CHAPTER ONE.

ORIGIN OF MONASTIC ORDER.
ORIGIN OF MONASTIC ORDERS

It is a commonplace that the future of humanity depends largely on the capacity of man to control his own behaviour. This very fact received wide recognition in ancient India, and theories were formulated from times immemorial for their realisation. All nations of the world have felt the same and welcomed the advent of godlike men to guide human beings to seek the truth within themselves. The advent of divine personalities has become an inevitable aspiration of mankind. Once, it was felt that material progress would satisfy man. No longer does this idea continue to attract and satisfy mankind. As a result, we find the history of human civilization full of ideological differences.

India has always cherished the past as the pattern of the present and future. The highest effort of ancient Indians was directed towards training human beings for a state of spiritual perfection. India has been the centre for the spread of the truth in the world all through the ages, through a galaxy of spiritual personalities who have inspired and guided mankind with a most sublime
vision of the Divine and also to achieve Moksha. To achieve Moksha, or deliverance, a very high degree of morality was insisted upon. This can be seen in the āśrama theory of ancient times, which later on became the model for monastic institutions of all other religions of India. Thus, the idea of asceticism has its source in Brahmanism. Such spiritual leaders are known as sages, saints, ascetics, mystics, gurus, and the dwelling-places of these holy men are called āśramas or Mathas among Hindus, Vihāras and Chaityas among Buddhists, and Basadis among Jainas. Before going on to study the development of these institutions, it is necessary to know the meaning of the terms Asceticism and Monasticism.

Asceticism and the Monastic order, an organisation of monks, have become an indispensable part of all religious movements. These are the two unique contributions of India to world culture. If asceticism concerns the theory and practice of individual conduct, monasticism concerns social organisation in general. Also, monasticism is closely associated with asceticism.

Asceticism originated in a quest and passion for spirituality aroused by disgust for worldly life.
Asceticism has a Greek derivation, meaning training. The Hindus have an inborn inclination towards spirituality, which not only influenced the life of the people, but contributed a good deal to the development of the religio-philosophic thought of India. Asceticism, as an individual practice, gets modified to some extent when it brings together more individuals than one. They begin to find some kind of habitation necessary. This habitation forms a monastic centre. Monastic life leads to the endeavour of creating a social organisation peculiarly fitted for the ascetic life. Thus, the monastic order is an improvement on the idea of individual asceticism and completes it.

Monasticism is derived from the Greek word for 'alone'. Words like the Latin monachus were first used to describe men who lived alone - 'monks', hermits, solitaries who lived apart for the sake of God and a prayerful life. This solitude must not, however, be interpreted as implying absolute isolation—such as that of the hermit in the desert. As we shall see, the term 'monk' from monachus has come to be applied to men living the ascetic life in common—a life in which they are indeed separated from the world, but not from one
another\textsuperscript{2}. Thus they lead a communal life in the monasteries.

\textbf{Antiquity of Asceticism:}

"The habit of monasticism owes its origin, it has been said, to the natural tendencies of mankind towards mysticism. These are developed, set in order and satisfied in the rule and restraint of the monastic life. In India it is of great antiquity\textsuperscript{3}. Ramprasad Chanda is of the view that asceticism and yogic practices were contributions of the people of the Indus Valley\textsuperscript{4}. In the \textit{Rig Veda}, we have mention of 'Munis' and 'Yatis' and their description\textsuperscript{5}. Thus, asceticism can be said to begin from the early Vedic period. Still, the reference to ascetics in the \textit{Rig Veda} does not mean that the quest and passion for asceticism was predominant in this period as in later days. Though monastic orders assume great importance in Buddhism and Jainism, their roots are in early Hinduism. Both Buddhism and Jainism were treated, not as religions in the strict sense of the word, but as monastic organisations based on certain re-statements or
modifications of Hinduism. Thus, the Brahmanic ascetic was their (order’s) model, from which they borrowed many important practices and institutions of ascetic life. But the monastic orders took a dynamic form in the hands of the Buddhist monks. Before beginning to study their structure and function in detail, it is necessary to study ancient Hindu monastic institutions.

Early Hindu Monasticism:

As we have seen above, the institution of monasticism was nothing new to the Hindus. They had an āśrama system in which every man should spend his life in four successive stages (āśramas) of which three were based on asceticism. The first stage was that of a Brahmachari, or religious student; the second of a Grahasta, or householder; the third of retirement from active life; and the last, that of a mendicant, or sanyāsi. It, however, became the custom for a Brahmin, as a rule, to pass through four, a nobleman through three, a citizen through two, and a Sudra through one, of the four āśramas. This tendency of the Brahmin to limit the
entry into the stage of a religious mendicant to those belonging to the Brahmanic caste, led to the formation of non-Brahmanic orders which, though originally intended for the Kshatriyas, were ultimately thrown open to all castes. Dr. Hoernle says, "It is easy to understand that these non-Brahmanic orders would not be looked upon by the Sanyasins as quite their equals, even when they were quite as orthodox as themselves, and, on the other hand, that this treatment by the Brahmanic ascetics would beget in their rivals a tendency to dissent and even to opposition. Thus the Buddhists and the Jains were not only led to discard the performance of religious ceremonies, which was also done by the Brahmanic mendicants, but to go further and even discontinue the reading of the Vedas. It was this latter practice which really forced them outside the pale of Brahmanism. The still very prevalent notion that Buddhism and Jainism were reformatory movements and that more especially they represented a revolt against the tyranny of caste is quite erroneous. They were only a protest against the caste exclusiveness of the Brahmanic ascetics. But caste as such, and as existing outside their orders, was fully acknowledged by them. Even inside their orders, admission, though professedly open to all, was practically
limited to the higher castes. It is also significant for the attitude of these orders to the Brahmanic institutions of the country, that, though in spiritual matters their so-called lay adherents were bound to their guidance, yet with regard to ceremonies such as those of birth, marriage and death, they had to look for service to their old Brahmanic priests. The Buddhist and Jain monks functioned as spiritual directors to their respective lay communities, but the Brahmans were their priests. Hindu institutions—gurukulas and the like—similarly did not introduce the study of Buddhist doctrines, as it was feared that it might divert the students to Buddhism. Among Hindus, the Brahmachari was of two types: (a) The Naishtika, a life-long student, and (b) The Sanyasi. The first had to lead a thoroughly mendicant life of renunciation, carrying enlightenment wherever he went. The second belonged to the Vānaprastha and Sanyasa category, and to the 3rd and 4th āśramas. Ascetics from both these types constituted the wandering ascetics of ancient India. Both had to lead a life of strict celibacy. They preferred a life of solitude. They did not live in groups. Thus, we do not come across any monasteries during the pre-Buddhist period. Though they
had individual āśramas for imparting the ancient learning, they were not monasteries as such, like the later ones. They were abodes in the nearby forests for the 3rd and 4th stages of life. They taught religious and spiritual learning to those who approached them. By the 6th century B.C., they were popularly known as Gurukulāśramas, or Gurukulas, or teacher's houses. These institutions were the seeds of later monastic orders. Thus, monasticism was not the exclusive contribution of Buddhism. The Brahmanical order of life provided for a progressive realisation of this idea of renunciation through the discipline of the four Āśramas. Later, Jainism and Buddhism emphasized the system of organized brotherhood which was accommodated in rock-cut halls, vihāras and monasteries. The Hindu system followed the practice of institutions like temples and mathas in later periods but with a new spirit infused into the old principles.

Jaina Monasticism:

Jainas claim a remote antiquity for their religion. According to them, Jainism has been revealed again and
again by Thirthankaras, whose chief aim in life was to propagate right knowledge, right faith and right conduct to people steeped in ignorance about the Reality. Though the Jainas attribute the origin of their religion to the first Thirthankara, Rsaba, it is not possible to believe the first twenty-two Thirthankaras to be historical figures. Parsva was considered by scholars as the founder of this religion, but some consider Mahavira as its founder. S.B. Deo writes that 'the religion advocated by Mahavira was not a creation of his own. The only thing he did was the organisation of the moral and disciplinary aspects of the then existing Jaina church; that he stood for a strict code of discipline of the body and of the mind, is evident from his inclusion of the fifth vow of celibacy to the aggregate of four vows of Parsva'. The Jaina monastic order owes its origin to the founder of Jainism. Parsva had around him a respectable number of followers divided into monks, nuns etc. His monk disciples were divided into eight groups, each of which was headed by a ganadhara. The exact origin and the preparation of the background for the rise of Jaina and Buddhist types of monachism still remain "wrapped in obscurity". The only thing to be
noted is that these monks led a wandering life, except in the rainy season, to keep contact with the laity.\textsuperscript{12} Some scholars went to the extent of denying the independent existence of Jainism and Jaina monachism. The efforts of Jacobi, however, set at rest all these doubts, as he most clearly proved that Jainism was older than Buddhism, as well as an independent monastic system\textsuperscript{13}. Thus, the Jaina monastic order is older than the Buddhist monastic order. The standard of monastic behaviour was, perhaps, stricter, in as much as Jaina monks practised severe mortificatory practices like fasting and putting up with all sorts of bodily discomfort with complete indifference\textsuperscript{14}. The practice of \textit{Ahimsa} was taken to the farthest limit possible, and the Jaina monk seemed to care more for other living beings than for himself. Even though Jaina monachism had the same attitude as the Buddhist and the Brahmanical monachisms regarding women, yet it gave them full scope in matters of spiritual aspirations by enlisting them into the order, right from the beginning\textsuperscript{15}. Thus, in Jainism, greater prestige is attached to the ascetic institution which forms an integral part of the Jaina Sangha made up of monks, nuns and the laity\textsuperscript{16}. The
Jaina monastery is open to all. But there some persons are disqualified from becoming monks as defined by Jaina works; these are: a child under eight years, a robber, an enemy of the king, a mad person, a slave, a debtor, a pregnant woman etc. The member of the ascetic institution naturally and necessarily devoted a major portion of his time to the study of scriptures and composition of fresh treatises for the benefit of the people. Jaina monks have enriched, according to their training, temperament and taste, various branches of Indian literature.

Pravacanasāra of Kundakunda, paints a picture of an ideal Jaina monk who has adopted asceticism to get rid of the misery of Samsāra. His twofold emblem imposes on him internal and external purity. Absolute non-attachment is the motto of a monk, and the details of his duties are all deduced from this virtue. The Jaina monk is indifferent towards the world (though he bears no hatred towards it); the worldly ends of power, fame and wealth for which men strive in sweating competition are of no importance to him. The twenty-eight primary virtues (mulagunas) comprise his course of conduct; he observes five vows; he is careful in his
fivefold activities; he fully controls his five senses; he observes six essential duties; he pulls out his hair periodically; he goes about naked; he does not take a bath; he sleeps on the ground; he does not cleanse his teeth; he takes his meals in a standing posture, and only one meal a day. He takes all possible precautions not to violate these mulagunas, and, in case he violates them, he duly approaches his teachers, confesses his sin, and adopts the lustral course. Negligence is his greatest enemy, so he keeps himself constantly alert. Not only has he no attachment at all, but he is absolutely indifferent to the world and its allurements. He keeps almost no paraphernalia. He spends his time in studying the scripture and in the practice of penitential courses and primary virtues. He eats little, only once, and that too when it is duly offered to him; and there is no consideration for taste. Any food which involves harm to living beings is absolutely forbidden. His eye is set on liberation; so he constantly struggles to maintain a pure attitude of mind, and cultivates faith, knowledge and discipline. He keeps company with superior monks, or with monks of equal merit, and observes all respectful formalities towards an elderly
monk. His preaching and all other activities are in the very interest of his spiritual advancement. Being a Nigrantha, he practices no profession. Women are not excluded from entering the order; but the ascetic programme of nuns is more moderate and less rigorous than the one prescribed for monks.

Jainism in Karnataka:

Jainism claimed great antiquity in certain parts of southern India, where it made perceptible progress for some time; it always reckoned Karnataka as its home, where, both during the days of its highest splendour and in the period of its comparative decline, it never failed to receive the warmest hospitality and the sincerest devotion. The earliest evidence of the immigation of Jains in Karnataka is connected with Sravane Belgola No. 1, or the 6th century A.D. Thus, the ascetic programme of nuns is more moderate and less rigorous than the one prescribed for monks.
the horrors of a twelve years' famine. Thus, with Bhadra Bāhu the Jaina sangha came to Karnataka. On reaching Sravana Belgola, Bhadra Bāhu, perceiving that his end was drawing near, ordered the sangha to proceed on its way, and himself remained on the small hill called Chikka Beṭṭa, where he was tended till his last moments by his royal disciple. Chandragupta Maurya survived his teacher by twelve years, which were spent in penance on the hill, where he died.\textsuperscript{19} Jainism received great impetus in the 2nd century A.D. through the efforts of Samantabhadra, the head of a \textit{gana}. Another inscription from Sravana Belgola shows that Akalanka defeated the Buddhists in public disputation at Hānchi in the eighth or ninth century, in consequence of which they were banished to Ceylon. Jainism was the State creed in the time of the Kadambas, Gangas, of some of the Rastrakutas and Kalachuryas and the early Hoysalas. Sravana Belgola became the holiest centre of the Jainas. The disciples of Bhadra Bāhu spread over the Karnataka and propagated the Jaina religion, carrying conviction to the people by precept and practice. The living touch of monks must have electrified the masses and brought converts to Jainism. First under
the Gangas in Gangavādi, and then in the rest of Karnataka, this religion spread in popularity. Sravana Belgola, Karkala, Koppal, Manyakheta, Humcha were some of the important ancient centres of Jaina monastic activity.

We get a glimpse into Jaina monasteries from early epigraphs. From the inscriptions of the early Kadambas we learn that the Jainas used to stay in one place during the rainy season, at the end of which they used to celebrate the well-known Pājñushana ceremony laid down in their texts. An inscription of Ravivarma records that the Jaina ascetics had to be supported during the four months of the rainy season. Another grant of Mrgesavarma, records that the grant was made for the purpose of sweeping the Jainalaya.

It is said that the age of the Ganga rule was the golden age for the Jainas, when Jaina ascetics and mathas received many grants from the Ganga rulers.

The Chalukyas of Bādāmi, though Hindus, did not lag behind the rest in supporting Jainism. Ravikirti, the Jaina author of the famous Aihole inscription, is said to have received the highest favour from Pulakesi II.
He constructed a Jaina temple, now known as the Meguti temple. Rulers like Vinayāditya, Vijayāditya, Vikramāditya gave rich grants to Jaina ācharyas and for the building of Jaina temples.

Under the Rastrakutas, Jainism reached its zenith, especially under Amoghavarsha (815-877 A.D.). Food and medicine were provided for in the Jaina mathās, and provision was also made for the teaching of the Jaina scriptures. The Konnur record of Amoghavarsha I and the Surat plates of Karkka record grants made to the Jaina temples and monasteries for performing ceremonies. The works and achievements of a number of important Jaina saints, philosophers and poets were responsible for making Jainism popular. Though Jainism received good support from the later Chālukyas and the Hoysalas, its grip over the society lessened because of the revival of Vīrāśaivism in the 12th century.

Ascetic Organisations of Jainas:

A large number of inscriptions found at Sravana Belogala record genealogical lists of ācharyas for
several centuries and afford an insight into the organisation of monks and their activities. The Siddhara Basadi epigraph, dated 1398 A.D., records the tradition that Arhabali acquired fame through his two pupils, Pushpadanta and Bhutabali, and that he split the Mulasangha of the Kondakunda into four branches, namely, Sēna, Nandi, Dēva and Simha, in order to assuage the jealousies arising from the character of the age.²⁹ Sravana Belogala was the residence of a Guru who claimed authority over the Jainas throughout South India. A number of inscriptions give succession lists of Jaina Gurus. The successor lists are difficult to reconcile, but there is in them much valuable information about individual ācharyas, which ought to merit the attention of serious students of Jaina monastic history.

Conclusion:

Thus, up to the 10th century, Jainism was a state religion in Karnataka, especially under the Rashtrakutas and Gangas. While the rulers of other dynasties were tolerant to other religious sects, Jainism ceased to be
the 'conquering religion that it was' by the 10th century. Thus, it lost the political influence it once had, and ceased to exist as a prominent force in Karnataka. For this the following were some of the reasons:

(i) The Hindu renaissance, which took place under the leadership of Śaṅkara in the early part of the 8th century, began this process of decline. His teachings became popular and Hinduism assumed the form of an active converting creed.

(ii) The immigration of the Kālāmukhas into Karnataka: The ācharyas of the Pāśupata-Kālāmukha sect revived Hindu monasteries, temples and maṭhas, and through them attracted the masses towards Śaivism.

(iii) The fall of the Ganga kingdom of Talkad in 1004 A.D., and the supremacy of the Cholas over Karnataka were some of the main causes of the decline of the predominance of Jainism. The Cholas were not only staunch protectors of Śaivism, but powerful enemies of Jainism.30
(iv) The conversion of the Jaina king Bittideva (A.D. 1111-1137), of the Hoysala family, by Śrīvaishnava reformer Rāmānuja was another shock to Jainism.

(v) The greatest and severest blow ever dealt to Jainism in Karnataka was the success of Vīraśaivism.

Thus, Jainism became a minor sect after the 12th century. But the contribution of the Jaina monks and monasteries to Indian culture is noteworthy, specially in the field of literature, both in Sanskrit and Kannada.

Buddhist Monasticism:

As we have seen earlier, Buddhism was not a religion but a monastic order, and even this monastic order, in its original and ancient form, was rooted in the ancient Hindu system. Hopkins says that "the founder of Buddhism did not strike out a new system of morals; he did not invent the order of monks". Thus, it is in the old Brahmanical speculations that we see the
sources of the dogmas of Buddhism; it was the Brahmanical scheme and ordering of life and social organisation that largely laid the foundations of the Buddhist community and Church. Dr. S. Radhakrishnan remarks that 'Buddhism did not start as a new and independent religion. It was an offshoot of the more ancient faith of the Hindus, perhaps a schism or a heresy'. Even its order or fraternity of monks, which attained world-wide celebrity and spread through a great part of Asia, was a mere imitation of an institution already established in India. Thus, the important development in Buddhism was the monastic order, or universal brotherhood. In other words, Buddha was the first founder of what may be called a kind of universal monastic communism. He was the first man to open the path of sainthood to all sections of the people. The following shows how it differs from the ancient Hindu monastic system:

(i) In the Vedic religion, the idea of renunciation was realised through the first and the last two of the four āsramas. Even in the third stage, the individual lives with his wife in the forest; only in the fourth stage had he to lead a life
of homelessness and severe austerity. This fourth stage became the starting-point of the Buddhist monastic organisation.

(ii) The ancient Hindu monastic orders were "seekers of truth". They organised themselves as closed corporations and treated the knowledge and the doctrines they developed as something fit for the few and the elect, or the specially qualified, and not meant for the masses. Thus, the object of the ancient Hindus was to acquire knowledge for themselves. But Buddhist monks played a different role, and made their religion democratic in scope. This can be concluded in the Buddha's words: "I shall not enter Nirvana until the life of holiness, which I point out, has been successful, grown in favour, and extended among all mankind and is in vogue and thoroughly made known to all men."

The Buddha was the first man to establish a Sangha of coenobite monks, open to all persons of all ranks. The following persons are precluded from the order.
They are people afflicted with serious bodily deformities or sickness, confirmed criminals, debtors, slaves and children.

The main characteristic of Buddhism is its organisation of monks into Samgharmas. The Samgha is considered to be one of the three jewels of Buddhism, along with the Buddha and the Dhamma. Sometimes, the word Vihara is also used to denote the Samgha. Thus, a Samgha or Vihara, was a place where the Bhikkhus generally lived. The Samgha is represented (in sculpture) as a man holding in his hand a lotus, the symbol of stainless purity. 'Aramas', i.e. parks, were usually the places where the Buddha stayed with his disciples. Hence, the resting-place of the Bhikkus came to be called 'Samgharama'. These Bhikkus had renounced the world, they were mendicants, their sole aim was to practise and propagate the religion of the Buddha. A Bhikku means an almsman. He is differentiated from an ordinary beggar by the sacramental character of his begging. His beggary is not just a means of subsistence, but an outward token that he has renounced the world and all its goods and thrown himself for bare living on the chances of public charity.

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It is chiefly to this institution that the permanence of this religion is due. To quote Eliot about the Samgha, "The Samgha, as this order was called, arose naturally out of the social conditions of India in the time of Gotama. It was considered proper that an earnest-minded man should renounce the world and become a wanderer. In doing this and in collecting round him a band of disciples who had a common mode of life, Gotama created nothing new. He merely did with conspicuous success what every contemporary teacher was doing. The confraternity which he founded differed from others chiefly in being broader and more human, less prone to extravagances and better organised. As we read the accounts in the pitakas, its growth seems so simple and spontaneous that no explanation is necessary. Disciples gather round the master, and, as their numbers increase, he makes a few salutary regulations. It is almost with surprise that we find the result to be an organisation which became one of the great forces of the world". 

The Bhikkhu's year was divided into two parts. During nine months, they might wander about; during the other three months they lived in the woods or resided
in a monastery. In the time of the Buddha, wandering life was a reality, but later, most Bhikkus became residents in Samgharamas. Those who were wanderers were forced to break their journey in the monsoon period. It was a common custom for all sects of ancient India to suspend their wandering and seek shelter in this season. "The rule that a wanderer must suspend wandering and remain in retreat during the season of rains occurs among the canonical regulations of different sects; the Buddhists call it Vassa, the Jainas pajjusana, and the Brahmanical Sannyāsins are enjoined to be 'of fixed residence' during the time. Thus, the idea of 'rain-retreat' seems to have been a general principle among wanderers of all sects. Jaina and Hindu monks, like the Buddhists, had no regular prescription of living together. But for the Buddhist Bhikkus, this Vassa period became an occasion to live together in a congregation. The Buddha did not prescribe any special rules for this period; but this was the time when people had most leisure, since it was hard to move about; also, this was the time when the monks were brought into continual contact with the inhabitants of a special locality. S.Dutt explains the significance of the
rain-retreat thus: "The Buddhist idea of rain-retreat seems to have been not to live anywhere or alone and companionless or in promiscuous company, but to settle in a congregation of fellow-monks. For that purpose, the settlement needed sequestration within its own boundaries. The demarcation and fixing of boundaries (sima), therefore, became a matter of some importance in order to allow a body of Bhikkus to live together by themselves. Thus, in this custom of staying at one fixed place we find the seeds of the future permanent monastic institutions like vibāras, or samghārāmas.

Earlier, the vibāra was only a place where Bhikkus used to take shelter during the rainy season. During the other nine months, the Bhikkus had no fixed place of residence and were more or less wandering ascetics. But we learn from Cullavagga that a merchant from Rājagaha requested the Buddha to allow the ascetics to stay in vibāras, and that the Buddha gave his consent saying 'I allow you, O monks, abodes of five kinds, viz., vibāras, addhavāgas, storied dwellings (towers'), attics and caves'. The purpose of the vibāras and other dwelling-places, in the words of the Buddha, was this:
To endow vihāras to the Saṅgha, where, in safety and in peace, to meditate and think at ease, the Buddha calls the best of gifts. Let them, the able men regarding their own weal, have pleasant monasteries built, and lodge their learned men. The vision of the Buddha indeed came true. Kings, officials and common people constructed vihāras and carved out monasteries in mountains. But in due course these vihāras became full-fledged monasteries. Cullavagga gives a detailed description of how a vihāra became a centre of all facilities. They were built for two purposes. First, that the Bhikkus might meditate in peace and safety. Second, that the learned Bhikkus might lodge in them. In course of time, the second object became the only object of Buddhist monasteries. Thus, they became centres for acquisition of knowledge and grew into great centres of learning, like Nalanda, Vikramasila etc. Thus, The Buddhist education and learning centred round monasteries as Vedic culture centred round the sacrifice. The Buddhist world did not offer any educational opportunities apart from or independently of its monasteries. All education, sacred as well as secular, was in the hands of the monks. They had the monopoly
of learning and of the leisure to impart it. They were the only custodians and bearers of the Buddhist culture.\[46\].

**Buddhist Activities In Karnataka:**

According to the Ceyloness chronicles, Mahavamsa and Dipavamsa, Moggaliputta Tissa is known to have sent monks Mahadeva and Rakkhita to Mahisamandala and Banavasi respectively. Both these places are in Karnataka. The Mauryan Emperor Asoka opened a new era in the history of Buddhism. To propagate it, he engraved edicts throughout India. We find minor rock-edicts in Siddapur, Jatinga Ramesvara and Brahmagiri in Chitradurga District, and Maski and Koppal of Raichur District. This reveals the spirit underlying the activities of this ruler. Thus, by the 3rd century B.C., Buddhism had its roots in Karnataka. In the Chandravalli excavation, many inscriptions containing Buddhist symbols have been found, on the basis of which evidence M.H. Nalukutty states that Buddhism existed in this region before the Christian era. The inscriptions found at Chandravalli clearly mention the prevalence of Buddhism in this region. Moreover, the
Ankle caves at Chandravalli also testify to the early existence of Buddhism in these parts.

There is, however, some evidence for believing that Buddhism was a popular religion in the Deccan under the Sātavāhana kings. The early rulers of this dynasty were favourable to Buddhism. Sātavāhana coins found at Chandravalli contain an effigy of the Bodhi tree and cairn. It was during the Sātavāhana regime that almost all the early caves of the Deccan were carved and were restored to Buddhist monks. The caves were of two types: "Chetiya-ghara" and 'Layana', or 'Lena'. The Chetiya-ghara, or temple, consisted of a vaulted roof and horseshoe shaped windows above the entrance. Layana was the place of residence for the Bhikkus, or Buddhist monks. The Layana was a hall around which were a number of cells, each of which contained a stone bunk for the Bhikku to sleep on. Each Layana, dug out of solid rock, was a cave to which were attached one or two rock-cut cisterns called 'podhi' for storing water. The Layana was at first a dwelling-place of Buddhist monks during the rainy season. But in the course of time they became permanent settlements of monks. They were also called vihāras. This type of monks' residence was built on a
large scale. In Karnataka, we also find (though not in large numbers) many references to grants to such monasteries. The public also made liberal grants for the maintenance of resident Bhikkus. An inscription from Banavasi, of the 3rd century A.D., records the gift of a vihāra by Mahābhōji, daughter of Sātakarni, of the Chutu family. Thus, it is evident that Buddhism was at its zenith in the Deccan under the Sātavāhanas and that the Kuntala country, forming a part of their empire, shared in that prosperity.

Like the Sātavāhana rulers, some Pallava and Bana rulers also patronised Buddhism. An inscription dated 338 A.D., likens a Bāna king to the 'Bodhisattva' in his great compassion towards animals. This reveals the popularity of the Bodhisattva ideal in this part of the country. An inscription, dated 400 A.D., of Mādhavaśarāma, of the Ganga dynasty, records a gift of land to a Buddhist monastery, and employs expressions like 'Sāsanabuddhasattva' and 'Sakyasila'. Sakyasila is a boundary-stone of a Buddhist monastery, as the Līngamudre stone is of a Saiva monastery.
Though Buddhism was not a flourishing religion in the time of the early Chalukyas, it received royal patronage. The references made by Hiuen Tsiang to Buddhist monks and monasteries make this clear. He refers to Banavasi, where there were, according to him, numerous samgharamas of both Mahayana and Hinayana. He further records the presence here of a remarkable sandalwood statue of Maitreya, the future Buddha, which was carved by the sage Sruta Vimsottikoti. At Bādāmi, even to-day, there are a number of Buddhist caves containing inscriptions in the Gupta script. At Bādāmi, there is a figure identified as Padmapani, the Buddhist deity.

The Rashtrakutas also had a liberal policy towards Buddhism. But only a few examples are found of the existence of Buddhist monasteries. Among them, the monastery at Kanheri, Kampil and Dambal are noteworthy. There are some examples which tell that Buddhist monasteries, though not in large numbers, flourished up to the 12th century. Sangavasetti constructed a Buddhist monastery at Dambal before 1095-96 A.D. From early centuries up to the 12th century, Banavasi was the
centre of Buddhist activities. One of the pillars of the famous Karla caves near Lonavala was endowed by a merchant from Banavasi. Even so late as 1065 A.D., a magnificent Buddhist vihara, known as the Jayanti-Buddha vihara, was erected at Balligave near Banavasi by Rupabhattacharya, who was a minister of the Chalukyan king. Ahavamalla. After the 12th century, Buddhism disappeared from Karnataka. Though it had secured royal patronage and acceptance in Karnataka, it never became the predominant religious force in this region. The growth of Jainism proved a serious bar to the development of Buddhism.

Thus, though Buddhism in Karnataka was not as popular as Jainism, yet its legacy to Hindu monasteries and art development in Karnataka is very important. The Buddhist monasteries were simple at first. But at a later period, they were decorated, and converted into centres of education. The sculptures and paintings of the Buddhist caves at Ajanta were copied and used for glorifying Hindu temples and mathas. Thus, we can see the seed of the origin of Hindu temples in Buddhist monasteries. Buddhist monks controlled education and
made their monasteries its centre. Likewise, Buddhist monasteries in Karnataka played a significant role in the field of education, which was copied by the Hindus. Huien Tsiang gives a vivid picture of the system of education in the monasteries. According to him, it was as follows: "In beginning the education of their children and winning them on to progress they follow the 'twelve chapters'.... is the science of the internal ṛja which investigates and teaches the five degrees of religious attainment (literally, the five vehicles) and the subtle doctrine of karma." This system declined in Karnataka, and gradually made room for the later Hindu system of education.
NOTES

3. Ibid., p. 803.
7. 'Presidential Address, Asiatic Society of Bengal', 1898, Dr. Hoernle, quoted in *Studies in South Indian Jainism* by M.S.R. Ayyangar, p. 6.
11. Ibid., p. 62.
12. Ibid., p. 63.
13. Ibid., p. 47.
14. Ibid., p. 11.
15. Ibid., p. 11.
17. Ibid., p. 12.
19. Ibid., p. 3.
20. EC, II, Sb, 67.
22. IA, VI, p. 27.
23. IA, VII, pp. 36-37.
25. FI, VI, p. 4.
27. JBFRAS, X, p. 237.
28. FI, XXI, pp. 135-147.
29. EC, II, No. 254 (105).
30. FI, XV, p. 345.
40. S. Dutt, *Buddhist Monks and Monasteries of India*, p. 36.
42. S. Dutt, *Buddhist Monks*, p. 53.
43. Ibid., p. 54.
44. Cullavagga, V, p. 205. (1, 5)
45. Ibid., 1, 5.
49. EC, X, Mb. 157.
50. EC, XVI, Tm. 78.
53. Ibid., p. 242.
54. SII, XI (1). No. 144.
55. EC, VII, Sk. 170.