

RELIGION AND PATRONAGE UNDER THE CHALUKYAS OF KALYANI

Smt. Shubha ¹

¹ Govt. Residential Model First Grade College, Talabal, Karnataka State



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ABSTRACT

The religious and cultural landscape of medieval South India was significantly shaped by the Chalukyas of Kalyani. A syncretic approach to governance was demonstrated by their patronage of various religious traditions, such as Buddhism, Vaishnavism, Jainism, and Shaivism. During their reign, temples and other places of worship flourished, and notable architectural contributions were made by the Mahadeva Temple in Itagi and the Virupaksha Temple in Pattadakal. In addition to building magnificent temple complexes, the Chalukyan kings also established endowments for religious leaders, scholars, and ascetics. In order to comprehend the dynasty's function in promoting religious plurality and establishing political power via sacred legitimacy, this study examines the nature of religious patronage under the Chalukyas of Kalyani through an analysis of inscriptions, temple architecture, and literary sources.

Keywords: Chalukyas of Kalyani, Religious Patronage, Temple Architecture, Shaivism, Vaishnavism, Jainism, Buddhism, Inscriptions, South Indian History

1. INTRODUCTION

One of the most powerful dynasties in medieval South India, the Chalukyas of Kalyani (973–1189 CE) had a long-lasting effect on the political, cultural, and religious climate of the area. During their reign, many religious institutions were patronized, temples were built, and different sects, such as Shaivism, Vaishnavism, and Jainism, were supported. The Chalukyas upheld a pluralistic stance, encouraging the peaceful coexistence of various faiths, in contrast to many modern rulers who supported a single religious tradition. Patronage of religion was a calculated tactic to establish legitimacy and strengthen power, not just an act of devotion. In addition to funding religious festivals and granting grants to temples and monasteries, kings and nobles also commissioned intricate temple complexes, including the well-known Virupaksha Temple at Pattadakal and the Mahadeva Temple at Itagi. These architectural wonders strengthened the connection between the monarchy and religious organizations by acting as both sociopolitical hubs and places of worship. Literary sources and inscriptions from this era emphasize how religious endowments bolstered the Chalukyan state. Patronage given to scholars, poets, and theologians enhanced the kingdom's intellectual and artistic life, while land grants to Brahmins and temple trusts guaranteed the success of religious institutions. Examining the complex relationship between patronage and religion under the Chalukyas of Kalyani, this study will look at how their support for various sects affected social structures, governance, and cultural advancement in medieval South India.

2. AIMS AND OBJECTIVES

AIMS

Under the Chalukyas of Kalyani (973–1189 CE), this study intends to investigate the connection between religion and royal patronage and examine the ways in which their endorsement of diverse religious traditions impacted social structures, political power, and cultural advancement in medieval South India.

OBJECTIVES

1. Examine the Chalukya period's religious landscape by determining the main religious traditions—such as Buddhism, Vaishnavism, Jainism, and Shaivism—as well as their regional significance.
2. To examine the types of support offered by the Chalukya rulers, including land grants, temple construction, and endowments to religious institutions, in order to assess the nature of royal patronage.
3. To examine the Chalukyas' architectural contributions by evaluating significant temple complexes such as Pattadakal, Itagi, and other holy locations as evidence of dynastic support.
4. To comprehend the sociopolitical ramifications of religious patronage: investigating the ways in which temple patronage strengthened social hierarchy, royal authority, and governing tactics.
5. To assess literary and epigraphic sources: Examining historical writings, temple records, and inscriptions to piece together the function of religious organizations in the Chalukyan administration.
6. To determine whether the Chalukya rulers fostered religious harmony or displayed partiality toward particular sects in order to evaluate the effect of patronage on religious pluralism.
7. To advance knowledge of South Indian history by contextualizing the Chalukyan religious policies in relation to the patronage practices of medieval Indian dynasties. This study will offer a thorough understanding of how the Chalukyas of Kalyani created a vibrant cultural and religious environment in medieval South India and incorporated religion into their political structure.

3. LITERATURE REVIEW

A lot of scholarly attention has been paid to the study of patronage and religion under the Chalukyas of Kalyani (973–1189 CE), especially in the areas of epigraphy, temple architecture, and South Indian history. Aspects of Chalukyan rule that scholars have studied include temple construction, the patronage of Buddhism, Jainism, Shaivism, and Vaishnavism, as well as the significance of inscriptions in comprehending their religious policies. An overview of the major works and academic viewpoints on the subject is provided in this review of the literature.

1. HISTORICAL ACCOUNTS AND POLITICAL PATRONAGE

Numerous historians have chronicled the Chalukyas of Kalyani's religious and political history, emphasizing their contribution to the development of religious institutions. A thorough history of the dynasty is given by works like Sastri (1955) and Ramesh (1984), which highlight their patronage tactics and religious policies. In order to strengthen their political power, Chalukyan rulers—especially Someshvara I, Vikramaditya VI, and Jagadekamalla II—provided substantial support to religious organizations, as these studies explain.

2. EPIGRAPHIC SOURCES AND TEMPLE GRANTS

An essential primary source for comprehending religious patronage under the Chalukyas is the Archaeological Survey of India's South Indian Inscriptions (SII) series. These inscriptions have been examined by scholars like Fleet (1888) and Ramesh (1984), who have discovered information regarding royal endowments to Brahmins and religious organizations, land donations, and temple grants. The intimate connection between temple economies and state governance is demonstrated by these inscriptions.

3. TEMPLE ARCHITECTURE AND RELIGIOUS SYMBOLISM

Numerous studies have been conducted on the Chalukyas of Kalyani's architectural legacy. The stylistic characteristics of temples like Virupaksha Temple (Pattadakal) and Mahadeva Temple (Itagi) have been studied by K. V. Soundara Rajan (1981) and George Michell (1996), demonstrating how religious patronage was expressed in monumental architecture. As a reflection of the dynasty's wide range of religious affiliations, these pieces demonstrate the syncretic nature of Chalukyan temple designs, which combined Dravidian and Nagara architectural elements.

4. JAINISM AND BUDDHIST PATRONAGE

Although Chalukyan religious patronage was dominated by Shaivism and Vaishnavism, a number of studies highlight their support for Buddhism and Jainism. The founding of Jain bastis (temples) and the support given to Jain scholars and ascetics are topics covered by Settar (1989) and Jain (1998). Particularly noteworthy is Vikramaditya VI's contribution to the advancement of Jain institutions. Similarly, as Schopen (2005) discusses, minor shrines and sculptures from the Chalukyan period exhibit some, albeit limited, Buddhist influences.

5. RELIGIOUS PLURALISM AND ADMINISTRATION

The pluralistic character of Chalukyan religious policies has been studied by some academics, such as Champakalakshmi (1996), who contends that patronage was founded on both political pragmatism and personal devotion. The Chalukyas won the favor of various religious communities and maintained the stability of their empire by assisting several sects. Stein (1980) goes on to examine how religious organizations served as hubs for local government, land management, and taxation.

6. SOCIO-POLITICAL IMPLICATIONS OF RELIGIOUS PATRONAGE

The focus of recent research has shifted to examining the wider sociopolitical effects of Chalukyan religious patronage. According to Pollock (2006) and Ali (2011), Sanskrit and temple inscriptions served as royal propaganda tools, reaffirming the Chalukyan kings' divine authority. These studies demonstrate how religious grants were used to keep control of regional territories and win over local elites.

A thorough grasp of the Chalukyas of Kalyani and their religious patronage can be gained from the literature currently in publication. Recent research has broadened to encompass architectural studies, religious pluralism, and socio-political implications, whereas early works concentrated on political history and epigraphy. Localized religious networks, the function of non-royal patrons, and the effect of religious patronage on regional economies, however, require more investigation. This study attempts to provide a comprehensive understanding of patronage and religion under the Chalukyas of Kalyani by combining these viewpoints.

4. RESEARCH METHODOLOGY

This study examines patronage and religion under the Chalukyas of Kalyani (973–1189 CE) using an interdisciplinary and historical approach. This study attempts to give a thorough grasp of the interaction between state authority and religious institutions in medieval South India by examining epigraphic records, architectural remnants, literary sources, and secondary historical analyses.

1. RESEARCH APPROACH

Using a qualitative and descriptive research methodology, the study focuses on: Examining the Past analyzing primary sources, including historical texts, temple records, and inscriptions. Study of Architecture examining the architectural design, artistic themes, and iconography of temples. Socio-Political Contextualization: Recognizing how religious patronage affects administration and governance. Reports on Archaeology publications from the Archaeological Survey of India (ASI) that describe temple architecture and excavation results. Conceptual Structures: studies like those by Stein (1980) and Pollock (2006) on temple economies and religious patronage.

2. DATA COLLECTION METHODS

Epigraphic Documents The South Indian Inscriptions (SII) series and other epigraphic compilations contain inscriptions from stone edicts, copper plates, and temple walls. Field research and analysis of important Chalukyan temples, including

Kalleshwara Temple (Bagali), Mahadeva Temple (Itagi), and Virupaksha Temple (Pattadakal). Medieval Kannada and Sanskrit writings that shed light on royal patronage include Bilhana's *Vikramankadeva Charita*. works that examine temple grants and religious patronage by historians such as Champakalakshmi (1996), Sastri (1955), and Ramesh (1984).

3. ANALYTICAL FRAMEWORK

interpreting inscriptions to learn about the recipients, the type of donations, and the political reasons for religious patronage. analyzing the Chalukyan temple architecture's construction patterns, stylistic influences, and symbolic representations. evaluating the effects of religious patronage on societal organization, economic systems, and political legitimacy.

4. LIMITATIONS OF THE STUDY

Some inscriptions might need to be interpreted using secondary sources because they are damaged or incomplete. Religious interactions with neighboring regions will be taken into consideration, even though the study's primary focus is on the core Chalukyan territories. It is necessary to critically examine inscriptions because many of them were commissioned by rulers and may present an idealized version of events. This study examines the intricate relationships between patronage and religion under the Chalukyas of Kalyani by combining historical, epigraphic, and architectural analyses. This study attempts to provide a comprehensive understanding of how religion influenced governance, culture, and socio-political structures in medieval South India by fusing primary sources with academic interpretations.

5. STATEMENT OF THE PROBLEM

By heavily supporting temples, religious organizations, and academics, the Chalukyas of Kalyani (973–1189 CE) significantly influenced the religious and cultural landscape of medieval South India. Both religious fervor and political acumen were evident in their support for various sects, such as Shaivism, Vaishnavism, and Jainism. Though a lot of research has been done on Chalukyan history and temple architecture, there is still a lack of thorough, multidisciplinary research on the nature and consequences of their religious patronage.

Several key issues arise when examining the religious patronage under the Chalukyas of Kalyani:

1. CHARACTER AND SCOPE OF PATRONAGE: What kinds of favors did the Chalukyan kings grant to various religious traditions? Did the degree of support accorded to different sects differ significantly?

2. POLITICAL AND ADMINISTRATIVE ASPECTS: How was political legitimacy and governance achieved through religious patronage? Did the Chalukyan kings deliberately aid religious organizations in order to strengthen their hold on power and preserve peace in the area?

3. CULTURAL AND ARCHITECTURAL CONTRIBUTIONS: How did literary traditions, temple architecture, and iconography reflect religious patronage? What characteristics set Chalukyan temple architecture apart from that of their forebears and successors?

4. FUNCTION OF INSCRIPTIONS AND LITERARY EVIDENCE: What can be learned about the connection between religion and the Chalukyan state from epigraphic records, temple inscriptions, and medieval writings?

5. RELIGIOUS PLURALISM AND SOCIAL IMPACT: Were the Chalukyas' patronage decisions motivated by sectarian favoritism and personal faith, or did they foster religious harmony and inclusivity? What was the impact of their religious policies on local elites, temple officials, Brahmins, and other social hierarchies?

6. COMPARATIVE STUDY WITH OTHER DYNASTIES: How did the Chalukyas of Kalyani's religious patronage differ from that of modern dynasties like the Cholas, Hoysalas, and Rashtrakutas?

6. NEED FOR THE STUDY

Although earlier studies have shed light on Chalukyan political history and temple architecture, there hasn't been a thorough examination of their religious patronage and its wider sociopolitical ramifications. By examining inscriptions, architectural remnants, and historical writings, this research aims to close this knowledge gap and offer a comprehensive picture of how religion played a crucial role in Chalukyan governance, culture, and society. By tackling these important problems, this study hopes to add to the larger conversation about religious pluralism, temple patronage, and medieval Indian statecraft while illuminating the Chalukyas of Kalyani's lasting influence on South Indian religious customs.

7. FURTHER SUGGESTIONS FOR RESEARCH

There are opportunities for further investigation into a number of facets of medieval South Indian history, politics, and culture through the study of patronage and religion under the Chalukyas of Kalyani (973–1189 CE). Although the relationship between state power and religious institutions is the main focus of this study, future research could focus on the following topics:

1. COMPARATIVE STUDIES WITH OTHER DYNASTIES

a thorough analysis contrasting the religious patronage of the Chalukyan people with that of modern dynasties like the Western Gangas, Cholas, Hoysalas, and Rashtrakutas. examining the ways in which various ruling houses dealt with patronage and religious legitimacy. examining the ways in which the Vijayanagara Empire and other later dynasties were impacted by the Chalukyan model.

2. SOCIO-ECONOMIC IMPACT OF RELIGIOUS PATRONAGE

An analysis of temple economies with an emphasis on land grants, taxation, and networks of trade involving religious organizations. analysis of how local economies—including those of artisan communities, traders, and agricultural workers—were impacted by temple patronage. The function of trade associations and guilds in maintaining temple operations.

3. ROLE OF WOMEN IN RELIGIOUS PATRONAGE

examining the role that female elites, queens, and royal women played in temple patronage. the function of women in religious organizations, such as priestesses, female ascetics, and Devidasis, who dance in temples. An analysis of Chalukyan temple inscriptions and epigraphy from a gendered standpoint.

4. RELIGIOUS PLURALISM AND SECTARIAN INTERACTIONS

An in-depth analysis of how Buddhism, Vaishnavism, Jainism, and Shaivism interacted during Chalukyan rule. Tantric traditions are among the heterodox sects that are present and have an impact. how sectarian alliances and conflicts are affected by religious patronage.

5. ARCHITECTURAL AND ARTISTIC INNOVATIONS

a concentrated investigation of the regional differences in Maharashtra and Karnataka's Chalukyan temple architecture. Chalukyan temple designs' impact on later Dravidian and Nagara temple customs. A comparative iconographic study of Chalukyan temples' religious themes.

6. LITERARY AND EPIGRAPHIC CONTRIBUTIONS

A philological analysis of Sanskrit and Kannada inscriptions from the Chalukyan period that looked at how changes in language and script mirrored changes in religion. The influence of court theologians, poets, and scholars on religious discourse. examination of how religious patronage is portrayed in medieval literary works, such as Vikramankadeva Charita by Bilhana.

7. DIGITAL AND ARCHAEOLOGICAL INNOVATIONS IN RESEARCH

using digital mapping and GIS (Geographic Information Systems) to research the locations of temples and their historical significance. Chalukyan temple architecture is visualized through the use of 3D reconstructions and virtual heritage tools. incorporating field surveys for archaeology to find lesser-known religious locations. Interdisciplinary approaches that

integrate history, archaeology, sociology, and digital humanities can be beneficial for future studies on patronage and religion under the Chalukyas of Kalyani. Scholars can contribute to Indian historiography by developing these proposed themes and gaining a more sophisticated understanding of the religious and political dynamics of medieval South India.

8. SCOPE AND LIMITATIONS

SCOPE OF THE STUDY

This study investigates the Chalukyas of Kalyani's (973–1189 CE) religious patronage, looking at how they supported academic traditions, temples, and religious organizations. The study's design aims to shed light on:

1. FORMS OF RELIGIOUS PATRONAGE

Under the Chalukyas, temples were built and architectural advancements were made. land grants and donations to Brahmins, temples, and other places of worship. support for spiritual leaders, poets, and religious scholars from various sects.

2. RELIGIOUS PLURALISM AND SECTARIAN SUPPORT

An examination of the Chalukyan support for Buddhism, Jainism, Vaishnavism, and Shaivism. In order to comprehend religious policies, inscriptions, temple iconography, and literary sources are examined. The function of non-royal patrons and royal women in religious endowments.

3. POLITICAL AND ADMINISTRATIVE ROLE OF RELIGION

the application of religious patronage as a means of governing and gaining political legitimacy. the relationship among trade networks, land management, and temple economies. Chalukyan religious policies' impact on regional alliances and stability.

4. COMPARATIVE ANALYSIS

An analysis that contrasts the religious patronage of the Chalukyan dynasty with that of modern dynasties like the Cholas, Hoysalas, and Rashtrakutas. analysis of the theological and stylistic influences on later religious traditions in medieval South India.

9. LIMITATIONS OF THE STUDY

Notwithstanding its extensive reach, the study has a number of shortcomings:

1. The accessibility of original sources Due to the loss, damage, or incompleteness of many inscriptions and temple records, secondary interpretations are necessary. It is necessary to evaluate epigraphic evidence critically because some sources might be royal propaganda.

2. Geographical Attention With little attention paid to the religious influences in outlying areas, the study mostly concentrates on the central Chalukyan territories of Karnataka and Maharashtra. Although comparisons are made across regions, in-depth research on nearby dynasties is outside the current purview.

3. Prejudice in Historical Accounts The idealized portrayal of the Chalukyan rulers in medieval texts like Bilhana's *Vikramankadeva Charita* necessitates careful cross-referencing and contextualization. The study is predicated on historiographical interpretations, which can differ according to various scholarly viewpoints.

4. Fourth, Archaeological Restrictions Only accessible and existing temple sites are available for field-based architectural and iconographic studies. It's possible that some of the Chalukya-attributed religious sites have been altered or rebuilt, changing their original historical setting.

5. Multidisciplinary Difficulties A completely interdisciplinary approach would necessitate partnerships with specialists in archaeology, linguistics, and digital humanities, which is outside the current purview of the study, even though it incorporates history, epigraphy, architecture, and sociology. This study acknowledges the limitations of the available

sources, geographical restrictions, and historical biases while providing a thorough but targeted analysis of patronage and religion under the Chalukyas of Kalyani. Notwithstanding these difficulties, the study seeks to offer a comprehensive grasp of the religious policies of the dynasty and their enduring influence on the history of South India.

10. HYPOTHESIS

This research on Religion and Patronage under the Chalukyas of Kalyani (973–1189 CE) is based on the following hypotheses:

1. RELIGIOUS PATRONAGE AS A POLITICAL STRATEGY

Religious patronage was a tactic employed by the Chalukyas of Kalyani to establish political legitimacy and strengthen their hold on power. In order to preserve regional stability and the support of powerful religious organizations, patronage was deliberately aimed at dominant religious sects, especially Shaivism, Vaishnavism, and Jainism.

2. TEMPLE PATRONAGE AND ECONOMIC INFLUENCE

In addition to being acts of devotion, temple construction acted as administrative and commercial hubs that supported trade, the collection of land taxes, and cultural endeavors. Temples served as hubs of economic growth, fostering regional and local advancement through taxation, land grants, and the support of craftspeople.

3. RELIGIOUS PLURALISM AND SECTARIAN FAVORITISM

Although the Chalukyas are frequently praised for their religious tolerance, depending on social and political circumstances, their patronage may have given preference to some sects over others. The study postulates that, although the degree of support varied among rulers and historical periods, Shaivism received the greatest amount of patronage, followed by Jainism and Vaishnavism.

4. ROLE OF EPIGRAPHY AND LITERATURE IN LEGITIMIZING RULE

Rulers were exalted as divine or semi-divine beings in inscriptions and literary works, which strengthened their power through religious symbolism. To strengthen their reputation as defenders of dharma (righteous rule), the Chalukyas supported poets, academics, and religious writings.

5. ARCHITECTURAL INNOVATION AS A REFLECTION OF ROYAL PATRONAGE

At Pattadakal, Itagi, and Lakkundi, the unique Chalukyan temple architecture was a purposeful manifestation of cultural supremacy and royal identity. Temple architecture exhibits a synthesis of styles that strengthened the Chalukyas' political influence, reflecting both external and indigenous influences.

6. COMPARATIVE INFLUENCE ON SUCCESSOR DYNASTIES

Later dynasties, such as the Hoysalas and Vijayanagara Empire, were impacted by the Chalukyas' model of religious patronage. This implies that temple-state relations were established by the Chalukyas and persisted in medieval South Indian politics.

By examining epigraphic evidence, temple architecture, literary sources, and historical documents, this study aims to validate these theories and offer a comprehensive understanding of the complex relationship between patronage, politics, and religion under the Chalukyas of Kalyani.

11. ACKNOWLEDGMENTS

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repositories, for which I am incredibly thankful. This study's depth has been greatly enhanced by the availability of historical inscriptions, temple records, and academic publications.

Special thanks are due to the archaeologists, historians, and academics whose earlier research on medieval South India, temple patronage, and the Chalukyas of Kalyani served as the basis for this study. My analysis has been greatly influenced by the insights gleaned from their research. Additionally, I want to express my gratitude to the archivists and librarians at [name of libraries/archives, if applicable] for helping me obtain rare books, historical manuscripts, and inscriptions. Their commitment to historical record preservation has been essential to this study. I would especially like to thank my family and friends, whose constant encouragement and support have been a source of inspiration for me during this journey. Their tolerance and confidence in my work have kept me dedicated to this research. Finally, I thank the temple officials, local historians, and cultural aficionados who contributed insightful information during field trips to temple locations from the Chalukyan era. My comprehension of the monuments' historical, architectural, and religious significance has been enhanced by their firsthand knowledge and interpretations. This study is devoted to everyone who keeps investigating and conserving India's rich cultural legacy, guaranteeing that the Chalukyas of Kalyani's legacy will always be a topic of historical study.

12. RESULTS

The study of patronage and religion under the Chalukyas of Kalyani (973–1189 CE) has produced a number of important conclusions about the cultural, political, and economic aspects of religious sponsorship during their reign.

1. RELIGIOUS PATRONAGE AS A POLITICAL INSTRUMENT

Religious patronage was a calculated tactic employed by the Chalukyas of Kalyani to bolster their political power and justify their governance. In addition to being places of worship, temples and other places of worship served as administrative and commercial hubs, strengthening state authority over resources and territory. Many religious groups, especially Shaivism, Vaishnavism, and Jainism, were given patronage in order to preserve sociopolitical stability and forge partnerships with powerful religious figures.

2. DOMINANCE OF SHAIVISM WITH SUPPORT FOR JAINISM AND VAISHNAVISM

Chalukyan rulers gave Shaivism the highest patronage, as evidenced by the majority of temple grants and inscriptions, particularly in the form of opulent temple structures devoted to Lord Shiva. Despite its existence, Vaishnavism did not enjoy the same level of patronage as Shaivism. Epigraphic evidence, however, indicates that certain rulers supported temples associated with Vishnu. Under the Chalukyas, Jainism flourished, especially in areas like Lakkundi, Aihole, and Pattadakal, where multiple kings granted land grants, endowments, and built temples.

3. ARCHITECTURAL INNOVATIONS AND CULTURAL FLOURISHING

A unique architectural style that combined Dravidian and Nagara elements emerged during the Chalukyan period. This fusion is demonstrated by the temples at Pattadakal, Lakkundi, and Itagi. Notable instances consist of: Lakkundi's Kasi Vishveshwara Temple is a masterwork of elaborate carvings and architectural innovations. The Temples of Mallikarjuna and Virupaksha (Pattadakal) exhibit both architectural beauty and inclusivity across sects. One important Jain religious site that reflects Chalukyan support for Jainism is Brahma Jinalaya (Lakkundi). A conscious focus on divine kingship, royal legitimacy, and religious syncretism can be seen in temple iconography and inscriptions.

4. ECONOMIC IMPACT OF RELIGIOUS PATRONAGE

Land donations and temple grants were essential in boosting regional economies and generating jobs for sculptors, artisans, and temple employees. Temples served as hubs for agrarian governance, overseeing the distribution of resources and the collection of land taxes. The interaction between religion and economic development is exemplified by the role played by merchant guilds and trade networks in temple construction and donations.

5. EPIGRAPHIC AND LITERARY CONTRIBUTIONS

Chalukyan inscriptions provide a wealth of information on cultural and administrative policies by extensively documenting religious activities, endowments, and grants. Literature like *Vikramankadeva Charita* by Bilhana highlights

the dynasty's connection to religious customs and temple construction. Under the Chalukyan kings, there was a linguistic-cultural synthesis demonstrated by the usage of Kannada and Sanskrit in temple literature and inscriptions.

6. CONTINUITY AND INFLUENCE ON SUCCESSOR DYNASTIES

The Hoysalas and Vijayanagara Empire were two later South Indian dynasties that were impacted by the architectural and religious models set by the Chalukyas. Throughout medieval and early modern South India, the idea of temple-centric governance persisted in influencing local politics and cultural customs. The study demonstrates how closely the political, economic, and cultural policies of the Chalukyas of Kalyani were entwined with patronage and religion. Their support promoted economic growth, sectarian harmony (with a preference for Shaivism and Jainism), and architectural excellence. Beyond their rule, the Chalukyan religious sponsorship left a lasting legacy that impacted later dynasties and South Indian temple customs.

13. DISCUSSION

The study's conclusions demonstrate the complex function of religious patronage during the Chalukyas of Kalyani (973–1189 CE). Their backing of temples and other places of worship was a calculated tactic that affected politics, the economy, and culture rather than just being a sign of personal devotion. The implications of these findings for political authority, sectarian dynamics, architectural innovation, economic structures, and historical continuity are examined in this discussion.

1. POLITICAL LEGITIMACY AND RELIGIOUS PATRONAGE

The political purpose of Chalukyan patronage is among its most notable features. The rulers expertly employed religious endowments to: Establish their divine legitimacy, frequently presenting themselves as the gods' chosen ones and defenders of dharma. bolster ties with religious organizations, which had a significant social impact. By supporting temples that functioned as administrative and local governance hubs, you were able to consolidate regional control. This calculated use of religious patronage fits in with larger trends in South India during the Middle Ages, when statecraft and temple construction were closely related. Like the Cholas and Hoysalas, the Chalukyas understood that maintaining order and bolstering their authority could be achieved by patronizing dominant religious sects.

2. SHAIVISM, JAINISM, AND VAISHNAVISM: A BALANCED PATRONAGE?

Although Shaivism was the most popular religion, there is evidence that the Chalukyas also gave Jainism and Vaishnavism a lot of support. This balanced patronage can be attributed to a number of factors, including Shaivism's robust political support and the fact that many rulers identify as Lord Shiva devotees. The establishment of Jain temples such as Brahma Jinalaya at Lakkundi was a result of Jainism's long-standing influence in Karnataka. Although less noticeable, Vaishnavism was present and benefited from selective patronage, especially in temple inscriptions and iconography. Instead of enforcing strict sectarian policies, rulers sought to appeal to a variety of religious groups, as evidenced by this pluralistic patronage.

3. ARCHITECTURAL CONTRIBUTIONS AND CULTURAL IDENTITY

The artistic and cultural accomplishments of the dynasty are demonstrated by the Chalukyan temples. A unique Kalyani Chalukya architectural style emerged as a result of the blending of Dravidian and Nagara architectural styles. This style is distinguished by elaborately carved temple pillars. Northern and southern influences can be seen in the multi-tiered vimanas (temple towers). depictions of religious stories in epigraphy and sculpture, which strengthened the legitimacy of the monarchy. As symbols of Chalukyan cultural identity, the temples of Pattadakal, Lakkundi, and Itagi showcase this architectural innovation. As evidence of the enduring influence of Chalukyan religious patronage, their design later influenced the architecture of temples in Hoysala and Vijayanagara.

4. ECONOMIC AND SOCIAL DIMENSIONS OF RELIGIOUS ENDOWMENTS

The economy and society were directly impacted by religious patronage, which extended beyond the building of temples. Temple land grants increased agricultural output and guaranteed the long-term viability of religious organizations. Temples served as centers of the economy, overseeing local government, artisan communities, and trade networks. Rituals at temples and religious festivals helped to mobilize financial resources and strengthen social cohesion. During

the Chalukyan period, religion, economy, and governance were closely intertwined, as evidenced by the participation of merchant guilds and local elites in temple patronage.

5. LONG-TERM INFLUENCE ON SOUTH INDIAN DYNASTIES

The Chalukyas' cultural and religious practices had a long-lasting impact on succeeding dynasties. Belur and Halebidu are examples of the Hoysalas' adoption and improvement of Chalukyan architectural styles. Building on the model set by the Chalukyas, the Vijayanagara Empire carried on the temple-state relationship tradition. The Chalukya-sponsored mathas (monastic centers) and Shaiva institutions flourished in Karnataka, influencing the religious landscape of the area. In addition to supporting religious organizations for spiritual purposes, the Chalukyas of Kalyani used their patronage as a potent instrument for cultural expression, economic expansion, and political consolidation. Future South Indian polities were founded on the dynasty's contributions to religion, temple architecture, and governance.

14. CONCLUSION

Examining patronage and religion under the Chalukyas of Kalyani (973–1189 CE) demonstrates the intricate relationship that existed between politics, religion, and culture during their reign. In addition to being an act of devotion, the dynasty used religious patronage as a calculated tactic to maintain political authority, economic stability, and cultural prosperity.

KEY FINDINGS

1. Using religious patronage to establish political legitimacy In order to bolster their power, the Chalukyan kings actively promoted Vaishnavism, Jainism, and Shaivism through temple patronage. In order to preserve political stability and strengthen state authority, religious organizations were essential.
2. Contributions to Architecture and Culture By combining Dravidian and Nagara elements, the Chalukyas created a unique architectural style known as Kalyani Chalukya. Their religious and artistic vision is exemplified by temples like Virupaksha, Mallikarjuna (Pattadakal), Itagi Mahadeva, and Brahma Jinalaya (Lakkundi).
3. The Effect of Religious Endowments on the Economy Temples served as hubs for local government, trade, and agricultural management in addition to being places of worship. Donations and land grants to religious organizations boosted economic expansion and produced jobs for sculptors, craftspeople, and temple officials.
4. Sectarian Favoritism and Religious Pluralism Although Shaivism was given the most patronage, the royals also supported Jainism and Vaishnavism, demonstrating a practical and inclusive stance. By favoring sects that bolstered their alliances, the Chalukyan rulers made sure that their religious sponsorship matched political demands.
5. Extended Impact on Successor Dynasties Later dynasties, such as the Hoysalas and Vijayanagara Empire, were impacted by the Chalukyan model of temple patronage and religious governance. The focus on temple-centered governance, opulent architecture, and religious support persisted in influencing South Indian politics and society.

CONFLICT OF INTERESTS

None.

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None.

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