CHAPTER VI
OTHER COGONATE INSTITUTIONS

In the above pages we have studied in detail the Agrahara as an institution in Karnataka of the early and mediaeval periods. We have stated therein that the Agrahara served as a centre of education, i.e., one of the major functions of the Agrahara was to impart knowledge. We have to note in this connection that besides the Agrahara, there were other types of institutions which were essentially educational in character and resembled the Agraharas in many respects. They are Brahmapuri, Ghatikasthana and the Matha. A brief account of these institutions is given here.

Brahmapuri:

Rev. Kittel defines Brahmapuri as a city, the inhabitants of which were Brahmanas. We know that this was what an Agrahara exactly was. Evidence on hand however, indicates difference between the Agrahara and the Brahmapuri, in some fundamental respects. The Agrahara, we have seen, constituted a whole village granted to the learned brahmanas, whereas, the Brahmapuri was just a locality within a village where the brahmanas lived. Where only a part of it - a locality came to be earmarked for the residence of the brahmanas alone, that locality came to be designated as Brahmapuri. Dr. Moreas is right when he defines Brahmapuri as a settlement
of learned brāhmanas in parts of towns or cities. A number of examples may be cited to support this view. A record from Lakshmishwar, dated 1061 A.D., refers to the existence of a Brahmapuri at Vikramapura, i.e., modern Arasibidi, which is described in the record as rājadhānī-pattana Vikramapura. That a Brahmapuri was situated in Munavalli (in Savadatti taluk of Belgaum district), is known from an inscription of that place. We may also note here that sometimes, Brahmapuri is referred to as brahmapurigēri as for example in the Arasibidi inscription. Kēri > gēri means a locality or street within a town or village.

Sometimes in a town or a city there used to be more than one such locality for the brāhmanas. We may cite one or two instances here. A record from Devaranavāḍgi in Sindgi taluk of Bijapur district, dated 1140 A.D. refers to two Brahmapuris of the place. There were five Brahmapuris at Annigēri, which was then the headquarters (rājadhānī pattana). Reference is made to seven Brahmapuris in an epigraph dated 1192 A.D. from Shikarpur taluk of Shimoga district.

Like the Agrahāra, the Brahmapuri also was formed by granting land to the learned brāhmanas for their maintenance. For example, a record from Malgi in Bādāmi taluk of
Bijapur district states that some land was granted as a Brahmapuri to a brahmana named Brahmanandaswami. A Kalachuri record of Nāyamurari Sōvidēva refers to a grant of land made as the Brahmapuri of the god Mulasthānadeva to Śrīdharabhaṭṭa and Śivadevabhaṭṭa.

Such grants of land were made either to an individual or to a group of brahmanas. Grant of a Brahmapuri was made to Śrīdharaśyayya by Pūliyanna, who has been mentioned as the head of Kuppekallu in Ballakunde-300 and Pallavarasa, a subordinate of Udayadityadeva in 1044 A.D. during the reign period of the Chalukya king Somesvara I. Likewise, Hallumgūṛu Brahmapuri was given in 1245 A.D. to sixty-four brahmanas of different gotras, who were well versed in the Vedas. When a grant was made to an individual, the donee would obviously distribute it among others.

Like the Agrahāras, the Brahmapuris also used to be instituted by the kings, queens and other members of the royal family, the ministers and other officers. The motive behind such act was mainly to earn merit or punya for themselves and for their forefathers. For example — one Dāndanāyaka Keśavadeva is said to have founded a Brahmapuri called Keśavapura in Belgāme by building a temple to the god Keśava and by housing thirtyeight brahmanas in that
Brahmapura, for the fame, happiness and Punya. A Brahmapuri at Jeurage in Akkalkot of Sholapur district was an endowment made by the Chalukya Sōmeśvara IV. A twelfth century record states that a Brahmapuri was formed at Jambukhandi by the same king. Padmaladevi, the queen of the Kadāba king Mallideva established a Brahmapuri at Hullunguru and granted it to sixtyfour brahmanas of different gotras, devotees of Vishnu and well versed in the Vedas.

The brahmanas of the Brahmapuri were also provided with sites for dwelling houses (brahmapuri eradakke nivesana sahitam...). A record dated 1140 A.D. from Devaranasvadgi in Sindgi taluk of Bijapur district is an example of this type. It is mentioned in a record of Śeuna Singheña, that the general Bichisetti installed a Brahmapuri at Ritti in the name of his father Chikkadeva. He selected for this purpose the brahmanas who were proficient in all branches of knowledge and built houses for them and gave them lands for their maintenance. Another interesting record may be cited in this regard. This record states that the donor constructed commodious houses and supplied cots, softest beds and all kinds of vessels to a band of brahmanas. This was perhaps an exceptional case.

In the case of the Agrahāras, the lands granted
were generally exempted from the payment of tax, although it was not always so. Sometimes, the donees had to pay a stipulated amount as tax. Similar was the position in regard to the Brahmapuris. For instance, brāhmaṇas of the Brahmapuri of Samikhēda were given land with the exemption of taxes. In another instance, dandaṇiyaka Kesirāja remitted the taxes on the lands of brāhmaṇas in the five Brahmapuris of Amnigēri. It is known from another instance, that a grant of land was made to the mahājana of the Brahmapuri at Sudi by six gāndas and eight settis of the place. It was a land granted for their personal enjoyment (bhattabhēga), the donees were to pay a land tax (aruvena). Further, it is revealed that they could enjoy the land, only so long as they lived in that Brahmapuri.

Like the mahājana of the Agrahāra, the donees of the Brahmapuri were also highly qualified and learned. Records generally eulogise them as in the case of the Mahājana of Agrahāra. The Mahājana of Brahmapuri performed similar functions as the Mahājana of Agrahāra.
For example, a record dated 1166 A.D. describes the brahmanas of the Brahmapuri at Lakshmeshwar as learned in various branches of learning like the Vedas, Tarkka, Vacaspatya, Vaiyakarana, Panini, Dasagrantha etc. To quote the passage here:

bahukalabrahmaṇa Vasudeva-Bhattaru Mahāvādi
Changadeva Bhattaru ‘eri [ra] nadvē̤di Bhattaru
tarkkika Kēvana Bhattaru, Vachaspati Mahādeva
bhattaru Udbhaya Vaiyakarani Madhava Bhattaru,
Paninīvara Keśava Bhattaru .... Dasagnthi Īśvara
ghalīsāsarū Kramite Lakṣmīdhrāa ghalīsāsarū
Khandikada Sankara Ghalīsāsarū Khandikada
Ūmaya Ghalīsāsarū 24

As in the case of the Agraharas again, the number of the brahmanas in the Brahmapuri also varied in different places. For example, there were twentytwo brahmanas in the Brahmapuri of Belagavarti. 25 Seventy Mahājanas of the Brahmapuri at Südi are mentioned in a record from that place. 26 The Mahājanas of Vikramapura were fortytwo in number. 27 It is described in a record from Hulgūr that the brahmanas of Brahmapuri Hullumgūr were sixtyfour in number. 28
Like the Agrahāra, the Brahmapuri also played a significant role in imparting education in those days. Provision was made for the maintenance of students and teachers by granting land or money to them. Enough details about the method of imparting education to the students or about the subjects taught in the Brahmapuri cannot be obtained from the available sources. Still, occasionally we come across records which give us some information about the teachers and the students in the Brahmapuri. For instance, a record of Chālukya Sōmeśvara I dated 1049 A.D. refers to a grant of fifty mattāres of land to Brahmapuri and a teacher of the place, by Kālidāsaśaya. Akkādēvi, then who was governing Kiskade-70 made grant of land at Pampēya-tīrtha to Nandiyāma Shadangi Bhattopāpādhyāya and fortytwo other learned brahmanas of the Brahmapuri at the capital Vikramapura as mentioned in an inscription dated 1053 A.D. It is stated in a record dated 1177 A.D. from Chikmagalur in Hassan district that a grant of five gadyāṇas for Purāṇa-khandikā and five gadyāṇas for Veda-khandikā was made by Heggade Narasingara and Heggade Manchayya to the brahmanas of a Brahmapuri at Huleyāra. The meaning of the Khandikā has been discussed above.

Sometimes, the Brahmapuris were attached to the temples. In such Brahmapuris some of the residents were
associated with the duties of performing worship in the temples and maintaining the same. For instance, from a record of the Kalachuri king Rayamurari Sōvidēva, it is known that a grant of land was made to Sridharabhatta as Brahmapuri of the god Mūlasthānadeva. Brahmapuri at Amritapura was given to twenty-four brāhmaṇas at the time of setting up of the god Amritesvara, by Amitayya dannayaka, an officer under Ballala II. A Seema record of Singhana registers a grant of land to the temple of Madhavadeva, and to the Brahmapuri of the god Madhavadeva. It appears that many of the brāhmaṇas offering services in the temple were to live in the Brahmapuri attached to the temples. When they were so attached, they were called Devara-Brahmapuri i.e., a Brahmapuri attached to the temple of a particular deity. For instance, a Chalukya inscription from Akkalkot refers to a grant of land made over to four brāhmaṇas of Devara Brahmapuri of that place. A record of 13th century A.D. from Muttage, refers to a Devara Brahmapuri. Devara Brahmapuri has been mentioned in an inscription from Satihal in Bagewadi taluk of Bijapur district.

Thus these institutions served the cause of education and the growth of culture. To conclude, we may sum up some points of similarity between the Agrahāra and Brahmapuris, for, Brahmapuris were run on the lines
of the Agrahāras only. Both were grants to the brāhmaṇas for their maintenance. Some times both Agrahāras and Brahmapuris were rent free. Grants to both the institutions were entrusted to one individual or many of them collectively. The donees were generally the owners of land donated, but, in some cases at least they were forbidden from selling or mortgaging the donated land. The donees of the Agrahāra as well as Brahmapuri were called Mahājanas and they were men of high calibre and attainments. Their number also varied according to the size of the Agrahāra or the Brahmapuri as the case may be. The functions of the Mahājanas of these institutions were also almost the same.

Ghatikāsthāna:

Ghatikāsthāna was an educational institution of great antiquity. We find numerous references to the existence of this institution in the records of early and medieval periods. Yet, it is difficult to know its exact nature since the information supplied by these records is very scanty. Still, we can glean some general ideas about this institution.

Though Ghatikāsthāna stands for a centre of education, it is difficult to explain the meaning of this
term. Of course it can be traced to the root Ghat, to take place, and it may simply mean a place which is in existence. But this does not explain its real nature. Again Ghatikā stands for a unit of time, a day of twenty-four hours being divided into sixty Ghatikās. In that case, Ghatikā means a place where time was measured. Ghatikā-yaṇtra, stands for a bowl used for measuring time. Hence Ghatikāsthana appears to be a place where this yaṇtra or bowl was kept for measuring time. But even this does not fully explain the educational character of the institution which is borne out by many inscriptions. It may be suggested that Ghatikāsthana was a hall in a temple where educational activities were conducted and where a Ghatikā-yaṇtra was kept.

Different scholars have tried to interpret this term in different ways. L. Rice for example, says that it meant a chief place or assembly for brahmanaś. While editing an inscription from Hottūr, Barnette interpreted this word as a meeting place of learned and godly men, and thus connected it with ghatige or ghaliṣe which he takes to be an assembly. It has also been defined as an establishment probably founded in most cases by a king for the sake of holy and learned men and it has been identified with the Brahmapuris, or the brahmaṇa quarters of the city. Dr. Pathak has translated it as
a religious centre. If scholars like Keilhorn say that it was something like a Brahmapuri, others like S.V.Vishvanatha take it to be a religious institution corresponding perhaps to a modern Pāṭhasāla. According to Moraes, it is a congregation or college of learned men. It is an institution of highest learning according to Prof. S.V.Venkateswara. Dr. Meenakshi defines it as 'a place or an institution, where scholars and students strove after knowledge.'

No doubt it was a religious centre for we find the Ghaṭikās attached to the temples, which were the main centres of religious activities. The opinion of some scholars that it was the same as Brahmapuri is not correct. Because as explained above, Brahmapuri was a locality while the Ghaṭikā was a hall in a temple. Some of the references to the Ghaṭikāsthāna as a part of the temple are noted below. A Ghaṭikā at Purigere was a part of the temple of Svaṃbhū-Dakṣiṇa-Sūmanātha of that place. A Ghaṭikāsthāna was existing in the Svaṃbhu Sūmanatha temple at Kadavā. Mahāgaṭi-Kaṭhāna Hēnjēru was a part of the Nolambesvara temple of that place. Another inscription from Nāgāi dated 1058 A.D. refers to one Madhusudhana who besides building the temples of Rāmesvara and Madhusūdhana and excavating a tank called Rēmatīrtha, established a Ghaṭikāsthāna in the
temple of Madhusūdhana which is called sale (Ghatikā-sthāna menippa-sale). 50

It thus becomes clear that Ghatikāsthamā was a part of a temple, a hall, where a Ghatikā-yantra, a mechanism to measure time, was kept for the use of the public. The hall was used mostly for the purpose of a school where students gathered for studies. An inscription from Sūdi for instance, refers to the grant made for the students in the ghalige. Ghalige is only a kannada form of Ghatikā. It also figures some times as Ghatige.

As noted above Ghatikāsthamā was an institution of great antiquity. Its history goes at least as far back as the early centuries of Christian era. Perhaps the most ancient and famous of the Ghatikāsthānas was the one at Kāñchi. We hear the glory of this educational centre in about the fourth century A.D., when Mayūrasarma, the founder of the Kādamba dynasty of Karnataka went to this place for Vedic studies. It was during the days of early Pallavas. By then its fame had already reached such remote corners of Karnataka, so as to attract students from that side. Obviously this Ghatikā was established much earlier.

In the Kannada area also we find references to
Ghatikāsthānas from early days. One of the earliest reference to Ghalige which means a Ghatikāsthāna is found in the Kalas inscription dated 927 A.D. Ghalige at Morigere in Hirehadagall in Bellary district is referred to in an inscription dated 1045 A.D. A record of 1060 A.D. refers to a Ghalige at Südi. Pottiyur has been mentioned as a Ghatika-sthāna in a record of 1067 A.D. A Chalukya record dated 1128 A.D. of Sōmeśvara III from Lakshmeshwar refers to a Ghatige attached to the temple of Swayambhu-Dakshina-Somānatha, to which a grant was made by Mahamandalesvara Jayakesideva at Purigere. Another famous Ghatikasthāna was at Kadleśād in Sindgi taluk of Bijapur district. Ghatika at Nagal has been referred to above, Mahāghatikasthānas were situated at Hūvana Bag and Henjerd.

We have seen above that Ghatikāsthāna was also an educational institution. But as regards the details about the subjects taught etc., the sources we have, hardly give any useful information. We find scanty references in the records about this. As the Ghatikā was a seat of learning, we can surmise that subjects like the Vedas, Dharmaśstra, Prābhakara, Nyasa, Bhattaśāstrasya and similar others were taught there.

Closely associated with the Ghatikā was the
person known as Ghatikā-sahasiga. Terms like Ghatasasin, Ghalisasa, Ghaisasa and Ghaiyasasa figuring in the epigraphs are variant forms of the Ghatikā-sahasiga. It is difficult to know the exact import of this term. It appears to indicate a scholar in a Ghatikāsthāna, who obviously, taught there. Sahasiga literally means a strong man and in the context of Ghatikā, it appears to mean a sound scholar.

Likewise, two other terms associated with the Ghatikā are the ghatikā-praharī and the kapina-ghatiyara. These two terms figure in the Nāgai inscription mentioned above. The editor of that record translates these terms respectively as the person who strikes the hour and the watchman of the Ghaṭikā. But, it is interesting to note that these two persons also were recipients of grants equal to those of the learned brahmans of the Ghaṭikāsthāna. It appears therefore, that they were not just employees meant for merely striking the bell and watching the building. It may be suggested that these two persons had to shoulder greater responsibilities. The kapina ghatiyara probably was responsible for the general administration of the Ghaṭikā, while the Ghatika-praharī was probably in charge of the regular conduct of classes and the like according to the prescribed rules. These two had their own duties probably as teachers for we find
them on equal footing with other teachers. In the famous Nālandā University, it has been mentioned, every activity was carried on according to the striking of a gong. ₅⁹

We have noted above that the earliest reference to Ghaṭikāsthana in Karnataka figures in the record from Kālas dated 927 A.D. ⁶⁰ But, terms like Ghaisasa, Ghalisasa occur in records of even earlier periods. For example, an inscription of 713 A.D. from Maddur mentions a Ghaṭikāsāhase. ⁶¹ The word Ghaṭikāsāmanta is mentioned in a record dated c. 951. ⁶² This would naturally indicate that Ghaṭikās existed in this period and probably, in earlier periods also. In course of time, the Ghaṭikāsthana came to be more popular institutions and they figure in greater number in the 11th and 12th centuries A.D. Perhaps almost all the temples of the later period seem to have had Ghaṭikās attached to them, more so because the Ghaṭikās were the institutions of learning and the temples were the centres where such institutions worked. Besides Nāgaī, we may also cite the Ghaṭikās at Kāshevād, Hanumanāl etc. Interestingly enough, an inscription from Hanumanāl gives reference to sixtyfour Ghaṭikāsthanas. ⁶₃ It is difficult to think that so many Ghaṭikās existed in one village. Though the possibility cannot be ruled out altogether, it is more probable that the number cited herein is with reference to the number of persons associated with such
Ghatikāsthānas. It should be noted however that we do have instances were in one place thus existed more than one Ghatikā. Belgāmi provides an example of this type. Like the Agrahāras and Brahmapuris, Ghatikāsthānas also were established by royal personages and officials. For example, the Ghalige at Nāgai was established by Sandhi-vigrahi Madhukṣūdhana. Ghatikā at Purigere was established by the Mahāmandalēśvara Jayakēśīdeva.

But it is not known whether they exercised their authority over these Ghatikāsthānas i.e., by supervising their activities. In Gujarat, under the Chalukyas, there was an officer called Ghatikā-grahakarana, whose duty was to supervise the building of the Ghatikā.

The brahmanas of Ghatikā were also known as Mahājana. Their duties included imparting education, protection of the grants etc. Following is a good example of a Ghatikāsthāna.

Ghatikāsthāna at Nāgai

Nāgai is a village near Chitapur, which is a taluk place in Gulbarga district. This place had achieved a great fame during the 11th and 12th century A.D. as a centre of religious and educational activities. It was an Agrahāra too.
This village was called Nāgavāpi, Nāgavāvi, which means Nāga's well. A large number of Nāga sculptures existing in this place indicate the prevalence of Nāga worship here.

Inscriptions of this place which are four in number give a bright picture of the ancient Nāgai as an educational centre mentioning the Ghatikasthānas of that place. The earliest inscription of the place is dated 1058 A.D. and it belongs to Chālukya Somesvara I. It refers to a grant of land made by the king to an officer named Madhusūdhana, for the maintenance of 400 brāhmaṇas in Nāgavāvi Agrahāra. It refers to the construction of the temples of Traipurusādeva, Madhusūdhana and Rāmesvara with a pond called Ramatirtha, by the officer Madhusūdhana. He is also stated to have established the Ghatikasthāna which is here called 'sale. It was attached to the temple of Traipurushadēva. It follows from the description that it was an institution with as many as 252 students studying there. Out of these 252, two hundred were studying the Vedaś and fifty-two, the Sastras. There were teachers to expound these subjects to the students. There were three teachers for teaching Nyāsa and Prabhakara and three for teaching the Vedas.

Grants of land were made for providing food and
clothing to the students. The teachers were also given grant of lands for their maintenance. The teacher who was expounding Bhattadarśana (Bhattadarśana vyakhyātrīge) was given thirty-five mattars of land. The teacher who was expounding Nyāsa (Nyāsa vyakhyātrīge) was given thirty mattars of land. The teacher who was teaching Prabhākara (Prabhākara vyakhyātrīge) was given 45 mattars of land.\footnote{70}

This institution had a library also. The record mentions six librarians (sarasvatī-bhāndarīgās) of the place.\footnote{71} It can be said from this that this library was quite big in size. Those librarians were also given five mattars of land each for their maintenance.

There was also a Ghatīkāprahāri, to whom a reference is made earlier.

Another record of the same place mentions yet another educational institution housed in the Rāmeśvara temple. But it is not specified if it was a Ghatikā or a Maṭha. This institution also was quite big, for, the students studying in the school are said to be four hundred in number. Out of this four hundred, hundred were studying kavisunu, hundred studying Vyāsa and another hundred were studying Manu.\footnote{72} As the record is not preserved
in full it is not possible to know what subject the other hundred students were studying.

From this brief summary it can be said that the Ghatikā was an outstanding educational institution in ancient and mediaeval Karnataka.

The Matha:

Mathas formed a different types of educational institutions in ancient and mediaeval days. There are not many points of similarity between Agrahāras and the Mathas. But, the cause served by both was the same viz., education. Although as a point of contrast it can be stated that Agrahāras were centres of higher education, while Mathas mainly concerned themselves with primary education, yet it is difficult to draw such a rigid demarcation because, we find that some Mathas at least imparted higher education also.

The Mathas were generally attached to temples. Such temples were headed by the ascetics belonging to different spiritual lineages who were learned scholars, and in addition to pursuing their studies, they also taught the students. The Mathas rose to prominence with the rise of the Kālāmukha sect of Śaivism. It is well known that this sect was one of the most predominant of the Śaiva
sects in ancient and medieval Karnataka and the followers of this sect played a prominent role in the life of the people of those days. They wielded enormous influence on the society. A number of kings and chiefs had the ascetics of the Kalamukha order as their preceptors (rajasru).

The word 'Matha' has been defined in different ways. Even today in common parlance, Matha denotes a school. We speak of children being sent to the Matha for education. This is more so in villages. Matha is a religious institution according to Dr. Fleet. It also means a religious college; a temple; a monastery; hermitage or convent. Dr. Sircar defines it as a monastery, which was a religious and educational institution.

In the modern times the Matha is considered as a religious institution, its scope being restricted to the imparting of religious instruction and to conduct religious activities. But in the period of our study, the Matha had a wider scope. Further, the Mathas have come to be pontifical seats of different religious sects in the modern times. But formerly they were very much associated with the temples and were centres of religion and culture as also education.

As noted above, the Mathas were attached to the
temples. Here are a few examples. An inscription of 1032 A.D. from Behur refers to a Matha attached to the temple of the god Mallikārjuna of the place. Reference has been made to a Matha attached to the temple of Jōgesvara of Motebennur, which is in Raṇebennūr taluk of Dharwar district. It is known from a record of Chālukya Sōmesvara I, dated 1066 A.D. from Mārasanahalli in Indi taluk of Bijapur district that a Matha was attached to the temple of Uttareśvara of the place. Matha attached to the temple of Tīkēsvara is referred to in an inscription dated 1148 A.D., from Muttage in Sagewadi taluk of Bijapur district.

Thus, these Mathas which appear on the educational scene right from 6th century became more and more prominent during the heydays of the Kālāmukha Śaivism i.e. from 10th century to 13th century. In course of time, their activities gradually became restricted to mainly to religious sphere.

Along with the Mathas of Kālāmukha sect, there were Mathas belonging to Jaina sect also. They also played an important part in ancient days in the field of education. These Mathas also were patronised by the kings. It is known from a record at Chikkamagadi in Shikarpur taluk that a Jaina Matha was given grant of land for its maintenance by the Kādāmba king Boppadēva. The Kādāmba queen Mālaladevi is said to have made certain grants to the Jaina Matha at Kuppatur. These āchāryas of Jaina monastery were also
very learned as the acharyas of the Saivite Mathas. For example, the above mentioned record refers to the acharyas of that Matha as very learned. The inscription from Chikkamagadi referred to above refers to an acharya Bhenukirti siddhanti of the temple at Bhandavapura as a great scholar.

Like other institutions the Mathas were maintained by the munificent grants made by the members of the royal families, officers and other public. For example, in 1018 A.D. Jayasimha II, the Chalukya king made a grant of land for the offerings to Kalidovaswami of Bolguli and for feeding the teachers and students in the Matha of that temple. It is stated in a record dated 1044 A.D. of Chalukya Somesvara I that a grant of a village Kuppekallu in Bellakundi - 300 was made to the ascetic named Jyestasibhatara by the chief named Pallavarasa, a subordinate of Aditya for the temple of Mahadeva and for the Matha attached to it. It is known from a record of Chalukya Vikramaditya VI that a grant of a village Kotiganuru was made by the king for feeding the ascetics in the Matha of Lakuliesvara pandits and also for feeding and clothing the students and singers therein:

\[
\text{sa-rvamamasyavag\text{-}bittukottar a-yura} \\
\text{puttidartha\text{-}man devrupabhogan\text{-}kam khanda-}
\]
A general named Baviyanabhatta is said to have built a Matha at Yewur. He is also said to have made grants for maintaining the temple, feeding and clothing the students, ascetics and scholars, in the Matha.

The details of the grants made, as recorded in the epigraph show that they were made with a view to cater to all the needs of the students, such as their shelter, food, clothing and even medical treatment. A record from Jamburu in Shimoga district is interesting in this regard. It refers to grants made to the students for different purposes like salt, oil, pickle, plate etc. To quote the relevant passage here —
Another record from Marasamahalli states that a grant was made for the medicine (patyusashadarthake) of the ascetics and students of the Matha attached to the temple of Uttarāśvara by the prince Jayasimha. In this record the Matha is described as a vidyāsatra, an educational institution.

It should be noted that provision was made for the residence and feeding of the students in the Matha. The teachers who taught them were given separate grants for their maintenance. For instance, it is informed in an inscription from Sūdi dated 1060 A.D. that a grant of 8 māttaras of land was made to a teacher who taught the students at the Matha. Another record from Lekshmeshwar dated 1123 A.D. mentions a grant made for feeding and maintenance of a teacher and his students in the Matha attached to the temple of Nāmesvara at Purigere. It is disclosed in a record of Kalachuri Bijnal, from Mangoli dated 1168 A.D. that a grant of 5 māttara of land was made to a teacher of the Matha.

The students receiving the education in the
Matha appear to be of two types viz., ascetic students and ordinary students. These have been mentioned as Vidyarthi-tapodhanas and manis. Some examples may be noted here. A record of 1051 A.D. from Motebennur mentions a grant made for the maintenance of a Matha and Vidyarthi-tapodhanas and manis studying therein and also for the worship and offerings of the deity. 92

Another record from Marasanahalli dated 1066 A.D. refers to a grant made to the tapodhanas and chhatrae who studied in the Matha at the temple of the god Uttaresvera. To quote the passage here —

Uttaresvera deva mathadaloduvu keluvu
tapodhanarggam chhatrarggam sa machchadana-
pathoushadarchamagai. 93

One cannot however be very certain about such a distinction but, terms like vidyarthi tapodhana and mani figuring frequently in inscriptions in connection with the Mathas appear to warrant such a distinction. If, for example, in the above term vidyarthi-tapodhana, vidyarthi and tapodhana are taken separately then of course such a distinction cannot be made.
Subjects taught in the Matha:

We have said above that the Mathas generally imparted primary education, though some of them at least were centres of higher education. As usual, the available records do not throw much light on such points as the subjects taught or the method of teaching. Yet some details can be gleaned from these sources.

Generally a term associated with Matha is in relation to education i.e., अक्षराखंडिका. This is obviously the very first step in the scheme of education, viz., learning the alphabets. Thus it can be said that primary classes for teaching alphabets were conducted in the Matha.

We also come across with another term कान्नदद-अपाध्याय i.e., the teacher who taught Kannada. These are obviously references to teaching the beginners.

But we have also interesting references to the other subjects taught in the Mathas. For example, काम्यकारणa was taught in the Matha attached to the temple of कामसेवर at Purigere.94

It is known from an epigraph from Manimagavalli that the subject काम्यa was taught in the Matha of that place. It is further stated in the record that the teacher who taught this subject was granted a house site and five
matters of land for his maintenance. Other subjects that were taught in the Mathas were Paniniya, Sakatayana, the six darśanas, Puranas, Dharmasastras, poems, dramas and the like.

The teachers who headed such Mathas were learned scholars in different Sastras and they led a very disciplined life. Numerous inscriptions describe their qualities as learned men, sound in the philosophy of their sect and competent to defeat the scholars of other schools in intellectual discourses. For example, the record from Shikarpur extols the gurus of the Matha at Balligave to a great extent. The acharya of Kodiyamaṭha is said to have acquired proficiency in Siddhānta, Tarka, Vyakaranā, Kavya, Naṭaka, Bharata Sastra and other sciences connected with sahitya and in Jaina, Lokayata, Buddhism and Lakula siddhānta. Another inscription from the same place goes to the extent of describing the guru of Panchalinga matha as the uprooter of Vaishnavas, Mimamsakas, Lokayatās, Saṁkhyas, Digambaras and Advaitinis etc. They were known for their penance, strict religious observances and character. Celibacy was strictly insisted upon and any one who slipped in its observance was removed from the Matha. A number of inscriptions lay down this rule and state that such of those who were not strict in these things were to be driven out. An inscription from Morigere, for example,
tells us that the ascetics of the place should strictly maintain their character. The record says that it was a naishthika sthana and the ascetics who are not naishthikas, i.e., not following the rules rigorously, could not stay in the place. It further says that those ascetics who moved away from the life of celibacy were to be driven out by the persons in charge of the nadu, and manneya and the urodevae who were to install in place of those driven out, ascetics of the same santati (lineage), who followed a life of celibacy. The passage runs thus:

inti-parigrahavellam-devarggam tapodhanarggam
besakeyd-umberalli dusterum tapodhanardandis
nadeyisuvur idu naishthikasthanam-illi naishthikar-
allada tapodhanam-iralagedu brahmacharyadim kettu
nadeva tapodhanaram nadan-alvarasum manneyanu
Moringere ya pannirvarur-odeyaruvirddu
poramadisy-avara santatiya naishthikaran-iri-
suvuru.

Another record dated 1046 dated 1046 A.D. from Mailāra in Alur taluk of Bellary district refers to this rule. It says

i-sthanakke mahajanam brahmacharyam-
ulla tapasviyam nilisuvar brahmacharyam-
illadeniddodi kalevar...
The tapodhanas were required to study properly during their stay in the Matha. Otherwise, they were sent out of the Matha. A record from Südi, dated 1060 A.D. illustrates this fact:

Goravar-Kk[ā]lāmukhar-amaishthikar enisidodam
bhogadol muru porttum vara kanta-sanakulam
band-irade tadevadam visva-vidyarthigal
bittredind-a porttum òdutta-iradodam-
irisāla[kagadendum varadhisvarar-]and-í... 101

The ascetics held a responsible position in the society. They wielded much influence on the people and advised them in many matters. For example, a Hoysala record of Viraballala II from Kudatini in Bellary district states that the Mummuridandas and others assembled together and resolved that in any difficulties in the village, the local officials should act according to the advice of the tapodhana named Vishnukara-Brahmachari. 102

Another point to be noted in this connection is that there used to be more than one mathas in some places. For example, there were five Mathas at Balipura. 103 Obviously they were attached to four different temples. We come across many instances of this type.
We may notice here some details about one of the important Mathas in early Karnataka.

**Kōdiyamatha**

Kōdiyamatha of the Kēdārēśvara temple was a renowned religious institution during 11th and 12th centuries A.D. It was a popular Matha of those days. It gained its importance as a centre of education and religious activities. It was situated in the southern part of the city called Ballīgave, also variously known as Ballīgave, Ballipura and Balipura. It is the same as the modern Belgāmi in Shimoga district.

It was one of the headquarters (rajadhāni) of Banavase-12000 province. It has been described as Mahapattana, Anādira Pattana Pattanagala tavarumane, and the like in the inscriptions indicating the important position it occupied in those days. It is given a halo of antiquity when it is described as the place where Pañcālingas were established by the Pāndava. It was a big town comprising of three puras, seven Brahmapuris, five Mathas, many temples like those of Dakshina Kēdārēśvara, Tripurantakesvara, Pañcālingēśvara, Nakhareśvara, Kesava, Jaina basadis and Buddhist vihāras.

On account of the learned men, contented residents, and also the wealth of the place, the poets have compared this
place with the cities of goa viz., Amaravati, Bhogavati, Alakavati etc. One of the inscription describes it thus:

\[
\text{adu vibodhaikavasam Amaravati-ant-ati-bhogi-sevav ant}
\]

\[
\text{adu pesaravtta ranjisuva Bhogavati-purad-ante bhavasalk}
\]

\[
\text{adu Dhanada-prasavav-Alakapurad-ant ene Balligavag u-
\text{vudu pedi pattama negota vrbddh-paritsa samasta-dhatriyal}}
\]

It is in this glorious city that Kōdiymathà was situated. It was one among the five Mathas of this place. Three others were Hiriyamatha, Panchalingamatha and Tripurāntaka Matha. The name of the fifth one is not known. Full details with regard to the date of the establishment of the Kōdiymathà are also not available. It is known from the records that it belonged to the Kālamukhas of the lineage known as Mūvarakāmya santati of the Parvatavali of the Śakti-parishdo. The earliest reference to this Matha is in an inscription of 1094 A.D. Scholars like A.Venkata Subbaya ascribe its foundation to about 1073 A.D.
Kodiyamatha was situated near a tank called Tavaregere i.e., a tank of lotus. It is also suggested that the Matha was named after a big sluice (kodi) of the tank Tavaregere. Inscriptions extol this place to a great extent. They call this Matha as a Kamatha i.e. a support of the whole world like the primordial tortoise (kamatha). It was like the milk ocean, which gave birth to Lakshmi or the goddess of fortune. It was an abode of Sarasvati. It was like Khechara loka (the world of gods) for it was surrounded by great learned men, who resembled Vidyadharas. It was the Mandara mountain covering the whole of the south. It was an abode of Bhavani with the righteous of brahmacharis.

Kodiyamatha attached to the Kedarasvara temple was a place where the worship of Siva was conducted. People were thrilled by the worship of Siva and on account of this, it has been compared to a Kedara or a field where crops grow in the shape of the hairs of the human body standing erect from joy at the worship of Siva linga.

This Matha was a centre of education. Instruction was given here to the students in various branches of learning. But the details such as the number of students that received instruction in that Matha or the number of teachers, that taught the students are not to be found in
the inscriptions. But we find references to the various subjects taught in the Matha and also grants made for the promotion of education. Four Vedas, i.e. Rig, Yajur, Sama and Atharva, and their angas were studied in this Matha. Grammar of various schools was taught in the Matha. It was a place where six systems of philosophy (darśana) viz., Nyāya, Vaisēsika, Mīmāṃsā, Saṃkhya etc. were taught. To these were added the Buddhist philosophy, Yogācāra of Patanjali and the philosophy of Āstika. It was a seat where 18 Purāṇas, Dharmasūtras, kavyas, Nātakas and various other sciences were taught. This Matha was appreciated by the rulers and officials and grants were made lavishly for its maintenance. A few examples may be given in this regard. King Bhulokamalla Somesvara VII of the Chalukya family made a gift of village Taḍāvamale for the repairs of the temple, worship of the god and for the ascetics. Kalachuri Bijjala II is stated to have made a grant of a village for the Matha in 1162 A.D. Kesava dandanayaka an officer under Rayamāri Sovieva, made grant of the village Chikkakannugī for the service and worship of the god Kedāreśvara, for the repairs of the temple, for feeding the ascetics and for educational purposes. It is known from a record dated 1175 A.D. that the Kalachuri king Sankamadeva made grant of a village Kiruballigave free from all imposts for the worship of the god Kedāreśvara and for repairs of the temple, etc.
Another record dated 1192 A.D. refers to a gift of village to the Matha by the Hoysala Ballala II.\textsuperscript{119}

Kodiya Matha was a famous charitable institution. Food was freely distributed to the poor, the destitute, the lame, the blind and the deaf (\textit{dīnānātha}-\textit{pṛṇγ}-\textit{a}-\textit{nga-badhira}). The dancers and musicians (\textit{vaɪtaɪlɪkɪ}), and all those who offered services in the temple were also given handsome grants.

Medicines were supplied to the sick persons.

The relevant passage runs thus:

\begin{verbatim}
dīnānātha-pṛṇγ-a-nga-badhira-kathakā-
gayaka-vadaka-vamānika-narttaka-vaɪtaɪlɪkɪ-
nāγa-bhagga-kaṁpaṇa-kālāndi-tridūṭi-
hamsa-paraṁhaṁsādi-ṅāṅa-dāsa-bhikṣuṇa-
Jaṅmāvṛyāyāna-ṛṇ-a-sthānamam nṛṇaṁthā-
ṛgoi-Jaṅa-ṛgoi-bhaɪshejya-sthānamam saṅkala-
bhūṭabhaya-pradhiṇa-sthānamam aṁ Kōdiy-
maṇaṁ jṛppud-a \textsuperscript{120} ....
\end{verbatim}

On account of these, this place was considered as a place of security for all living beings.
References and Notes

2. Kodambakula, p. 299.
3. BKI., I, No. 96.
4. KI., I, p. 70 (1222 A.D.).
5. BKI., II, No. 190.
6. SSI., XX, No. 111.
7. Ibid., XV, No. 72.
8. EC., VII, Sk. 165.
9. SII., XV, No. 631.

Brahmananda-svamigalige kotta

Brahmapuriya bhumi

10. ARSIE., 1933-34, Bk. No. 61.
11. SII., IX, No. 98 (1044 A.D.).
13. EC., VII, Sk. 123.
15. ARIE., 1953-54, Bk. No. 198.
17. EI., XXXIV, p. 39.
18. JBBRAS., XV, p. 368 ff.
19. EC., VII, Sk. 123.

Anavarata ati-pritiyim dandanatha moani-
mandanam tat-puravaramam
ati-mridula-tulika pron nata mencha-
lasad-visale-payyaladi
shita-sadano pakarama san-
tati-sahitaam vipra-tatige ko-fctan amoghaa

20. KI., II, p. 64 (1122 A.D.).
21. SII., XV, No. 72 (1186 A.D.).
22. EI., XV, p. 77

bhatta-bhagam-adodam murggaruvanam tiruvar-
a-bhumiyamum avarildu keriyal-ondum
kshudr-opadram-agal-iyade eva-dharmadim
pratipaliswaram

23. Ibid., p. 76.
24. SII., XX, No. 144.
25. EC., XIII, Hl. 45.
26. EI., XV, p. 75 ff.
27. BKI., I, No. 96.
29. BKI., I, No. 83 (1.85).

manya-brahma purige Chandayya bhattopadhyayargge
dharapurvekedinde Bachimayesettiyara mega
Kalidasayyaam bitta doniyanela mattar-aivattu...

30. BKI., No. 86.
31. EC., XII, Ck. 36.
33. *EC*, VI, Tk. 43 (1210 A.D.).
34. *JBBRAS*, XII, p. 32.
35. *KL*, II, p. 70. 147
   bhumiyenisaum devara brahma
   brahmapi
   narige svayam vasatiyagi umbaru
37. Ibid., No. 647
   'srimatu Yingalevarada Chandanageriya
   Gopale, devara brethiaapurige aarvana-
   nasyavagi bitta mattar ippataicu
38. *Mysore and Coorg from Inscriptions*; p. 77.
40. Ibid., VIII, p. 26 (no. 5).
42. *EC*, VII, Int. p. 8 (n.2)
43. *The common ancestry of Rastrakutas, Chalukyas
   and Kadambas*, p. 87.
44. *Kadamba kula*, p. 286.
45. *Indian Culture through the ages*, p. 243.
46. *Administration and Social life under Pallavas*,
    p. 186.
47. *SII*, XX, No. 99.
An instance may be cited here. It is known from a record from Huvinahage that one Dandenayaka Dasimarasa made a grant which the Urodeyes, the
Ghatikasthāna and the Agrabāra Puśinabāge had to protect.

69. HAS, VIII, p. 15 (1.172).
70. Ibid., p. 16 (11.204-06).
71. Ibid., p. 15 (1.196).
72. Ibid., p. 43 (11.33-34).
73. IA, IV, p. 333.
74. Epigraphical Glossary, p. 201.
75. EC, VII, Sk. 16.
76. ARSIE, 33-34, Sk. No. 114.
77. SII, XX, No. 40.
78. SII, XV, No. 37.
79. EC, VII, Sk. 197.
80. Ibid., VIII, Sk. 262.
81. Ibid.,
82. Ibid., VII, Sk. 197.
83. SII, IX, No. 60 (1018 A.D.)
85. SII, IX, No. 135 (1071 A.D.).
86. EI, XII, p. 290.
87. EC, VII, Sk. 74.
88. SII, XX, No. 40.
89. EI, XV, p. 89 (143).
90. SII, XX, No. 83.
91. EI, V, p. 22.
92. ARSIE., 33-34, Bk. 114.

Srimajjögesvara-matha vidyärthi-tapodhana......

dolirppa maniyar-sam-āchādēnaka

93. II., XX, No. 40.
94. Ibid., No. 83.
95. EI., V, p. 22.
96. EC., VII, Sk. 94.
97. Ibid., Sk. 126.
98. EI., p. 290.
100. Ibid., No. 102 ( 11. 32-33 ).
101. EI., VI, p. 90 ( V. 14 ).
102. III., IX, No. 327

neredu maidd-agneva āsana
entonde urige avayav-aṉṭarabamb
dedam ethūnikaru tapodhanare sammata
nadevant-āsti bhūmiyana......

103. EC., VII, Sk. 99.
104. EC., VII, Sk. 94.
105. Ibid.,
106. Ibid., Sk. 100.
107. Ibid.,
108. Malwad, S.S.: Karnataka Sahitya Samskriti
Darsana, p. 144.
109. EC., VII, Sl. 100.
110. Ibid., Sk. 94.
111. Malwad.S.S: Karnataka Sêhitya Samskriti Darâana, p. 144.
112. EC., VII, Sk. 100 (1129 A.D.)

Mattam e-mathem Kamathenante sakala-janâdharasum
Purushasîmhanente hiranya-kaśipu-dena-samshobhitamum
Kurukshetradante Sarasvati-vilasitanum
Kachara lokadante vidyadharsbhisevâ-paraipritamum
Mendara-metha-mahidharendante sarvva-dik-arabhutamum
Vasudevamant-akrukoit-gravana-ramaniyamum
Bheveni-bhavedante brahmachari-sadachara-sambhâvitamum
vivekayante vidyabherana-virchita-saumdaryamum
Godavari-tîrâtânte Gautamaryya-paricharyya-
aparikaramum-emisi sàgâyisuvud-smathadâ...

113. Ibid., Sk. 102.
dakshina-Kedara-Sthanamum Siva-lingas-puja-
pulake-soyna-sarasa-Kedara-sthanamum
naishthâka-brahmacharya/Siva-muni-janusthâna
nîsthite-sthanamum...
114. Ibid.,

Rig-Veda-Sama.thavya-CHATU-RVADA svadhya.ya
sth\textsuperscript{a}na.m\textsuperscript{a}m Kaum\textsuperscript{a}ra-Paniniya-Sakata\textsuperscript{a}ya.

Sabadh\textsuperscript{a}na.sanadici-byakarna byakhyan.a-sth\textsuperscript{a}na.m

\textsuperscript{a}y\textsuperscript{a}ya Veda\textsuperscript{a}.bha.shika Mil\textsuperscript{a}na.Sonkhy\textsuperscript{a}-
Sautilde-

dh\textsuperscript{a}d-dar\textsuperscript{a}ana-byakh\textsuperscript{a}na-sth\textsuperscript{a}na.m\textsuperscript{a}m Laku.la-
sidh\textsuperscript{a}h\textsuperscript{a}nta-Patan\textsuperscript{a}ali-yoga-sastra-byakh\textsuperscript{a}na-
sth\textsuperscript{a}na.m\textsuperscript{a}m sth\textsuperscript{a}da.s\textsuperscript{a}na.m pur\textsuperscript{a}na-dharm\textsuperscript{a}na-sastra-

sakal\textsuperscript{a}-Kabya-Natake natika\textsuperscript{a}i vid\textsuperscript{a}ha-vid\textsuperscript{a}ya

sth\textsuperscript{a}na.m 

115. Ibid., Sk. 109.
116. Ibid., Sk. 102.
117. Ibid., Sk. 92.
118. Ibid., Sk. 96.
119. Ibid., Sk. 105.
120. Ibid., Sk. 120.