

## CHAPTER: III

### SOURCES OF BUDDHISM IN GUJARAT AND WESTERN INDIA

Whenever the art of Western India is discussed, one cannot ignore its relativity with Buddhism. Buddhism had been a popular religion in the region from the Mauryan age to 11<sup>th</sup> century CE. The sources of our information for the study of Buddhist art in Western India has been discussed in this chapter. For the study I relied upon literary sources and archaeological sources as well. I have studied all the sources step by step. First I have studied the information about Buddhism in western India through the Buddhist traditional or religious literature written in Pali and Sanskrit. I have studied other literary sources also.

#### **Pali and Prakrit Literature:**

The name Saurashtra features in some early Buddhist literature such as *Indriya Jataka*. A number of references to Gujarat have found in the Pali Tripitaka. Vinay Pitaka, Jataka, Apadana, Buddhavamsha, Petavatthu, Deepvamsha, Mahavamsha, Dhammapada, Theragatha, Therigatha, Dasbhumika Sutra, Ratnakuta, Vimalkriti-Nirdresha, Diggha Nikaya, Majjhima Nikaya, Samyukta Nikaya, Anguttar Nikaya, Vaipulyasutra, Bodhichariyavatara Kamaddaka Nikaya, Saddharmapundarika and Milindpanho etc. contain a lot of historical information within their pages. The Atthakathas, Kathasaritsagar, Dashmukhacharita by Dandin and Manjusrimulka are replete with a lot of information regarding art, history, politics and society of that time. Kumarapala Pratibodh written by Somaprabhacharya gives the information of the worship of Tara in north Gujarat.

#### **Sanskrit Literature:**

Divyavadan, Buddhacharita, Sridharmapitakanidan Sutra, Sanyukt-aratnapitak, Kalpanamanditika (translated in Chinese) and Jatakas have immense historical significance. Divyavdan<sup>1</sup>- an anthology of Buddhist tales states that Bharukachchha was founded by a minister named Bhiru. A Theri was also born at Bharukachchha. The existence of a stupa<sup>2</sup> at ancient Bharukachchha is mentioned in a Jain literature.

### **Foreign Accounts :**

Chinese travelers Hiuen - tsang, Fahien and Itsing give us valuable information regarding Buddhism. The Tibetan historian Tranath's "History of Buddhism" is an important work. Ptolemy also refers to Lata as *Larika* . The "Periplus of the Erythraean Sea" has a good treasure of the information about India and trade with the rest of ancient world.

### **Buddhist Traditional Literature:**

It is interesting that during the life time of Buddha Buddhism was prevailing in Avanti or western Malwa. In the *Mahavagga* section of the *Vinaypitaka* a reference of Kaccna<sup>3</sup> (Sanskrit Katyayana) who was staying in the southern region of Avanti (*Avantidakkhinapatha*) a part of *Dakshinapatha* or Deccan. Another reference in *Kalavagga* section of the *Vinaypitaka* is that of eighty-eight Buddhist monks living in Avanti's southern region. According to *Mahavamsa* and *Dipavamsa* Prince Vijaya of Lata (Gujarat's ancient name) who was the ruler of Sihor (Simhapura) he had to leave Sihor and moved towards south. He continued his voyage to Cylon in 443 BC through Surparaka (Sopara).

*Theragatha*<sup>4</sup> and *Therigatha* in old Pali scriptures give us the information about the advent of Buddhism in Gujarat. There are many stories of Vaddhamata, Bahiya Daruciriya as the literary evidences of Buddhism. Vaddha and malitavamba Thera, during the lifetime of Buddha, of Bharukaccha have been mentioned in the *Theragatha*. The references indicates that Buddhism made its own place in Gujarat long before the Mauryan emperor Ashoka sent Buddhist missionaries to Gujarat.

The earliest example of Buddhism in Maharashtra is a story of Purna<sup>5</sup> who was a Buddhist of Sopara during the lifetime of Buddha himself. Purna, whose worth and skill had raised him to be one of the leading merchants of Sopara, turned the people of the Konkan from their old faith to Buddhism. Sailing with some Benares merchants to the land of the sandal tree, Purna was delighted by the strange songs, the holy sayings of Buddha. On his return to Sopara Purna gave up his merchant's life and went to Benares where, Buddha received him into the Buddhist priesthood. Purna went back to Konkan, and propagate the new faith. And "500" monasteries were built and

furnished with hundreds of beds, seats, tapestries, figured cushions and carved pedestals.<sup>6</sup>

In "the legend of Purna," translated by Bumourf from Nepalese and Tibetan sources belonging to mahayana streme or apparently of the third or fourth century after Christ, Sopara is described as the seat of a king, a city with several hundred thousand inhabitants with eighteen gates and a temple of Buddha adorned with friezes of carved sandalwood. It covered a space 1,000 yards in area, and its buildings and towers rose to a height of 500 feet. It was a great place of trade. Caravans of merchants came from Shrawasti near Benares and large ships with 500' (the stock phrase for a large number) merchants, both local and foreign, traded to distant lands.

Apadana<sup>7</sup> narrates a story of Daruchiriya whom Buddha taught himself. Bharukachha (modern Bharuch) is frequently mentioned in the ancient Buddhist literatures as an international seaport. There are several stories in the Jatakas mentioning Bharukachha. According to *Divyavadan* The city of Bharukachha was founded by Bhiru. Bhiru was a minister in the kingdom of Sauvira. He escaped from there with two other people and came to Bharokachha by the sea.

The story of BharukachhaVatthu<sup>8</sup>in *Samantapasadikaby* Buddhaghosh also indicates the existence of Buddhism. In *Supparakajataka*, Buddha told the story while dwelling at Jetavana, about the Perfection of Knowledge.<sup>9</sup>In *Sussondi Jataka*<sup>10</sup> Buddha told a story of love-sick monk and referred to Bharukachchha. Dandin's *Dasakumiiracarita* mentions,<sup>11</sup> " there is a city named Valabhi in .. Saurashtra. In it there is an owner of ships (navikapati) named Grhagupta, who can vie with Kubera in riches ... A merchant prince named Balabhadra from Madhumati (Mahuva) comes to Valabhi."

The painted manuscripts of Bengal were prepared under the patronage and close supervision of Buddhist monks, who are mentioned as Sthavira, Upasaka and Bhiksu in the reign of Ramapala (c. 1082-1124 CE) and his successors, that is to say, the late 11<sup>th</sup> to the end of the 12<sup>th</sup> centuries. The paintings of the *Panchavingshatisahasrika-prajnaparamita*, completed in the 8<sup>th</sup> regnal year of the same king, and now in the collection of Baroda Museum in India, represent quite a different style. The two-

dimensionally conceived figures of the manuscript are delineated in flat colours and delicately nervous lines. They show sensitive fingers,

angular limbs, and eyes extended beyond their normal proportions, indicating features of the 'medieval style', which first appeared in the wall paintings of the Ellora caves. According to the manuscript the people of Benagal, in the 11<sup>th</sup> and 12<sup>th</sup> century CE. Knew about three Buddhist deities viz., Tara, Chunda and Kurukulla in the three Buddhist temples of Gujarat. The legend below the miniature paintings of Buddhist deities have been read as:

1. Latadeshe Tarapure Tara.

2. Latadeshe Vunkaranagre Chunda.

3. Latadeshe Kurukullashikhare Kurukulla.

Tarapur can be traced as Taranga Hill as the painting of Tara is in standing posture. There is an image of Tara in standing posture in Taran Dharan mata temple of Taranga hill near Timba. But the rest of the two could not be identified yet. This fact is also supported by the work of Somprabhacharya *Kumarapala Pratibodha* of 12<sup>th</sup> century CE. It is written in *Prakrit Apabhanshand* tell us in the story of Khaputacharya about a king named Vatsaraj a follower of Jainism had built the temple of Buddhist deity Tara in foot of Taranga hills.

ताराइ बुद्ध देवीइ मंदिरं कारियं पुव्वं ।

आसन्नगिरिम्मि तओ, भन्नइ ताराउरं ति इमो ॥

### **Accounts of Foreign travellers**

Fa-Hian was the first Chinese traveller who visited India in 399 CE. referred to the countries of *Dakshinapatha*. I-Tsing the Chinese traveller came to India in 671 CE. He was the follower of the Mula- saravasti-vada school of Hinayana. He never visited western India. He referred to the famous Buddhist Universities of that time viz., Nalanda in Bihar and Valabhi in Saurashtra. He mentioned about *Arya Sammatiya* sect as most flourishing faith in Lata (Saurashtra) and Sindh. He refers to the monks of Arya Mahasanghika, Arya Sthavira and Arya Sammatiya. He further

tells us only two Universities of India ie, Nalanda and Valabhi could be compared with some famous universities of China. He told about the scholars who proved their wit and wisdom in the royal courts and in the crowd. The copperplate grants of the Maitraka kings approve the statements of I-Tsing in which at least 14 viharas have been described.

Huien-Tsang visited Maharashtra<sup>12</sup> in the middle of the 7<sup>th</sup> century CE. He entered Maharashtra when Pulkeshin was ruling and obtained a resounding victory over Harsha and thereafter assumed the title of *Parameshvara*. His capital was probably Nasik. Hiuen-Tsang who visited Maharashtra has left a vivid description of Maharashtra and its people<sup>13</sup>. Then he entered Gujarat at Bharukachha and visited several places. His account known as 'Si-Yu-Ki' gives the important informations about Buddhism and western India. He refers to several places of Gujarat such as Atali, Kheta, Valabhi, Bharukachha, Anandpura, Saurashtra and Gujjara. He wrote about Fa-La-Pi ( Valabhi ) that he was the first Chinese traveller to visit Valabhi Vidyapitha and the students of Valabhi were great. " It had about 100 Buddhist monasteries with 6000 Brethren adherents of the Hinayana Sammatiya School".<sup>14</sup>

He visited Po-lu-kie-ch'e-p'o ( Bharukachha ) or Berygaza present day Bharuch. He tells about the people that they follow the Great Vehicle stream and the Sthavira school. There are at least 10 *samgharamas*. He tells us about O-man-to-pu-lo ie, Anandpura present day Vadnagar. He describes for another place Kiu-che-lo or Gujjara with its capital Pi-lo-mo-lo (Bhillamalla). the people were the follower of the school of Sarvastivadins or Little Vehicle. According to Ravi A. Hajarnis Huen-Tsang mentions a place 'O-cha-li' or Vadari. Cunningham identifies this place as with Idar. At the time of Huen-Tsang's visit Vadali was under the Maitraka rules with Anandapura to its west. Devanimori and Shamlaji comes to the south of vadali and incorporate its being a Buddhist settlement during the late Kshatrapa period. The cultural and artistic activities of this region go back to the Kshatrapa times.

### **Archaeological sources**

### **Epigraphical Sources**

The carving of Ashokan edicts remains are the earliest epigraphic records in the history of the existence of Buddhism in Western India and these are at Girnar

Rock- Edict in Gujarat and Sopara in Maharashtra. In the Fifth Rock Edict Ashoka says that he had appointed the *Dharmamahamatras* for the propagation of Dharma and for the happiness of those devoted to *Dharma* among the residents of the outlying provinces of his Empire such as the Yavants, Kambojas, Gandhams, Rashtrikas and others of Aparanta (Maharashtra).

The earliest epigraphic record, an epigraph in Junagadh district, Gujarat, is the rock inscription of Mahakshatrap Rudradaman. It bears side by side inscriptions of three kings of different dynasties. The oldest record on this rock is the series of fourteen edicts containing valuable information about Surashtra that was administered by Vaisya Pusyagupta the governor of the king Chandragupta Maurya<sup>15</sup>. Further information of Mauryan rule in Gujarat is inscribed in Girinar rock edict. According to the inscription Ashoka sent Dharmarakshit ( a yavan ) to Aparantaka (Gujarat ) as a missionary to expound the Buddhist doctrines.

An inscribed seal (199 CE - 222 CE) of Rudrasena I the grandson of Rudradaman I found from Intwa (Junagadh) shows the presence of Buddhism by the inscription in Brahmi legend “*MaharajRudrasenaVihareBhikshusanghasya*”. This is one of the earliest Buddhist Bhiksu’s sealings. Khavda stone inscription of Rudradaman from Kuchha (c.S.E. 62) 140 C.E. indicates at the rule of Kshatrapa over Kuchha. Junagadh Rock inscription of Rudradaman (S.E.72) 150 C.E. throws light on political and cultural achievements of Kshatrapa period. Buddhism became more popular as Kshatrapas were strong supporter of Buddhism.

Two caskets have been found from the excavation of Devnimori. One of them is inscribed. This inscription is the most important evidence of Buddhism in Gujarat.

*“Ye Dhammar hetupra bhava hetu tesham Thathagato l*

*Tesham cha yo nirodha avam vadi Mahashramanaha ll*

This stanza of the inscription represents the creed of Buddhism. This stanza says “The sufferings which arise from the cause and the reason why they arise, is told by the Tathagata. Similarly how to inhilate those causes is also told by the Mahashramana.” Inscription on the lid has been written in nine lines. Another inscription is on the body of relic’s casket. It gives the data of its construction that this stupa has been

constructed by two Sakya Bhikhus Agniverma and Sudarsana in 127<sup>th</sup> year of Kathika rule during the reign of Rudrasena (Rudrasena III or IV who ruled after 305 C.E.).

Pardi copper-plate grant of Dharsena (Traikutaka Dynasty) and another copper-plate grant dated 245<sup>th</sup> year of Traikutaka Era found from Kanheri give the reference of the spread of Mahayan Buddhism and of a brick built stupa. Mulwa-sar stone inscription throws light on Mahakshatrapa king Swamin Rudrasena I's reign.

From Kaushambi, an inscription dated 4<sup>th</sup> century CE has been found. In it the son of Surashtra's merchant had donated a stone umbrella with great devotion to the Buddha. The important epigraphic sources of Buddhism during Maitraka dynasty are copper-plates. They contain records of their donations made for Brahmanas and viharas. A copperplate grant of a village Pippalarunkhari issued by Maitraka Maharaj Dhruvasena I to a Buddhist *Vihara* erected by Dadda, his niece at Valabhi in 535 C.E. (Valabhi Samvat 216). It was for the necessities of life of Buddhist Bhikkhu. A grant of Vataprajyaka village was issued by Maitraka Maharaj Dhruvasena I in 536 CE to a *vihara* erected by Acharya Bhadanta Buddhadasa. Garulaka ruler Varahadasa issued a grant for nun's *vihara* at Vallabhi in 549 C.E. (V.S. 230). Guhasena (c. 553-569 CE) The successor of Maitraka Maharaj Dharapatta issued many Grants to Buddhist *viharas* erected by Dudda at Valabhi. One of the grants was donated to the *Samgha* of the *Buddhist bhiksus* at Dadda Mahavihara at Valabhi. It consisted of four villages. Besides these grants we found Kampilya vihara seals of Maitraka –Gurjara period. Small clay seals with inscription has been found from the site of Kampilya vihara near Navsari. Some bear the well-known Buddhist formula. These seals are the signets of Buddhism.

Mahayanist inscribed clay seals bearing the images of *Buddha* and *stupa* and Buddhist creed in the characters of about 6<sup>th</sup> century CE have been found from Vala. There are references to lands belonging to Buddhist monks or *Samgha* in copper-plates. The references to 'Ratnatraya', 'Samgha' and 'Tathagata' were read in the ten fragments of stone-inscriptions discovered from Vala (Valabhi).

From Bhuj a bronze image of Buddha (fig. 3.35) of 7<sup>th</sup> century C.E. with inscription on the pedestal in the Brahmi legend has been found by M.R. Majumdar.

Buddhism was flourishing even after Maitraka period. Epigraphic evidences show that during Rashtrakuta reign in south Gujarat Buddhist viharas were being donated substantially. The Rashtrakuta king Dantiverman issued a grant of the village Cokkhakuti to the Revered Samgha of the vihara Kampilya Tirtha in 867 C.E. The edict was endorsed by king Dhruvaraja.

Baked clay seals from Siyot caves of Kucch have been found. These seals are yet to be studied as these bear the unread inscription. Some have the image of Buddha and inscription at the pedestal. Now these are in Bhuj Museum.

A set of Ashoka's Rock Edicts was engraved at Sopara (ancient Shurparaka), the capital of Aparanta. Fragments of the eighth rock edict were discovered there several years ago and recently those of another edict have been found near the same place.

Buddhism was introduced into Konkan during the reign of Ashoka is also stated in the historical chronicles *Dipavamsa and Mahavamsa* of Ceylon; In the inscription surfacing at the stupa at Bharuth ( 2<sup>nd</sup> Century BC) a mention has been made, of the donations given by the ‘ Bhikku sangham’ (Confederation of Bhikkhus] of Karad. This mention refers to “*karad*’ as ‘*Karahakat*’ in Maharashtra.

There is an inscription in Karad caves in Satara District stating that these caves were donated to the Bhikkhu Sangham by ‘sanghamitra’. Some archaeological experts are of the opinion that looking to the style of the rock cut cave and the Sculpture and the monasteries in them this rock cut cave belonging to Hinayana Sect must belong to the second century."The Edict of Ashoka in Brahmi script mentions the Satavahanas as feudatories of Emperor Ashoka. Fragment of the 6<sup>th</sup> Pillar Edicts of Ashoka (238 BC), sandstone. Now in British Museum (fig.3.2)

Chronologically further details in eight inscriptions have been found from the Buddhist caves of Nasik, Junnar, and Karle. These inscriptions prove that Nahpan's kingdom extended from Pune to Mandor in Malva. The Buddhist monuments, erected during his reign are estimated by its splendor. Nahapan's relation with Gujarat is proved only in his son-in-law Risabhadatta's inscriptions of Nasik and Karle as these refer to the localities and rivers of Gujarat. Nasik cave inscription No.2 of *sri PulumaviVashisshthiputta* informs about Gujarat and Saurashtra passed over into the hands of the Andhras from Nahapan by Gautamiputra Shatkarni the champion of

Brahmanism and Buddhism. Andhau inscriptions in Kuchha (Saka era 52) of 130-31 C.E. contained important information about Kshatrapa. It throws light on Castana rule over Kuchha jointly with his grandson Rudradaman. Two inscriptions of them indicate at the presence of Buddhism by the use of two Buddhist words 'Sramaneri' and 'Sramanera'.

The donor inscriptions have been noticed at Bhaja do not attribute to any particular ruling family or dynasty. However an inscription datable to 2<sup>nd</sup> century CE as found on the back wall of a cistern records the donation of *Maharathi Kosikiputa* Vihnudata, can be attributed to the caves. Another two inscriptions inscribed on the wooden beam itself below the vault are short and dedicatory in nature and datable to 2<sup>nd</sup> century BC. The survival of this original inscription on the wooden beams indicated that they have survival for the past 2200 years. Nearly 51 legible inscriptions and 26 epigraphs are found at Kanheri, which include the inscriptions in Brahmi, Devanagari and 3 Pahlavi epigraphs found in Cave 90. One of the significant inscriptions mentions about the marriage of Satavahana ruler Vashishtiputra Satakarni with the daughter of Rudradaman I.

In Nasik Pandav leni Inscriptions in caves 3, 11, 12, 13, 14, 15, 19 and 20 are legible. Cave 15 - 'Sri Yajna Vihar' inscription mentions Sri Yajna Satakarni, the last Satvahana King who ruled over the western Maharashtra. The cave was carved during the beginning of the 3rd century CE. Other inscriptions note the names Bhattapalika, Gautamiputra Satakarni, Vashishthiputra Pulumavi of the Satvahanas and two of the Kshatrapas, Dakshamitra and Ushavadatta. Contemporary Epigraphical evidences in the different Buddhist Caves show that different sects flourished in different area of Deccan. Chetika or Chetiya School is mentioned at Amaravati and also in the Nasik Cave. Aparasaila School is mentioned in the Nagarjunakonda and Kanheri, Aparaseliya - Kanheri Cave Inscription (M.G. Dixit) was the first to point out the occurrence of the name of this sect in a Kanheri inscription of the 3<sup>rd</sup> Cent. CE<sup>16</sup>. This inscription mentions a cave and water cistern the gift of the nun Sapa, the daughter of the lay-worshipper Kulapiya Dhamanak the inhabitant of Dhenukakata, the female pupil of the Thera Bhadanta Bodhika, together with her sister Ratinika and other relatives, to the congregation of monks of the four quarters. <sup>17</sup>Chetika (Luders, 1130) - Nasik Cave Inscription gives information about the gift of a cave by

Mugudasa of the lay community of Chetikas and of a field in western (aparili) Kanahani to this cave for providing clothes to the ascetic by Dhamanandin son of the lay worshipper Bodhigupta.<sup>18</sup>

According to epigraphic records some Buddhist merchants from Ceylon had settled in Bhargukachha who contributed for the excavation of caves in Junnar and Nasik. In this inscription the trade link between the Gujarat coastline, Western India and South India as well as contact with Ceylon through which wealthy Buddhist merchants had patronized and served as caravanserais. Gujarat was one of the commercially active regions, Periplus and other texts indicates that trade with the Western Indian Ocean littoral regions made the ports of Gujarat more prominent.

### **Numismatics**

Numismatics provides important chronological information in the archaeological excavations. Besides, they can also provide valuable information about economy-trade, monetary policy, currency system, and also about art and culture. Considering the vital importance of coins as a source for the information about Buddhism in western India.

Before the Kshatrapas 'Bodhi' dynasty was ruling though no other evidence could be found out than their coins inscribed with the names : Sri Bodhi, Viradodhi, Odhidatta, Shivabodhi and Chandrabodhi.<sup>19</sup> 'Bodhi' indicates that the dynasty must be the follower of Buddhism.

The Western Satraps or Kshatrapas, or Kshaharatas ( 35–405 CE.) were Saka rulers of the western and central part of India (Saurashtra and Malwa :

Modern Gujarat, Maharashtra, Rajasthan and Madhya Pradesh states). Their silver coins are very important to prove that they were the followers of Buddhism.

These kshatrapas were contemporaneous of Kushanas in the North and Satavahanas in the central India. The symbols on the coins of Kshatrapas and Satavahanas show that they were strong patrons of Buddhism. The silver drachm coinage of Gujarat was mainly issued by the successors of Chastana, of the Kardamaka dynasty, the rulers of which dynasty are generally referred to as the Western Satraps. The silver coinage was introduced however by Chastana's predecessor and contemporary, the

Mahakshatrap Nahapana of the *Kshaharata* dynasty. It would seem that Nahapana was probably the last of his dynasty to rule in India. He carved an empire stretching from Gujerat to Ujjain and Nasik before suffering reverses at the hands of the Satavahanas.

His immediate predecessor was Bhumaka (fig.3.4) of whom we know nothing apart from his coins, which are of copper only and generally found in Gujerat. He is the son of Abhiraka (Aubhirakes), the earliest Kshaharata of who issued coins (fig.3.3) The coins of Abhiraka<sup>20</sup> were made of copper only and were struck in several sizes. It shows for the first time that there is a reverse punch which shows part of an 'elephant/lion capital on a pillar'. Winged Nike standing right, Greek legend around : Lion and *dharmachakra* on pedestals, Kharoshthi legend around: *Kaharatasa katarapasa jayatasa Abhirakasa*. His coins bear Buddhist symbols, such as the eight-spoked wheel (*dharmachakra*), or the lion seated on a capital, a representation of a pillar of Ashoka.

The silver Coin (fig. 3.5) of Bhumaka ( c.1<sup>st</sup> century CE ) was found from Gujarat. On the obverse: Arrow, pellet, and thunderbolt and is Inscribed in Kharosthi *Chaharasada Chatrapasa Bhumakasa*: Kshaharata Satrap Bhumaka. On the reverse: Capital of a pillar with seated lion with upraised paw, and wheel (*dharmachakra*) and is Inscribed in Brahmi : *Kshaharatasa Kshatrapasa Bhumakasa*. He issued copper coins also. (3.6) On the obverse: Arrow, pellet, and thunderbolt and inscription in Kharosthi is written-*Chaharasada Chatrapasa Bhumakasa* is written Kshaharata Satrap Bhumaka. On the reverse: Capital of a pillar with seated lion with upraised paw, and wheel (*dharmachakra*) and inscribed in

Brahmi : *Kshaharatasa Kshatrapasa Bhumakasa*.

Nahapana won a big part of the Satavahana empire in western and central India. Nahapana ruled over Malwa, Southern Gujarat, and Northern Konkan, from Broach to Sopara and the Nasik and Pune districts. Nahapana also established the silver coinage of the Kshatrapas. Nahapana also established the silver, lead, potin coinage in a style derived from Indo-Greek coinage. His silver coins bear Buddhist symbols like eight-spoked-wheel and seated lion (fig.3.6.).

Coin of the Western Kshatrapa ruler Rudrasimha I (fig. 3.7) (178 to 197 CE). On the obverse: Bust of Rudrasimha, with corrupted Greek legend and on the reverse: Three-arched hill or Chaitya, with river, crescent and sun, in Prakrit legend in Brahmi script “*Rajno Mahaksatrapasa Rudradamnaputrasa Rajna Mahaksatrapasa Rudrasihasa*” The meaning of Inscription is "King and Great Satrap Rudrasimha, son of King and Great Satrap Rudradaman".

The Bhadramukhas or Kardamaka dynasty, was established by the "Satrap" Chastana, the founder of *Shaka samvat*. His reign started in the year 78 CE. (Fig. 3.8), Coin of the Western Satrap Chastana (c. 78 CE). Obverse: Chastana and The legend is in corrupted Greek script, transliteration of the Prakrit “*Rano Kshatrapasa Castana*”: means "King and Satrap Castana". Reverse: Chaitya with moon, star and river. “*Rajno Mahakshatrapasa Ghsamotikaputrasa Casthanasa*” written in Brahmi script that means "King and Great Satrap Chastana, son of Ghsamotika".

Rudradaman I, (c. 130 CE. grandson of Chastana, took the title "Mahakshatrapa", (Fig. 3.9), Silver coin of Rudradaman I, on the Obverse: face of Rudradaman, with corrupted Greek legend and on the Reverse: symbols of Buddhism three-arched hill or Chaitya with river, crescent and sun Brahmi legend: “*Rajno Ksatrapasa Jayadamasaputrasa Rajno Mahaksatrapasa Rudradamasa*”: "King and Great Satrap Rudradaman, son of King and Satrap Jayadaman".

Rudradaman regained all the previous territories held by Nahapana, except for the southern areas of Poona and Nasik. (Fig. 3.10), Coin of Rudrasena I (200–222 CE) with the same symbols of Buddhism on the reverse.

A new Kshatrap family took control of Gujarat under Rudrasimha III. A fragment from the *Natya-darpana* mentions that the Gupta king Ramagupta, the elder brother of Chandragupta II, decided to expand his kingdom by attacking the Western Satraps in Gujarat. (Fig. 3.11), Coin of the last Western Satrap ruler Rudrasimha III (388–395).

The Western Satraps were defeated by Guptas. This brought an end to the rule of the Shakas on western India. The Kshatrapas' coinage have Greek or Pseudo-Greek legend and stylized profiles of royal busts on the obverse. The reverse of the coins depicts a thunderbolt and an arrow, and later, a chaitya or three-arched hill and river

symbol with a crescent and the sun, within a legend in Brahmi, the symbols of Buddhism. These coins are very informative, since they record the name of the King, of his father, and the date of issue, and have helped clarify the early history of western India

The Satavahanas are the first Indian rulers to issue their own coins with portraits of their rulers, starting with the king Gautamiputra Satakarni. Satavahana coins give unique indications as to their chronology, language, and even facial features (curly hair, long ears and strong lips). They issued mainly lead and copper coins using a *Prakrit* dialect and their portrait-style silver coins were usually struck over coins of the Western Kshatrapa kings. Their coins also display Buddhist symbols, such as elephants, lions, horses and chaityas (stupas), as well as the "Ujjain symbol", a cross with four circles at the end. (Fig. 3.12), Silver coin of Satavahana king Vashishthiputra Shatakarni c.160 CE. On the obverse: Bust of king and inscribed in Prakrit legend in the Brahmi script: "Siri Satakanisa Rano ... Vasithiputasa" meaning "King Vasishtiputra Sri Satakarni" On the reverse Ujjain symbol on the left, the sun, six arched chaitya symbol with river below and early Tamil legend in the Tamil Brahmi script: "Arah(s)anaku Vah(s)itti makanaku Tiru H(S)atakani ko" – which means "The ruler, Vasitti's son, Highness Satakani" – 'ko' is used here as the royal name suffix. (Fig. 3.13), Coin of Gautamiputra Yajna Satakarni (167–196 CE). Satavahana 1<sup>st</sup> century BC coin inscribed in Brahmi: "(Sataka) Nisa". Now in British Museum

### **Buddhist sites of Western India**

Rock-cut caves and brick Monasteries of western India are a treasure of marvellous sculptural, mural and architectural wealth. According to legend, these Buddhist monks were known as the *Bhikkhu* and often stayed in the *viharas* during the monsoon, which was around 4 months every year. Hence the *viharas* came to be called earlier as the rain caves or *Vassa Vasa*. According to historians, the world famous Buddhist poetic scripture and enlightening "Therigatha" consisting of religious content on Buddhism was written by these monks. In the ancient times when these caves were inhabited, the *viharas* comprised of nine smaller cells that served as dwellings for the early Buddhist monks.

The geographical distribution of the caves and monasteries shows that the coast as well as inland centres of Gujarat and Maharashtra have numerous Buddhist centres that are located on the routes of communication, near seaports and also near the natural passes. Their distribution pattern in the river valleys also indicates the wide spread communication network as well as the preferences of the location. The information of these Buddhist sites has been given below:

**The Uparkot caves**(fig. 3.14)(N 21° 31.436', E 70° 28.244) are important group of caves is located at the Uparkot ridge across an eastward slope leading to Adi - chadi Vav. Uparkot, was known as 'Giridurga' is an ancient citadel in the north-east of the town. These Buddhist caves are important both on account of their plan and the decorative motives and sculpture. These caves are known as 'two-storied hall'. It consists of a water tank. In these caves certain religious symbols, identified as Svastika, Nandipada, Kalash and Mina-yugala. Observing the ornamentation on pillars the date of its excavation seems to extend c.100 CE to 700 CE.

**Bava-Pyara-Matha**(fig. 3.15) is another group of Buddhist caves in Junagadh town. The caves are excavated in three in three rows. Various Buddhist symbols have been carved on the doors of these cells. One inscription of Kshatrapa Jaydaman have been found. This is inscribed on an isolated stone. But the expressions 'Kevalagyana Sampraptanama' are of Jaina belief. it may be assumed that these caves are used by Jaina sect for some time and reoccupied by the Buddhists. These caves belong to c. 1<sup>st</sup> century BCE to 3<sup>rd</sup> century C.E.

**Khapra-Kodia**(fig. 3.16) caves are known as *Khengara-Mahela* or *Khapra-Kodia no Mahela*. The oldest and the most simply designed without any image and ornamentation of all cave groups in Gujarat, Khapara Kodia Cave lies close to the site of an ancient Sudarshan Lake. Though the lake could not be traced but its proximity to Khapara Kodia speaks a lot about the thought of creators of this cave. Khapara Kodia cave comprises chambers that are divided into east-west longitudinal ridge. This cave is particularly famous for its 'L'-shaped wing and rectangular western wing where the monks used to take shelter during monsoons. The area of the caves is measured approximately 250 feet long and 80 feet broad. There is a well in the courtyard on western side of the caves. On the eastern side there are four wells with pillars on each side. Said to be the oldest monastic settlement in this area, it is

believed that these caves were carved out of living rock at the time of Emperor Ashoka. After they were used for many years, they were abandoned as water seeped into the living quarters due to cracks on the ceiling. As a result they became unusable. A major part of the cave was damaged due to quarrying. Khapra Kodia Caves date back to the 3<sup>rd</sup> and 4<sup>th</sup> century CE. This inference is drawn on the basis of short cursive letters in '*Shankhlipi*' and scribbles found on the walls of the caves.

**Khambhalida**(fig.3.17) Caves are located in Rajkot district of the Indian state of Gujarat near Gondal. These caves are the only specimen of decorated Chaitya in Gujarat. The group has three caves, the central one being a 'chaitya' with a worn out stupa. The chaitya gate is flanked by two large sculptures of the Bodhisattva Padmapani and Vajrapani on right and left respectively. The caves were scooped out in c. 200 BCE to 4<sup>th</sup> -5<sup>th</sup> century C.E. in the limestone rock. The caves are facing a severe threat of erosion due to percolation of water from the ground above it. The ceiling also has withered with layers of rock having separated and collapsed. The columns too have been eroded reduced in size.

**Talaja**(fig.3.18) is located in the south- east of Saurashtra peninsula at the confluence of the Sarita and the Shatrunjaya rivers, at a distance of approximately 32 kilometers from Palitana, the most important religious town for Jainism. At the same time, Talaja Hills are known to be of religious importance not only for Jainism, but also for Buddhism and Hinduism. The Talaja Hill is round 320 feet high and houses 36 ancient Buddhist caves that run into the rocks. The place of historical importance in the caves is the *Ebhala Mandapa* a large *vihara* which is a large hall with four pillars. These pillars have an impressive octagonal shape. There are more than 20 cisterns around these caves.

**Kadia Dungar**(fig.3.20) caves near Bharuch, were discovered by A.V. Pandya. It is located in Jagadia taluka, 6 km south of the Ankleswar–Netrang road and a km southwest of Jhajapor on the Jagadia-Netrang branch of the Western Railway. Shri A.V. Pandya noted "A group of monastic caves hollowed into soft trachytic rock of a small hillock locally known as Kadia-Dungar. Carving were noted and studied by Shri Nanavati, who identified the caves as Buddhist in character. Excavations were carried out and confirmed the Buddhist character of the caves. An epigraphical study was carried out at the caves. The inscription was of the time of Viradman. According to

the inscription the cave was excavated for the good of all human beings and animals. According to the cave decorations and inscriptions the caves could be dated to the 3<sup>rd</sup> or 4<sup>th</sup> century. CE. This place may have been inhabited since a long time as a silver coin of Menander, the Indo Greek ruler was found from Zazpore village near Kadia Dungar and reported.

The **Dhank or Dhangiri** (fig. 3.21)caves are located in Rajkot district of Gujarat 30 kilometre from Junagadh at a location called Dhank. They were chiselled out of a calcareous sandstone outcropping during Kshatrapa's regime. The caves are influenced by Buddhist and Jain cultures. The Buddhist cave include figures of Bodhisattva and the Jain cave includes figures of Adinath, Shantinath and Parshva. These caves were carved in the 7<sup>th</sup> century CE and have a plain style of carving. This is one of the earliest rock cut cave of modern Gujarat state. It is said that there was a temple of Mancesvari devi, now converted into a Shiva temple. Mancesvari is corrupt name of the Buddhist deity Manjusri.<sup>21</sup>

**Sana Caves** (fig.3.22) are located in Amreli district of the Indian state of Gujarat. The rock cut carving includes 62 caves spread over the hill consisting stupas, chaityas, pillars and benches. The halls of few caves are dome-shaped and pillared. According to historians, the construction of caves had started by the 2<sup>nd</sup> century BC in Western India. The Sana Caves located in nearby Una in the Junagadh district also have pillars made of scorched stone. The

**Siyot caves** (fig.3.23) are believed to belong to the first century CE. These consist of an east facing Sanctum and an Ambulatory. Siyot caves can be found in Lakhpat, Kutch. They are believed to be formed during the first century CE. The folklores also suggest that Siyot caves were among the 80 monastic sites that was reported by the Chinese travelers at the mouth of the Indus river. These caves are an important site to visit for those interested in inscriptions and architecture of the ancient time.

**Ajanta and Ellora** (fig.3.24) are the pride of Maharashtra. Many Buddhist cave created by the Vakatakas in a remote ravine near the ancient town of Ajanta that form a devotional complex which ranks one of the world's most startling achievements. These caves are far more elaborate than earlier 2<sup>nd</sup> B.C. caves (9,10,12,13 &15A) at Ajanta complex. All these later monuments are the result of dramatic burst of pious

activity early in the reign of Vakataka emperor, Harisena. The rock-cut caves of both these sites illustrate the degree of skill and artistry that Indian craftsmen had achieved several hundred years ago. Ajanta dates from 100 B.C. The village of Ajanta is in the Sahyadrihills, about 99 kilometres From Aurangabad; a few miles away in a mammoth horseshoe-formed rock, are 30 caves overlooking a gorge, each forming a room in the hill and some with inner rooms. All these have been carved out of solid rock with little more than a hammer and chisel and the faith and inspiration of Buddhism. Here, for the Buddhist monks, the artisans excavated Chaityas (chapels) for prayer and Viharas (monasteries) where they lived and taught. Many of the caves have the most exquisite detailed carvings on the walls, pillars and entrances as well as magnificent wall paintings.

These caves were discovered early in the 19<sup>th</sup> century quite by chance by a party of British Officers on manoeuvres. Today the paintings and sculptures on Buddha's life, belonging to the more mellow and ritualistic Mahayana Buddhism period, are world famous. Ajanta has formed an epicentre of interest for those who appreciate and are eager to know more about Indian history and art. **Ajanta** is famous for both of its architectural design as also the paintings on the cave-walls. Of the 29 caves in all cave number 16 contained paintings which have survived. Though the Ajanta is as old as 1st century CE, most of the specimens belong to the Gupta Age. In the paintings decorative designs have been executed with masterly skill. Royal patronage made Ajanta possible. Professional artists carried out much of the work and each contributed his own individual skill and devotion to this monumental work. It is a protected monument under the Archaeological Survey of India and has been listed in the World Heritage list of monuments. The 30 caves of Ajanta were created over a span of some 600 years.

In their range of time and treatments they provide a panorama of life in ancient India and are a source of all kinds of information about life style such as hair styles, ornaments, textiles, musical instruments, details of architecture, customs etc. **Ellora** (fig. 3.25) were excavated out of the vertical face of an escarpment, are 26 km north of Aurangabad. Extending in a linear arrangement, the 34 caves contain Buddhist Chaityas or halls of worship, and Viharas, or monasteries, Hindu and Jain temples.

Spanning a period of about 600 years between the 5<sup>th</sup> and 11<sup>th</sup> century CE, the earliest excavation here is of the Dhumar Lena (Cave 29). The most imposing excavation is, without doubt, that of the magnificent Kailasa Temple (Cave 16) which is the largest monolithic structure in the world. Interestingly, Ellora, unlike the site of Ajanta, was never 'rediscovered'. Known as Verul in ancient times, it has continuously attracted pilgrims through the centuries to the present day.

Buddhist Caves belong to 5<sup>th</sup> century to 7<sup>th</sup> century CE. Beginning from the southern end of the site from caves 1 to 12. In the middle from cave number 13 to 29 are Hindu Caves and were excavated in 8<sup>th</sup> century to 10<sup>th</sup> century CE. Cave number 30 to 34 at the northern end of the site belong to Jain sect and were carved out in 9<sup>th</sup> century to 11<sup>th</sup> century CE.

**Kanheri Caves, are in Borivali, Mumbai,** (fig.3.26) known for their simplicity which is devoid of any extraordinary artistic skills. The Kanheri caves served the purpose of Buddhist centers of education, where the religious men used to deliver lectures on the religious texts and basic moral values that one should follow. Apart from the Buddhist Viharas, the Kanheri Caves also has few Chaityas with rock cut Stupas. Historians and Archaeologists believe that those Stupas were meant for group worship. The monks maintained a very strict and disciplined life in those caves. They led a very simple life which they believed would help them to attain salvation. Kanheri was one of the significant place of literary activities. With so many Buddhists Viharas, the Kanheri Caves became one of the important centers of Buddhists education. The Kanheri caves are spread over a wide area. Each cave served as the room of a single monk which had a stone podium that was probably used as a bed. There is also a huge hall which houses the 'Dagoba', a Buddhist Image. The Hall was used as a place for mass religious meetings or for group worship. The Kanheri Caves show the predominance of Buddhism in this part of western India during the ancient times. Apart from enlightening us on the historical and spiritual nature of Buddhism, the Kanheri Caves are also a delight for those who want to be close to nature.

**Karad** caves or **Agashiv** buddha caves are located at a town 'Karad' in Satara District of Maharashtra 17°15'13"N 74°9'25". There are three groups of caves located about 5-7 km southward of the town. These three groups are Jakhinwadi, Agashiv and Chachegaon group. There are about 65 caves in these three groups. Karad has been

assuming importance centuries after centuries on account of several unique features and specialties. There are rock cut caves at “kuda’ near “Alibaug’. At’ Kuda’ Karad has since been referred to as ‘Karhakad’. The oldest available remains in the precincts of Karad are the Buddhist rock cut caves at “Agashiva’. These rock cut caves belong to Hinayana sect.

**Kuda, Mahad and Shelarwadi :** These caves mark the culmination of the development of Late Hinayana chaitya architecture. The **Shelarwadi** caves are located on the Mumbai-Pune highway about 32 kilometre northwest to Pune. There is only one *chaitya* in the group of 11 caves. There is an inscription on the back wall which records that it is gifted by Budha and Sagha. The dating of these caves can be decided by its plan. Thus these caves represent to late Hinayana caves.

**Kuda** may have served as a port in the Satavahana period. This place was the Headquarters of a *Mahabaja* who probably was the feudatory of Satavahanas. There are 26 excavations of finished and unfinished caves. Though these caves belong to early Hinayana art yet the presence of Mahayana elements is also seen as the images of Buddha have been carved in caves no. VI. The images have been carved in c 6<sup>th</sup> century CE. Kuda caves are embroidered with epigraphs inscribed beautifully. It is confusing to decide its date observing its lay-out plan, mahayana element i.e. images. Thus we can date them c. 2<sup>nd</sup> century BCE to 4<sup>th</sup> century CE.

**Mahad** caves are important caves as they give the evidence of the plaster and painting remains. Couple of these unknown caves are in Mahad and Known as ‘**Pale Buddhist Caves**’ or ‘**Pandav Leni**’ or ‘**Gandharpale Caves**’ and ‘**Shivthar Ghal**’. These Gandharpale Caves are situated right on Mumbai Goa Highway, and can be easily spotted from the road while driving on Goa - Mumbai route. These are a group of 30 Buddhist caves. During monsoon and winter the sight becomes very scenic and invigorating - luring one to stop by and have a look to them. Cave 1 has a Verandah in front, which is 53 feet long and 8 feet wide. Shrine has sculpture images of Buddha, with wheel and deer beneath. Cave 8 has a high dogoba. Cave 15 has a dogoba and there are seated Buddha with attendants in cave no. 21. The inscription on the wall of this cave describes donations by bankers: ‘A farm was gifted to Sangha’

**Bedsa Caves** (fig.3.27) which is also popularly known as Bedsa Caves is a 2300 year old Buddhist monument and is considered to be one of the oldest caves in the state of Maharashtra and is located in the Maval taluk of Pune District. These caves are located 40 km from Pune to the Bedse Village. These ancient caves were built 2300 years ago by the Mauryan Emperor Ashoka. The history of the Bedse caves dates back to the 1<sup>st</sup> century BC. It primarily constitutes two caves that are facing eastwards along with numerous rock-cut beds, these beds are called the 'viharas'.

Of the 2 caves, 'Chaitya' is the main cave. It served as a prayer hall for the Buddhist monks and has an absolutely stunning Stupa inside it. Both the caves, the Viharas and the Chaitya, exhibit astounding and breath-taking stone carvings and architecture. There are five columns designed with simple jewels. There are numerous ancient inscriptions in the caves left by their benefactors. The cave entrance is constructed using two pillars and two columns, each one of these columns are beautified and sculpted with humans and deities with animals like the bull, the horse or the elephant.

The Chaitya is a very aesthetically constructed cave and a beauty in itself. The Stupa inside the chaitya is so exquisite and beautiful that it almost touches the ceiling, the light of the sun at all times of the day falls and perfectly reaches and highlights the Stupa which is circular and is shaped like a dome in Chaitya.

Apart from the two caves, there are a lot of minor caves with an additional cave that is primarily meant for meditation. The entire area is cooled naturally by the spring-water tanks that are placed below the caves give a cooling effect. It is also said these caves were used by travelers to store some of their wares.

**Bhaja Caves and Karla caves** (fig.3.28) is one to the important Buddhist centres of Hinayana faith in Maharashtra. The group consists of 22 excavations and located on a hill near Bhaja village, Maval Taluka in district Pune. The importance of Bhaja is further enhanced by the presence of two more monastic complexes namely Bedsa located on the south face of the same hill in which Bhaja is situated.

**Karla**, (fig.3.29) directly opposite north of Bhaja nearly 5 Km from the latter. All the caves are belonging to the Hinayana phase and are datable from 3rd century BC to 2<sup>nd</sup> century CE. However the group was under occupation up to 5<sup>th</sup> -6<sup>th</sup> century CE as attested from some of the painted Buddha images in the *chaityagrha*. They are

excavated on a scrap of the hill at a height of 120 m from above the surrounding plains and all faces west. The river Indrayani is located near by and waters the valley. The donor inscriptions noticed here do not attribute to any particular ruling family or dynasty. However an inscription datable to 2<sup>nd</sup> century CE as found on the back wall of a cistern records the donation of *Maharathi Kosikiputa Vihnudata*, can be attributed to the caves. Another two inscriptions inscribed on the wooden beam itself below the vault are short and dedicatory in nature and datable to 2<sup>nd</sup> century BC. The survival of this original inscription on the wooden beams indicated that they have survived for the past 2200 years. The excavations here consist of *chaityagrhas*, *viharas* and *podhis*.

The **Aurangabad caves** (fig. 3.30) are 12 artificial rock-cut Buddhist shrines located on a hill running roughly east to west, nearly 2 km north from Bibi Ka Maqbara in Aurangabad, Maharashtra. The first reference of Aurangabad Caves is cited in the big Chaitya of Kanheri. The Aurangabad Caves were dug out of comparatively soft basalt rock during the 6th and 7<sup>th</sup> century. Caves are divided into three separate groups depending on their location. Sculptural carvings of Aurangabad Caves are the highest achievements of Indian classical art and can be compared to the best paintings of Ajanta. Caves I and III of Aurangabad and last caves of Ajanta co-existed as is apparent from striking parallels which we come across while examining both the sites. Again at Aurangabad after a careful study of both caves I and III, the conclusion the Historians have come to is that cave III was earlier to cave I. In Cave III the artist seems to have decorated with surprisingly neat and organized designs of fretwork, scrolls, panel of couples, tassels, flowers, geometrical designs, and highest point of perfection and consummation."

The caves were historically associated with the Mahāsāṃghika sect of Buddhism and later with Hinduism, which had great popularity in this region of India, as well as wealthy patronage. The caves house a Buddhist monastery dating back to the 2<sup>nd</sup> century BC. The monastery was once home to two 15 meter grand pillars. Now only one of these remains, and the remaining space is occupied by a temple dedicated to the goddess Ekveera, who is worshipped most notably by the Koli community of Mumbai.

**Pandu-lena caves**, (fig. 3.31) is the group of twenty-four caves (Lat. 20°, Long. 73°45') cut in a long line on the north face of the hill, called Trirashmi which is 8 kilometre from Nasik. The main interest of the group lies not only in its bearing a number of inscriptions of great historical significance belonging to the reign of Satavahanas and Kshahratas or Kshatrapas on its walls, but also in its representation of a brilliant phase in the rock-cut architecture of the second century C.E. There are altogether twenty-four excavations though many of these are less important and small. Beginning at the west end they may conveniently be numbered eastward. Most of the caves were excavated by Hinayana sect, devoid of images or any representation of Buddha as an object of worship. The interior of the caves is mostly starkly plane contrary to the heavily ornamented exterior.

**Lenyadri Group of Caves, Junnar** (19°10' N; 73°53' E), Taluka Junnar, district Pune is located at a distance of 96 km from Pune on the way to Nasik and on the southern bank of river Kukdi. The location of Junnar is also ideal, for, it is in the transitional zone between the Sahyadris and the broad plains to the east. It is encircled by a series of hills, on all sides, namely Sivane and Tulja hills on the west; the Sulaiman on the north and east; and Manmodi on the south. It is also not far from Naneghat, a vital pass in the Western Ghats which connects the sea ports of Sopara, Kalyan and Thana with the cities and towns of the mainland like Nasik, Paithan, Ter, etc.

Naneghat has yielded many label inscriptions and low relief sculptures of the members of Satavahana dynasty like Simuka, the founder of the Satavahana dynasty; Sri Satakarni, his wife Nayanika; her father Tranayakira and her sons Hakusri and Satavahana. There are various identifications of this place as an ancient city mentioned in contemporary accounts. Junnar has the largest number of excavations numbering over 200 independent excavations and spread over the four hills. All the excavations belong to the Hinayana phase and are datable from later half of 3rd century BC to late 3rd century C.E. The presence of largest number of rock cut excavations, a large number of inscriptions enabling a paleographical study makes Junnar a prominent site for the study of rock cut architecture. Here there are 24 inscriptions, which provide useful paleographical data for the relative dating of the caves. The donors include members of the royal family as well as commoners, which

also includes Yavanas (Greeks). The name of a minister of Maharathi Nahapana (c. E.C.119-124) is mentioned in one particular inscription from the Manmodi group of caves. Junnar group of caves are further classified into various sub-groups depending upon the location of these excavations. They are:

- (a) **Tuljalena** located on the Tuljabai hill, 5 km west of Junnar. This is the smallest group here at Junnar with 11 caves datable from circa 1st century B.C. to 1st century A.D. These caves are situated together in a row and face roughly east-north east.
- (b) **Manmodi group of caves** located on the Manmodi hill situated to the south-southwest of the town. The monastic complex was known as Gidha-vihara (*Gridhra-vihara*) and the hill as Manamukuda in ancient inscriptions. The cave group consists of nearly 40 individual excavations excluding the cisterns. They are located in three distinct groups known as:
  - i. **Bhimasankar group**, southeast of Manmodi hill, in which one cave has the donor inscription of Ayama, the minister of King Nahapana dated in the year 46 (CE 124). The façade of the cave is called 'the blind Arch'<sup>22</sup>
  - ii. **Amba-Ambika group**, to the north of Bhimasankar, known such due to the carving of figures of Tirthankaras and Ambika, the latter Sasanadevi of 23<sup>rd</sup> Jaina Tirthankara, Neminatha.
  - iii. **Bhutalinga group**, nearly 200 m west of the Amba-Ambalika group. This is a traditional apsidal chaitya.<sup>23</sup>
- (c) **Sivaneri group** of caves located to the southwest of the town, in five separate groups at varying heights of the steep Sivaneri hill, the birth place of Chhatrapati Sivaji. There are nearly 50 caves in this group, a majority of them small and plain.
- (d) **Lenyadri or Ganesh lena group** is the main group and located 4 km north of Junnar across the river Kukdi. The hill is variously known as Sulaiman Pahar and Ganesh Pahar, the latter due to the location of a Ganesha shrine, the latter due to the location of a Ganesha shrine in one of the caves, which is a later addition. The *sthalapurana* calls it as Lenyadri and an ancient inscription gives the name of this hill as Kapichita (Kapichitta). There are nearly 40 caves in this group of which the main group of 30 caves are located in a line and stretch from east to west, all facing south and overlooking the valley of Kukdi river. The caves are numbered from east to west and among them Cave 6 and 14 are

chaityagrhas and the remaining are *viharas* (monasteries) of which Cave 7 is the largest and also houses the image of Ganesha. The remaining monasteries are small in size which has two or three cells, in some cases with a front verandah. They range in date from 1<sup>st</sup> century to 3<sup>rd</sup> century CE. **Pitalkhora** (20°15' N; 75°15' E) (fig.3.32) or “Brazen Glen” is located at a distance of nearly 25 km west of Kannad, a tehsil headquarters in Aurangabad district and nearly 40 km west of Ellora caves. On the Aurangabad – Chalisgaon road, one has to take a diversion at Kalimath and travel nearly 4 km to reach the caves. The caves are located in a valley below and one has to ascend the steep steps to reach down. Pitalkhora<sup>24</sup> consisting of 14 Buddhist

Caves forms one of the earliest centres of the rock-cut architecture. They are cut in a variety of basalt rock which weathers faster in contrast to other parts in Maharashtra. Out of 14, 4 are *chaityagrihas*, one housing votive *stupas*, one apsidal and single cell (5A), and the rest are *viharas*. All the caves belong to the Hinayana period but the painting executed in the caves are of Mahayana period. The caves are in two groups; the first group consists of 10 caves and second consists of 4 caves. The Chaitya and Monastery Caves in this group have traces of very beautiful paintings of which some are surviving in the former. It is believed that Pitalkhora can be identified with ‘Petrigala’ of Ptolemy’s and ‘Pitangalya’ of ‘Mahamayuri’, a Buddhist chronicle. The inscriptions found here dates from c. 250 B.C. to 3<sup>rd</sup> – 4<sup>th</sup> century CE. Two of the records mention ‘Pathitana’ (Pratishtana, the capital of Imperial Satavahanas, modern Paithan) and one mentions ‘Dhanyakataka’ modern Dharanikota in Guntur district, Andhra Pradesh. The Pitalkhora Caves, in the Satamala range of the Western Ghats of Maharashtra, India, are an early Buddhist site consisting of 14 rock-cut cave monuments which date back to the third century BC, making them one of the earliest examples of rock-cut architecture in India. The cliff has fallen away dramatically since antiquity, and most of the carvings that existed on the face of the cliff fell with it.

Shri M.H. Raval of the Gujarat State Archaeological Department has prepared a list of Buddhist viharas, stupas and chaityas discovered in Guajrat so far. Ghumli in Jamnagar, Deva gadh near Radhanpur, Osan Hill near Patan Vav, Shamlaji near Bhiloda are the discovered viharas. In Sabarkantha district, taluka Modasa at Varthu a

chaitya is discovered. Stupas have been discovered at Lakhamedi and Hadmatia in Junahadh and Maya Mound Patan Vav.

All of these monuments (and many more) were actually built during the reign of Sunga, Satavahana, Kshtrapa, Vakataka, Guptas etc. There may not be great buddhist philosophers in their court, but it doesn't indicate in any way that they didn't support Buddhism, especially when the testimony of these monuments is taken into consideration. After all these monuments were built to provide shelters to the Buddhist monks and philosophers. Infact Mahayana school of Buddhism emerged during the same time period. Various sutras were composed during the same time period. The conventional iconography of Mahayana Buddhism also came into existance during the same time period. Nagarjuna and many other philosophers of different Mahayana schools belonged to the same time period (Nagarjuna was most probably from the south India). All these hardly gives any indication of the declining religion. Rather it suggests the condition where the Buddhism was expanding and flourishing. Polished Ware in Brahmi, written in the 2<sup>nd</sup> and 3<sup>rd</sup> century style have been found.

Besides monastries and stupas of rock-cut caves, several brick monasteries and stupas have been recovered in western India. Major sites have been unearthed in Gujarat and Maharashtra. Devnimori, Vadnagar, Boriya stupa, Intwa, Sopara, Pauni, Bhon, Ter, Adam Navdatoli Maheshwar, Mansar etc are Buddhist brick settlements of western India.

### **Brick-Built Buddhist Monuments**

**Dev Ni Mori** (73° 26'N 23° 39'E) is situated to the south of Shamlaji at a distance of about 2 kilometres in the Bhiloda taluka of Sabarkantha district. The Maharaja Sayajirao University of Baroda has uncovered the remains of a Buddhist Monastery which belonged to the 3rd to 7th century CE. This is an important development in the history which tell that Buddhism was not confined to a few places in India rather was a thriving religion in the past connecting many regions.

The excavations have highlighted the presence of a monastery and at least five *stupas*, one *chaitya* and two *viharas* which are worshipping centres for Buddhists. The findings also throw light on the fact that both Christianity and Buddhism co-existed.

The stupa is unique because it has an encrypted chest containing relics of Buddha. It is said that these relics are of Dasabala which is another name of Lord Buddha.<sup>25</sup> The inscriptions on the box suggest that they were body remnants of Buddha. In the stupa nine Buddha images have been found inside.

B. Subbarao, R.N. Mehta and S. N. Chaudhary excavated **Devni Mori** (fig.5.1) a Buddhist Monastery with the remnants of a large stupa and a few viharas. It is situated to the east of the gorge through which Meshwo river, a tributary of Sabarmati river enters the north Gujarat. The most important brick structure is a stupa, though very much damaged contained the valuable relics of Buddha in an inscribed casket. Many sculptural antiquities representing the Gupta and Gandhar tradition of art have been found from Shamlaji. Shamlaji is a small fortified town of the Kshatrapa period and Devni Mori monastery was built away from the town. I will analyze the art and architecture of the Stupa, Vihara and sculpture obtained from the site in forthcoming chapter.

**Vadnagar Buddhist Monastery**, (fig.3.33) located in the Kheralu Taluka, Mehsana District in Gujarat. In literary tradition several names of the town are referred such as Nagara, Anandpura, Chamatkarpura, Anartpura and Vriddhnagar. It has been one of the most important centers in North Gujarat. Hiuen-Tsang called it 'O-NAN-TO-PULO' (Anandpura) in his accounts.<sup>26</sup> The Inscriptions of the Maitrakas of Valabhi also support the existence of the town. Near Ghaskol gate a Buddhist complex with monasteries and stupas has been excavated. It is dated c. 1<sup>st</sup> century CE – 7<sup>th</sup> century CE. Two small votive stupas have been uncovered from the site. A red sand stone broken head of Buddha, a crescent shaped stone tray depicting the scene of a monkey offering honey to Buddha, a votive tablet with a foot impression, six pattled flowers, and sherd of inscribed Black.

**Boriya Stupa** is situated at Boria in Junagadh. a casket containing a small gold bottle was found. In this bottle three or four grams of ashes were found. It is said that these ashes are of Lord Buddha. It seems that like other stupas such as Devnimori and Pauni etc. the Stupa have been reconstructed or restored.<sup>27</sup>

**Intwa Brick Monasttry or Rudrasen Vihara** is located at the base of Girnar Hill, about 5 kilometre from the Ashoken edict Junagadh. The site is excavated by G.V.

Acharya in 1942. This vihara is almost ruin and bricks can still be seen. The most important antiquity is the baked sealing, round in shape and about one inch in diameter with the chaitya symbol. In the Stupa sites at Dhoraji (Rajkot)<sup>28</sup> and Hadmatiya<sup>29</sup> (Junagadh). At the stupa site of Patanvav an inscription in the Brahmi script dating to the Kshatrapa period, which reads 'Son of Dama .. .' was also noticed.<sup>60</sup> The site of Hadmatiya is located along the bank of river Sarasvati and the outer portion of the stupa, dated to the beginning of the Christian era, was built of well burnt bricks and the inner portion was filled with undressed stone.<sup>61</sup> centre and a Brahmi legend on the reverse as “*Maharaj Rudrasenvihare Bhikshu Samghasya*”. According to these legends the vihar can be dated to the period of Rudrasena ie. 199 to 222 CE. This seal is one of the oldest seals belonging to *Bhikkhu Samgha* found in India so far.

**Sopara** (19° 25'N; 72° 47'E) (fig.3.32) is one of the earliest excavated stupas in western india with rich findings in stone chamber possessing four caskets (fig.3.36) of copper silver cristal and gold containing gold flowers bits of potshirds (believed to be pieces of the begging bowl of Buddha), semiprecious stones, green glass, little gold leaf and silver coin of Gautamiputra Yagya Shatkarni c.174-203 C.E. The coin is considered belonging to the place while other things such as bronze and gold plaque have been brought later in c. 8<sup>th</sup> - 9<sup>th</sup> century C.E.<sup>10</sup>

**Pauni** (20° 48'N; 79° 39' E) is located on the right bank of river Wainganga in Bhandara district of Maharashtra and it is excavated in 1969-70. These excavations have unearthed the remains of one of the largest stupas (fig.3.37) of Buddhist era. These excavations have revealed that original stupa was constructed in pre Ashoka's period and was latter enlarged in Sung period. Extensive excavation in and around Pauni and there is a small earthen mound about 20' high to the South of Pauni Town outside the fort wall. Its evidence tends to prove that right from the times of Samrat Ashoka Maurya, whose regime saw the spread of Buddhism through the activities of Buddhist Missionaries and as per his edicts mentions the *Dhammamahamantras*, Vidharbha had its share of Buddhist Influence. This spread of Buddhist philosophy and its influence on public and places seems to have survived for over 500 years from c. 4<sup>th</sup> to 3<sup>rd</sup> Century B.C. to 2<sup>nd</sup> to 3<sup>rd</sup> century C.E. This Pauni establishment of Hinayana Buddhism must have played a commendable part in the transmission of Dhamma, Buddhist art and architecture, further South of Vidharbha.

The excavations at **Ter** (18° 19' N; 76° 12' E), settled along both the banks of the Terna is an historically important village in Osmanabad district lying some 32.19 km (20 miles) from the tahsils headquarters. Its antiquity can be traced as far back as the Puranas wherein it is referred to as Satyapuri and in the ancient period of our history as Tagarnagar. It has been mentioned in the Periplus of the Erythraean Sea as one of the two pre-eminent centres, the other being Pratisthana, modern Paithan in Aurangabad district. The Periplus states that all kinds of mercantile goods throughout Deccan were brought to Tagara and from there Conveyed in carts to Broach. It traded with the outside world especially Greece and Rome and some Roman coins recently discovered here lend testimony to this fact. It reached the height of its commercial prosperity during the Satavahana period. has shown signs of large Greco-Roman settlements. Greek geographer and astronomer, Ptolemy (200 AD) has referred to it as an important trading town. 'Periplus of the Erythraean Sea' (Periplus, a Latin word coming from ancient Greek, means sailing around) is a first century AD travelogue. A base of large brick stupa 26 m in diameter has been found. The stupa resembles a *chakra* on plan with *pradakshinapatha*. According to the inscription with the name of masons and a coin of Pulumavi the stupa can be dated to the first half of the second century BCE. The recovery of antiquities from Ter ranges from terracotta and kaoline figurines, Roman clay bulls beads of various shapes in carnelian, agate, lapis lazuli and shell.<sup>30</sup>

**Bhon** (20° 55' N; 76° 39' E) is situated 30 km north of Shegaon on the right bank of river Purna in Sangrampur taluka of Buldana district, Maharashtra. A burnt brick structure, with an intact brick platform all along circular in pattern at lower level unearthed at the site has been identified as the stupa structure. The recovery of valuable antiquities, huge extent, different activity area such as tile manufacturing, pottery, and terracotta bead manufacturing etc. and a large size structural remains such as stupa indicate that this site is one of the largest pre-Satavahana sites in Maharashtra as well as important regional centre, trading town.

**Mansar Stupa** (21° 24' N; 79° 17' E) is situated at Hidimba Tekadi of Mansar In Ramtek taluka of Nagpur district. On the basis of construction the stupa is dated to the late Maurya and the early Shunga period.<sup>31</sup>

**Adam** (21°00'N; 79°28'E) is located in Kuhi taluka of Nagpur district. The remains of a circular mud stupa. On the basis of the inscribed and unscripted cast coins assigned to later Satavahanas and it is dated to 1<sup>st</sup> century CE.

## PLATES



**Fig. 3.1, Junagadh, Ashokan Rock Edict**



**Fig. 3.2, Fragment, 6<sup>th</sup> Pillar Inscription, British Museum**



**Fig. 3.3, Abhiraka, copper coin early 1<sup>st</sup> century CE**



**Fig. 3.4, Bhumaka, copper coin. early 1<sup>st</sup> century CE**



**Fig. 3.5 The silver Coin of Bhumaka**



**Fig 3.6, Coin of Nahapana , now In British Museum**



**Fig. 3.7, Coin of the Western Kshatrapa ruler Rudrasimha I**



**Fig. 3.8, Coin of the Western Satrap Chastana**



**Fig.3.9, Silver coin of RudradamanI**



**Fig. 3.10, Coin of Rudrasena I**



**Fig.3.11,Coin of the last Western Satrap ruler Rudrasimha III (388–395).**



**Fig. 3.12, Silver coin of Satavahana king VashishthiputraShatakarni.160 CE.**



**Fig. 3.13, Coin of Gautamiputra YajnaSatakarni ( 167–196 CE).**



**Fig. 3.14, Uparkot caves, Junagadh.**



**Fig .3.15, Bawapara caves, Junagadh.**



**Fig. 3.16, KhaparaKodia caves Junagadh.**



**Fig. 3.17, Khambalida caves**



**Fig. 3.18, Talaja caves, Bhavnagar**



**Fig. 3.19, KadiaDungar, Gujarat.**



**Fig. 3.20, Dhank caves, Gujarat.**



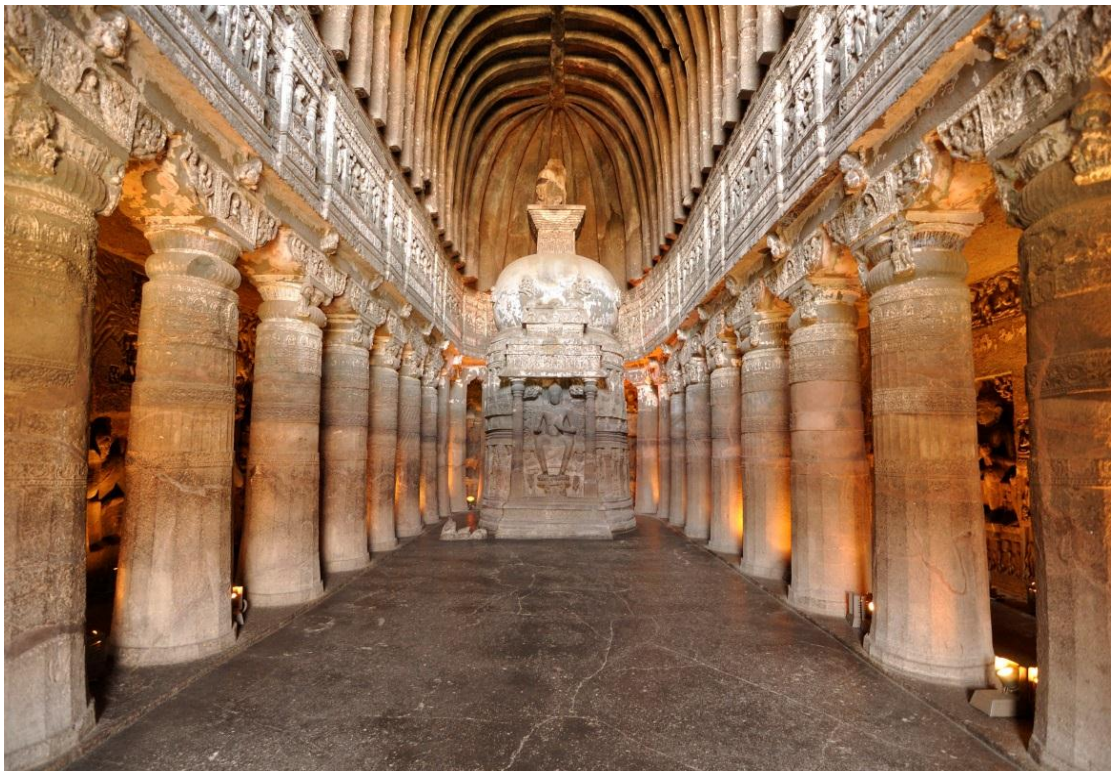
**Fig. 3.21, Sana caves**



**Fig.3.22, Siyot caves, Kutch**



**Fig. 3.23, Siyot caves**



**Fig. 3.24, Ajanta caves**



**Fig. 3.25, Ellora caves**



**Fig. 3.26, Kanheri caves, Mumbai**



**Fig.3.27, Bedsa caves. Pune**



**Fig. 3.28, Bhaja caves, Pune**



**Fig. 3.29, Karla caves,**



**Fig. 3.30, Aurangabad caves**



**Fig. 3.31, Pandav Leni, Nashik**



**Fig. 3.32, Pitalkhora caves, Aurangabad**



**Fig. 3.33, Excavated Buddhist Monastery, Vadnagar (Gujarat)**



**Fig. 3.34, The site of Sopara at Thane (Mahatrashttra)**



**Fig. 3.35, Bronze Buddha, Bhuj**



**Fig. 3.36, Relic Caskets found from Sopara**



**Fig. 3.37, Pieces of railing of Pauni stupa 2<sup>nd</sup> -1<sup>st</sup> century BC. ( Maharashtra)**



**Fig.3.38, Terracota, Vadnagar, Gujarat.**



**Fig. 3.39. Casket with relics of Buddha from Devnimori, Gujarat.**

Cambridge History of India ,Vol.I, pp.605-607; History of Bengali Language (1924)pp.72,73: Suniti Kumar Chatterjee (Historical and Cultural Chronology of Gujarat by M.R. Majumdar

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2. Reference noted by Jain Sandesara in Jain Agama Sahityaman Gujarat, 1952.
3. Mallasekra G.P. Dictionary of Pali Proper Names, Vol. I and II, 1974.
4. Mallasekra G.P. Dictionary of Pali Proper Names, Vol. II, p.819-820, 1974.
5. Moray M.S. History of Buddhism In Gujarat, p.19
6. Purna became famous. A group of merchants in danger of shipwreck called on him for help, and he appeared and stilled the storm. On their return the merchants built a Buddhist temple in Sopara. Purna asked Buddha to honour the temple with his presence. He came, with his chief disciples, flying through the air. On his way, apparently near Sopara, he rested at several places. At one of these places live '500' nuns whom Buddha visited and converted. In answer to their prayer he gave them some of his hair and his nails, and they built a mound or *stupa* over them. The spirit of the Jetvan wood who had come with Buddha from Benares, plants a branch of the *vakul* or *Mimusops elengi* tree in the yard near the *stupa*, and the *stupa* was worshipped, under the name of the *Vakul stupa*. This second name is interesting as it resemble to the *Vakul* or *Brahma Tekri*, a holy hill about a mile to the south of Sopara, which is covered with tombs and has several Pali inscriptions of about the second century before Christ.
7. Dictionary of Pali Proper Names, II, p. 281-282, Daruchiriya came to Shurparaka because of his ship wrecked. Buddha asked the monks to make stupa on Daruchiriya's remains and declared that Bahiya Daruchiriya was the foremost among those who comprehended the Truth.
8. Samantapasadika, Vol. I, 883, Vimalasara Thera, Colombo, 1929. There is a reference of Barukachha that there was a monk who was guilty of a *parajika* offence ie, a grave transgression of the rules set for the Buddhist monks which causes expulsion from the order. Upali, the authority on the *Vinaya* was contemporary of Buddha, declared him blameless.

9. Jataka No. 463, A king named Bharu reigned in the kingdom of Bharu. There was a seaport town named Bharukaccha, At that time the Bodhisatta was born into the family of a master mariner there. His name Suppāraka-kumāra. He was wise and full of intelligence; with him aboard, no ship came ever to harm. He was injured by the salt water and both his eyes lost their sight. of the After which, The king appointed him to the office of valuer and assessor. From that time he assessed the worth of valuable elephants, valuable horses, choice pearls and gems. An elephant was brought before him. The man passed his hand over the elephant's body, and said, "This elephant is not fit to be the elephant of state. They questioned those who had brought the elephant; and they replied that the wise man spoke the truth. When the king heard of this, he was pleased, and ordered eight pieces of money to be given him. On another day, a horse , a chariot, a precious rug of great price, which the king sent to the man as before. He condemned all these things for various reasons. They examined and found all reasons to be correct, and then told the king. Pleased was the king, and ordered eight pieces to be given him again. Now the man thought, "Only eight pieces of money, with such marvels as these to see! This is a barber's gift; this king must be a barber's brat. Why should he serve such a king? he will return to my own home." So back he went to the seaport of Bharukaccha, and there he lived. There are other stories related to Supparaka.
10. Jataka No.360, Hisrtory of Buddhism in Gujarat, Moray, p.23, A king named Tamba reigned in Benares, and his queen-consort named Sussondī was a woman of surpassing beauty. At that time the Bodhisatta came to life as a young Garuḍa. After the story Buddha declared the Truths and identified the Birth:—At the conclusion of the Truths the worldly-minded Brother attained fruition of the First Path:—"At that time Ānanda was the king of Benares, and I myself was the Garuda king."
11. Virji K., Ancient History of Saurashtra,p.221, Bombay 1952.
12. Samuel Bael Si-yu-ki, Buddhist Records of Western World, p. 255-259
13. Der Pali Kanon des Thwravada Buddhism in Deutsch : "The people of Maharashtra were a warlike nation.The soil is rich and fertile. The climate is

hot ; the disposition of the people honest and simple. The king, in consequence of possessing such men and elephants, treats his neighbours with contempt. He is of the Kshatriya caste and his name is Pulkeshin."

14. Buddhist Record of the Western World, Book XI, Samuel Bael, p, 259-260: In its monasteries at least 1000 priests lived and they practiced the Little Vehicle (Hinayana) of the Sammatiya school. For Su-la-ch'a (Saurashtra) he wrote that its population is dense and families are rich. There were some 50 *samgharamas* and 3000 priest. They belonged to The Great Vehicle or Sthavira school of Buddhism.
15. The inscriptions are transliterated, edited and translated by Princep, Wilson, Burgess and Buhler and published in *Corpus Inscriptionum Indicarum* Vol.I edited by A. Cunningham in 1887.
16. (Luders, 1020), and Dixit. M.G., Indian Historical Quarterly, XVIII, 1942, p. 60.
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