Chapter-VIII

CONCLUSION

Distribution of Buddhist sites in Each period

The available sources does not inform the study of the artistic details of the Mauryan period earlier. The present study shows the engraved figures of elephant and footprints near the Ashokan edicts at Jaingaramesvara and Koppal.

Various Buddhist centres appeared, right from the period of the Mauryan in Karnataka, the distribution of its sites in each period show quite interesting information. In the Mauryan period, the only source materials are Ashokan edicts which are located at both are representing the Buddhist features of this period. The edicts were found at about a dozen localities in Karnataka through representing either the code of conduct or the administrative aspects of minor and major edicts. They hardly clearly referring to the patronage of Buddhism. However the art features associated with certain edicts are clearly demonstrating the features of Buddhism during the period. It also demonstrates the distribution of Hinayana during the period.

Later, the Buddhist remains can be seen in large numbers during the Satavahana period. They are the sculptures of Buddha, the sculptural panel of Ashoka and his wife, a ruined stupa, a big stupa remains (Kanaginahalli)

The Satavahana period had shown a large number of inscriptions, inscribed sculptures including Jataka stories etc.
About half a dozen stupa remains were found during the Satavahana period. Most of the localities are concentrated only in sannati region but not in any part of Karnataka.

Though Banavasi region was a well known Buddhist centre during the period but the stupa remains of this period is hardly noticed so far.

The study of the Buddhist centres of various periods in Karnataka shows very interesting distribution pattern of this religion undoubtedly, Banavasi was a Buddhist centre around 250 B.C. Ashoka the great in 245 B.C.sent his Buddhist missionaries in south India, ceylone as well as to the south-east Asian countries.

Among Buddhist Bhikksus, Rakkhita or Rakshita by name, one of the disciples went to ceylone with 80,000 disciples for the inaugural function of stupa at ceylone, which is narrated in the mahavamsa of pali language in ceylone.

Many archaeologist like K.P.Poonach, Dr.S.K.Joshi, Prof Jagirdar and Dr.A.Sundara etc had surveyed in this part of Banavasi as back as 1994 and have cited a stupa in the north-east orientation of Banavasi about a kilometer.

This sthupa known as Rakkhita sthapa, as known in the Buddhist literature and very recently 6th May 2007, I went to Banavasi for my field work, of my thesis and very happily, I must mention that, the same stupa, which was cited by me referred two archaeologist is confirmed by me as for as its location, its measurements etc.
Of course, this stupa of Buddhist order about which many hypothesis were in vague uptill now but my findings with all exploration background confirms, that this stupa was a landmark in the Buddhist history in south India in general and in Karnataka in particular. It goes with the saying that Banavasi was a key centre of Buddhism.

The sculptural remains of the stupa as found at Hampi were not originally used for the construction of the stupa at Hampi but in all probabilities, they were brought from other place, may be from Andhrapradesh, Nagarjunakonda, sannathi region.

The other structural remains of the period was the chaitya at only one place, the chaitya remains were found at sannathi. Though, they were chaityas in the neighboring parts of Karnataka, but the quantum of them are, very meager besides, good number of viharas, in the period are located in other parts of Maharashtra. But not appeared in Karnataka.

Large number of inscribed sculptures of the period were found largely in sannati area, many of them are belonging to Buddhism. The Jataka stories such as Vidurapandita, Sutasoma, Shaddanta, Sanjiniya, Sukha, Vesantara Jatakas Nalagiri etc., one representing various information about the period.

It is unique that an inscribed Ashoka panel found was found in stupa site at Kanaginahalli near sannati. It is known that he was responsible for popularizing Buddhism in largest scale in India in 3rd Century C.B.C. His sculptural panel found at this place is for the first
time in India, about a half-dozen inscribed Buddha images found in the stupa site at Kanaginahalli is also interesting, for the first time noticed the Buddha images at this place in Karnataka. It may also inform that some of the images of Kanaginahalli stupa are adi Buddhas. The adi Buddhas were hardly appeared earlier in Karnataka nor in Maharashtra in south India excepting some figures of Adi Buddha appeared earlier in some caves of the western Maharashtra, of this period.

There are also Buddha figures made on terracotta found in some places such as Hampi, sannathi area and vadagao Madhvapur. They are in hallow.

One more interesting point to be noted here that, a merchant from Banavasi by name Bhutapala also paid attention towards the development and the spread of Buddhism because he caused a chaityalaya, at Karle in Maharashtra, which is one of the biggest chaityalaya in south India, is to be noted, even it is appreciated in the inscription, through this it can be said that Buddhism reached commonest among the common people, especially the middle class family like merchant, hence, in one way, it helped for the spread of Buddhism, secondly, it attracted merchant class, thirdly, architectural development to a great extent, fourth, brisk cultural contact was in existence between Banavasi, sannati with Nagarjunakonda, Amaravathi in Andhrapradesh and Karle in the Maharashtra.

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An inscription found at Banavasi refer to invocation of siddham, which is a memorial of stone of queen Mahadevi assumed as the influence of Buddhism.

The Davanageri copper plate of Kadamba Ravivarma, starts with the invocation of Sarvajna and a land gift to a sangha also provide the information that Buddhism got prominent position, during the Kadamba period. One of the there Rakkhita by name, came to Banavasi, for the spread of the Buddhism.

Even matrimonial relations were developed between Kodabalasiri of Vijapuri, queen of Vanavasaka, daughter of srivirapurshadatta of chutu family.

At Rajaghatta of Bangalore, chaityalaya and vihara, 300 votive stupa with the inscribed tablets and stucco head of Buddha belonging to both century were found.

At Haigunda, two Buddha sculptures and the assumption of tracing Buddhist stupa at the place may be compared by tracing its remains however depicts about the existence of Buddhism during the period. Two stucco images of Buddha collected at Kamalapur are displayed in the museum at Dharmasthala belonging to the 4th century, are comparable to Gandhara images.

The Babrawada, Buddha, seated image was found. At Aihole a chaityalaya was found on the meguti hill, infront of it Budhisathva sculpture and seated Buddha image in the Aihole museum were found.
The Jataka stories sketched on the door Jamb of Aihole are the examples of the Chalukyan period, and also Padamapani Avalokitesvara sculpture erected in the Badami in between II and III cave are the unique examples, which depict about the spread of Buddhism, Badami and Aihole were the Buddhist.

The rare type of chaitya is half structural and half-rockcut, which is called chaitya-cum-vihara. Belur inscription of Jayasimha where Akkadevi did prayer and patronage to Buddha, Jina, Vishnu and shiva.

They are all belonged to the period of Chalukyas of Badami. The study of there remains show the existence of worship of Avalokitesvara.

During the Ganga period, only one copper plate of 5th and 6th century A.D. recorded a gift of land for the Buddhist vihara, an apsidal structure was found at the Harakalunte of Kolar dist, however, the details of the structure are not given in detail by the author. The record belongs the period of Madhava-sharma of Ganga period.

During this period, Avathara form started and also the tantric cult took its form and it is evidenced from the occurrence of Tarabhagavati images during the period. The centres were Kadri Dambal and Koliwad, Balligavi.

**Kalyana Chalukyas**

During this period, the tantric form took its full form, Balligave and Koliwad, where Tarabhagavathi sculptures are available, even
Buddha sculpture along with five disciples and in front of Buddha, the tantric armaments were kept in Balligave.

At Dambal, an inscription, was found which is originally of 29 lines but 26 lines are deciphered remaining were discovered by the scholar, where during Ramachandradeva, vihara was constructed near the Jaina Basadi and even at Balligave inscrptional record of praising Tara and Vihara reference was found. With all the above mentioned records, it can be concluded that apart of Hinayana and Mahayana, the tantric cult started developing.

Hoysala Period

During Hoysala period, no inscrptional record was found concerned to Buddhism, patronage started declination, where from Rashtrakuta period, Jainism got great patronage and it was meritorious gift given by the followers, which day by day gave poisoneous death to Buddhism.

Vijayanagara Period

Last but least important is of 16th century, inscrptional record found where depiction of Shaiva-Buddha differences was dealt. Kalya is the best example for this, where shaiva, Buddha image is found which in is 10th century inscription, it was called as the Kalavathinagara.