



## EDUCATIONAL AND CULTURAL CENTERS OF GULBARGA REGION DURING THE PERIOD OF CHALUKYAS OF KALYANA

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### ABSTRACT :

From the historical point of view the region of Gulbarga district is important as it was the center of the activities of the two powerful kingdoms of the Deccan after the fall of the Chalukyas of Badami. Manyakheta or Malkhed, the capital city of Rastrakutas, and Kalyana or Basavakalyan, the capital of Chalukyas of Kalyana, are situated in this region. These two dynasties played an important part both in political, educational and culture. The region has many ancient centers of education.



**KEYWORDS :** political, educational and culture , society.

### INTRODUCTION

Education was under the patronization of the society, without any interference by the State. The education was decentralized and educational institutions were mainly set up in the villages in the natural surroundings. The *Agraharas* acted as the centers of education in the rural areas and the *Brahmapuris* acted the same in the urban places. Though the State had no authority in the matter of educational curriculum and the subjects taught in the schools, but liberally patronized the same. The kings, the Nobles and the Merchants and the individuals equally took interest in the educational activities and patronized in many ways by donating land grants providing money and the other provision to the institutions. These educational institutions acted as the nucleus of the society, and took active part in the progress of the society. The Technical and the vocational education was imparted in the houses of hereditary skilled artisans. They had their own trade guilds and achieved perfection in it.

The education was imparted in the temples, *Mathas*, *Agraharas*, *Brahmapuris* and the *Ghatikasthanas*. Amongst them some had the facilities for primary education and many were the centres of higher learning.

Generally the '*Mathas*' had schools to impart education to the students. The primary education was called 'BalaShiksha'. The following information is helpful to know about some of the schools from the region under study.

- The village Hunasigi of Shorapur taluka had an educational institution. An inscription from this place dated 1033 CE. belonged to the time of Jagdekamalla II mentions a '*Vidya Sutra*' situated near the '*Sahasralingadeva*' temple<sup>1</sup>.
- The village Nippani in Chitapur taluka, Gulbarga district had an educational institution. An inscription dated 1053 CE. mentions a '*Saraswati Mantapa*' for the purpose of the preceptor and the '*Vidyathis*'. This *Mantapa* was built by Durga Simha, the '*Alande Vedanga*' of the Queen Somala Devi, the ruler of Aland 1000<sup>2</sup>. It appears that 'Suppani' or Nippani was an educational centre of

good size. Three hundred matter of land and the two gardens were given for the maintenance of the school.

- The Kembhavi inscription of 1054 CE. mentions of school attached to the *Matha*. It is interesting to note that there was a special arrangement for the study of '*Saiva Sastras*' and a grant were made for this purpose. The students and the teachers had feeding provision from the *Matha*<sup>3</sup>.
- During the time of Vikramaditya VI, Aland (Gulbarga district) had an educational institution attached to the temple of '*SwayambhuSomanatha Deva*'. Which was also a residential school. It seems that this school had provision for the study of Kannada language at the primary stage. The feeding arrangement for the students was also there<sup>4</sup>.

An inscription dated May 11<sup>th</sup> 1119 CE. mentions about '*SadyojataPandita Deva*' of Bankur as the head of an educational institution at PethSirur, in ChitapurTaluk. It was a residential school with feeding facilities. RevanayyaDandaNayaka made several land grants for the upkeep of the school<sup>5</sup>.

#### *The Mathas*

Several '*Mathas*' attached to the temples performed valuable services towards the spread of education and culture. The following *Saivamathas* may be mentioned.

Aland had five *Mathas* during the Chalukyan times. Sureshwara Muni, the great Saiva sage, is said to be the head of the *Matha*, attached to the temple of the God Somesvara. It appears that there were educational facilities for the students, as one *Matha* had already a residential school for Kannada studies<sup>6</sup>.

The Siddeswara temple at Nagai was attached to a *Matha*. An inscription dated March 15, 1093, informs about this as *NaishtikaMatha*. It appears that it belonged to the Kalamukha sect of Saivism. It seems that '*Saiva philosophy*' was taught at this place.<sup>7</sup>

An inscription from Diggavi (Chitapur Taluka) dated December 16, 1107CE-Mention a *ChikkaSanjaMatha*, situated near the Janardhana Deva Temple. It seems that a school was conducted at this place<sup>8</sup>.

Handerki (SedamTaluka ) was a centre of KalamukhaSaivism. An inscription from this place dated June 5, 1118 A.D. mentions *AcharyaAghora Shakti* Pandita Deva on the head of the *Matha*. He was a man of letters and well versed in Saiva philosophy. He provided facilities to study the Kannada language, along with the Sanskrit. The Kannada teacher received some land grants for his service.<sup>9</sup>

The village Ingalgi (Chitapur Taluka) had five *Mathas*, attached to the God Siddharameswara Temple. Among them '*GanaMatha*' was prominent. It appears that this *Matha* had a school to teach the '*Saiva*' philosophy (1209 CE.)<sup>10</sup>

#### ***Agraharas, Brahmapuris, and Ghatikasthanas***

It is already stated that the region had numerous *Agraharas*, some *Brahmapuris* and a *Ghatikasthana*, which were centres of education. Among them the educational institution of Nagai was prominent.

An inscription from Nagai<sup>11</sup> dated December 24, 1058CE, reveals about a great educational institution of this place. It was a Mahagrahara and a *Ghatikasthana*. KalidasayyaDandanayaka, the father of Madhuvaparasa, constructed a *TraipurushaDevalaya*, for Madhusudana, and Rameshwara and made several land grants to the *Ghatikasthana* of Nagavi. Four hundred Brahmins were residing at this place, and it was regarded as *AbhinavaBrahmaloka* due to its great scholars, and magnificent building and the temples. This was the biggest center of education in the region during the Chalukyan times. It was a great Vedic center and the four hundred *Mahajanas* of this place took keen interest in the cause of education. Two hundred students were engaged in the study of the *Vedas*. But the number of students studying each *Veda* are not known. There were three teachers employed to teach the three *Vedas*, viz, *RigVeda*, *Sama-Veda* and *Yajur-Veda*. The study of *Sastras* was also imparted at this place, and fifty students were engaged in studying these teachers. Bhatta, Nyasa, and prabhakarara were appointed for this purpose. The names of three *Sastras* are specified such as Nagvavi (Nagai) and Araluru (Allur) were given to the teachers of Bhatta, Nyasa, and Prabhakara, and matter of land respectively. It is clear from this inscription that the teachers of this place were able to expound the meaning of the *Veda*, and the

Sastras fully before the students. The *Ghatikasthan* maintained a good library, for the use of the students and the teachers. Six *saraswatiBhandarigas* or the librarians were employed in this library, and they received land grants for their services. The Guard of the 'Ghatikashtana' received 30 Mattar of land. It seems that ChandeswaraRebba, RamesvarBoppaviBhatta, SridharaShanangiwerethe scholars and the teachers of the Ghatikasthan who received some land grants for their service.

A broken inscription of Nagai<sup>12</sup> dated December 24, 1062CE, furnishes some more information about the education institution of this place. It gives a graphic picture of the Ghatikashtana. Some portion of it seems built by Mahamandalesvara Chauttanaicharasa of Aral 300, and 'Madhusudana Dandanayaka' the resident of this place.

The Madhusudana Temple was magnificently built with the golden Kalasa. A *Matha* was attached to this temple contained three storied building fully decorated with various *salaBhanjikasect*. There were residential places for the ascetics like *Ekadandis* and *Tridandis*. In the same way the snatakasBrahmacharis, *Hamsa* and *paramaHamsas* were also residing there and engaged in their studies. It is noteworthy fact that this Ghatikasthan had ascetics of higher standards like *Hamsa* as mentioned above. They were yogis, and engaged in their yogic studies. Thus it can be presumed that at least some of the students and the scholars were studying and practicing and *yoga*, and meditation under the guidance of the yogis.

It is clear that the ascetics *Ekadandi* and *Tridandis* were well-versed in Upanishadic philosophies. Particularly they studied the '*Mundaka*' and *Mandukya Upanishads*' as these two books expound the philosophy of *sanyasa* Dharma. Thus atmosphere of the Ghatikashtana of Nagai was calm and spiritual.

According to this inscription, this educational institution contained good buildings with high compound walls. There was arrangement for the study of the four *Vedas* including its *Shakhas* and the six *Vedangas*. We can therefore summarise that this institution had the provision to study the *Vedangas* i. e., *Vyakarana*, *Nirukhta*, *Ganita*, *Jyotisha*, *Alankara* and *Chandas*.

A fragmentary record<sup>13</sup> of Nagai belonging to the period of Vikramaditya VI informs about the arrangement of reading the *Puranas* in the temple. The *Puranika* is called *PuranaBhatta*. He received 40 Mattar of land grant for his service. The names of some scholars such as *jannayya Bhattapodhyaya* *Doneya Bhattapodhyaya* of *Brahmapuri*, '*Dechaya Shanangi*', it seems were the teachers of the educational institution of this place.

### The other Educational Institutions of the Region.

The region under study contained numerous other Educational Institutions. Among them the following were noteworthy from my private field work.

- Two inscriptions from Rudrawadi (Aland Taluka) dated 1103 and 1117 CE. mention the existence of a *Brahmapuri* at this place. It seems that an Educational Institution was attached to the temple of Kesavadeva. In the same way an inscription from Afzalpur (Gulbarga District) dated July 19<sup>th</sup>, 1117 CE. mentions the existence of *Brahmapuri* at this place.
- The village Mashal (Afzalpur Taluka) was an important centre of Vedic education. It had an *Agrahara* with numerous Siva temples. An inscription from this place dated December 28, 1119 CE, gives some important information about the Institution. This place had separate schools for the *Vedas*. The teachers of these *Vedas* received land grants for their service. It is a noteworthy fact that this place and arrangement for the study of the three 'Darshana'. There was a school for the study of 'Purana', the teacher of this subject received some land grants for his service. A separate school was run for 'Balasiksha'. A feeding house for the students was attached to the school. It appears that the medium of instruction was Kannada in the Primary stage and Samskrita in higher stage.
- The village Bandarwad (Afzalpur Taluka) was a '*Serva Namasya Agrahara*'. 1119CE There must be some educational center at this place. The village Ranjol (Bidar Taluka) had a *Brahmapuri* and a school attached to the Rameshwara temple.

- The villages Tengali(Chitapur Taluka) was a centre of Vedic education. An inscription from this place dated 1162 CE. informs about the two schools for the Vedas, one for Rigveda and another for Samaveda. Two darshanas such as Bhatta and Prabhakara were studied.
- The village Harsur(Gulbarga Taluka) was called 'SaleyaSimala'. According to an inscription dated 1172 CE,the Mahajanas of the Agraharas of this place engaged in their Vedic studies.

### CONCLUSION

The Chalukyas of Kalyanaperiod was one of substantial literary activity in the native Kannada, and Sanskrit. This was a golden age of Kannada literature,Jain scholars wrote about the life of Tirthankaras and Virashaiva poets expressed their closeness to God through pithy poems called Vachanas.

Nearly three hundred contemporary *Vachanakaras* (*Vachana* poets) including thirty women poets have been recorded, especially in Gulbarga and Bidar region. In the field of secular literature, subjects such as romance, erotics, medicine, lexicon, mathematics, astrology, encyclopedia etc. were written for the first time.Most notable among Kannada scholars were Ranna, grammarian Nagavarma II, minister Durgasimha and the Virashaiva saint and social reformer Basavanna. In Sanskrit, a well-known poem (Mahakavya) in 18 cantos called *VikramankadevaCharita* by Kashmiri poet Bilhana recounts in epic style the life and achievements of his patron king Vikramaditya VI. The great Indian mathematician Bhaskara II flourished during this time. Manasollasa or *AbhilashitarthaChintamani* by king Someshvara III (1129) was a Sanskrit work intended for all sections of society. Someshwara III also authored a biography of his famous father Vikramaditya VI called *Vikraman-Kabhyudaya*. A Sanskrit scholar Vijnaneshwara became famous in the field of legal literature for his Mitakshara, in the court of Vikramaditya VI. Perhaps the most acknowledged work in that field, Mitakshara is a treatise on law (commentary on *Yajnavalkya*) based on earlier writings and has found acceptance in most parts of modern India. An Englishman Colebrooke later translated into English the section on inheritance giving it currency in the British Indian court system. Some important literary works of the time related to music and musical instruments were *Sangita Chudamani*, *Sangita Samayasara* and *Sangita Ratnakara*.

### REFERENCES

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4. APGAS, No.3
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6. *Op. cit*, APGAS, No.3
7. *Ibid*.
8. *Ibid*, No.3
9. *Ibid*.
10. INGALGI, 1209 CE.
11. *Op. cit*,APGAS, No.3.
12. NAGAI, 1063 CE.
13. *Ibid*, 1127 CE.