

CHAPTER V

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In India there are so many Hindu, Buddhists and Jaina sacred places. India is famous for these sacred places. Jainism, Buddhism and Hinduism are three indigenous religions that prevailed since many years. Jainism is a minor but leading religion in India. Jaina community is influential one and erected many Jaina temples throughout India. In north India, Sameadhshikharji (Bihar) and Girnar (Gujrat) are foremost sacred places.

In south India Sravanabelgola (in Hasan district) and Humacha (in Shimoga district) of Karnataka are important religious centres of the Jainas. Jainism came into existence first in north India and later on spread into south India. Therefore, it is rightly called that Karnataka is the second home of Jainism. All 24th *Tirthankaras* from Rishabha to Vardhamana Mahavira were flourished in north India especially in present Bihar state. The last two *Thirthankaras*, Parsvanatha (8th B.C.) and Lord Mahavira (6th century B.C.) are regarded as historical persons. But any how in 6th century B.C. in north India there were number of followers of Jainism.

Jainism is a heterogeneous religion first came into existence in north India, especially around Bihar. But it is interesting and fascinating to see that Jainism spread into south India before 4th century B.C. Some scholars say that it was prevalent in south India in 6th century B.C. But many historians accepted that the migration of Chandra Gupta Maurya alongwith his religious preceptor Bhadrabhu in (372 B.C.) from Patilputra to Sravanabelgola was the starting point of spread of Jainism in south India. We have ample archaeological evidences to prove that Chandra Gupta Maurya came to Sravanabelgola in

Karnataka and studied for 12 years. He also performed *Sallekhana* (i.e., fast unto death) at Sravanabelgola. Even today we have some inscriptions associated with Chandra Gupta Maurya at Sravanabelgola and one hill is named after Chandragupta as *Chandragiri*. From 4th century B.C. onwards there was a spread of Jainism in south India especially in Karnataka.

Sravanabelgola occupied an important place in Jaina history. After the fall of Mauryan empire south India was ruled by Satvahanas, Chalukyas of Badami, Rastrakutas of Malakhed, Chalukyas of Kalayani, Gangas of Talakhed, Kadambas of Banavasi, and Yadhavas of Devagiri. These rulers patronaged Jainism. Rastrakuta period was its glorious period of Jainism because Amoghavarsha was great patron of Jainism. In 8th century A.D. Jainism was in full swing in Karnataka.

Like Sravanabelgola, Humacha is a sacred and famous centre of Jainism in Karnataka. Humacha, a small village at present is located in Hosnagar taluka in Shimoga district of Karnataka. Sravanabelgola is famous for colossal image of Bahubali but Humacha, a topic of my study, is famous for the *basadi* of goddess Padmavathi, *Yakashni* of Parsvanatha. Humacha became prominent since 8th century onwards. Moreover Humacha is famous for some historical sites. There are some old Jaina temples, which were built between 8th and 12th centuries A.D. These temples have some old inscriptions and speak about the past history of Humacha.

Humacha was once a capital city of Sanatara dynasty, which flourished between 8th to 12th century A.D. Humacha area was earlier ruled by Alupas and in 8th century Jinadattarya Santara conquered this area and made his capital at Humacha. The name

Humacha or Hombuja is derived from Pomburcha, Pattipomburcha. Huncha, and Humacha. It is said that the founder of the Santara dynasty, Jinadattaraya migrated from north India to Humacha area and established his kingdom in and around it in 8th century A.D. He received blessings from Goddess Padmavathi and founded a new kingdom called as Santalige-1000. Humacha was capital of Santara dynasty for more than 4 centuries and during this period number of Jaina temples and other buildings were constructed by these rulers. The Santara rulers were devout Jainas and patronaged Jainism. Vira-Santara, Gagi-Santara, Tyagi-Santara, Nanni-Santara, Bhujabala-Santara, Vikarama IV Santara etc. were important rulers of Santara dynasty, who built Jaina temples there and left behind inscriptions. Not only Kings, but queens like Chattaladevi, Mahadevi-Pampadevi also granted lands to Jaina temples and left their inscriptions.

The Santara rulers were not independent but they were powerful feudatories of Rastrakutas and Gangas. These dynasties had a matrimonial alliance with Kadamba, Pandya, Ganga and Aluva. Humacha area was adorned with public buildings and offices also. But after 13th century A.D. onwards the seat of power was changed from Humacha to Karkala and Humacha lost her prominence.

But now-a-days historian is interested to study the special architectural features of the Jaina temples left behind by Santara dynasty. The following temples are important and historical.

(1) Parsvanatha *basadi*.

(2) Padmavathi *basadi*.

- (3) *Bogara basadi.*
- (4) *Sule basadi.*
- (5) *Panchakuta basadi.*
- (6) *Guddada basadi.*
- (7) *Panchakuta basadi.*
- (8) *Ashoka basadi.*
- (9) *Kshetrapala basadi, etc.*

These temples have some characteristics. These temples built by stone and has a *Garbhagura, Vimana, Sabha-mandapa, Pattasala, Sikhara Adhistana*. Every temple has a image of Jaina *thirthankara*. Moreover some temples, pillars, walls possessed old Canarese inscriptions. In all we find 22 old inscriptions of Santara dynasty belonging in between 8th to 13th century A.D. All these inscriptions have read and published by B.L.Rice in his *Epigraphica Carnatica* Volumes VI, VII and VIII. These inscriptions provide many useful things to the students of history.

Humacha is not only famous for Goddess Padmavathi temple but it is also the seat of Bhattaraka from 8th century onwards to the present day. Now there is a very learned *Bhattaraka* named Devendrakeerti Swamiji, head of the Humacha *Matha* and looks after the management of Humacha *Kshetra*. Under the guidance of present *Mathadhipathi* Humacha *Matha* is making progress in Jaina study.

Bhattaraka is term applied to a particular type of Jaina ascetics, unlike a *muni*, or *yathi*, these ascetics assumed the position of a religious ruler. They managed large estates donated to temples and enjoyed supreme authority in religious matters. The principle of *Bhattaraka* duty is the protection of Jaina religion.

In Karnataka the chief *mathas* now are at Sravanabelgola in Hassan district, Maliyur in Mysore district and Humacha in Shimoga district. At Humacha there is a seat of *Bhattaraka* since 8th century A.D. This *matha* was established by Jinadattaraya a founder of Santara dynasty. Devendrakeerti Swamiji aged 48 is the present *Bhattaraka* of Humacha, who is well-read and wide travelled in India and abroad. He is looking after the estate of Humacha *matha* as well as Jaina temples there. At Humacha there is a big Jaina library, *Dharmashala* for pilgrims and Jaina *pattashala*. This *matha* has landed property. Every year number of Jainas visited this holy place and seek the blessings of goddess Padmavathi.

My sincere endeavour in this work is to bring out the important of this historical and holy place by using original material. This will be benefited to the readers of Maharashtra, who do not know the history of Humacha and its place in Jaina history. Humacha is no doubt an important religious and historical place in ancient, mediaeval and even modern period also.