is a specially character having Chaturbuja (Four hands) like Kalasa, padma, pasha and fruits were holdings in head of the idol had three Sarphas (3 head snake) in front and top of the idol the characterises of she wear the vehicles of snakes. The whole idols have covered the circled 'Latha Thorana' (decorated in front of the door with green leaves of Mango tree).

Dharanendra yaksha also had four shoulders such as Pasha (thread), Ankusha (having control), Pala (Fruit) and Padma (sitting style) top of the idol there have three snakes such as umbrella style also looked at tortoises a small carving design of the idol. This idol also had list of Hoysala monuments.

Akka's temple is very well among the Jaina temples. It is very well specially characterised and style of carvings. Basically this temple minced style. Firstly Dravida style and secondly Hoysala style. We can see that the structure is seen as

Dravidan Style to find having stamba bitti, vimana, sukanasa etc., having also hoysala style. Aadhistana is similar as Dravidian style poles. On the top of the Kapotha teerhline pankthi (Dhantha pankti) handbite poles, worked with 'lathe' mission carved poles of stamba were character.

Finally we have findings of Akka's Basadi temple of Jaina, common based beautiful carvings idol and both side of yaksha and yakshi it is a simple decorate of sculpture. In this point of view particular reason is to find out likely are:

1. The political problem
2. Economic cruises
3. Social conflicts
4. Decreased of religious sect of Jains
5. Not interested in the patronage

However totally we can see the beautiful carvings of hoysala style temple.

### References

1. Ha. Ma. Nayaka-Kannada Vishaya Vishwakosha, Prasaranga, University of Mysore, 2007, 2.
2. Epigraphy of Carnatika, Shravanabelalgola, Vol. 2.
3. Srikanta shastri, S.-Hoysla Vastushilpa, Prasaranga, University of Mysore, 1965.
4. Padmavathamma HC. Lekhana Jnana Dharma and Maheleyaru, Vrushabha Sri Samarana Sanchike Saligrama, 1999.
5. Hampa Nagaraiah. Lekhana Seligramada Jeenalayagulu Smarana Sanchike, Saligrama, 1999.