A. RISE OF BUDDHISM IN INDIA

Religion has been in existence in this world from the very beginning of the human civilisation. The various aspects of nature like sun, moon, air and water etc. have been universally adored. In course of time image worship began with different rituals, ceremonies and prescribed philosophies. The gods and goddesses were conceived with form and shape to fulfil different aspirations and to channelise different faiths and beliefs. Religion created a concrete form of social order and demanded allegiance from its adherents. Man in that system has to accept some faith for his existence in the society.

India through the ages had experimented with many religious systems. Every religious system that has developed in this country has left indelible marks in the socio-religious life of its people and Buddhism was no exception.

Buddhism was a distinct religious movement of the sixth century B.C. which profoundly affected the moral ideas of the time and it became a dynamic factor on changing the social order. Thus Buddhism as a religion emerged as a protest against the corrupt practices of the Brāhmīn priestly class, old philosophical dogmas and cults of sacrifice with elaborate rituals. It was an age when people were striving for simple methods of worship and easier means of escape from the ills of this mundane existence. Buddhism gave a new orientation to life in this country. The new philosophy of revolt was against
the social structure in vogue. It discarded the principle of inequality and injustice in the society. Buddhism became a strong cultural force in the succeeding period through which the down-trodden classes in the graded society were mostly benefitted. The great personality of Lord Buddha, a unique combination of wisdom, ability, kindness and dignity attracted many people of India who became his followers. The newly preached religion soon became a religious order and spread far and wide. Buddhism is almost extinct in the land of its birth after a glorious career of more than fifteen hundred years but remains to this day as one of the greatest spiritual forces of the world.

Gautama Buddha alias Siddhārtha was the founder of Buddhism. He was the son of Suddhodana, the chief of the Śākyas, a small tribe of the Nepalese Tarai, born at Lumbinībana in C.563 B.C. He became an ascetic and embraced the life of a wandering monk renouncing the world at the age of twenty-nine. He sat in deep meditation under a pipal tree of Uruvilva, on the bank of the river Nirañjanā and attained enlightenment. After gaining knowledge he turned the wheel of Law at Sāranāth and five Brāhmins became his first disciples. After many years of teaching in the kingdoms of Kośala, Magadha and in the tribal lands of the north of the river Ganges like Śākya, Vrijji and Malla, he died at the age of eighty in C.486 B.C. He propounded a new doctrine which gained the support of many disciples. After his death the highly
organised Buddhist Saṅgha consisting of the monks and nuns carried on the work of propagation with great vigour. Many famous rulers like Bimbisāra and Ajātaśatru embraced Buddhism. But with the passing of time Buddhism lost its earlier purity and doctrinal changes took place in this creed.

After the death of the Great Lord, four General Councils were held at different periods to collate and codify the Buddhist doctrines. These councils marked the evolution of Buddhism.

The First Buddhist Council was held after some weeks of Buddha’s death at the Magadhan capital Rājagriha, under the auspices of King Ajātaśatru. Vikshu Mahā Kassapa, a distinguished disciple of Buddha convened the Council in order to codify the scattered sayings of Buddha relating to Dhamma and Vinaya. The teachings and sayings of Buddha were collected and codified in the texts or Piṭakas in Pāli. The Council was addressed by Upāli, one of the chief disciples of Buddha who recited Vinaya Piṭaka or the rules of the Order. Ananda, another disciple recited Sutta Piṭaka, the great collection of the Buddha’s sermon on matters of doctrine and ethics. Thus the beginning was made of the two Piṭakas, Sutta and Vinaya.

The Second General Council was held at Vaiśālī about one hundred years after the death of Buddha under the auspices of King Kālasoka or Kākavarṣin (414 B.C.-396 B.C.)
of Magadha. For the first time here the division took place between the two groups of monks i.e. the Easterners and Westerners. The former lived around Vaisālī and Pātaliputra and the latter around Avanti and Kauśāmbī. According to tradition recorded in the Vinaya Piṭaka, the Easterners began to follow certain practices which were opposed by the Westerners. The controversy began and the net result was that a great schism occurred in the Buddhist Church. The Western monks who upheld the orthodox view of the Vinaya or code of conduct came to be known as Theravāda or Sthaviravāda Sect in contrast to the designation of the Easterners as Mahāsaṅghika or Āchariyavāda. The minor points of discipline on which the order divided were soon followed by doctrinal differences of much greater importance.

The Theravāda or the Western faction was ultimately divided into eleven sub-sects and the Mahāsaṅghika into seven. All these eighteen sects were fundamentally Hinayānists. Later on few sub-sects of Mahāsaṅghika group introduced some new doctrines which paved the way for Mahāyānism. Besides these eighteen sub-sects few more came into being in the later period.

Theravāda or Sthaviravāda was the oldest and most orthodox sect. According to Tibetan tradition Mahākachchāyana, a native of Ujjayinī was its founder. The Theravādins had their centres at Ujjayinī and Kauśāmbī and
Pāli was used by them as the language of their Piṭakas. It was propagated in Ceylon by Mahendra, the son of Emperor Aśoka. He took with him the Pāli Piṭakas to Ceylon.

An important sub-sect of Theravāda was Sarvastivāda which was initiated by monk Rāhulabhadra. The language of its Piṭaka was Sanskrit. Its chief centre was at Mathurā, wherefrom it spread over to Gandhāra and Kāshmir. It became very popular all over northern India up to the reign of Kanishka. During the Kushāṇa period it entered Central Asia and China. This sect adopted the doctrine and disciplinary rules of the Theravāda but maintained certain difference in its philosophy. Later on this sect came to be known as Vaibhāshikas because it gave more importance to the Vibhāsas or commentaries than to the Sūtras or original sayings.

Many other sub-sects of Theravāda like the Vātsīputriya, Mahiṣāsaka, Sāmmitīya and Sautrāntika differed from Theravāda on some minor points in their philosophy.

The Mahāsaṅghikas had their centre at Vaiśālī. From there it expanded towards North India and later on it entered to Andhra region of South India with its main centre at Amarāvati and Nāgārjunikoṇḍa. This sect was known as Andhaka due to its popularity in Andhra region. Prakrit was the language of those Piṭakas. This sect had different branches like Eka-vyavahārikas, Lokattaravādins, Kukkutikas, Bahusrutīyas,
Prajñāptivādins. Caitya-śailas, Apara-śailas and Uttara-śailas.\textsuperscript{17} The Mahāsaṅghikas deified the Buddha and accepted him as lokottara or supramundane.\textsuperscript{18} They also adopted the concept of Bodhisattva and the ideal of Buddhahood,\textsuperscript{19} which paved the way of Mahāyānism.

The schism and sectarianism in the Buddhist church led to quarrels among the monks and it created disturbances in the peace of the monasteries. There was no supreme head of the Buddhist church to co-ordinate the divergent views of different rival groups. In order to end this schism Emperor Aśoka convened the Third Buddhist Council under the presidency of monk Mogaliputta Tissa at Pātāliputra two hundred thirtysix years after the death of Buddha\textsuperscript{20} i.e. in 251 B.C.\textsuperscript{21} But he could not arrest the tendencies of schism altogether. Apparently it was a sectarian affair of the Theravādins.\textsuperscript{22} An authorised version of the text of Abhidhamma Piṭaka was published by that Council. After the end of the Council missionaries were despatched to various kingdoms for the propagation of the Theravāda doctrines. Those were the Greek Kingdoms in West Asia, North Africa (Egypt), East Europe,\textsuperscript{23} Suvarṇabhūmi (Burma) and Ceylon.\textsuperscript{24} Two hundred years after the death of Buddha, Emperor Aśoka made this religion as the leading religion of India and also raised it to the status of a world religion.\textsuperscript{25} He built a large number of stūpas throughout his empire to enshrine the relics of Buddha and constructed vihāras for the residence of the monks.\textsuperscript{26}
During the post Asokan period and the Suviga rule the progress of Buddhism had a partial setback. But the inscriptions on the Bharhut and Sañchi stūpas\textsuperscript{27} reveal that the religion still had many devotees.

After Aśoka the foreign invaders, who appeared in India were converted in large numbers into Buddhism. Among them, one was the Greek king Menander who ruled over the Indus region about 125 B.C. to 95 B.C., whose name was recorded in Buddhist tradition as king Milinda. The Buddhist work Milinda Panha\textsuperscript{28} associated with his name. The greatest among these foreigners was Kanishka, whose fame in the Buddhist world was next to Aśoka. He summoned the Buddhist Council of 500 monks of Sarvastivāda school to settle the disputed doctrines.\textsuperscript{29} The conference was held at Kuṇḍalavana in Kāshmir.\textsuperscript{30} The deliberations were guided by Vasumitra and in his absence Aśvaghosa acted as the president. The Sarvāstivāda doctrines were codified there in the Mahāvibhāṣa Śāstra.\textsuperscript{31} Kanishka's political relation with Central Asia helped for the propagation of Buddhism there. Towards the end of the Kushāṇa rule Buddhism dominated the whole of Asia.\textsuperscript{32} Inside India also it became an established faith.

During the rule of the Sātavāhanas, the Mahāsaṅghika and its sub-sects made their home in the Andhra region. The Sātavāhana rulers extended their patronage not only
to the Mahāsaṅghikas but also to the Theravādins and some of their sub-sects.\textsuperscript{33}

The schism in the Buddhist church which started in the Second General Council of Vaiśāḷī became more frequent in the subsequent period and it was during 1\textsuperscript{st} Century B.C.,\textsuperscript{34} that a new school of Buddhism came into force known as Mahāyāna or Great Vehicle. It became a recognised form of Buddhism at the time of Kanishka and it spread all over India in the first or second century A.D.\textsuperscript{35} It remained different in many essential points from the old Buddhism called Hīnayāna or Lesser Vehicle.

During the first two centuries of the Christian Era Buddhism was no longer confined to the monasteries, but it came to the populace. The ideal of Bodhisattva was easily accepted by the common mass. The devotees expressed their faith and devotion by constructing many stūpas, vihāras and temples for worship. Among them many of the Vihāras became educational centres and attracted both Indian and foreign students.

During the Gupta period (320-540A.D) Buddhism was marked by philosophical and literary development producing many outstanding logicians and philosophers like Asaṅga, Vasuvandhu and Dignāga. This period witnessed the full development of Mahāyāna Buddhism, both Mādhyamika
and Yogācāra schools. The Chinese pilgrim Fa-hien (394-414 A.D.) saw this religion in a prosperous condition in most of the centres like Gandhāra, Mathurā, Kanauj, Kośala, Uḍḍīyāna, Tāmralipti etc. and there was no signs of its decline.

In 7th century A.D. Huien-Tsang (629-45 A.D.) saw that Buddhism was in a flourishing condition in major parts of India and Nālanda and Valabhi were two great centres of Buddhism. But it had suffered decline in several places like Kauśāmbī, Śrāvasti and Vaiśālī. The pilgrim also stated the eighteen schools which differed widely in their practices and they claimed their intellectual superiority over one another. These controversies might have weakened Buddhism and led to its decline.

About 8th Century A.D. a new form of Buddhism was evolved known as Tantrayāna or Vajrayāna (Vajra or Thunderbolt implying the Truth Śūnyatā or Tathatā). This new phase fully subscribed to the Mahāyānic philosophy but prescribed a completely different form of Sādhana (spiritual discipline) for attaining liberation. This esoteric system of Buddhism became popular in North-Western India, Bengal and Orissa. It received patronage from the Pala ruler Devapala (815-855 A.D.) of Bengal. From these centres it was transmitted to Nepal, Tibet, China and Japan. In Nepal and Tibet it is still being practised. But in India it declined and
gradually merged with Śaivism, Vaiṣṇavism and Hindu Tantrism. But it does not mean that there is no Buddhism in India at all. In Eastern India i.e. in East Bengal and in parts of Assam and Manipur, Buddhism is still existing and being practised. It is also now existing in the Darjeeling district of West Bengal, Nainital and in some parts of Rajputana. Sikkim and Bhutan are completely Buddhist areas in the Himalayan region. A few Buddhists are also residing now in Orissa.
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B. DEVELOPMENT OF BUDDHISM IN INDIA

Gautama Buddha, the founder of Buddhism was primarily an ethical teacher and a reformer, not a metaphysician. He always tried to enlighten persons on the most important questions of sorrow, its origin, its cessation and path leading to its cessation. The answers to the four questions noted above constitute the essence of Buddha's enlightenment which is known as the Four Noble Truths (Catvāri Aryasatyāni). They are (1) Life in the world is full of suffering (duḥkha). (2) There is a cause of this suffering (duḥkha-samudaya). (3) There is a cessation of suffering (duḥkha-nirodha). (4) There is a way leading to this cessation of suffering (duḥkha-nirodha-mārga).

The first Noble Truth is that the pain (duḥkha) exists. It is due to the birth, old age, disease, death, sorrow, grief, despair, selfishness, anger, hatred and in short, all that is born of attachment.

The second Noble Truth i.e. the origin of life's evil is explained by Buddha through his special conception of natural causation (Pratityasamutpāda). The existence of every event depends upon its cause and conditions. Every thing in this world is conditional and relative. "This being that arises, i.e. depending on the cause, the effect arises," is the causal law of Dependent Origination. Suffering being a fact, it must have a cause and it must depend on some conditions. Those are "(1)
suffering in life is due to (2) birth, which is due to (3) the will to be born, which is due to (4) our mental clinging to objects. Clinging again is due to (5) thirst or desire for objects. This again is due to (6) sense experience which is due to (7) sense-object-contact, which again is due to (8) the six organs of cognition, these organs are dependent on (9) the embryonic organism (composed of mind and body), which again could not develop without (10) some initial consciousness, which again hails from (11) the impression of the experience of past-life, which lastly are due to (12) ignorance of truth". Thus we have the twelve links in the chain of causation which have been popularised among the Buddhists as twelve sources (Dvādaśa Nidāna), the wheel of rebirth (Bhava-chakra), the twelve-spoked wheel of Dependent Origination (Pratityasamudpāda Chakra) and Dharma-Chakra. It is destroyed when the root cause Ignorance can be destroyed. Buddha's teaching, the turning of the wheel symbolises the wheel of causation.

The third Noble Truth is that there is a cessation of suffering which follows from the second truth that misery depends on some conditions. If these conditions are removed, misery would cease. Suffering is Samsāra and cessation of suffering (Duḥkha nirodha) is possible by attaining Nirvāṇa. It is difficult to explain Nirvāṇa. But in a nutshell "Nirvāṇa (Nibbāna) is the final result of the extinction of the desire or thirst for rebirth. In Ariyapariyesana-sutta, it is described as not subject to decay (ajara), disease (avyādhi) or death (amrita), it is free from grief (aśoka), and impurity
(asaṃkliṣṭa); it is incomparable (anuttara) and highest goal (yogakshem)." It is the state of liberation from the worldly ties. A person who achieved it became an Arhat—a venerable person, who remained completely free from worldly attachment.

The fourth Noble Truth, as seen already, lays down that there is a path (mārga) following which misery may be removed and liberation attained. The path recommended by Buddha consists of eight steps or rules and is therefore, called the Eight-Fold Path (Aṣṭāṅgika-mārga). Those were right views (samyakdṛṣṭi), right resolve (Samyaksaṅkalpa), right speech (Samyakvāk), right conduct (Samyakkarmānta), right livelihood (Samyakajīva), right effort (Samyakvyāyāma), right mindfulness (Samyaksmṛiti) and right concentration (Samyaksamādhi). This path is also widely known as the 'Middle path' (Madhyamā Pratipat) as it avoided both the extremes of self-indulgence and self-mortification. Practising it one can achieve physical control (śīla), and also mental control (samādhi). Śīla and Samādhi lead to Prajñā or knowledge which is the direct cause of liberation.

The theory of Dependent Origination or Pratityasamutpāda is the central teaching of Buddha. His other teachings are the theory of Karma, the theory of Momentariness (Kṣaṇa-bhanga-vāda) and the theory of No-ego (Nairātmya-vāda) or the Non-existence of Soul.
The theory of Karma\textsuperscript{11} is an implication of the law of causation. Our present life is due to the impression of the karma of the past life and it will shape the future life. Ignorance (avidyā) and Saṃskāras of the past life lead to the present birth. Ignorance produces desire, desire leads to karma and karma leads to rebirth. Ignorance and karma go on determining each other in a vicious circle. This chain can be destroyed realising the truth that the world is impermanent.

The theory of Momentariness\textsuperscript{12} is also a corollary of Dependent Origination. Things depend on their causes and conditions, because things are relative, dependent, conditional and finite, they must have non-permanent existence. The things last not even for a short period of time, but exist for one partless moment only.\textsuperscript{13} The things born must be subject to destruction and death and are not permanent. It is applicable to mind and matter alike, as both are momentary. Body, sensation, perception and consciousness are all impermanent and sorrowful.\textsuperscript{14}

Buddha explained the theory of No-ego (Nairātmyavāda)\textsuperscript{15} or the Non-existence of Soul. Nairātmyavāda is that, when everything is momentary, the individual ego is also momentary and is ultimatly false.

Buddha denies the existence of soul. But he does not deny the continuity of the stream of successive states that
compose the life. "Life is an unbroken series of states: each of these states depends on the condition just preceding and gives rise to the one just succeeding it."\textsuperscript{16} The continuity of life-series is, therefore, based on a causal connection running through different states. The end-state of this life may cause the beginning of the next. "Rebirth is therefore, not transmigration i.e. the migration of the same soul into another body; it is the causation of the next life by the present. The conception of soul is thus replaced here by that of an unbroken stream of consciousness."\textsuperscript{17} Buddha advised his disciples to give up the false view about the self.

Buddha did not discuss the metaphysical questions concerning the world, the universe and God. He regarded those questions ethically useless and intellectually uncertain. He was extremely rational and wanted to penetrate into the very root of human existence through his ethical teachings. So the metaphysical elements did not play any prominent role in the early phase of Buddhism. But gradually a philosophical background became necessary for its propagation and to protect it from the assaults of the Brahmanical thinkers.\textsuperscript{18} So the first sign of the development of its philosophy was marked with the schism of this religion into Hinayāna and Mahāyāna sects.

It has been already mentioned above that in the Second General Council which was held at Vaiśālī, schism started for the first time in Buddhism and it was divided into two sects viz., (1) Sthaviravāda or Theravāda (2)
Mahāsaṃghika or Āchariyavāda. Later on the first faction was divided into eleven sub-sects and the second faction into seven. All these eighteen sects were fundamentally Hīnayānists. The origin of these sects was due to some doctrinal differences and geographical factors.\textsuperscript{19}

HĪNAYĀNA

1. Sthaviravāda or the Theravāda

The oldest school of Hīnayāna Buddhism is the Sthaviravāda (Theravāda in Pāli). The Theravādins were the most orthodox people. This school admits the human character of Buddha. In some places of the Pāli literature of the Theravādins he has been described as god of gods (devātideva) and a super human being possessing and exhibiting miraculous power.\textsuperscript{20} This school adopted the original teachings of Buddha like Four Noble Truths, Law of Dependent Origination, Karma, Nirvāṇa and ethical code of conduct.

Every thing is sorrow (sarvāṃ duḥkham), every thing is devoid of self (sarvāṃ anātma) and every thing is momentary (sarvāṃ anitya) are the three\textsuperscript{21} main tenets of Buddhist Philosophy of Sthaviravādins. The notion of Ātman or individual soul is a mere convention which consists of nāma (non-material part) and rūpa (material part).\textsuperscript{22} The ātman or soul is a bundle of five elements (Pañcha Skandhas)\textsuperscript{23} i.e. rūpa or material form, vedanā or feeling, sajñā or perception,
samskāra or conformation and vijñāna or consciousness. Besides these five elements within an individual, one has also to understand the twelve āyatanas\textsuperscript{24} i.e. the six internal organs like eye, ear, nose, tongue, body and mind and six corresponding objects of sense namely form, sound, smell, taste, touch and dharmāyatana (things that can be apprehended only by mind). The Sthaviravādins also admit eighteen dhātus\textsuperscript{25} which consist of twelve elements mentioned above and six corresponding to conscious elements namely, the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness and mind consciousness. Thus the Theravādins had a pluralistic conception on constituent elements of the universe. The number of constituents increase gradually from two to five, then to twelve and finally to eighteen. Later on this number increases further in case of other schools. Nirvāṇa and Arhathood was the ultimate goal of the Theravādins. After understanding the true nature of things one can find nothing substantial in it and would progress towards self-mortification. Theravāda was divided into different sub-sects viz., Mahīśāsakas, Sarvastivādins, Haimavatas, Vātsīputriyas, Dharmaguptikas, Kāśyapiyas, Sautrāntikas, Satyaisdhis and Vībhājyavādins.\textsuperscript{26} Among them Sarvāstivāda was an important sub-sect. Like the Theravādins the Sarvāstivādins believed in the plurality elements in the universe. But according to them there were seventyfive elements.\textsuperscript{27} They believed that all things exist (Sarvam asti).\textsuperscript{28} It is this belief that has given the school its
name. Like the Sthaviravādins they were the realists. To them the things both mental and non-mental (material world) are real. This sect was later on known as the Vaibhāṣikas because they gave more importance to the Vibhāsa or commentaries. Āchārya Vasuvandhu was a great champion of this school, before his conversion into Mahāyānism. He wrote his treatise Abhidharmakośa. This treatise formed the general foundation of the philosophy of the realists. This school denied the transcendent power ascribed to the Buddha and Bodhisattvas by the Mahāsaṅghikas.

2. Mahāsaṅghika

The Mahāsaṅghika sect, as already stated, originated at the time of the Second Council. It claimed Mahākassapa as its founder. The general doctrines of the Mahāsaṅghikas with all their branches are contained in the Kathā-Vastu, Mahā-Vastu and the works of Vasumitra, Bhavya and Vinitadeva. This sect had a complete Sutta Piṭaka, divided into five Nikāyas and a Vinaya Piṭaka. It adopted Prakrit as the language of its Piṭakas. Philosophically it did not differ much from the Theravādins. But the main deviation made by this sect was the deification of Buddha. According to them the Buddhas and the Bodhisattvas are lokottāra (supramundane). They believed in the transcendent nature of the Buddhas. Greater importance was attached by this school to the Bodhisattvas than to the Arhats. It believed that the
Arhathood was not the highest or the final stage of emancipation. So the individual should aspire for Buddhahood and not Arhathood. This school also stated that the original nature of mind is pure. It becomes impure only by the contact with the worldly objects.

The introduction of Bodhisattva conception, the deification of the Buddha, the change of the ideal from Arhathood to Buddhahood and the conception of mind or vijñāna as pure in its origin distinctly prove that the Mahāsaṅghikas were the precursors of Mahāyānism.

Two hundred years after the death of Buddha the Mahāsaṅghika sect was split up into different sub-sects like Ekavyāvahārika, Lokottaravāda, Kukkuṭika (Gokulika), Bahuśrutiya and Prajñāptivāda. Shortly after that appeared the Śaila Schools i.e. Pūrvaśaila, Aparaśaila, Uttaraśaila and Chaityaka.

The Bahuśrutiya and the Chaityaka were two main branches of the Mahāsaṅghika school. The Chaityakas were named after their cult of the Chaityas. They believe in the worship of the Chaityas by offering flowers and garlands. To them one can acquire great religious merit by the creation, decoration and circumambulation of the chaityas. This faith made Buddhism popular among the laities and became
responsible to a large extent for the evolution of the popular form of Buddhism.

MAHĀYĀNA

It is a difficult task to fix the particular date of the origin of Mahāyānism. The Buddhist literature Prajñāpāramitā propounded the Māhāyanic conception of Dharma-Śūnyatā. The period of the composition of this work may be tentatively taken as the actual origin of Mahāyana. Among the Prajñāpāramitās (Aṣṭa, Sata, Pañcha Viṃśati Sāhasrīkās etc.) Aṣṭa Sāhasrīkā was the earliest one, the Chinese translation of which was made about 148 A.D. The original Aṣṭa Sāhasrīkā must have been composed earlier than this date. Dr. Sahu has fixed the date of this work in between 1st Century B.C and 1st century A.D. This date may be accepted as the date of the origin of actual Mahāyāna with its doctrine Dharma Śūnyatā. It became a recognised form of Buddhism at the time of the Kushāṇa ruler Kanishka. It spread all over India in the first and second century A.D.

We find some differences in the doctrines and ideas of Hīnayāna and Mahāyāna. The former is meant for the Srāvakas only i.e. persons of average intellect who are capable of attaining perfection or own salvation without considering about others. They can realise that goal by the attainment of arhatship. The latter is meant for the superior persons who
renounce their own salvation and help others to attain it by giving them the necessary guidance. With this intention they dedicated their lives for the benefit of other beings. It is after such dedication they succeed in reaching the goal. The Srāvakayānists seek their own salvation first. The Mahāyānists consider such course as selfish and used the prefix Hīna for the Srāvakayānists.

The difference also arose on the interpretation of anatmatā as taught by Buddha without a clear definition. The Hīnayānists interpreted anātman as the non-existence of any real substance as ātman or individuality i.e. Pudgala-Śūnyatā. But the Mahāyānists understood anātman as the non-existence of individuality (pudgala or ātman) and also the objective world (dharma). The Mahāyānists believe that the real truth can-not be obtained without realising both the Śūnyatās i.e. Pudgala (individuality) and Dharma (phenomenal existence). These two Śūnyatās could be comprehended by the removal of two āvaraṇas or covers, known as Kleśāvaraṇa (cover of impurities) and Jñeyāvaraṇa (veil that covers the Truth). The Hīnayānists knew only the means of the removal of Kleśāvaraṇa and got free from impurities (Kleśas) and became Arhats. They are incapable of acquiring highest knowledge. By the removal of Kleśāvaraṇa one can realise the Pudgala Śūnyatā only. But by the removal of Jñeyāvaraṇa one can realise both Pudgala Śūnyatā (absence of individuality) and Dharma Śūnyatā (non-existence of worldly objects). The Mahāyānists remove
both the āvaraṇas, visualise the Truth and become the Buddhas. Due to this superior attainment they used the prefix Mahā or Great.\textsuperscript{53}

**Conception of Bodhisattva**

According to the Mahāyāna teachings any one who develops Bodhichitta (a firm resolution to attain bodhi) is a Bodhisattva\textsuperscript{34} i.e. a being destined to attain bodhi (knowledge) and become a Buddha in the long run. To realise Bodhichitta, a Bodhisattva is believed to have attained perfection in the six (according to Sanskrit, including Mahāyānic tradition) or ten (according to Pāli tradition) virtues known as Pāramitās\textsuperscript{55} namely (1) Dana (gift), (2) Śīla (moral or religious observances), (3) Kṣānti (forebearance), (4) Virya (energy or exertion), (5) Dhyāna (meditation) and (6) Prajñā (knowledge), the additional four according to the Pāli tradition are (7) Pranidhāna (aspiration or resolution), (8) Upāyakauśalya (skillfulness in expedients for doing good to others), (9) Bala (strength or power) and (10) Jñāna (knowledge).\textsuperscript{56} Perfection in all these Pāramitās needed culminating progress in ten Bodhisattvabhūmis viz., (1) Pramudita (stage of delight) (2) Vimala (stage of purity) (3) Pravākari (stage of illumination) (4) Arcismatī (to burn all passions and ignorance) (5) Sudurjaya (invincible, capable of defying all the temptations) (6) Abhimukti (to perceive prajñā) (7) Duraṅgama (acquisition of knowledge of expedience for realising universal liberation) (8) Achala (free from all attachment) (9) Sādhumatī (selfless) and
(10) Dharmamegha (to attain perfect knowledge). With all these perfections he becomes a Buddha, the enlightened one.

The Mahāyānists further added that the development of Bodhichitta should include the condition that the adept must dedicate his life for the service of others and should not care to attain his own salvation unless and until all others have attained it. With this spirit of self-sacrifice the Bodhisattvas began to rise higher and higher towards their spiritual goal till some of them became objects of veneration. The most distinguished among them, who were worshipped almost as gods, were Avalokiteśvara, Vajrapāṇi, Samantabhadra, Mañjuśrī, Ākāśagarbha and Maitreya. They were highly advanced in their spiritual perfection and could easily have attained Buddhahood. But they did not like to do that and preferred to remain as Bodhisattvas because they believe that the Buddhas, being absolutely free from all qualities (nirguṇa) were unable to render any service to the suffering beings of the world, while the Bodhisattvas would be able to remove the distress of the beings and help them to attain heavenly life. In course of time, mythological conception developed and the Bodhisattvas were worshipped by the Mahāyānists like the Brahmanic gods. The Goddess Tārā (personification of knowledge or prajñā) also known as Prajñāpāramitā was worshipped along with the Bodhisattvas. The worship of Avalokiteśvara was prevalent in India from the fourth to seventh century A.D. and these images were quite common among the archaeological findings.
**Conception of Buddha**

The Hinayānists conceived Buddha at first as an omniscient human being. Then in course of time they attributed to him super-divine powers and qualities and regarded him as superior to all beings. But the Mahāyānists regarded Buddha as eternal, without origin and decay, the truth and beyond description.\(^{63}\) In course of time the Trikāya (three bodies)\(^{64}\) conceptions developed. The real kāya of Buddha was (i) the Dharma-kāya\(^{65}\), i.e. the cosmic body which had no form, infinite and eternal. (ii) The Saṃbhoga-kāya\(^{66}\) is the body radiated with divine light and richly adorned with all the signs of great men. Occasionally, Buddha assumed this form for the satisfaction of his highly advanced devotees, particularly the Bodhisattvas. (iii) The Rūpa-kāya (material body) or Nirmāṇa-kāya (creative body)\(^{67}\), he assumed for the guidance of the beings of the world in spiritual matters. Gautama Buddha, according to the Mahāyānists is the Nirmāṇa-Kāya of the real Buddha. The Trikāya conceptions made a strong appeal to the masses and gave ample scope to them for worship and devotion to the Buddha images. The worship of five Dhyānī Buddhas\(^{68}\) viz., Vairochana, Akshobhya, Ratnasambhava, Amitābha and Amoghasiddhi began. These five Dhyānī Buddhas are said to have issued out of Ādi-Buddha and each of these Buddhas is associated with a Bodhisattva and a goddess called Tārā.\(^{69}\)

With the deification of the Buddha, the erection and worship of the Buddha images came into vogue in the centuries
succeeding the Christian Era. The devotees found a means for expressing their devotion and they covered India with a large number of temples and monasteries with images.

THE SCHOOLS OF MAHĀYĀNISM

Mahāyana Buddhism is divided into two systems of thought viz., the Mādhyamika and the Yogācāra.

1. The Mādhyamika School

The Mādhyamika School is so called because it followed a middle view or Madhyamā-pratipat. Buddha in his first sermon at Saranāth preached the Middle Path which is neither self-torture nor a life devoted to the pleasure of the senses. It has an ethical meaning. But the middle path advocated by the adherents of the Mādhyamika School is not quite the same. Here the middle path stands for "the non-acceptance of the two views concerning existence and non-existence, eternity and non-eternity, self and non-self, and so on." It preached neither the theory of reality nor that of unreality of the world, but merely of relativity.

The Mādhyamika School originated with the teacher Nāgārjuna (2nd century A.D.). He was followed by a number of Mādhyamika thinkers like Āryadeva (3rd century A.D.), Buddhapālita (5th century A.D.), Chandrakirti (6th century A.D) and Śāntideva (7th century A.D). Nāgārjuna wrote a number
of works of which Mādhyamika-Kārika is regarded as his masterpiece. It was the basic text of the Mādhyamika School which presented systematically the philosophy of this school. It holds Śūnyatā to be the central idea of its philosophy and is therefore designated as Śūnyavāda. The literal meaning of the word 'śūnya' is negation or void. But śūnya according to the Mādhyamika does not mean "a nothing or an empty void or a negative abyss." Sunya essentially means indescribable and indefinable. "The world is Indescribable because it is neither existent nor non-existent; the Absolute is Indescribable because it is transcendental and no category of intellect can adequately describe it. Every thing is Śūnya: appearances are Svabhāva-śūnya or devoid of ultimate reality and Reality is Prapancha-śūnya or devoid of plurality." Thus śūnya is used in double sense. It means Samsāra as well as Nirvāṇa, Relative as well as the Absolute.

All appearances (dharmas) being relative (Pratitya-Samutpāda), have no real origination and therefore devoid of ultimate reality. The phenomenal world, though unreal and non-existent, has an apparent existence. "This apparent existence is admitted by the ignorant, just as two moons are seen by one having diseased eyes: with the cure of the disease of ignorance, one visualizes the reality." The Mādhyamikas believe that Śūnyatā is the absolute.
The realisation of Bodhi or perfect knowledge is possible only through the perfect knowledge of Śūnyatā.79

2. The Yogācāra School

Yogācāra, another branch of the Māhāyāna was founded by Maitreya or Maitreyanāth (3rd century A.D).80 He was succeeded by a galaxy of thinkers such as Asaṅga (4th century A.D), Vasuvandha (4th century A.D), Sthiramati (5th century A.D), Dignāga (5th century A.D.), Dharmapāla (7th century A.D) Dharmakīrti (7th century A.D), Śāntarakṣita (8th century A.D.) and Kambalāśīla (8th Century A.D).81 These thinkers continued the work of the founder through their writings. This school reached to a high level of its power and influence in the days of Asaṅga and Vasuvandha. Asaṅga named it as Yogācāra and Vasuvandha used the term Vījñānavāda. It was called Yogācāra because it emphasised the practice of yoga or meditation for the attainment of bodhi (the highest truth). Before the attainment of bodhi one had to go through the ten stages (daśa bhūmi) of spiritual progress.82 This school was also known as Vījñānavāda as it declared Vījñaptimātra (nothing but consciousness) to be the ultimate reality.83 It taught subjective idealism i.e. only the mind (cittamātra) is real while the external objects are unreal.84

Like the Mādhyyamikas, the Yogācāras also believe that Śūnyatā is the only Reality, which is without origin and
decay and is beyond all descriptions. But it differs from the Madhyamika point of view in that the Reality is pure consciousness.⁸⁵

TANTRIC BUDDHISM

Mahāyāna Buddhism became a dominant faith in India since the beginning of 1st century A.D. and it continued upto the end of the 7th century A.D. From the 7th century onwards it transformed itself into Tāntric Buddhism.⁸⁶ The Mahāyānists introduced many unconventional practices like magic and sexual mysticism in Buddhism and made it the religion of the most ordinary people of the society. Many popular religious elements of heterogeneous nature entered into Mahāyana Buddhism. The esoteric elements like mantras and dhāranīs became more prominent within the fold of Mahāyānism. Dr. N. K. Sahu has written that “this predominance of the Mantras is of remarkable importance in the course of evolution of Tantra, as the Mantras not only very soon supplanted the Dhāranīs, but their influence changed the colour and tone of the later Mahāyāna to such an extent that a new Yāna, popularly known as Mantrayana subsequently grew out of it”.⁸⁷ In the Tattva-ratnāvali section of Advayavajra-Samgraha, Mahāyāna is subdivided into two schools viz., Pāramitānaya and Mantranaya.⁸⁸ Dr. Sahu opined that “Mantranaya school of Mahāyāna was normally transformed into Mantrayāna”.⁸⁹ According to Dr. Dasgupta Mantranaya or the Mantrayāna school of Buddhism was the
primary stage of Tantric Buddhism. With the emergence of this school the mystic elements like Mantra, Mudrā and Maṇḍala continued systematically. Along with these the Six Abhīchāras91 or six forms of esoteric rituals viz., Māraṇa (killing), Mohana (enchanting), Stāṃbhaṇa (paralysing), Vidveṣaṇa (envying), Uchhāṭana (exciting) and Vaśīkaraṇa (subduing) together with the Five Makāras92 (Pancha Makaras) viz., Madya (wine), Māmsa (meat), Matsya (fish), Mudrā (women or coin) and Maithuna (sexual intercourse) made their way into Tantrayāna. Dr. Sahu has written that “Buddhism eventually lost its identity in this new Yāna and all of its established ideals and moral values of life were thereby completely repudiated”.93

Tantric Buddhism is generally divided into three schools viz., Vajrayāna, Kālachakrayāna and Sahajayāna. Dr. S. B. Dasgupta narrated Vajrayāna as the composite system of Tāntrism and Kālachakrayāna and Sahajayāna as “schools within it.”94 But Dr. N. K. Sahu found some discrepancies among these three Tantric vehicles and considered them as three distinct schools.95

According to Winternitz Vajrayāna is “a queer mixture of monistic philosophy, magic and erotics with a small admixture of Buddhist ideas.”96 This scholar again opines that “it is a vehicle which leads man to salvation not only by using mantras but by means of all things which are denoted by the
word Vajra.” He explains Vajra as diamond and as thunderbolt of Indra who appears as Vajrapāṇi in Buddhist mythology. Vajra is the weapon of the ascetics against evil forces. It is Sunya, the indescribable absolute reality of the Mādhyamikas and the pure consciousness of the Yogācārins. It is invariably firm, impermeable and indestructible.

Vajrayāna is translated as the vehicle of Thunderbolt or Adamantine Path. It recognises Vajra as its important doctrine. Vajra is identical with Śūnyatā from philosophical point of view “which is firm substantial, indivisible and impenetrable, incapable of being burnt and imperishable.” Dr. Sahu has written that the Adamantine Path is the “path of perfect void through which the immutable void nature of the self, as well as, of the Dharma can be realised.” Dr. Sahu and Dr. Dasgupta suggest voidism as the central spirit of Vajrayāna in which the worshipped, the worshipper, the materials of worship and the mantras, all are called Vajra or perfect void. The Mahāyānists believe in the attainment of Buddhahood and the Vajrayānists in the attainment of Vajrasattvahood. Like Mahāyāna, Vajrayāna also believes in the noble aspiration of universal salvation and the elevation of all towards Vajrasattvahood. In Jñānasiddhi, Indrabhuti, King of Sambhala, prays to all Buddhas to postpone their own salvation until all the creatures are uplifted to attain Buddhahood.
In Vajrayāna, Vajrasattva is the primordial monotheistic Buddha (Ādi Buddha), who is the divine form of Śūnya to whom even the Dhyānī Buddhas (Akṣobhya, Vairochana, Amitābha, Ratnasambhava and Amoghasiddhi) owe their origin. The Dhyānī Buddhas are considered as his manifestation. Vajrasattva, the Sublimest Lord of Vajrayāna is a combination of two words-Vajra and Sattva. The Advaya Vajra Samgraha explains the meaning of Vajra as Śūnyata, whereas Sattva means pure-consciousness (Jañāna-Mātrata). Vajrasattva has been conceived as the symbolic representation of the Abhutaparikalpa of the Vijnānavādins where both Śūnyatā and the phenomenal world in the form of pure consciousness are united together. Thus the conception of Vajrasattva developed in Vajrayāna and a comprehensive scheme of imaginative deification started. Vajrasattva was the progenitor of five families or Pañcha Kulas viz; Dveṣa, Moha, Rāga, Chintāmanī and Samaya. The five Dhyānī Buddhas of five different Kulas with their Saktis(female consort), Skandas (elements), Mudrās (Postures), Vāhanas (vehicles), Varṇas (colours), Bodhisattvas and Vijamantras are regarded as the emanation of Vajrasattva.

Thus “it is an unquestionable fact that Vajrayāna is a heterogeneous conglomeration of magic, mythology, erotics, mantras, mudrās, maṇḍalas, abhicāras, monistic philosophy, polytheistic pantheons, yogas and other Tantric elements.”
With regard to Kālachakrayāna Waddle writes that "The extreme development of the Tāntric phase was reached with Kālachakra, which although unworthy of being considered as a philosophy, must be referred to have a doctrinal basis. It is merely a coarse Tāntric development of the Ādi Buddha theory combined with the puerile mysticism of the Mantrayāṇa and it attempts to explain creation and the secret power of nature by the union of the terrible Kālī, not only with the Dhyānī Buddhas, but even with the Ādi Buddha himself. In this way Ādi Buddha by meditation evolves a procreative energy by which the awful Saṃbhara and other dreadful Dākinī fiendesses, all of the Kālī type, obtain spouses as fearful as themselves, yet spouses, who are regarded as reflexes of Ādi Buddha and the Dhyānī Buddha, and these demonical 'Buddhas', under the name Kālachakra, Heruka, Achala, Vajrabhairava etc. are credited with powers not inferior to those of the celestial Buddhas themselves, and withal ferocious and blood-thirsty, and only to be conciliated by constant worship of themselves and their female energies, with offerings and sacrifices, magic circles, special Mantra-charms etc."110

Thus Mr. Waddle narrated Kālachakrayāna as the extreme development of Tāntric phase, monstrous and poly demonist doctrine in which the demonical Buddhas are worshipped with their dreadful consorts. Dr. Sahu criticises the view of Mr. Waddle as misconception, who argues that Waddle has confused the system of Kālachakrayāna with the ideas of demonolatory that has developed in Tibetan Buddhism because of the wrong interpretation of the word Kāla as a demon.111 Dr. Dasgupta
also expressed his doubt in the association of the name Kālachakrayāna with the terrible aspect of Tāntric Buddhism.\textsuperscript{112} Mm. H.P. Sastri explains the word Kāla means time, death and destruction. Kālachakra is the wheel of destruction and Kālachakrayāna means the vehicle for protection against the wheel of destruction.\textsuperscript{113} Dr. Sahu supported Mm. Sastri who has referred to Tantrāloka and Abhinava Gupta in which Kālachakra is explained as the whirl of time in its various phases of day, night, fortnight, month, year etc., and where also a yogic process is indicated with a view to protect oneself from the influence of that whirl of time.\textsuperscript{114} But Dr. Sahu expressed his dissatisfaction on the failure of Mm. H. P. Sastri with regard to the explanation of the technical meaning of the doctrine of Kāla along with its various phases of time specially with reference to the controlling of vital wind i.e. Prāṇa, Apāna, Udāna and Vyāṇa in the human body.\textsuperscript{115} Dr. Sahu supported by Tantrāloka and Kālachakra tantra has written that “Kālachakra is a system of Yoga which rolls up the universe in a body of man and introverts the microcosmic forces of time in the process of human organism.”\textsuperscript{116} Kālachakra “is a system of Anuttara Yoga in which the unstable mind is absorbed into a perfect tranquillisation where all illusive thought constructions cease to crown the adherent with a knowledge of the ultimate void of nature, of the self as well as all dharmas which is the essence of Buddhahood in Tāntric Buddhism.”\textsuperscript{117} Kālachakra is the union of both Śūnyatā and Karuṇā. It is non-dual, imperishable and perpetual.\textsuperscript{118} Kālachakra is a doctrine that
nucleated around its primal and ultimate Buddha Kālachakra, who was conceived as the Bodhichitta, the unity of both Śūnyatā alias Prajñā and Karuṇā alias Upāya and as analogous with the supremest Vajrasattva of Vajrayāna.¹¹⁹

Dr. Dasgupta has written that “Kālachakrayāṇa is not a distinct school of Tāntric Buddhism, but a particular name of the Vajrayāna school.”¹²⁰ But Dr. Sahu does not agree to this view and he has written that Kālachakrayāṇa differed from Vajrayāna because each of them followed a distinct process of Yoga.¹²¹ The idea of identifying the universe with the human body and that of explaining the time with reference to the function of the vital winds spread through the whole nervous system is lacking in the Yoga associated with the Vajrayāna system.¹²² Vajrayāna accepts Śāḍāṅga Yoga whereas Kālachakrayāṇa followed the system of Yoga which resembles Haṭha Yoga too much.¹²³

Sahajayāna represents the latest development of Tāntric Buddhism. It incorporates in itself some of the theories and practices of other two schools of Tāntric Buddhism. The influence of the Kālachakra Yoga fell in the esoteric Sahaja practices as the Sahajiās regard the body as the microcosm of the universe. The Sahaja Siddhas had written the Dohās and Charyā songs which form the basis of the Sahaja philosophy. The word ‘Sahaja’ literally means that “which accompanies with the birth and manifests itself as the primitive and natural
propensities of man. The path that helps man to realise the truth through satisfying these inborn and fundamental propensities is therefore, the most natural and easiest of all paths and hence, it is called the Sahaja path or Sahajayāna." Sahajayāna remains "as the way of propitiating the primitive instincts and desires i.e. sex, hunger and the like and in advocating the principle it challenges all established religions with their rigour of discipline, orthodoxy and formalities." It protests all sorts of religious formalism and yogic rigourism and it lays emphasis on the realisation of Śūnyatā, the ultimate truth. It denies the worship of different Gods and Goddesses prescribed by Mahāyāna and Vajrayāna and believes that all the Gods and Goddesses reside in the body. So to satisfy all the needs of the physical body, which is the abode of all the deities, is the basic objective of the Sahajiās. The whole yogic process of the Sahaja school is based on the sublime aspect of sex, where the Sādhaka is to embrace and sport with the female Śakti, variously called as the Chaṇḍālī, Dombī, Śavarī, Yoginī, Sahaja Sundarī etc. By this sexo-yogic practices, bliss can be attained through four stages viz; Ānanda, Paramānanda, Viramānanda and Sahajānanda. The final stage is known as the state of Mahāsukha or eternal bliss.

Like Vajrasattva in Vajrayāna Sahaja in Sahajayāna is the supreme principle which represents knowledge of Śūnyatā (non-origination). Sahajatattva is the assimilation of both the Mādhyamika and the Yogācāra philosophy. It also represents a
non-dual state of Śūnyatā and Karuṇā (universal compassion).\textsuperscript{129} Krishnāchārya in his Chāryā song aspires to attain Mahāsukha or Sahajānanda by harmonising Śūnyatā and Karuṇā in his body.\textsuperscript{130} Śūnyatā and Karuṇā are termed as Prajñā and Upāya in Tāntric Buddhism. Prajñā represents the perfect knowledge and Karuṇā represents the universal liberation of the creatures. The Tāntric Buddhist scholar Āchārya Ārya Vimala Kīrti stated that Upāya uncoupled with Prajñā and Prajñā unassociated with Karuṇā are mere bondage.\textsuperscript{131} Hevajratantra depicted Prajñā as Mahāmudrā, Upāya as Yogin and Boddhichitta as their union.\textsuperscript{132} Advaya Vajra Saṃgraha compared Prajñā with bride and Upāya with bridegroom.\textsuperscript{133} R. P. Mishra has given many instances and concluded that “personification of Prajñā as a beloved, Upāya as the lover and Mahāsukha as the ecstasy of their copulation and the attainment of ultimate non-dualism figured in conspicuous visibility in the Tāntric culture of the Buddhists.”\textsuperscript{134} According to Dr. Mishra “the Tāntric Buddhists conceived Prajñā and Upāya as the symbols of polarity, Mahāsukha, as the locus of their harmonic conjugation, their Tāntric culture as a cosmology and the human body as a laboratory of this cosmological experimentation accepting it as a miniature universe.”\textsuperscript{135} The Sahajayānists say that the perfect Reality is within the body, not outside as the ignorant searches. Lakṣmīkara a leading preacher of Sahajānāna in Orissa says that Sahajānanda or Mahāsukha can be attained through the propitiation of the body by Yogic practices, not by other religious formalities.\textsuperscript{136}
Sahajayānists laid remarkable importance on the body as the medium of Sahajayoga to gain Mahāsukha or Sahajānanda.
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Snāṇa Soucham Na Chaivātra Grāma Dharma Vivarjanaṁ
Pujāmāsyaiva Kāyasya Kuryāṇnityaṁ Samāhitāṁ".
C. STATUS OF BUDDHISM IN ORISSA

Dr. N. Dutt, an eminent scholar of Buddhism has opined that Buddhism is really not one but three religions viz; Srāvakayāna or Hīnayāna, Mahāyāna and Tantrayāna, each one having different doctrines, religious beliefs and practices.1 Srāvakayāna or Hinayāna, the earliest phase of Buddhism was more ethical than philosophical, being confined to ethical rigorism and strict monasticism. Mahāyāna, the second phase, which was widely popular with its liberal doctrine was highly philosophical and altruistic. It captured the minds of the people to a greater extent than Hīnayāna. The last phase of Buddhism was Tantrayāna which was a combined form of Vajrayāna, Kālachakrayāna and Sahajayāna. It evolved a deep esoteric system of Śādhanā although it contained the subtle philosophy of Mahāyāna. In the growth and development of these three phases of Buddhism Orissa played a vital role which preserved and nurtured this religion upto 17th Century A.D.2

It is not definitely known whether Buddha himself visited Kaliṅga, because no information in support of his visit is available in the old or later works of Buddhism. But it is revealed from some Chinese sources that Kaliṅga was not unknown to Buddha as he declared Kaliṅga as one of the twelve places where perfection could be easily attained.3 This religion was known to the people of Utkala as it was the native place of Tapassu and Bhallika, who were the first lay disciples of
Buddha. The Buddhist text Anguttara-Nikāya also refers that Buddha gave them his hair which was deposited in a Chaitya, built by these two merchants in their native town called Asitāñjana. It is also known that the tribal people of Utkala called the Vassas and the Bhānas had embraced Buddhism during the lifetime of Buddha. The Mahaparinivana Sutta of Dīgha-Nikāya made it clear that one of the tooth relics of Buddha was enshrined in Kalinga. The tooth relic was brought by Khema Therā to the court of Brahmadatta, the king of Kaliṅga, who built a great Chaitya over it in his capital city Dantapura. Thus Buddhism made its entry into Kaliṅga and Utkala in 6th Century B.C. From a passage of Major Rock Edict XIII of Asoka it appears that there were Śrāmaṇas along with other sects in Kaliṅga before the Mauryan Emperor invaded that kingdom.

But Buddhism received a great impetus in 3rd Century B.C. after the conquest of Kaliṅga by Emperor Asoka in 261 B.C. The horror of the Kaliṅga war causing havoc, bloodshed and misery changed the heart of Asoka. He left his traditional policy of Digvijaya and championed the cause of Dharmavijaya being an ardent follower of Lord Buddha. He engraved two special Edicts and placed it at Dhauligiri near Bhubaneswar and at Jangaḍa in Ganjam district of Orissa to proclaim the principle of his Rājadharma. He took keen interest to spread Buddhism in Kaliṅga and sent his brother Tissa to propagate this religion in that region. Emperor Asōka
built for him a monastery in kālīṅga known as the Bhojākagīrīvihāra, which became a centre of activities of the Thera school.¹² Āchārya Mahādeva of the Mahāsaṅghika school and Dhitika of the Sarvāstivāda school came to Kālīṅga to preach their religious doctrines.¹³ Thus Buddhism flourished in Kālīṅga and received a new life under direct royal patronage. In the As'okan and post As'okan period the Hīnayāna Buddhism spread to the nook and corner of Orissa and a large number of stūpas, chaityas and viharas sprang up in different parts of this territory.

In Orissa Hīnayāna Buddhism was in a predominant state as late as 7th Century A.D. Many famous Hīnayānic teachers appeared in Orissa, to whom King Harshavardhan was eager to discredit. But a great teacher of the Hīnayānic faith named Prajñāgupta flourished in that land in the late 6th century A.D. who composed a treatise of 700 slokas and challenged the Mahāyānic system. The Hīnayānic priests of Orissa presented the same to Emperor Harshavardhan as a boastful challenge.¹⁴

Mahāyāna Buddhism also gained its popularity in Orissa. Dr. N. Dutt, an eminent scholar of Buddhism has written that “Mahāyāna Buddhism had its origin and early propagation in Dakṣiṇāpatha which included Kālīṅga and also Toṣālī, the ancient capital of Orissa and the latest date of such propagation cannot be beyond the first century A.D.”¹⁵ Thus it seems that Orissa was the birth place of Mahāyāna Buddhism.¹⁶
About the condition of Buddhism in Orissa in 7th century A.D. Hiuen-Tsang was the eye-witness. His account narrated that the people of Koṅgoda had no faith in Buddhism. It was probably due to the paramountcy of Śaśānka the people did not dare to accept this faith against which Śaśānka was openly hostile. But in Odra Hiuen-Tsang noticed 100 Buddhist monasteries and all were Mahāyānists. Further he has stated that the people were “indefatigable students and many of them were Buddhists.” They all studied the Little Vehicle and did not believe in the Great Vehicle. This suggested that in Odra both the Hīnayāna and Mahāyāna Buddhism simultaneously flourished. Hiuen-Tsang also expressed that he had come across ‘Mahāyānist Sthaviras’ in Kaliṅga. He further mentioned that the number of Buddhist monasteries in Kaliṅga were more than ten and the Buddhist monks were five hundred who belonged to Mahāyana school. Similarly he noticed that Buddhism was in a thriving condition in South Kośala, where existed one hundred monasteries and 10,000 monks of Mahāyāna school.

Thus it appears that Buddhism, both Hīnayāna and Mahāyāna were in a flourishing condition in Odra, Kaliṅga and South Kośala in 7th century A.D. Peu-su-po-ki-li (Puṣpagiri), Che-li-ta-lo (Srī Kshetra) and Po-lo-mo-lo-ki-li (Parimalagiri) were seats of Buddhist culture and education when Hiuen-Tsang visited Orissa (638-639 A.D.).
Mahāyāna Buddhism received royal patronage by the Bhaumakara rulers. The early three rulers of this dynasty were the supporters of Mahāyāna as revealed from the Neulpur Charter. Kṣemāṅkaradeva, Śivakaradeva and Suvakaradeva I assumed the title Paramopāsaka, Parama Tathāgata and Parama Saugata respectively. Śivakaradeva II was also a disciple of Buddha who adopted the title Saugatāśraya. From the Dhenkanal Plate, it is known that Tribhupana Mahādevi had constructed a number of Buddhist monasteries.

Buddhism reached its pinnacle of glory in Orissa during the Bhauma rule. Mahāyāna Buddhism consolidated itself and Vajrayāna also evolved. Jayāśrama Vihāra is mentioned in the Bhauma epigraphs. The Dhauli Inscription of Śāntikaradeva I refers to one monastery named Arghyakāvarātikā constructed in 829 A.D. by Bhimaṭa and Bhaṭṭa Loyamaka. The Chinese Buddhist pilgrim I-tsing who visited India during 673-687 A.D. speaks about the Bha-ra-hā monastery in Tāmralipti inhabited by the monks and nuns. I-tsing learnt there Sanskrit and Philology. Further he refers to the high discipline being maintained by the inmates.

But the greatest religious institutions of the period were flourishing at Ratnagiri, Lalitagiri and Udayagiri in the Jajpur district of Orissa. The excavation conducted there by the Archaeological Survey of India unearthed many colossal statues of the Mahāyānic deities and the ruins of the magnificent
stūpas. The Ratnagiri Mahāvihāra consisted of an imposing stūpa, a monastery, a number of votive stūpas and a colossal Buddha image seated in Bhūmisparśa mudrā. In this area many images of Mahāyāna and Vajrayāna pantheon like Tārā, Heruka, Hayagriva, Padmapāni etc. are discovered.

Many relics of Buddhism have been found at Khadipadā, Solanpur and Kupāri in Balasore district, Khiching in Mayurbhanj district, Chaurāsi in Puri district and Chaudwār in Cuttack district. The discovery of the images of Vajravarāhi, Prajñāpāramitā and Vajraghaṇṭa etc. bear testimony to the existence of Vajrayāna and its Tāntric manifestation in Orissa.

Recently a systematic excavation is being conducted by the OIMSEAS (Orissa Institute of Maritime and South East Asian Studies) in the Lāṅguḍi Hill (Fig.1) in Dharmasala region of Jajpur district of Orissa since 1996.

The excavation has brought to lime-light the remains of a Buddhist Stūpa made of burnt bricks(Fig.2), the picture of a number of miniature stupas on the wall of the rock-cut hill (Fig.3A & 3B), the images of the Dhyānī Buddhas (Fig.4), two icons of Buddha (Fig. 5A & 5B) the head of a colossal Buddha image, the images of Tārā, Prajñāpāramitā, Padmapāni, the terracotta images of Buddha and the remains of many clay pots.
The magnificent lion capital of the Mauryan Emperor Asoka as the national emblem of India has played a vital role in creating the national consciousness. Yet the image of Emperor Asoka had remained shrouded amid the ruins of his vast empire. Now the archeologists in Orissa claim to have unearthed two images of Asoka made of sand stone during their excavations at an ancient Buddhist site of the Langudi Hill. The two magnificent images were found at the entrance of a Buddhist Stupa uncovered by the archaeologists earlier. The inscriptions on the obverse side of these images deciphered by two eminent epigraphists of the country indicated the name of Asoka. This discovery has assumed significance as so far no individual image of Asoka has been traced at any of the sites associated with his kingdom.

Now the excavation work is being conducted in the eastern side of the hill under the guidance of Dr. D. Pradhan, the Chief of this Research Centre and many terracotta seals and stone inscriptions have been discovered. Till now twenty six trenches have been excavated and unearthed the remains of a Mahāvihāra or a Great Buddhist Monastery with its walls made of bricks, ground floor, entrance door, verandah, drain and used clay pots. From this excavation one image of Avalokiteśvara and eight broken images of Buddha in different forms have been unearthed. Buddhist Dhāraṇī mantra has been inscribed on the back side of Avalokiteśvara. A careful study of all these remains made it clear that the Buddhist Monastery
was in a flourishing condition from the early Medieval Period. The archaeologists are of opinion that Lāṅgūḍi Hill was the seat of the Puṣpagiri Vihāra, which finds mention in the account of the Chinese Pilgrim Hiuen-Tsang, who visited Odra in 639 A.D. \(^{51}\)

Buddhism enjoyed the patronage of the early Somavamśī rulers like Nannarājā\(^{52}\) and Bāḷārjuna. \(^{53}\) But the Somavamśīs were more inclined towards Śaivism after shifting their capital city to Utkala. Buddhism gradually lost the privilege in getting royal patronage. But inspite of their Śaivite leanings they did not show any hostile attitude against Buddhism and allowed this faith to co-exist with Śaivism. \(^{54}\) But Buddhism which began to decline in the 9\(^{th}\) and 10\(^{th}\) centuries appears to have mingled into the fold of Hinduism and many Buddhist sites and monuments were used by the Hindus for the purpose of worship.

The gradual decline that set into Buddhism through omission and commission of the original teachings of Buddha, could not hold on to this period in which Hinduism was made popular by Shaṅkarāchārya. It faded into oblivion having its hue in the religious faith and belief of the Hindus and even now a days some people are found having the tenets of Buddhism in their creed. In South Kosāla while there are a few weaver communities of the Mahānādi valley adhering to some of the
Buddhist leaning, there are Buddhist tradition and convention in the folklore of Orissa.
NOTES AND REFERENCES

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*E.l.*, XIX, PP. 263-264.


59
37. Ibid.


39. Ibid.


   We have visited the site on Dt.15-12-2000 and taken the photographs.


44. Internet,

   “EMPEROR ASHOKA’S IMAGES UNEARTHED IN ORISSA”,

45. Ibid.

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50. Ibid.

51. Internet, “ASHOKA STUPA FOUND IN ORISSA”,


D. HISTORICAL GEOGRAPHY OF SOUTH KOSALA

For the critical evaluation of the history of a country the study of its geography is necessary. History is co-related with Geography and chronology. The study of the history, culture and civilisation of a nation is incomplete without the reference of its historical geography. According to Dr. J. K. Sahu “Historical Geography means a geographical study of the history of changing territorial boundaries and administrative divisions on account of frequent political changes. It also relates to the study of the influences of geographical factors upon historical events.”\(^1\) For an intelligent study of the history of a country, a thorough knowledge of its geography is essential.

Ancient Orissa was a very extensive one bearing different names and divided into many kingdoms. Literary and epigraphic records furnish evidences regarding the divisions of ancient Orissa into kalinga, Utkala, Odra, Toṣalī and South Kośala. With the march of time these kingdoms merged together and formed the Orissa of modern times.

In ancient and medieval period a major portion of present Western Orissa and Chhattisgarh formed a part of the kingdom of Kośala, otherwise termed as South Kośala to distinguish it from North Kośala.\(^2\) There is very little information about the territorial limits of South Kośala. The Epic Rāmāyaṇa\(^3\) states that Rāma, the hero of Rāmāyaṇa was
ruling over Kośala. But the death of Rāma marked the split of this kingdom into two parts, such as North Kośala and South Kośala. Lava, the eldest son of Rāma, ruled over North Kośala from the capital Śrāvasti whereas Kuśa, the youngest son got South Kośala and established his new capital at Kuśavati or Kuśasthalipura, near the Vindhyas. This tradition has also been recorded in the Padma and the Vāyu Puranas.

The Rāmāyaṇa further indicates that Rāma spent ten years in the forest of Daṇḍakāranya during his exile. F.E. Pargiter identified Daṇḍakāranya with modern Chhattisgarh region of Madhya Pradesh and stated that the long stay of Rama in that region might have connected it with his home-country Kośala and hereafter the name Dakshina Kośala came into vogue.

The Mahābhārata narrates a story that Sahadeva conquered the kingdom of Kośala in course of his Southern expeditions. This kingdom according to the epic was situated to the north of Dakshināpatha and adjacent to Vidarbha, which no doubt points out to South Kośala. The Matsya Purāṇa also locates Kośala in the Vindhya region and associates the same with the kingdoms like Mekala and Utkala. Another tradition is also indicated in the Mahābhārata which refers to a mass migration of the people of Kośala to the South owing to the terror caused by Jarāśandha. F. E. Pargiter suggested that
these immigrants might have settled in Chhattisgarh region which came to be known as South Kośala.

There is no doubt that South Kośala existed as a separate kingdom from very ancient times. But the sources are meagre to tell the extent of this kingdom. The territorial limit of ancient South Kośala can be determined from the sources whatever is available in the Epics and the Purāṇas.

The Purāṇas\(^{11}\) indicate that Mekala was a contiguous state of South Kośala. Mekala has been identified with the mountainous range of Maikal\(^{12}\), the source of the river Narmadā. Thus the North-Western frontier of South Kośala was mountain Mekala in Madhya Pradesh.

In the Allāhābād Pillar Inscription\(^{13}\) of Samudragupta, Kośala has been included among the territories of Dakshināpatha in association with the kingdoms of Korala and Mahākāntāra. It is known from this record that Samudragupta in course of his campaign against the rulers of Dakshināpatha, first encountered king Mahendra of Kośala and defeated him. The other neighbouring rulers of Kośala were Manṭarāja of Korala and Vyāghrarāja of Mahākāntāra, both of whom sustained defeat at the hands of Samudragupta. Kośala by that time comprised the districts of Raipur and Bilaspur in Chhattisgarh and the district of Sambalpur in Orissa.\(^{14}\) Korala has been identified with the Sonepur region in Suvarṇapur
district and Mahākāntāra comprised a part of Bastar in Chhattisgarh, Koraput and Kalahandi districts of Orissa. The Chinese pilgrim Yuan-Chwang who visited Kośala in 639 A.D., described the kingdom as 6000 Li in circuit and about 1800 Li (300 miles) away from Kaliṅga to the north-west. This shows that the eastern and south-eastern frontier of South Kośala touched the kingdom of Kaliṅga.

B.C. Law opines that the ancient kingdom of Kośala was divided into two great divisions i.e., Uttara Kośala and Dakshīṇa Kośala and river Saraju was serving as the wedge between the two. But according to S.C. Behera this suggestion does not appear to be correct because the northern boundary of Dakshīṇa Kośala is never known to have reached upto the river Saraju. It reached as far as Prayāga only once at least for some time, during the reign of King Bhāvadattavarman of the Nala dynasty. It is most likely therefore that the northern boundary of South Kośala reached as far as river Son in the palmy days of her history.

The boundary of South Kośala changed from time to time under different ruling dynasties. It is presumed that it extended from the river Son in the north to the river Vamśadhārā in Kaliṅga in the South and from the coastal Orissa comprising Utkala, Kaliṅga and Koṅgoda in the east upto Vindhyapada in the west. On the basis of the account of Yuan-Chwang, Cunningham presents the boundaries of South
Kosala comprising the whole of Upper Mahanadi Valley and its tributaries, from the Amarkantak hills in the north to the Mahanadi near Kanker in the south and from the valley of Wengangā in the west to the Hasdā and Jong rivers in the east. Roughly speaking, therefore, South Kośala, at the time of Yuan Chwang's visit comprised the modern Raipur and Bilaspur districts of Chhattisgarh, undivided Sambalpur and Bolangir districts and Sundargarh district of Orissa.23

The boundary of South Kośala went through drastic changes during the reign of the Pāṇḍuvamsīs alias the Somavamsīs. They were being ousted from the north-west by the Kalachūris of Dāhala who occupied their capital Śrīpura. So the Somavamsīs shifted their capital to the eastern region of their kingdom i.e. the Sambalpur-Bolangir region of Orissa. This territory passed under the name of Kośala in the Somavamsī records. After Śrīpura a number of places like Murasimā Kātaka, identified with modern Mursing24 in Bolangir district, Vinitapur identified with modern Vinka25 in Suvarnapur district, Ārāma, modern Rāmpur26 in the same district and lastly Yayātinagara, modern Jagti27 near Baud on the bank of the river Mahanadi became the capital in rapid succession indicating the unsettled political condition of their rule.

Somavamsī king Yayati II succeeded in unifying Kośala and Utkala under his rule about the middle of 11th
century A.D. But soon after that during the reign of his son Udyotakesari, Kośala and Utkala were again separated for political reasons. As a result of which Yayātinagara became the capital of Utkala and Suvarṇapura or modern Sonepur became the capital of Kośala.

The Telgu-Chodas, the feudatories of the Chhindakanāgas of Chakrakoṭa defeated the Somavaṃśīs and established their supremacy over South Kośala towards the close of 11th century A.D. They were ousted from power by the Kalachūris in 1114 A.D.29 The whole of Kośala was united and consolidated by them. But in 1212 A.D. the Gangas of Utkala defeated the Kalachūris and occupied South Kośala.30 That region remained under the Gaṅgas till the middle of 14th Century A.D. when the Chauhans under Ramāideva established their sway at Patanagarh in Bolangir district.

From the available sources it is clear that the civilization in South Kośala developed mainly on the valleys of river Mahānadi and its tributaries like Aṅg and Tel and on the valleys of the river Son, Moniyari, Śivanāth, Lilagar etc. Śrīpura and Yayātinagara, the headquarters of the Somavaṃśīs were situated on the banks of the Mahānadi. The capital city Suvarṇapura was situated on the confluence of the river Mahānadi and Tel. Other towns like Tālā on the bank of the river Maniyari and Seorinārāyan on the north bank of the river Mahānadi also became great centres of culture and civilization.
The facts described above reveal that the kingdom of South Kośala in the ancient period roughly comprised the districts of Raipur and Bilaspur of modern Chhattisgarh, undivided Sambalpur, Bolangir and Kalahandi districts and Sundargarh district of present Western Orissa.
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5. *Vāyu Purāṇa*, 89, 199-120.
   *Vāyu Purāṇa*, XLV, Verses 132-133.
   *Brahamāṇḍa Purāṇa*, Ch. 49, Verses 44-71.


E. POLITICAL HISTORY OF SOUTH KOŚALA

South Kośala of the historic period was inhabited by the pre-historic men long before the advent of the Aryans. This is clearly evident from the pre-historic rock-paintings found on the walls of the caves of Ushākoṭhi, Manikmoḍā and Hemgir in Sundargarh district, Ulāpgarh and Vikramkhol in Jharsuguda district and Gudahāṇḍi and Jogimāṭhi in Kalahandi and Nuapada districts respectively. At many sites of Sambalpur district stone implements of Palaeolithic Age have been found. In 1876 V. Ball discovered four Palaeolithic stone implements out of which one belonged to the district of Sambalpur. This specimen was discovered near Bursāpālī to the north of the village Kudābagā. According to V. Ball this implement “has a pointed wedge shape. The material is vitreous quartzite.” Many other places of Sambalpur which have yielded pre-historic implements are Lasā, Burlā and Sarsarā. The Aṅg and Tel river basins are found to be very rich in lithic tools. The important sites are Manamundā and Haldipālī on the Tel valley and Khari, Ghatkainterā and Kemanmāl on the Aṅg valley. These are the important locations for Chopper-biface-flake, Flake-blade, Short-blade and Neolithic industries. The implements of Old and New stone Age are also discovered at many places of Upper Mahānadi Valley. These places are Dhānpur in Bilaspur district, Singhānpur in Raigarh district, and Arjuni in Durg district of Chhattisgarh.
We get very little information from the Purāṇic literature about the early history of Kośala. It is known that the epic king Dasaratha, the Lord of Kośala, (Uttara Kośala) had married Kauśalyā, the daughter of Bhānumanta, who was the king of another Kośala. He inherited the territory of his father-in-law as he had no male issue. The newly acquired territory was named as Dakšiṇa Kośala to distinguish it from Uttara Kośala. After Rāma, the hero of Rāmāyaṇa, the kingdom of Kośala was divided between his two sons Lava and Kuśa. While the former got north Kośala the latter got South Kośala. The Purāṇas also refer to a branch of the Iksvāku dynasty of the north as the earliest known ruling dynasty of South Kośala. Fortyeight kings of that line ruled over South Kośala till the Mahābhārata war in which Brihadvala, who represented the line of Kuśa was killed. Since then about thirty Iksvāku kings ruled over South Kośala till Sumitra the last ruler of that line was killed by Mahāpadmananda, the ruler of Magadha in the middle of fourth century B.C. Mahāpadmananda was born of a sudra woman. He usurped the throne of Magadha after overthrowing the kshatriya Śiśunāga dynasty and continued prolonged war to annihilate all the kshatriya ruling dynasties of India like Kurus, Pañchālas, Kāśis, Haihayas, Maithilas, Asmākas, Kaliṅgas and Aikṣvākus. This Aikṣvāku, when Mahāpadmananda destroyed by force was the ruling dynasty of South Kośala and not of Ayodhyā as some scholars think. Because North Kośala was a part and parcel of Magadha empire since the time of Ajātasātru
and it had no separate political existence during the reign of Mahāpadmananda.  

The Nanda rule in South Kośala was short lived. This kingdom along with Kaliṅga became independent of the yoke of Magadha during the confusion that prevailed with the fall of the Nandas and the rise of the Mauryas. Later on the Magadhan Emperor Aṣoka conquered Kaliṅga in 261 B.C, but South Kośala remained unconquered by him. Probably this region has been mentioned as the ‘Āṭavika’ kingdom in the inscriptions of Aṣoka.

The fate of South Kośala after the fall of the Mauryas is not clearly known. It was about this time a kingdom of the Chedi dynasty was founded by Abhichandra at the foot of the Vindhyas in Kośala territory with Suktimatīpuri as the capital.  

In 1st Century B.C. Kaliṅga was ruled by Khāravela who belonged to the Mahāmeghavahana-Chedi family. Kaliṅga of Kharavela rose as a great imperial power and
played an important role in the history of North India. South Kośala which was close to Kaliṅga, very likely, came under the sway of Khāravela.

The Chedis continued to rule over Kaliṅga and South Kośala till the early years of 2nd century A.D. They were ousted from power by the Sātavāhanas of northern Deccan. The Sātavāhana ruler Gautamīputra Śātakarni (C.106-130A.D) revived the fortune of the family after conquering the neighbouring territories of the Northern Deccan. The Nāsik Cave inscription\(^{29}\) describes Gautamīputra Śātakarni as the Lord of the mountains like the Vindhyas, Rkṣavat, Pāriyātra, Sahya, Kṛṣṇagiri, Malaya, Mahendra, Śvetagiri and Cakora. Many of these mountains mentioned in the inscription are traceable in the region of Kośala and Kaliṅga.\(^ {30}\) The Vindhyas is associated with South Kośala as Kula-Parvata and the Lord of the Vindhyas would mean the Lord of South Kośala. It seems that Gautamīputra became the Lord the Vindhyas after conquering South Kośala. This also finds corroboration in the travel account of Yuan Chwang\(^ {31}\) which stated that king Sa-to-po-ho (Sātavāhana), identified with Gautamīputra Śātakarni,\(^ {32}\) had constructed a magnificent Vihāra for his philosopher friend Nāgārjuna in the mountain Po-lo-mo-lo-ki-li of South Kośala.

After the decline of the Sātavāhanas South Kośala came under the sway of an indigenous power known as the
Meghas, who were very likely the descendants of the Mahāmeghavāhanas of Kaliṅga. They ruled over South Kośala from the middle of second century A.D. to the first quarter of fourth century A.D.33 King Śrī Rishabhadeva whose name is mentioned on the reverse side of a gold coin found from Patnagarh in Bolangir district was supposed to be one of the nine Megha kings of Kośala referred to by the Purāṇas.34 The Allāhābād Pillar Inscription refers to a king of Kośala named Mahendra or Mahendramaha, also probably belongs to the line of the Meghas mentioned in the Purāṇas.35

About 350 A.D. Samudragupta led his South Indian campaign. In the Allāhābād Pillar Inscription36 we get the names of twelve rulers of South India who were defeated by Samudragupta. After crossing the Vindhya hills and the eastern Goṇḍawānā forests he reached the territory of Kośala,37 apparently South Kośala, over which king Mahendra or Mahendramaha was ruling. This South Kośala of that time comprised the modern Raipur and Bilaspur district of Chhattisgarh and Sambalpur district of Orissa.38 King Mahendramaha (Mahendramegha) of South Kośala was defeated by Samudragupta. The Allāhābād Pillar Inscription clearly mentions that Samudragupta did not annex these conquered kingdoms of South India but re-installed these kings in their respective thrones, probably as the tributary kings. South Kośala, one among these twelve kingdoms of South India might have enjoyed independence acknowledging the nominal
suzerainty of the Gupta Emperor. This status of offering submission was soon ended after the death of Samudragupta. No Gupta emperor after him is known to have come to South India and the Gupta rule does not exist in Orissa after Samudragupta. However, it may have come under the influence of the Guptas in view of that some rulers of Orissa used the Gupta Era from 570 A.D. to 620 A.D.

About the middle of fifth century A.D. Kośala was occupied by king Narendrasena (cir. 440-465 A.D.), the Vākāṭaka ruler of Vidarbha. The Balghat Inscription of his son Prithvisena II reveals that Kośala, Malava and Mekala formed parts of the Vākāṭaka empire during his reign. Both Narendrasena and Prithvisena II were engaged in deadly wars with the Nalas of Bastar-Koraput region for supremacy over South Kośala. The Nala king Bhavadattavarman marched as far as Nandivardhan, the capital of the Vākāṭakas and defeated king Narendrasena. But his son Arthapatirāja (C.465 A.D-480 A.D) was defeated by the Vākāṭaka ruler Prithvisena II and was forced to relinquish his hold over Vidarbha and retire to Puśkari, the capital of the Nalas. Prithvisena did not remain satisfied with the restoration of his power in Vidarbha. He led an invasion on the Nala kingdom, killed Arthapati and destroyed the city of Puśkari. The Podagarh Stone Inscription of the Nala king Skandavarman records that Skandavarman, the younger brother of Arthapati retrieved the
lost fortune of his family and repeopled the capital city Puṣkarī which was deserted by the invasion of Prithvisena II.

The victory of Skandavarman was short lived. Soon after this, the Vākāṭakas of Basim branch (Vatsagulma branch) rose to power and their leader Harisena followed an aggressive war against the enemies. The Ajanta Inscription reveals that he successfully defeated the Nalas and Traikutakas and conquered Kuntala, Avantī, Lāṭa, Kośala, Kaliṅga and Andhra kingdoms. The success of Harisena was short lived and after his death in cir. 510 A.D. South Kośala threw away the yoke of the Vākāṭakas.

With the disappearance of Nala power from Kośala and Mahākāntāra another dynasty described as Parvatadvāraka (after the name of their capital) came into being on the north of Mahākāntāra in parts of Kalahandi and Bolangir regions early in 6th Century A.D. Two sets of Copper-plates belonging to this dynasty are available to us. The first was the Pipalpadar Copper Plates issued by king Nandarāja from the capital Parvatadvāraka. The second Terasinga Copper Plates record two charters; one was issued by king Śobhanadeva from Parvatadvāraka and the other was by his son and successor Tuṣṭikara from the capital Tarabhramaraka. The capital town Parvatadvāraka has not been properly identified. According to Dr. J. K. Sahu "it might have been located in the ruined fort of Asurgarh which is hardly five miles from Narlā or Pipalpadar,
the find-spot of the Narlā Copper Plate Charters of Nandarāja."49 Later on the capital was shifted to Tarabhramaraka identified with the modern village Talabhamara in Kalahandi district. The rulers of this dynasty were the devout worshippers of goddess Stambheśvari, a tribal deity, which indicates their tribal origin. It is difficult to reconstruct their history due to lack of adequate source materials.

The kingdom of South Kośala had been parcelled out into many small kingdoms in 4th and 5th century A.D. The Copper Plate Charters of king Bhimasena obtained at Araṅg50 of Madhyapradesh throws some light on the rule of a new dynasty in South Kośala in 7th century A.D. called Rajarsitulyakula. This dynasty was ruling to the east of South Kośala on the confluence of river Mahānadi and Tel, when the Saravapuriyas were ruling to the west of South Kośala.51 The Araṅg Plate was issued from Suvarṇa-nadī identified with Suvarṇapura52 i.e. modern Sonepur in Suvarṇapur district of Orissa. It is dated in Gupta Era 282 i.e. 601-602 A.D.53 It gives a list of kings extending over six generations beginning from Mahārājā Sura. S. N. Rajaguru54 says that Maharaja Bhimasena was a feudatory ruler under Śaśānka of Karṇasuvarna or under the later Guptas. The fate of this dynasty after Bhimasena has been remained in the veil of obscurity.
A chieftain named Šarabha started the rule of a new dynasty in South Košala towards the close of 5th century A.D. That was the time when the Gupta empire in the north was falling into pieces and also the Vākāṭaka empire in South India was declining fast. South Košala was passing through a state of political vacuum after the death of the Vākāṭaka ruler Harisena. At this critical juncture Šarabha, perhaps of tribal origin, founded a new dynasty in South Košala called Amarārya Kula, popularly known as the Šarabhapurīyas after the name of their capital Šarabhapura.

Šarabhapura, the capital of the Šarabhapurīyas, has been identified with places like Śripura, modern Sirpur near Raipur, Sarpagarh or Sarabhgarh in Sundargarh district and Sambalpur. The excavations at Mārāguḍā near Khariār in Kalahandi district have yielded a number of relics of the time of the Šarabhapurīyas and this has led many scholars to hold that Jumālgarh in Mārāguḍā valley represents the capital of the Šarabhapurīyas. That was a flourishing city in sixth and seventh centuries as indicated by the antiquities recovered from Mārāguḍā valley. That place was probably their homeland and from there they gradually expanded their territory in the north and the west.

King Šarabha, the founder of the dynasty was succeeded by his son Mahārājā Narendra (C.525-555 A.D.) who issued the Pipardula Grant and Khurud Copper Plate.
charters. After the death of Harisena, the Vākāṭaka power paled into insignificance in South India. In North India the Gupta rule was also eclipsed due to the invasion of the Huṇa under Toramana and Mihirakula. It was under these circumstances Mahārājā Narendra followed the policy of expansion by means of aggressive warfare, enlarged his kingdom and consolidated his rule in South Kośala.

It is not known as to who was the immediate successor of Maharaja Narendra. But the numismatic sources prove that a king named Mahendrāditya belonged to the family of the Śarabhapurīyas and he was the next successor of Mahārājā Narendra and the immediate predecessor of Prasannamātra. The gold coins of Mahendrāditya have been found at Khairtal and Pitaiband of Raipur district, Mārāguḍā in Kalahandi district and Daṅgarmunḍā in Bolangir district. The gold coins of Prasannamātra have been found in the Raipur-Bilaspur region and Khariar-Mārāguḍā region. Mahendrāditya and Prasannamātra were the only two kings of the Śarabhapurīya dynasty who are known to have issued gold coins. This indicates the power and prosperity of South Kośala during their time.

Prasannamātra was succeeded by his son Manamātra alias Jayarāja (C.605-630 A.D.). That was the period of tripartite struggle between Harsavardhan, the Lord of North, Pulakeśīn II, the Chalukya ruler of South and Śaśāṅka of Gauda in the East. South Kośala was saved from the imperial designs
of these powers due to the political foresight of Jayarāja. The Mallār Grant65 and Araṅ Grant66 reveal that he exercised suzerainty over a number of tributary rulers. But he suffered from the invasion of Chalukya king Pulakesin II, who according to Aihole Inscription,67 conquered the kingdoms of Kaliṅga and Kośala and terrified their rulers. But inspite of his temporary set back it seems that Jayarāja’s reign marked the zenith of the power of the Śaravapuriyas in South Kośala. Jayarāja established matrimonial relationship with the Pāṇḍuvamśis of Mekala giving the marriage of his daughter Lokaprakāśā with Bharatavala, the Pāṇḍuvamśī king of Mekala.68

Jayarāja was succeeded by his eldest son Sudevarāja I (C.630-655 A.D.). He had issued the Khariār Grant,69 Sāranggarh Grant70 and Araṅ Copper Plates.71 During the last part of his reign or soon after his death a quarrel between the elder and the younger branch of the royal family led to the division of the Śaravapuriya Kingdom and the establishment of a new capital at Śripura,72 on the bank of the Mahānadi in Raipur district. The earliest known Copper Plate Charters issued from Śripura were the Thākurdiya73 and Mallār Grants74 of Pravararāja, the brother of Sudevarāja I. In these Copper Plates Pravararāja claims that he conquered the earth by the valour of his arms.75 It indicates that his accession was not smooth. Probably he rebelled against his elder brother and ruled independently in the eastern part of South Kośala with his capital at Śripura. During that time the Pāṇḍuvamsis of Mekala
played a significant role in the politics of South Kosala. Sudevarāja II, grandson of Sudevarāja I, reunited both the parts of this kingdom by defeating the king of Śrīpura with the help of Mekala. After conquering Śrīpura, he issued from that place the Kauvatala Charters in his 7th regnal year. In that Copper Plate one Indravala is described as a Maha-Samanta and Sarvadhi-karadhi-krita indicating that he was the most powerful man in the kingdom next to the king. It seems that Indravala, the Panduvamsi prince, who rendered help to Sudevaraja II was allowed to rule over Śrīpura region with semi-independent status. Both Indravala and his son Nannaraja were treated with great honour which reduced the power of Sudevaraja II to a great extent. The interference of the Panduvamsis led to the fall of the Saravapuriyas. The history of Kosala after Sudevaraja II is not known. Probably he died issueless and the sovereignty of Kosala was obtained by Tivaradeva, son of Nannaraja towards the close of 7th century A.D. With this the rule of the Saravapuriyas came to an end and the rule of the Panduvamsis alias Somavamsis was founded in South Kosala.

Tivaradeva was a powerful ruler and a great imperialist. He amalgamated Mekala with Kosala into one empire. After gaining the sovereignty of Kosala, he described himself as the Lord of Kosala (Kosaladhipati) in his Copper Plates. Soon after his accession, Tivaradeva interfered in the internal affairs of Kongoda which was then under the rule of the Sailodbhavas. After the death of king Madhavaraja I of Kongoda, the war of succession started between his two sons.
Dharmarāja and Mādhava. Tivaradeva supported the younger brother Mādhava and fought against Dharmarāja. But the combined army of Tivaradeva and Mādhava was defeated by Dharmarāja at the battle of Phāsikā (modern Phasi near Khallikote in Ganjam district). The plan of Tivaradeva to bring Koṅgoda under his sphere of influence ended in smoke. The Adhābhara Plates of Nannarāja reveals that his father Tivaradeva had conquered Utkala. At that time Utkala was known to have extended from the river Kapīśā (Kasai) in West Bengal to the mountain Vindhyas in Madhya Pradesh. The kingdom of Tivaradeva expanded up to the river Kapīśā by this conquest. But this victory was for a short period. Utkala regained her independence soon after his death.

Nannarāja, the son and successor of Tivaradeva ruled for a brief period. He was overthrown by a coup of his uncle Chandraguptadeva who then became the ruler of Kośala. The next king was Harsagupta, the son of Chandragupta. He faced the invasion of Dantīdurga, the Rāṣṭrakūṭa king and was defeated by the latter. Harsagupta met a premature death, when his son Bālārjuna was a minor. So his widow queen Vāsaṭā took up the reins of the government on behalf of her son.

Queen Vāsaṭā was the daughter of Suryavarman of Magadha, who very likely belonged to the illustrious family of Yasovarman, who had conquered Magadha during his
campaign of Eastern India. In her Sirpur stone Inscription, she is described as a lady of noble character and a successful administrator. In the field of administration she was helped by her brother Bhāskaravarman, who was a great patron of Buddhism. She was the worshipper of Lord Puruṣottama Narasimha and built a number of Viṣṇu temples in Kośala.

Bāḷāṛjuna assumed power after attaining the age of maturity. He had a long rule of at least 57 years as it is known from his Lodhia Copper Plates, the last known records issued in his 57th regnal year. He faced the invasion of the Rāṣṭrakūṭa king Govinda III, who is stated to have conquered Mālava, Kośala, Kaliṅga, Vaṅga, Dāhala and Oḍraka. He did not depose the ruling princes of these countries but brought them under the control of his agents. The Rāṣṭrakūṭa domination over South Kośala was ended soon after the death of Govinda III in Cir. 814 A.D.

King Bāḷāṛjuna had issued a number of charters like the Bardula Plates, Bonda Plates, Senakapat Inscription, Sirpur Stone Inscription etc. He was a great devotee of Lord Śiva, who constructed a number of Śiva temples and called himself Paramamahēśvara. He patronised the Mattamayura sect of Śaivism.

The two rulers who came in succession after Mahāśīvagupta Bāḷāṛjuna are Mahābhavagupta and
Mahāśīvagupta, simply known by their epithets but their real names are not known. Mahābhavagupta, the immediate successor of Bālārjuna was the donor of Mahakosala Historical Society Plates. In this charter he assumed the imperial titles Mahārājādhīraja, Paramesvara, Paramabhaṭṭāraka and Trikaliṅgādhīpati for the first time in the history of the Somavamśīs. This shows that he liberated Kośala from the Rāṣṭrakūṭa hegemony and also followed an imperial policy of extending the empire. He conquered Trikaliṅga, roughly comprised the Bastar-Koraput and Kalahandi regions.

No records are available of the reign of Mahāśīvagupta although he has been described as a powerful king in the charters of his son Janamejaya Mahābhavagupta.

A large number of Copper Plates issued by Mahābhavagupta Janamejaya I throw a good deal of light on the history of his reign. It is known that he was a great expansionist and had a continuous career of wars. He fought with the Kalachūris in the west and with the Bhaṅjas of Khiṅjali (Oḍra) in the east. Khiṅjali maṇḍala comprised the Baud-Sonepur region was under the rule of the Bhaṅjas and was a vassal state under the Bhaumas of Toṣalī. His war with the Bhanjas ended with success. The Brahmeśvara Temple Inscription reveals that Janamejaya I killed with his kunta (spear) the king of Oḍra who has been identified with king Raṅabhaṅja of Bhaṅja dynasty. After this war the Baud-
Phulbani region came under the sway of the Somavamśīśis. This victory brought conflict between the Somas and the Bhaumas. But Janamejaya diplomatically avoided the war and made peace with the Bhaumas giving the marriage of his daughter Prthvimahādevi with the Bhauma king Subhākaradeva IV.95

His war with the Kalachūris was not successful and it continued even after his death. It was due to the pressure of the rising power of the Kalachūris of Tripurī on the western frontier of Kośala he had to shift the headquarters of South Kośala from Śrīpura in Chhattisgarh to Suvarṇapura (Sonepur) in Western Orissa. It seems that he issued his charters at Suvarṇapura in his 3rd regnal year.96 He does not establish any permanent capital during his whole career. From Suvarṇapura he shifted his capital to Murasimāppattara identified with modern Mursing on the south-west of Bolangir and from there he issued his Copper Plates in his 6th 97 and 8th 98 regnal year. His grants were issued from a new capital called Ārāmakaṭaka identified with modern Rāmpur about eleven miles from Binka in his 17th regnal year.99 Suvarṇapura again became his headquarters wherefrom he issued his last records Kalibhana Grant in his 34th regnal year.100 Janamejaya founded the greatness and glory of the Somavamśīśis.

The son and successor of Mahābhavagupta Janamejaya was Mahāśīvagupta Yayāti I. Soon after his accession in C.885 A.D he shifted his capital to Vinitapur
(modern Binka) on the bank of the river Mahānadi, where he resided till his 15th regnal year. After that he built a new capital at Yayātinagara identified with modern Jagti near Baud on the bank of the same river Mahānadi.

Yayāti I continued the war with the Kalachūri king Śankaragana (Cir. 878-910) A.D). That was a long drawn struggle. The Patna Museum Plates, issued in his 8th regnal year recorded the war and the success of Yayāti. It stated that he valued the Kalachūris nothing more than a straw and burnt their country.

Yatāti I interfered in the internal affairs of the Bhaumas of Toṣalī. He wanted to exercise his political influence over Tosali through his sister Prthvimahādevi, who was the reigning queen and the widow of the late Bhauma king Suvakaradēva IV. But this was challenged by the patriotic officers and the feudatories of the Bhaumas. They ousted Prthvimahādevi and placed Tribhubanamahādevi III on the throne of Toṣalī. Yayāti I, who was then busy in fighting against the Kalachūris failed to extend effective help to his sister during that crisis. The Patna Museum Plates of his 28th regnal year states that he had defeated one Ajapala in a battle. But the king Ajapala is not identified.

Yayāti I was a great conqueror who hightened the glory of the family. In the Patna Museum Plates he is praised
as one, "whose glory was sung in all the three worlds, who defeated his enemies with contempt as it were".

Yayāti I was succeeded by his son Mahābhavagupta Bhimaratha. The records of his time do not throw much information about his political activities. The Khaṇḍaparā Plates of his son Dharmaratha praised him as "religious, courageous, valorous, who performed wonderful activities and assumed the status of Devaraja (Indra)". But from the Kalachūri records it is known that the Kalachūri king Lakṣmaṇarāja invaded Kośala and defeated its ruler who was no other than Bhimaratha. But Kośala did not lose any territory and the integrity of the kingdom was maintained by Bhimaratha.

After Bhimaratha, his son Dharmaratha became the ruler of the kingdom of South Kośala in C.960 A.D. His Khaṇḍaparā Copper Plates reveal that Dakṣiṇa Toṣālī in the coastal Orissa formed a part of his kingdom. The same charter also indicates that he took aggressive steps against the kingdoms of Gauḍa and Andhra. He conquered Kaliṅga and Koṅgoda and appointed his step-brother Indraratha as the governor of that territory. He was a powerful king who is described as Second Paraśurāma in the Brahmeśvara Temple Inscription of Udyotakesari.

Dharmaratha died issueless and was succeeded by his brother Naghusa. No Copper Plate charter issued by this
The defeat and death of Indraratha was followed by a period of anarchy and confusion in Kośala. At this critical time the ministers and officers of Kośala and Utkala chose Chanḍihara Yayāti as their king. Chanḍihara returned from his exile and ascended the throne of Kośala in C.1023 A.D. assuming the royal name Mahaśīvagupta Yayāti II. His coronation ceremony was held at Suvarṇapura and he was “sanctified by the pure water of the confluence of the rivers Mahānādī and Tela(Tel).” This was probably because
Yayātinagara was destroyed by the army of Rājendra Chola and the re-building of the city was not completed by that time.\textsuperscript{118} The Jatesinga and Dungri Plates\textsuperscript{119} of Yayāti II compared him with the renowned mythological kings like Nala, Nahuṣa, Māndhātā, Dilipa, Bharata and Bhagiratha. This charter also described him as the conqueror of Kārṇāta, Lāṭa, Gujarāt, Kāṅchi, Gauda and Rāḍha. But it seems to be exaggerated. All these campaigns are practically impossible within the first three years of his reign.

In the latter part of his reign he faced the invasion of the Kalachūri ruler Gāṅgeyadeva and his feudatory ally Kamalarāja of Tummāṇa. The Amod plates\textsuperscript{120} indicated the defeat of Yayati II and stated that “the brave Kamalarāja churned the milk-ocean which was the king of Utkala like the Mandara mountain of ancient time and gave Lakṣmī (royal fortune) as well as excellent elephants and horses to his over lord Gāṅgeyadeva”. After this war his power was considerably reduced. The Gaṅga ruler Vajrahasta V also re-asserted his power over Kaliṅga and Koṅgoda taking the opportunity of the Kalachūri invasion. In the beginning of his reign Yayāti II was the ruler of Kośala, Utkala, Kaliṅga and Koṅgoda.\textsuperscript{121} But in the inscriptions of his successors he is described as the ruler of Kośala and Utkala only.\textsuperscript{122} This shows that he lost Kaliṅga and Koṅgoda to the Eastern Gaṅga king Vajrahasta V.
Yayāti II was one of the most outstanding monarchs of the history of Orissa. He consolidated the Somavamśī dominion and the fame of the family spread over far and wide which was considerably reduced after Indraratha.

He was a great builder. He started the construction of the gigantic Līṅgrāj Temple of Bhubaneswar which was completed in the reign of his son Udyotakesārī. The Narasimhapur Charters of Udyotakesārī highly praised him "as the conqueror of the world, the representative of Madhusudana and the Ocean of learning".

Yayāti II was succeeded by his son Udyotakesārī Mahābhavagupta in Cir.1040 A.D. For better administration he divided his kingdom into two main units. One comprised the Kośala portion and the other the Utkala region. He appointed Kumāra Someśvaradeva as the governor of Kośala division, whose headquarters was at Suvarṇapura and he himself ruled over the Utkala region.

In order to check the Kalachūri invasion from the west Udyotakesārī created a district named Bāmaṇḍāmaṇḍala in the western frontier of his kingdom. He placed it in charge of a military officer named Śṛīpuṇja. In spite of this arrangement Bāmaṇḍā-maṇḍala was occupied by the Kalachūris and the Somavamśī power was considerably decreased.
Mahāśīvagupta Janamejaya II was the son and successor of Udyotakesārī ascended the throne in Cir. 1065 A.D. He faced the invasion of a Nāga king identified with King Someśvaradeva, the Chhindaka Nāga ruler of Chakrakoṭa, who sent his general Yaśorāja of the Telgu-Choda family against Kośala. Eastern Kośala was occupied by Yaśorāja, whereas Western Kośala passed to the hands of the Kalachūris. Thus the Somavamsīs lost the Kośala division of their kingdom during the reign of Janamejaya II and their rule remained confined only to Utkala region. The disintegration of the empire started.

The Dirghasi Stone Inscription recorded that the Gaṅga king Rājarāja Deva I (Cir. 1070-1077 A.D) sent his general Vanapati to subjugate the neighbouring kings. Vanapati defeated the kings of Chola, Utkala, Khimidi, Kośala, Gidrisĩngi and Veṅgi. Janamejaya II, the king of Utkala faced the invasion of the Gaṅgas but he became able to save the rule of the tottering Somavamsī kingdom.

Janamejaya II had three sons viz., Dharmaratha, Puraṇjaya and Karṇadeva. The eldest prince Yuvaraja Dharmaratha, the governor of Paśchima Laṅkā (eastern Kośala), was killed in the battlefield by Yasorāja, the Telgu-Choda general. Therefore after the death of Janamejaya II his second son Puraṇjaya ascended the throne of Yayātinagara. The Ratnagiri Plates highly praised him as a
great warrior who resisted the invasions of the kings of Gauḍa, Dāhāla, Vaṅga and Kalіṅga.

Puraṇjaya appears to have enjoyed a brief rule and was succeeded by his younger brother Karṇadeva in Cir. 1090 A.D. He was the last known Somavaṃśi king, the donor of the Ratnagiri Charter. His reign witnessed the repeated invasions of the Gaṅgas of Kaliṅga. But the kingdom was temporarily saved from the onslaught of the Gaṅgas by the heroism of his minister Krishṇadeva and by the timely help of Rāmapāla, the king of Gauḍa. Finally Karṇadeva received a crushing defeat from the great Gaṅga monarch Anantavarman Chodagaṅgadeva about 1110 A.D., who amalgamated Utkala with Kaliṅga. The Utkal portion of South Kośāla ultimately collapsed.

The Telgu – Choḍas

As already mentioned above a Telgu-Choḍa chief named Yasorāja conquered the eastern part of Kośāla as a lieutenant of his overlord Someśvaradeva, the Chhindaka Nāga king of Chakrakoṭaṁanaḍala and was rewarded the governorship of that region. After that the Telgu-Choḍas played an important role in the history of South Kośāla. In their records, they assumed the titles of Dinakarakula-nandana (scion of Solar dynasty), Karikālānava (descendant of Karikāla), Kāverinātha (Lord of the river Kāverī) and Varaurapura varādhiśvara (Lord of Varaura or Urayiur, the traditional capital of the Cholas). This indicates that they were related to Chola royal family of Chola royal family of
South India. A number of Telgu-Choda chiefs bearing the same titles are known to have flourished in different parts of Telgu kingdom as the subordinate rulers of the Western Chālukyas. It seems that Yasorāja I was one such chief who found his way to Chakrakoṭa (ex-Bastar state) as a general of Western Chālukya king and subsequently served the Chhindaka-Nāga king.

Yaśorāja acted as the governor of the Chhindaka-Nāgas over Kośala. But his son Someśvara I assumed the status of a subordinate ruler. The capital of the Telgu-Choda was at Suvarṇapura. Three Copper-Plate Charters of the Telgu-Choda rulers have been found. They are the Mahada Plates of Someśvaradeva II and the Kumarisingha and Patna grants of Someśvaradeva III. These charters provide the genealogy but not in a uniform manner. Challamarāja, the progenitor of the family was succeeded one after another by Yaśorājadeva I, Someśvaradeva I, Dharalladeva alias Yaśorājadeva II, Someśvaradeva II, Yaśorājadeva III and Someśvaradeva III. The last ruler ruled upto 1112-13 A.D. and nothing is known about his successors. The Kalachūri King Jajalladeva I crushingly defeated and captured one Someśvaradeva (Bhujavala), Lord of Kośala, identified with Someśvaradeva III, the Telgu-Choda king. Thus the Telgu-Choda rule met its doom and Kośala passed to the hands of the Kalachūris.
The Kalachūris

The Kalachūris are said to have been the descendants of Kārtavirya Arjuna, the great Haihaya race of the Purānic age. According to the traditions preserved in the Epics and the Purāṇas they were ruling in the Narmadā Valley with Mahiśmati as their capital. In the later half of 6th century A.D. they were ruling over Gujurāt, Northern Mahāraṣṭra and a part of Mālwa. Shortly after that they were divided into several branches and settled in different parts of northern India. One of them ruled in the Chedi country in Bundelkhaṇḍ. In the middle of 9th century A.D they became powerful in Ḍāhala-маṇḍala which comprised the Jubbalpur region of Madhya Pradesh. The capital of their kingdom was at Tripūrī, identified with modern Tewar, located six miles to the west of Jubbalpur.

The Kalachūris were raised to the status of an imperial ruling family by Kokkala I ( Cir. 845 – 885 A.D.) who was one of the greatest generals of his time. At that time the Somavamśi kingdom was raising under Janamejaya I. These two kingdoms were touching each other and conflict between them was inevitable. However, there was no major war except some border conflicts in the time of Janamejaya I.
Śaṅkaragaṇa, the son of Kokkala invaded South Kosala during the reign of Yayāti I and occupied the Pāli region which was subsequently recovered by Yayāti I.\textsuperscript{148}

The Bilhari Stone Inscription\textsuperscript{149} stated that Lakṣmaṇarāja of this family defeated the king of South Kosala. The ruler of Kosala was perhaps king Mahābhavagupta Bhimaratha, who did not lose any territory.

Gāṅgeyadeva became the ruler of Tripuri in Cir.1019 A.D. About the year 1000 A.D Kaliṅgarāja, who belonged to the younger branch of this family occupied the Raipur-Bilaspur region of Chhattisgarh and established a kingdom with its capital at Tummāṇa identified with the modern village Tumana in Bilaspur district.\textsuperscript{150} He acknowledged the overlordship of Tripuri. His son and successor Kamalarāja (Cir. 1020-1041 A.D.) was a contemporary of king Gāṅgeyadeva of Tripuri, whom he rendered military service during his campaign against South Kosala. The Amod Plates\textsuperscript{151} of Prthvideva I recorded the victory of Kamalarāja over this region.

Kamalarāja was succeeded by his son Ratnadeva I, who founded a new capital at Ratnapura identified with modern Ratanpur near Bilaspur.\textsuperscript{152} His son and successor Prthvideva I described himself as Mahāmaṇḍaleśvara in his Ratanpur Plates\textsuperscript{153} and Amod Plates\textsuperscript{154} which indicates that he was still
under the suzerainty of the ruler of Tripurī. He assumed the title ‘the Lord of entire Kośala’ which according to Mirashi is an empty boast.

Jajalladeva I (Cir. 1090-1120 A.D.), son of Pṛthvideva I ruled as an independent ruler repudiating the political subjugation of Tripurī. He defeated Somesvāra-deva III alias Bhujavala, the Telgu-Choda ruler of South Kośala and his overlord Someśvara, the Chhindaka-Nāga ruler of Chakrakoṭa. As a result of which the entire Kośala kingdom came under his sway.

By that time the Gaṅga king Choḍagaṅgadeva had conquered the territory from the Ganges to Godavari including Utkala and made an attempt to establish his political hegemony over the whole traditional Orissa by conquering the Kośala region from the Kalachūris. Ratnadeva II (cir. 1120-1135 A.D.), the son of Jajalladeva faced the Gaṅga invasion, but he defeated Choḍagaṅgadeva and foiled his designs. This Gaṅga-Kalachūri war continued even after the death of Choḍagaṅgadeva. The Chatesvara Temple Inscription reveals that the Gaṅga king Anaṅgabhimadeva III inflicted a crushing defeat upon the Kalachūris. The Kalachūri king was very probably Pratāpamalladeva. Gaṅgas occupied South Kośala in 1211 A.D. The enmity was ended with the marriage of Chandrikādevi, the Gaṅga princess with Paramārdideva, the Kalachūri prince.
In the middle of 14th Century A.D. Ramāideva founded the rule of the Chauhān dynasty at Patnagarh in Bolangir district of Orissa. During that time the coastal Orissa under the Gaṅgas was facing the repeated Muslim invasions. As a result of which, Kosala suffered from a sort of anarchy. Taking this opportunity the Chauhāns of Patnagarh extended their supremacy over South Kośala and moulded the political and cultural life of the people of that region till it was annexed with the British empire.
NOTES AND REFERENCES


5. *Ibid*, PP.6-7


*Rāmāyaṇa*, Bālakāṇḍa, 13,26, cited.


Vāyu Purāṇa, 88, 198.

*Padma Purāṇa*, VI, CCLXXI, 54-55.


Vishṇu Purāṇa-IV, 2-3.

*Brahma Purāṇa*, V.1 , 45-48.


22. *Ibid*.


63. \textit{Ibid}.
64. \textit{Ibid}.


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Vide Narasimhapur Plates of Udyotakeśāri.


142. R. S. Tripathy, *History of Ancient India*, Delhi, 1942,
143. R. C. Majumdar, *Ancient India*, Delhi, 1952,
    of Patna Museum Plates of Yayāti I.
Vide Kharod Stone Inscription.