BUDDHIST SITES AND MONUMENTS

IN

DIVIDED CUTTACK DISTRICT
CUTTACK DISTRICT (SADAR) PROPER:

BRAHMĀVANA:

Lat 20°30' North, Long 86°10' East, P. S.: Sālipur, Dist. Cuttack, sited along the left bank of the river Chitrotpala amidst a galaxy of huge sand dunes, Kalanpur, popularly known as "Brahmāvana" for mushroom wild vegetation, is nestled with the dilapidated remains of the brick built Buddhist sanctuaries, stupas and sculptures, ascribable to the flourishing period of Vajrayāna.

1. MONASTERY:

An experimental and unsophisticated excavation undertaken by the state Archaeology, Bhubaneswar, Orissa has randomly exposed the remains of a brick built sumptuous and structural monastery (36 X 36 metres, i.e. 117' X 117') of traditional Chatuhsāla type. The cells, exhumed so far measure 10' by 9.6", 9.6" by 9' respectively, while the depressed brick walls and partition walls measure 9' by 3' respectively. Other cells including the shrine are lying buried in the accumulation of the unexcavated brick mound. Here it is noteworthy to suffice that, besides the partially excavated monastery, as many as four other brick monastic complexes and stupas are lying buried in the huge sand dunes amidst the dense wild shrubs and thorny bushes. The full-fledged ancient bricks, excavated so far, measure 18" by 10" by 3", 16.5" by 10" by 3", 16" by 10" by 3" respectively. Further the availability of mushroom
pot shreds, ceramic hoards, like deep red slipped, buff grey, greyish black, dull red wares, handis, spouts, spouted jars, sprinklers, begging bowls at the spot bear the vestiges of a galaxy of noteworthy Buddhist (monastic) establishments right from Brahmāvana down to the south extreme flag end of Sālipur across the bank of river Mahānadi (1 kilometre) flourished in the (Post Gupta) Bhaumakara period.

2. Buddha in Bhumisparsa Mudrā (2'6" by 3'4") engraved on the front top oblong slab with the sacred Buddhist creed "Ye dharma hetu prabhavā . . ." in the character of circa 8th century A.D. is still in situ on a concrete platform.

3. A colossal image of Buddha in Bhumisparsa Mudrā (3'6" by 1'8") is installed just beside the preceding one.

4. Image of two armed (seated) Manjusri (2' by 2'6") in the Lalitasana sitting posture with Varadā mudrā and a long stemmed utpala super imposed by a prajñāpāramitā text, is too placed on the same pulpit.

5. A colossal but badly defaced and cemented image of Vajrasattva (3' by 3' by 2'6") with a thunder bolt (Vajra) and a bell (ghantā) in right and left hands, also adorns the platform.

6. Head of a Bodhisattva Avalokitesvara (1' in height) enshrining the effigy of Dhyāni Buddha Amitābh on the crest is lying on the ground.
7. An exceedingly enchanting and colossal statue of two armed and one faced Hārīti (3' by 3'4" by 2'1") with the Varadā Mudrā (Magic jewel or citron) in right hand and a baby (the youngest ever beloved son Priyankara) on the left, is dominating the entire panel. (84)

**Nāgāmatha**

Lat 20°25' North, Long 86°10' East, P.S. Sālipur, Dist. Cuttack, an isolated hamlet across the left bank of Chitrotpalā, one kilometre far from Brahmāvana, has yielded a miniature image of Buddha in Bhumisparsa Mudrā (1' in height).

**Nātārāja Mahājanpur** (Derived from the memoir of Mahāyāna), Lat 20°25' North, long 86°10' East, G.P. Kendupatani, P.S. Sālipur, Dist. Cuttack, has yielded a colossal (chlorite) image of four armed Jatāmukuta Lokeswara (4'6" by 2'6") with Varadā Mudrā and a beaded rosary (Aksamālā) a long stemmed utpala and a water jar (Kamandalu) in two right and left hands respectively. The image stands in thrice bent posture on a Viswapadma. The colossus appears to be a priceless gem of Orissan (Buddhist) art, ascribable to early medieval period.

2. Two armed and three eyed, pot bellied and thrice bent standing image of Mahākāla with a skull cup (Kapāla) the full of blood and a chopper (Kartri) in left and right hands, is installed in the panel. (85)
KENDUPATANA:—
Lat 20°25' North, Long 86°10' East, P.S.: Sālipur, Dist. Cuttack, A two armed image of Maitreya, the future Buddha in Tusita heaven, (1'9" by 2'4" by 1'8") with Varada pose and a long stemmed Nāgakesara flower in the right and left hands (86) is installed and worshipped across the left bank of Kendrāparā Canal.

TRILOCHANPUR:—
Lat 20°25' North, Long 86°10' East, G.P.: Mahāyānapur, P.S.: Jagatpur, Dist. Cuttack, has yielded following Buddhist sculptures ascribable to late Mahāyāna Vajrayāna period.

1. Image of two armed Khasarpana Avalokiteswara (4' by 4'7" by 2'7") with Varadā pose and a long stemmed utpala in the right and left hands, enshrining on the crest the effigies of five celestial Dhyāni Buddhas like a crescent moon pattern, is in situ on an open amphitheatre.

2. An exceedingly rare image of four armed and three eyed Mahākāla (1'3" by 1'2") with a sword or chopper (Kartri) and a skull cup (Kapāla full of blood), a trident (Trisula) and a discus (Chakra) in first and secondary pair of hands (87) is lying weather beaten in half buried condition.
K U S U P U R :

Lat 20°35' North, Long 86°12' East, P.S. Māhāṅgā, Dist. Cuttack. An exquisite image of two armed Padmapāni Avalokitēśwara (3'1" by 3'6" by 2'2") with Varadā pose and a long stemmed utpala, enshrining on the crest the effigy of Dhyāni Buddha Amitābha, is poised on a Viswapadma in Ardhaparyāṅkāsana or Bhadrāsana posture. The Vajrayānic deity is being mysteriously worshipped as a Hinduised godling (Grāmadevati).

BĀGALPUR :

Lat 20°10' North, Long 86°10' East, P.S. Govindapur, Dist. Cuttack. An excellent but miniature image of Buddha in Varadā Mudrā (1' in height) is attached to the Southern wall niche of a dilapidated shrine adjacent to Dakhineswar Siva temple.

2. A monolithic votive stupa (1'3" by 1'7") is lying weather beaten on the open field.

C H Ā N D I N I C H O W K :

Lat 20°30' North, Long 85°54' East, Dist. Cuttack. A slightly pot bellied, and gruesome Buddhist Tāṇṭric image of four armed Mahākāla with a kartri i.e. chopper or sword and Kapāla i.e. skull cup full of blood, discus (chakra) and a trident (trisula) in first and secondary pair of hands, is being worshipped as a Hinduised godling.
RAMESWAR:
Lat 20°47' North, Long 86°20' East, P.S. Sali pur,
Dist. Cuttack, an isolated hillock across the left bank
of river Birupa, is honey combed by the myriads of
Buddhist monuments.

1. MONASTERIES:
The plateau land on the crest of the hillock is mushroomed
by the dilapidated remains of brick built sumptuous and
structural monastic establishments ascribable to the
Bhramakara period. The site is profusely dotted with
huge brick bats, ful fledged ancient bricks (1'8" by
10" by 3", 16.5" by 10" by 3", 16" by 10" by 3") dumped
brick walls, brick courses and brick alignments showing
the vestiges of a galaxy of monastic complexes, flourished
in the early medieval period.

STUPAS:
The successive circular and pyramidal brick linings on
the crest of the hillock bear the remnants of brick built
huge stupas, ascribable to the post Gupta period.

Besides, the mushroom hoards of ceramics, pot shreds,
and variegated wares like händis, bowls, pitchers, alms-
bowls, spouts, and sprinklers of red slipped, buff red,
faint blue colours archaeologically corroborate that,
the site was bustled with the settled Buddhist monks.
3. A gigantic but headless colossus of Buddha in Bhumisparsa Mudrā (3'6" by 1'8") at present set up with a duplicate one, has already been shifted from the site to the near by Pārvati shrine across the pattāmundāi Cānāl. The huge image of Buddha stylistically bears the stamp of Bhauma art idioms.

4. An weather beaten image of two armed bejewelled Padmapāni Bodhisattva (2'6" in height) with Varadā pose and a long stemmed lotus in right and left hands, is in situ under the banyan tree.

5. Lower part of a bejewelled Bodhisattva image (1'8" in height) in Lalitasana posture is lying weather beaten.

6. Tiny head of Bodhisattva image (1' by 1'8") is lying weather beaten at the spot.

7. A rock cut Buddhist cave (8' by 6' by 3'6") is shown at the Southern flag end of the hillock.

GANESWARAPUR: -
Lat 20°47' North, Long 86°20' East, P.S. Tangi, Dist. Cuttack. An excellent image of Buddha in Dhyāna or Sāmādhi Mudrā (1' by 1'8" by 10") is preserved by the local monument attendant of Archaeological survey of India (A.S.I.) Orissa circle, Bhubaneswar. However, the traces of the random brick bats, full fledged ancient bricks (16" by 10" by 3") and the brick courses on the pedestal
plain around the Panchayatana Vishnu temple, show the remnants of a brick built monastery, erected at the spot during the early medieval period.

**LANGALESWAR TEMPLE, MĀHĀNGĀ**:

*Lat 20°33' North, Long 86°15' East, P.S. Māhāngā, Dist. Cuttack.*

An excellent but headless image of Buddha in Dharmachakra Pravartana Mudrā (2' by 2'6" by 1'8") is attached to the northern wall niche of so called Langaleswar temple.

**TWO ARMED IMAGE OF PADMAPĀNI LOKĀNĀTH AT MĀHĀNGĀ**:

A thrice bent standing colossus of two armed and one faced Padmapāni flanked by the bejewelled effigies of Tārā displays Varadā pose and a long stemmed utpala in right and left hands respectively. Enshrining on the crest of the bejewelled crown of chignon, the effigy of Dhyāni Buddha Amitābh, the principal image (6' by 7'6" by 3'4") bears the sacred Buddhist creed "Ye dharma hetu prabhavā in the typical Nāgari Brāhmī character. According to Sādhanāmālā, the image in identified as Lokanāth (88)

**HEADLESS IMAGE OF STHIRACHAKRA MANJUSRI AT MANITIRI**:

*Lat 20°30' North, Long 86°15' East, P.S. Māhāngā, Dist. Cuttack.*

Lying abandoned and perenniially weather beaten somewhere at Nāranachandi shrine, an imposing but headless image of two armed bejewelled Sthira chakra the Manjusri (3'6" in height) displays Varadā pose and a long
stemmed utpala super imposed by a vertical sword in right and left hands respectively. (89)

CHAMPATIPUR:-
Lat 20°30' North, Long 86°15' East, P.S.: Māhāṅgā,
Dist. Cuttack, has yielded an weather beaten image of
Buddha in Abhaya Mudrā (1'3" by 1'8" by 1'1"). The
image poised on a Viswapadma in Vajraparyankāsana posture,
is lying weather beaten beside the unique rock cut Nāga
(turned Kāluṅka) shrine.

ISĀNESWAR TEMPLE, SĀHĀSPUR:–
Lat 20°35' North, Long 86°15' East, G.P. Kusupur,
P.S.: Māhāṅgā, Dist. Cuttack. The sacred precinct of
Isāneswar temple, of the village Sāhāspur, has yielded
a panel of Buddhist remains.

1. Tiny image of Buddha in Bhumisparsa Mudrā (8" by 1'3" by
10") inscribed on a khondolite schist.

2. Inscribed head of a Bodhisattva (1'3" by 1'8" by 1'5")
is lying abandoned amidst a heap of architectural fragments.

3. An weather beaten image of two armed Padmapāni Bodhisattva
(1'6" in height) with Varadā pose and a long stemmed
the utpala in right and left hands is affixed to the eastern
cordon wall of Isāneswar temple.

4. Damaged and dislocated fore part (from head to neck) of
a two armed Jatāmukuta Bodhisattva (2' by 1'6") is lying
in a dried up tank, two hundred feet afar from the
Isāneswar temple.
5. A square size harmika (2'5" by 2'5") is in situ on the stone platform of a Brundāvati Chaurā.

SOLAPUAMĀ TEMPLE PRECINCT, CUTTACK :-
Lat 20°30' North, Long 85°54' East, Dist. Cuttack enshrines an excellent and thrice bent standing image of the four armed bejewelled Jatāmukuta Lokeswara with Varadā Pose and a beaded rosary, a long stemmed utpala and a water jar (Kamandalu) in two right and left hands. The principal image (3'9" by 4'7" by 3'1") bears the effigies of Dhyāni Buddha Amitābh and Aksobhya on the crest of the Jatāmukuta and the top most dexter and sinister fag ends respectively. The inscriptions engraved on the oblong back slab, depict the sacred Buddhist creed Ye dharma hetu prabhava... in the character of circa 8th-9th century A.D. onwards.

2. Seated image of four armed Jatāmukuta Lokeswara (2'1" by 2'8" by 1'9") displaying the identical attributes as in case of its preceding prototype, is now installed on the porch of the Solapuama temple.

P R A T Ā P N A G A R I :-
Lat 20°20' North, Long 85°55' East, Dist.Cuttack. A truncated lower part (Padmāsana) (2'6" by 2'4") of a stupendous Padmapāni Bodhisattva is installed along the National High way just under the shroud of a tree.
BANIÅŠAHI— BUXIBAZÅR, CUTTACK:
Lat 20°30' North, Long 85°54' East, Dist. Cuttack.
An exquisite and thrice bent standing colossus of four armed bejewelled Jatåmukuta Lokeswara (3'1" by 3'3" by 1'9") with Varadå mudrå and a beaded rosary a long stemmed utpala and a water jar in two right and left hands, enshrines the auspicious Buddhist creed "Ye dharma hetu prabhavå . . . . in the character of circa 8th-9th century A.D. onwards.

2. An exceedingly rare and beautiful (seated) chlorite image of four armed Vajrayånic goddess Chundå, (2'3" by 2'9" by 1'6") installed as a local godling in a subsidiary shrine, displays Varadå pose and a beaded rosary in two right hands. The two left also exhibits the Varadå Mudrå and an elephant goad (Ankusa) respectively. Earlier, Dr. N.K. Såhu has already reported this sculpture in his ground work Buddhism in Oriissa. (90)

BÅNESWARANÅSI:
Lat 20°30' North, Long 85°5' East, Subdivision Åthagarah, Dist. Cuttack, an isolated and picturesque hillock on the bed of Mahånådi, has yielded a veritable mine of Buddhist monuments ascribable to the Bhåmakåra period.
BRICK BUILT MONASTERIES AND STUPAS

The pedestal plain of the enchanting Buddhist hillock is dotted by the huge bulk of ancient brick bats, fully fledged ancient bricks (18" by 10" by 3", 16.5" by 10" by 3", 15.5" by 10" by 3"), brick courses, alignments, dumping walls and the successive pyramidal brick linings indicative of the brick built sumptuous and structural Buddhist edifices, erected at the spot during the early medieval period. The huge quadrangular and domical brick mounds archaeologically vouch safe the dilapidated remains of Viharas and stupas lying buried in the womb of the underground brick debrises.

2. Exquisite image of Buddha in *Bhumisparsa* Mudrā (1'10" by 3' by 1'8") is found installed in the pristine precinct of newly erected Padmeswara temple at the spot.

3. An excellent and imposing image of two armed stupendous Padmapañi Avalokiteswara (3'2" by 5'5" by 2'6") enshrining on the crest the effigies of five celestial Dhyāni Buddhas displays the Varadā Mudrā and a long stemmed utpala in the right and left hands respectively. The profusely bejewelled image (now lodged in Orissa State Museum, Bhubaneswar) bear the stamp of Bhauma art idioms.
4. An exceedingly beautiful and effulgent image of two armed Prajñāpāramitā poised on a Viswapadma in Vajra Paryankāsana posture, displays the Dharma Chakra Pravartana Mudrā, in two hands against the breast. The gorgeously embellished Prajñāpāramitā (3'6" by 2'6") however wields a long stemmed utpala surmounted on the crest by the sacred Prajñāpāramitā text. (91)

5. An exquisite and enchanting icon of two armed Sita-Prajñāpāramitā with folded hands (Anjali Mudrā) against the breast (3'6" by 2'6") is poised on a Viswapadma in full paryanka pose. The long stemmed lotuses which are emanating from both the sides of the principal deity, are super imposed by the sacred Prajñāpāramitā scriptures. (92) The unique image of Prajñāpāramitā, happens to be a priceless gem for Orissan art and archaeology in the arena of twentieth century world culture and heritage.

6. A remarkable hoard of the most attracive images of Tārā, carved out of the locally available reddish brown monolithic khondolite, constitute the spectacular high light of this Buddhist site. Amidst the hoard, about two such images of Tārā are reportedly known to have been shifted to the Pātnā museum (Bihār) for preservation and display.

Besides, a good number of Buddhist sculptures already displaced from the site, are now being worshipped in the nearby localities under the pseudonyms of Mahākāli,
Rāmachandi, Chutiāsunī, Badarāuliā, and Bhattārikā respectively. Further, an image of Simhanāda Avalokiteswara Commands popular worship and obeisance from the inhabitants of Purkutiā in the name of Sumāisunī, whom the animals are very often consecrated for propitiation. The traces of Buddhist establishments and stray Buddhist sculptures are too existent at Champeswar and Māniābandha, located in the close vicinity of Bāneswaranāsi.

An excellent image of two armed and one faced Buddhist Tāntric goddess Tārā is now being popularly worshipped as Bhattārikā, meaning there by the consort of Buddha Bhattaraka. The principal image (2'6" by 3'6" by 1'8") displays the Varadā pose and a long stemmed utpala in the right and left hands respectively. The image of Tārā turned Bhattārikā seems to have been shifted from the potential Buddhist site of Bāneswaranāsi by the inhabitants of the nearby locality.

**CHOUDWAR:**

Lat 20°35' North, Long 85°5' East, Dist. Cuttack.

Sited across the north bank of river Birupa an off shoot of Mahānadi, Choudwār, (one of the five Katakas built by the Gangā king Chodaganga deva) the monumental capital Somavansi king Janmejaya Mahābhavagupta, Gangas and
Gajapatis, has been a veritable mine of Buddhist remains.

1. The lower part (from navel to feet) of a stupendous and colossal image of Buddha in Bhumisparsa Mudrā (2' by 2'10") is lying weather beaten in the precinct of Siva temple some where at Sevasadan premises.

2. The truncated and mutilated trunk (neck to navel) of a bejewelled Vajrasattva (2'2" in height) with a thunder bolt in right hand against the breast is also lying abandoned with in a heap of architectural fragments.

3. An exquisite and profusely bejewelled image of two armed and pot bellied Jambhala (2'2" by 2'6" by 1'3") with a magic jewel (bijapuraka) and a mongoose (Nakuli) disgorging the beaded gems in right and left hands is lying fore saken at the devastated temple precinct of so called Buddha linga.

Besides, Late Dr. R.P. Chanda, earlier has reported about the following Buddhist sculptures, which are now missing.

1. An excellent (chlorite) image of two armed Khasarpana Avalokiteswara has been yielded for Indian museum, Calcuttā.

2. An attractive and bejewelled image of two armed Padmapāni the Avalokiteswara (3'6" in height) with Varadā Mudrā and the a long stemmed utpala in right and left hands, enshrining the effigies of five celestial Dhyāni Buddhas on the crest of the bejewelled crown slight above the trifoil arch, has also been yielded for Indian museum, Calcuttā.
3. A bronze mask of Buddha inscribed with sacred Buddhist creed "Ye dharma hetu prabhavā . . . . in the typical Nāgari Brāhmi character, now reserved in Indian museum, Calcuttā. Particularly noteworthy amidst the hoards are a galaxy of loose Buddhist sculptures, preserved by late Padmasri Laxminārayan Sāhao, somewhere at the Sevasadan compound. Those are now found missing. However the spectacular Buddhist sculptures which deserve mention, especially comprise the headless image of Buddha in Dharma Chakra Pravartana Mudrā, Buddha in Bhumisparsa Mudrā, a sand stone image of two armed and three eyed Heruka with Vajra and a Khatvānga Kapāla in right and left hands.

**RARE IMAGE OF VAJRĀVĀRAHI** :

Dr. R.P. Chandā, in 1928, has already reported an extremely beautiful (chlorite) image of two armed Vajrāvārahi with a thunder bolt (Vajra) and a Tarjani, a khatvānga tipped with Vajra in the right and left hands respectively. The photoplate of this exceedingly rare image of Vajrāvārahi has already been illustrated by Dr. N.K. Sāhu, in his book "Buddhism in Orissa". (93)

**IMAGE OF TWO ARMED TĀRĀ** :

An exquisite image of two armed and one faced Buddhist Tantric goddess Tārā, which stands on a Viswapadma in graceful thrice bent posture, displays the Varadā Mudrā
and a long stemmed utpala in right and left hands.

Planked by Asokântâ and Ekajâta, the bejewelled image of Khadiramani Târâ,(94) happens to be a unique treasure in Buddhist art.

**IMAGE OF FOUR ARMED PRAJÑAPÂRAMITÂ :—**

Earlier, Dr. R.P. Chandâ and Dr. N.K. Sâhu, both have however hinted about the picturesque image of four armed Pita Prajñapâramitâ, which is at present missing. The profusely bejewelled image displays in first pair of hands the Dharmachakra pravartana Mudrâ or Vyâkhyâna Mudrâ against the breast, while the secondary pair exhibits Varadâ pose and a long stemmed utpala surmounted by Sacred Prajñapâramitâ text. (35)

Broadly speaking the accumulation of random brick bats and brick courses somewhere at Vajrakote (citadel of Vajrâyaña) Indrânipâtanâ, and Mangarâjpur areas show the traces of the dilapidated remains of the Buddhist monastic establishments, ascribable to the early medieval period. So also the pristine precincts of so called Astasambhus, Vajrakote, Uttareswara temple, Mundamâla, Bandâlo, Govindajew pâtanâ, Chârbâtiâ, Tângi, and Manguli across the bank of river Mahânâdi and Birupâ are all studded with important archaeological treasures relating to Buddhist art and architecture.
ROCK CUT CAVES

The Indrani hill at Choudwar is hewn with a galaxy of three rock cut (Buddhist) caves of Khandagiri, Udayagiri prototypes, ascribable to 2nd-1st century B.C.

PURUSOTTAMPUR - AKARAPARĀ


The Gramadevati shrine as far as Tārini Padiā is replete in Buddhist ruins.

1. The remnants of brick built monasteries and stupas are lying buried in the womb of huge quadrangular and domical brick mounds. The mounds are dotted by the random brick mats, full fledged ancient bricks (measuring 16" by 10" by 3", 15.5" by 10" by 3") and brick alignments, indicative of the structural brick built monastic establishments ascribable to circa 9th-10th centuries A.D.

2. The upper part of a three eyed and gruesome Buddhist Tantric image of Heruka (2'6" by 2'1") with a thunder bolt (Vajra) and a khatvāṅga kapāla in right and left hands is now installed in the Tārini shrine. (96)

3. Fore part of a bejewelled image of Tārā (1'6" in height) enshrining the effigy of Dhyāni Buddha Aksobhya on the top most fag end of the oblong slab, displays the Varadā pose and a long stemmed utpala in right and left hands.
4. A stone frieze engraved with the effigies of two armed Heruka with a thunder bolt (Vajra) and a khatvanga (Kapāla) full of blood (97) and two armed rare Buddhist Tantric goddess Vajravarāhi with a thunder bolt (Vajra) and a khatvanga in right and left hands respectively, (98) as in situ.

5. An exceedingly rare image of four faced and eight armed Vajra Tārā (3'4" by 4'6" by 2'6") with thunder bolt (Vajra) conch (Sankha) noose (Pāsa) the quick arrow (Tira or Sara) found missing), a long stemmed utpala or lotus, the tarjani Mudrā against the breast, Vajrānkusa, and bow (Dhanu found dislocated) in four right and left hands respectively (99) is being worshipped as Tārini Thākurāni.

6. A square shaped harmikā (1'7" by 1'7") is in situ.

7. Three monolithic votive stupas measuring 3' and 4' in heights, enshrine on the drum facades the effigies of Manjuvara in Dharma Chakra Pravartana Mudrā and Padmapāni Bodhisattva respectively.

HARIBHA GATPUR:
P.S. Māhāngā, Dist. Cuttack.
A pair of tiny images of Buddha in Bhumisparsa Mudrā are (1'3" high) being worshipped in a shrine as the village godling (Grāmadevati).

CHAMPATIPUR:
P.S. Māhāngā, Dist. Cuttack, has yielded a badly weather beaten image of Buddha in Dhyāna Mudrā. The image measuring (1'8" high)
is poised on a Viswapadma in Vajraparyankāsana attitude.

ROCK CUT NĀGA IMAGE :

An exceedingly rare and weather beaten image of two armed Nāga devata (rāja) crowned on the crest of the head by the five out stretched serpent (Snake) hoods is carved in lower altitude on the ledge of the South extreme fag end of the Landā hill. The five hooded Nāga devata (Sri Baladeva) measuring 4'6" high, carries a tool (Musala) or a mace (gadā) in two hands against the breast in a violent mood of heroism. The crude, conventional and archaic anatomical traits and modelling attest the antiquity of the image, unparalleled in the world, to an earlier period or pre-Gupta period. The image is being popularly worshipped as Kāluānka.

TRUNCATED LOWER PARTS OF A PAIR OF YAKSHYA IMAGES :

Unearthed recently (May, 1995) from the same Nāga (Kāluānka precinct, a pair of pot bellied and truncated images of Yakshya (1'8" high each) from waist to ankles are in situ. The corpulent anatomy, crude and conventional modelling amply corroborate the antiquity of the intriguing images of Yakshya to an earlier period, ascribable between early centuries of Pre-Christian and Post Christian era.
J I R A :

P.S.: Māhāngā, Dist. Cuttack.

An weather beaten image of Buddha in Bhumisparsa Mudrā, (1'3" in height) is installed in the Grāmadevati shrine.

R A G H U N Ā T H P U R :

P.S.: Māhāngā, Dist. Cuttack.

A beautiful image of two armed bejewelled Tārā (1'8" in height) with Varadā Mudrā and a long stemmed utpala in right and left hands, still commands habitual worship from the local inhabitants in the name of Grāmadevati. The image is poised on a Viswapadma in Lalitāsana style.

L A X M I N Ā R Ā Y A N P U R :

P.S.: Māhāngā, Dist. Cuttack.

A magnificent image of two armed Padmapāni, (1'8" high) poised on a Viswapadma in Ardhaparyankāsana attitude, displays Varadā Mudrā and a long stemmed utpala in the right and left hands respectively. The image is being worshipped as a village godling, called Kanti Bāsulei.
Situated in the extensive river valley of Mahanadi and Chitrotpala, Bandhupur, an isolated hamlet, has yielded a vast treasure of Buddhist monuments.

1. The huge brick built sumptuous and structural monastic complexes and stupas, ascribable to the Bhaumakara period, are lying buried in the womb of a far flung imposing brick mound (10' in extant height) of about ½ a Kilometre long. The portion of a cell of the brick built monastery (Vihara) has been exposed (9'6" by 9") in which an image of Buddha in Dharma Chakra Pravartana Mudra has been mysteriously metamorphosed into a Brahminical deity called "Buddhar Chandi." Besides, the partially exposed and excavated cell enshrines a galaxy of Brahminical sculptures namely ten armed Mahisamardini Durga, Surya-Narayana, Uma-Maheswara, etc. The entire brick mound is dotted by the random brick bats, ful fledged ancient bricks (measuring 16.5" by 10" by 3", 16" by 10" by 3", 15.5" by 10" by 3") brick alignments and depressed walls together with the mushroom hoards of potshreds of red and dull red, faint blue greyish black, wares, hāndis, Sprinklers, alms bowls, jars and pitchers. The latest surface finds show that the site was a flourishing centre of Vajrayāna.
2. An enchanting and colossal thrice bent standing image of bejewelled Tārā (4'6" in height) with Varadā Mudrā and a long stemmed utpala in right and left hands respectively, is lying weather beaten on an open amphitheatre. The said image of Tārā is reported to have been unearthed from the great monastic mound, popularly known as "Kansāmajā".

3. The headless image of a two armed Padmapāni (1' in height) already shifted from the monastic brick mound, is being worshipped in the heart of the village as a village godling (Grāmadevati).

MURUDĀBAD:
Lat 20°25' North, Long 86°10' East, G.P. Sukaraparā, P.S. Šālipur, Dist. Cuttack

An exceedingly rare and fascinating image of four faced and eight armed Buddhist Tantric (Vajrayānic) goddess Vajra Tārā (3'6" by 4'6") with a conch (Sankha), thunder bolt (Vajra), noose (Pāsa), the quick arrow (Tira), already detached, a long stemmed utpala, the Tarjani Mudrā (100) against the breast, Vajrānkusa, and the bow (Dhanu) already dislocated in four right and left hands, is being worshipped as a mysteriously turned Hinduised godling called Brāhmi Thākurāṇī. The ten mystic syllables i.e. "Om Tāre Tuttāre Ture Swāhā" represent the ten Pāramitās of Mahāyāna. (101)
SĀLIPUR :-
lat. 2°. 29'. North, Long. 86°. 8'. East.
P.S. Sālipur, Dist. Cuttack. A compact and extensive brick mound shrouded in brambles and dense vegetation, on the left bank of river Chitrotpala, not far from Sālipur College and Brahmāvana is mushroomed by the ruins of the brick built structural Buddhist edifices and brick wells ascribable to the early medieval period. Particularly remarkable are the remnants of the cluster of stupendous structural monastic complexes (Vihāras), stupas, votive stupas, and the sizable number of Buddhist sculptures of late Mahāyāna Vajrayāna pantheons, lying buried under ground. Noteworthy fact is that, the fulfledged bricks unearthed from the compact monastic mound vary in dimensions from 15"x10"x3" to 16"x10"x3" respectively.

ERAKANĀ :-
Lat. 2°. 33'. North, Long. 86°. 13'. East. P.S. Māṅgā, Dist. Cuttack. The truncated fore part (neck to navel) of a grand and colossal image of Buddha (2' in height) in Dhyāna or Samādhi Mudrā is in situ on the bank of a cānāl, adjacent to the Erakanā College Campus. Stylistically, the truncated (headless) forepart of the colossal image of Buddha resembles in workmanship with the prototypes at Lalitgiri, Ratnagiri and Udayagiri respectively.
SELECTED REFERENCES :-

11. Ibid. PP-164-167.
17. Lāmā Tārānāth, History of Buddhism in India, Page-348.
19. "Avalokiteswara is said to be the Bodhisattva, who covers the period between the disappearance of mortal
Buddha Sākyamuni and the advent of the future Buddha Maitreya. Fourteen out of fifteen varieties of Avalokiteswara however bear the miniature effigies of their spiritual sire, Dhyāni Buddha Amitābh on their crown, justifying their emanation from the latter.

B. Bhattacharya, Indian Buddhist Iconography, PP-32-33.

20. "He (Jatamukuta Lokeswara) is four armed, one faced, the head on the top representing the head of Amitābh. The two right hands show the rosary and the Varadā pose while the two left have the lotus (upala) and the water pot (Kamandalu)." B. Bhattacharya, Indian Buddhist Iconography, Page-178.


22. B. Bhattacharya, Indian Buddhist Iconography, Page-22.


27. Ibid, PP-78-80.

28. B. Bhattacharya, Indian Buddhist Iconography, Page-120.

29. Sādhanamālā, A-223, C-246, B. Bhattacharya, Indian Buddhist Iconography, Page-120.
30. B. Bhattacharyya, Indian Buddhist Iconography, Page-86.
"She displays the Vyakshyana pose in her two hands, on a lotus in her left rests the scripture, Prajnaparamita"  
Ibid.

31. "Bhrukuti is yellow and emanates from Amitabh, she is one faced and four armed, shows Varadā Mudrā and the rosary in two right hands, and carries Tridanda and the Kamandalu in the two left". B. Bhattacharyya, Indian Buddhist Iconography, PP-59-138.


33. Dhammapada, Chapter-XXIII, Page-160, Published by S. Radhakrishnan.

34. B. Bhattacharyya, Indian Buddhist Iconography, Page-135.


36. "Ordinarily Manjusri carries the sword and the book in his right and left hands. In representations, we sometimes find these two symbols placed on lotuses". B. Bhattacharyya, Indian Buddhist Iconography, Page-17.


40. Ātmānām Bhagavatīm Vajrārāhīm dādima kusuma prakhyām
dvibhujām ekānām trinētram muktēsām sanmudrā mudritām
digambaraṁ panchajñānātmikāṁ Sahajānanda svabhāvām
dakshinēnā Vajra tarjanikā karaṁ vāmena karotaka
Khatvāṅga karaṁ, pratyalidhā padākrānta bhairava
Kālarātrikām Sardra mudamālā-lankrīta gātrāṁ sarvad
rudhirām pivantim, bhāvayet, Sādhanāmālā,
A-230, Na-65, C-182.
"The worshipper should conceive himself as goddess
Vajra vāraññi whose complexion is red like the
promegranate flower, who is two armed, one faced and
three eyed, has dishevelled hair, is endowed with the
six auspicious symbols and is nude, whose essence is the
five spiritual knowledges, who is of the nature of the
Sahaja pleasure, who shows in the right hand the Vajra
together with the Tarjani and bears the Kapāla and
Khatvāṅga in the left, who stands in the pratyalidha
attitude, tramples up on the fierce Kālarātri, is decked
in garland of wet heads, and who drinks of the blood
trickling their from".
B. Bhattachārya, Indian Buddhist Iconography, Page-104.
41. Ib id, Page-103.
42. Ib id, Page-104.
According to account of Eighty-four Siddhas, Urgyāna (variously designated as Oddiyāna or Uḍḍiyāna) had about 500,000 towns, and was divided into two portions, in one called Sambhala, reigned by Indrabhuti—and another called Lankāpuri, reigned by Jalendra whose son was married to Indrabhuti's sister—Laxminkarā, who had become a sorceress. Indrabhuti himself passed in the throne to his son in twelve years after attained Mahāsiddhi.

After being preached the Doctrine, he went to heavens.

Lāmā Tāranāth, History of Buddhism in India, Page-245, F. Note-90.

B. Bhattacharyya, Indian Buddhist Iconography, PP-142-155.

"Khira Sindhu Paschimare Virajā Mandala/
Kṣyāta Śrī Kamalapura Nāmaje Sambhala/" 

Achyutā Nanda Dās, Kalikāla Mālikā, I b i d.

"Kamalapur, in the ambit of Virajā Mandala (Jājpur), situated west of the ocean of milk (Khira Sindhu, i.e. Eastern Sea or Bay of Bengal) is famed as Sambhala".

51. Sādhanaṁālā, A-228, N-1, C-181, B. Bhattachārya, Indian Buddhist Iconography, Page-90.


58. N. K. Sahu, Buddhism in Orissa, Page-56.


67. "R.p.Chandā comments as follows:—
"with jewellery, attendants and waving lotus stalks looks more like a decorative pattern of rhythmic lines than a solid image". J.R.S.A. Vol-LXXXII, August, 17-1934 PP1017-18, N. K. Sāhu, Buddhism in Orissa, Page-198.

68. B. Bhattachārya, Indian Buddhist Iconography, Page-29.


74. B. Bhattacharya, Indian Buddhist Iconography, Page-120, & PP-120-122, Ibid.
77. B. Bhattacharya, Indian Buddhist Iconography, Page-182.
80. N.K. Sahu, Buddhism in Orissa, PP-208-209, Fig-62 & 63, Ibid.
81. B. Bhattacharya, Indian Buddhist Iconography, PP-99-100.
83. B. Bhattacharya, Indian Buddhist Iconography, Page-32.
84. Alice Getty, Gods of Northern Buddhism, PP-84-87.
85. B. Bhattacharya, Indian Buddhist Iconography, Page-120.
86. B. Bhattacharya, Indian Buddhist Iconography, PP-13-14.
89. Ibid, PP-29-30.
90. N. K. Sahu, Buddhism in Orissa, Page-220, PL-No.77, Ibid.
91. B. Bhattacharya, Indian Buddhist Iconography, Page-86, PL-XXVII, Ibid.
95. B. Bhattacharya, Indian Buddhist Iconography, Page-136, N. K. Sahu, Buddhism in Orissa, Page-207, Fig-60, Ibid.
96. Ibid.
97. Ibid.
98. B. Bhattacharya, Indian Buddhist Iconography, Page-104.
100. Ibid.
APPENDIX

IS LĀNGUDI HILL PU-SIE-PO-KI-LI,
PUSHPAGIRI VIHĀRA ?

The site of the disputed Pushpagiri Buddhist monastery (Vihāra or Mahāvihāra) or Puphagiri in Pāli as engraved in the Nāgarjunakondā inscriptions of circa 3rd century A.D. (Andhra Pradesh) and the same Pu-sie-po-ki-li, (Pushpagiri) of the then WU-TU or Odra desa (Orissa) as recorded by the Chinese Pilgrim Hiuen-Tsāng (circa 7th century A.D.), a glorious Buddhist establishment of popular Buddhism (Hinayāna peetha) still lies in the whirl of enigma without being settled by the scholars, historians and Archaeologists as well.

However, a paleographer-Cum-Historian Prof. B.N. Mukherjee, Calcuttā, is tempted to trace Langudi hill of Dharmasālā in modern Jāipur District, Orissa, as the glorious seat of the formidable Buddhist Monastery Pushpagiri Vihāra on the basis of an available stone slab inscription engraved with "Puspa-Sabhāra-Giraya" (in Pāli) or "Pushpa-Sabhāra-Girayah" (in Sāṃskṛti) which means a cluster of hills with load of flowers. Prof. Mukherjee, who has deciphered the inscription, however claims Lāngudi to be "Pushpagiri", an abbreviated nomenclature of Pushpa-Sabhāra-Girayah. He says, that, In any case the evidence of this inscription settles the question of finding out the locality of Pushpagiri monastery. It was in existence at least from 1st to 7th century A.D." vide Telegraph January, 20, 1997 and Sambād, News Daily, dated, January, 19, 1997.
But Prof. Mukherjee's identification of Pushpagiri Vihāra with Lāngudi hill is being questioned on the following grounds as it is based on an immature hypothesis.

First of all, the inscription, as deciphered by Prof. Mukherjee, denotes "Pushpa-Sabhāra-Girayah", meaning thereby a conglomeration of hills with over load of flowers, which do not indicate Lāngudi hill alone. He however reiterates that, Pushpa-Sabhāra-Girayah appears to be the short name of "Pushpagiri", identified with Lāngudi.

But if Prof. Mukherjee's terminology is to be believed and accepted, then a large number of hills bearing the name of Pushpagiri will naturally come in to existence, as the term "Girayah" represents mushroom number of hills, while Pushpa-Sabhāra-Girayah" denotes a congregation of hills (Pushpagiris) with the load of flowers.

Hence Lāngudi, for our purpose may not correspond with the glorious seat of Pushpagiri Vihāra on the paleographic terminology.

Secondly, the inscription, which pompously refers only to a cluster of hills adorned like flowers or with the load of flowers does not attest to the existence of the glorious Pushpagiri Vihāra, or the famous Pu-sie-po-ki-li, (Pushpagiri Vihāra) of
WU-TU or Odra country (Present Orissa) flourished on the top of an isolated hill, somewhere in the South West frontier, according to the Chinese Pilgrim Hiuen-Tsang.

In this context, I would like to clarify that the monastic seals and sealings unearthed from the unknown Buddhist establishments, are the passport bearing the names of the monasteries or Vihāras and Mahāvihāras too.

For instance, the clay monastic seals and sealings unearthed from Nalanda (Bihar), Ratnagiri, Udayagiri depict the names of those disputed Buddhist establishments as "Sri Nālandā Mahāvihāriy-Ārya-Bhikshu Sanghasya", "Sri Ratnagiri Mahāvihāriy-Ārya Bhikshu-Sanghasya", & Sri Mādhavapura Mahāvihāriy Ārya Bhikshu Sanghasya" respectively, while the terracotta monastic seals, recovered from Lalitgiri 4th monastery (Vihāra) attest to its name as "Sri Chandrāditya Vihāre Samagra Ārya Bhikshu Sangha" as well in typical Gupta Brāhmi Character.

Hence the very name of the controversial Buddhist monastery (Vihāra or Mahāvihāra) expected to be unearthed from Lāngudi hill excavation, is yet to be corroborated by such monastic seals and sealings as in case of the preceding counter parts.
Thus it is erroneous to identify Lāngudi hill with Pushpagiri Vihāra until and unless the very name is attested to by the excavated monastic seals and sealings.

Thirdly, according to the Nāgarjuna Kondā inscriptions of circa 3rd century A.D. an illustrious upāsikā, Bodhisri, dedicated a stone pedestal (Sailamandapa) at famous Buddhist establishment, Puphagiri, (Pushpagiri in Sanskrit) to gain religious merit and facilitate the stupa worship. (1) However, the vestiges and the veracity of such controversial Sailamandapa is yet to be substantiated at Lāngudi hill by epigraphic evidence.

Fourthly, according to Dāthā dhātu Vamsa, soon after the decline of the glory of Dantapura, due to the transfer of sacred tooth relic of Buddha, Pushpagiri sprang as a glorious seat of popular Buddhism, i.e. Hinayāna as well as a Sarvadharma Samannvaya Peetha, in course of time help conglomerating almost all the divergent Buddhist sects, monks and monasteries (Vihāras) as a safety bee-hive of Buddhism and an unparalleled sanctuary of Buddhist sects and doctrines ever since the circa 3rd century A.D. (2)

The versions of Dāthā dhātu Vamsa, may not be deem fit to Lāngudi hill, as neither the Hinayānic vestiges of the worship of Buddha in aniconic symbols of auspicious relics of Buddha and his leading disciples like Sāriputta and Mahāmoggallāna, nor the sacred foot prints, auspicious wheels (Dharma Chakras)
Peepal Trees, nails (Nakhas) and hairs (Kesas) have been yielded so far from the site, other than a few rock cut relivos of Stupas, Buddha, and certain Buddhist divinities of late Mahāyāna Vajrayāna sect, ascribable to the circa 8th-9th century A.D. onwards.

Hence, Lāngudi for our purpose may not archaeologically correspond with Pushpagiri Buddhist monastery in the light of Dāthā dhatu Vamsa.

Fifthly, according to the Hiuen-Tsang's description (circa 7th century A.D.) The sky kissing and stupendous stone stupa (tope) of famous Pu-sie-po-ki-li (Pushpagiri) Sanghārāma (3) erected on the crest of an isolated hill somewhere in the South West frontier of Odra desa (Orissa) including another similar Stupa of preceeding marvel of a hill monastery sited on the top of another mountain, somewhere in the north east to Pu-sie-po-ki-li (Pushpagiri Sanghārāma) scintilated the spectra of miraculous bright light and other panoramic wonders. The occurrence of the miracles was due to the supramundane power of the sacred relics (Dhātu) of the Blessed One (Buddha), enshrined in the womb of those two stone built grand Sārīrika Stupas. (4)

But as neither the ruins of such gigantic stone (rubble) stupas nor the vestiges of relics including the relic caskets have been yielded from Lāngudi (other than Lalitgiri, in Orissa)
it is improper and erroneous to trace Lāṅgudi as Pu-sie-po-ki-li, (Pushpagiri) Sanghārāma of Odra desa (Orissa).

Hiuen-Tsāng exclaimed that the sky kissing stupendous stone stupas, chaityas and monasteries of Pushpagiri Vihāra, which were not built by the human hands, but the creation of the demons, by no means correspond with Lāṅgudi, such a meagre and miniature hillock devoid of the ruins of such grand stone stupas, Chaitya grihas, and monasteries (Vihāras) as well.

Sixthly, according to the Dharmalingeswar copper plate grant of Devendra Varman-I, (the son of Gunārnava) the Eastern Ganga King of Kalinga, a village named "Hāduvaq (5) which was dedicated by Devendravarmān to his venerable guru Patanga Sivāchārya, a leading prophet of Mattamayura sect, within the ambit of monumental Pushpagiri Pankhāli Vīshayā, is neither connected with Lāṅgudi and nor its environ, dominated by the Saivites. The typical name of the historic village Hāduvaq together with a grand and stupendous Buddhist tank namely Gunāhārigāra intimately associated with Pushpagiri, are yet to be substantiated by the due corroborative evidence.

It is evident from the authority of the said copper plate charter that, Pushpagiri was located in the South West frontier of far flung Wu-Tu or odra Country very close or within the northern boundary of Kalinga in 682 A.D. Accordingly, it was not far off from the territorial limit of Kangoda Mandala in the
East and that of Dakshina Kosala in the west. Thus Pushpagiri as a strong hold of Hinayana (popular Buddhism) occupied a conspicuous place at the centre of the four well known states namely Kalinga, Kosala, Odra and Kangoda of early medieval Orissa. In fact, Lângudi in the context of the Dharmalingeswar copper plate, grant, does not topographically correspond with the exact geographical location of Pushpagiri of the then Odrâdèsa (Orissa) of 7th century A.D.

Lastly, but by no means be the least, as the identification of Paschima Lânkâ, recorded in the Suvarnapur (Modern Sonepur of Bolângir district, Orissa) copper plate charter of Somavamsi King Kumâra Someswara Deva, in which he is eulogized as the lord Western Lânkâ, (6) (Paschima Lânkâ) and the Lânkâ Vartaka Sannidhau as mentioned in the Mahâdâ copper plate of same king (circa 10th century A.D.) with modern Sonepur tract of Bolângir district of Western Orissa is completely baseless and practically unacceptable, so also the identification of Pushpagiri Vihâra, with such a miniature Buddhist hillock Lângudi of Dharmaśâlā in Jâjpur district, Orissa, in the light of a lone but fragmentary stone slab-inscription, which metaphorically eulogizes a large number of hills either studded like flowers or with the load of flowers as is revealed through the inscription stating Pushpa-Sa-bhâra-Girayah" is equally untenable, because, its very meaning does not denote Lângudi hill alone and PUSHPAGIRI-VIHĀRA, also. Further, the identification of the real birth Place of Buddha i.e. Lumbini of Kapilavastu (Nepal-Terai) with the present hamlet, Lumbi of Kapîleswâr village near old Bhubaneswar, Orissa, on the basis of the forged and duplicate Asokan (Maurya) Brahmi inscriptions of Lumbini Prototype (discovered from Kapîleswâr village, Bhubaneswar, Orissa) is equally useless and untenable. So also, a few other inscriptions, unearthed
from Lāngudi hill, however, contradict the previous one and depict a galaxy of forged and fabricated, dubious and debatable names such as "Pushpagiriyah", "Pushpasiri-vihāra", and "Grimat Pup(h)grīrik-kāhan-haladhara-kasa prat-kālāsā..." etc.

Infact, only the monastic seals and sealings expected to be unearthed from Lāngudi excavations will no doubt depict the name of the disputed Buddhist establishment of Lāngudi hill, settling the puzzle of Pushpagiri Vihāra or Puphagiri as engraved in the Nāgarjunakondā inscriptions of circa 3rd century A.D. or the same monumental "Pu-Sie-Po-Ki-Li" as recorded by the Chinese Pilgrim Hiuen-Tsāng (circa 7th century A.D.) of the then Odra country (Orissa).

SELECTED REFERENCES:-

3. Law, B.C. Dāthāvamsa, Punjāb Sānskrit series.
6. Ibid.

Sāhu N.K., Buddhism in Orissa, Page-148.